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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the 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 organtzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated adcounts of spirit phenomena are always in place and will be published as soon as possible.

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What Went Ye Out For to See?

A SPIRIT MESSAGE.

Motives and inclinations are important factors in forming human character. If a man's motives are pure. It is safe to say of him he is a good man. If a man's intuitions lead him in pursuit of truth, we may say of him, he is on the highway to present and fu-ture happiness, but if his motives be of a sordid and impure character, he goodness can be expected from him unless there comes a change to him. All things which tend to the betterment of mankind are essentially good, no matter whither they lead, being in and of themselves good, the influence they exert will be necessarily good. All things which appeal to the spiritual part of man, if listened to and the lessons they convey duly applied, are profitable. There is a vein of the marvelous in every one; and it is essential that this element in our natures be gratified to a certain extent, but like other things this has been inherited; too great care cannot be exercised in order that this love of the marvelous, of investigation, does not lead us into making extravagant demands from those persons or thing through whom information is sought. It should be borne in mind that whatever comes within the range of human possibilities is finite and imperfect. Men may reason intelligently about the causes of things, but if the things reasoned upon tran-scends finite powers, their conclusions will necessarily be limited and imperfect. Human judgment cannot transcend human attainments; the most learned judge may have his decisions reversed; we never get at all the facts in any case, we base our opinions upon such evidence as we can acquire through exaurination and investigation, but circum-stances often cast a shadow over the object or individual under examination, and sometimes the innocent suffer while the guilty go

It is therefor unsafe to yield at all times to popular judgment; it is better to be leni-ent than too severe. All judgments should be conditional, giving the individual, object or principle the benefit of every doubt, for doubt there will be in the minds of some, no matter how clear a case may be proven against them. All criminal courts are supposed to be courts of justice tempered with mercy; the decisions of any judge may be questioned, hence it has been deemed wise to have higher courts of appeal, and there have been provisions made whereby even the decisions of the higher courts can be appealed

Our subject at this time is not so much to discuss the laws by which society is protected and human life made sacred, as it is to inquire into the motives which actuate individuals in their investigation into the more prominent phases of occurring phenomena. Every one at all familiar with the spiritual Every one at all familiar with the spiritual philosophy knows that human agencies are necessary to all forms of manifestations. Without these channels there could be no phenomena. The question to be settled is, how far can human judgment be accepted as final in deciding what is essentially spiritual, and what is of the earth, earthy. Has anyone been endowed with more than human abilities? Has nature established any final court in which and at whose bar every phase of phenomena can be passed upon? Is there no court of appeal from individual judgment? If not, then the powers which are infinite, are less moreiful than courts established by men.

It is fair to presume that every person investigating the phenomena of Spiritualism, is actuated by certain pure or impure motives. They either investigate for the purpose of getting at the facts in the case, or they are

led by euriosity, and with the idea that there is fraud somewhere, and the are the ones delegated to discover the fraud and declare it to the world. But have we here anything more than the opinion of one or more men, and may they not be biased? May they not resort to unjust measures in order to gain a certain amount of notoriety, and have others of their kind applaud their cunning and shrewdness? How far is man qualified to form an opinion upon what he can neither see nor handle. Has he any right to say that a certain kind of phenomena is fraudulent, when from his own confession he knows nothing of the laws by which these manifestations are produced. Is it not a manifestation of egotism for any one not familiar with law, to assume the prerogatives of a judge? And is it to be expected that a person possess-ing mediumistic gifts, if brought before such a judge would receive an impartial trial? Would not his case be decided before he was arrayed?

Examination into a subject embracing so much that is beyond the limit of physical hearing, requires far more skill sight and than is required to decide upon a case based simply upon obtainable evidence. And yet some of the most intellectual among men, do not hesitate to condemn any and all phases of spiritual phenomena, and their decisions are accepted by the world as final. Because an opinion has obtained popularity, is no evidence that it is right, and should not be appealed from. Experience proves that the majority is as liable to be in error as the minority, and we will go still farther and say that in the majority of cases the minority is more apt to be right than the majority. Numbers may add weight avairdure is but it is bers may add weight, avoirdupois, but it is questionable whether they always embrace the greater amount of jutelligence. There-fore, in forming an opinion, it is unwise to accept the opinions of numbers without examining into their intellectual attainments

The spiritual scance is not a place for cur-sity seekers. . If there are no higher aims than to gratify this morbid spirit, then it were better that the doors of the scance room be closed against them, regardless of what they may say or do. There is no safety for mediums or honest investigators so long as the spiritual scance is made a public highway, and every one applying for admission should be asked: "What came ye for to see? A reed shaken by the wind, to see a table tip, to hear a rap, to see a materialized form? What did you come for? What areyour motives?" Such questions might be considered impertinent, but they are in every sense proper. What man will admit a stranger into his home without inquiring the nature of his business? What man will allow another to call him friend, without first informing himself wheth-er the one professing friendship is every way worthy? There is no necessity for yielding to former customs when they have been proved detrimental to the general welfare of mediums and inquirers into the truths of Spiritualism. When investigators learn to deport themselves as they would have to upon entering any church or religious gathof Spiritualists, it will be time enough to admit them, and not before. We hold that there is no place so holy at the séance chamber; it is there you meet with those who have passed to the better land; you are holding commun-ion with the spirits of those mourned as dead but who, in the kindness of their souls, return to assure you that they still live. And if any human being is entitled to respect, it s the returning spirit.

Mediums or their attendants are often the ones most open to censure for the results attending public scances. Their love of money makes them reckless as to results and condiions, and the cause must suffer from their indiscretions. The interests of Spiritualism are not conserved by promiscuous gatherings at scances, as every medium well knows fail: ures at scances are not chargeable to spirits, (but to mortals), their object is to instruct and not amuse; and often when lecturers merely skim over the surface, and fail to reach bed-rock in the arguments; the fault is not with the spirit or bands controlling them, with the lecturer who neglects to cultivate his powers, relying colely upon the ones con-trolling to use them, when often they are in no condition to be used. It is a great error to suppose that spirits can perform miracles. They are finite and bound by conditions, as well as the instrument they attempt to use, and a failure to do themselves justice, is use, and a Exclure to do themselves justice, is more often chargeable to a want of proper consideration and preparation on the part of the medium than upon the spirit or band of spirits. Levity and frivolity, are not alone chargeable to investigators; old Spiritualists too often set examples which bring discredit upon the scance, and lay the foundation for many of the harsh criticisms seen in public print.

Spiritualism to fulfill its mission, must become a deep, settled principle. It must be interwoven into your very souls, and form a part of your being. Ministers are protected by law while in the performance of their elerical duties; even their most common place utterances are received with respect, no matter how severely they may be criticised after the sermon is over. The ministry is regarded as sacred, but how much more should the occasion demand when you meet face to face the friends once so dear. There seems to be a lack of interest among Spiritualists in this particular line, while they scout the idea of "casting their burdens upon the Lord," yet they do not hesitate to cast their burdens upon their spirit friends. How can such people, consistently speak in derogative terms of Spiritualism to fulfill its mission, must be

Christians, while they practice in another form what they condemn in others? It would be well for all of us to remove the motes from our own eyes, before we attempt to pluck the unruly member out of the eyes of our neigh-

We regard the words chosen as a basis for our remarks, quite as applicable to Spiritualists, as to those beginning their investigations into the subject; and we would recom-mend all to ask themselves what they are looking for; if only a reed shaken by the wind or by spirit power, to go to their homes and remain their until they are duly prepared to continue their investigations. are vast numbers who seem to think that witnessing phenomena is the whole of Spiritnalism; they never, after witnessing the phenomena, think it necessary to search for the laws underlying these manifestations, and if asked to explain some of the principles they profess, are wholly incompetent to do so; the most they can do is to relate what they have witnessed, and are often surprised that the whole world is not converted to Spiritualism. Let such persons count up the number they have been instrumental in bringing into the spiritual fold, and their wonderment will cease to astonish them. Another class ignore all phenomena, and seek only for what they are pleased to term the more intellectual phases, but this is like teaching the child its alphabet, they carry with them their old ideas of people entering heaven in droves, which cannot be done; no man can enter a heavenly state until intellectually qualified to comprehend what that state is. Men never attain eminence at a single jump; every step of the way must be carefully studied; our most prominent lecturers besides having abilities, make use of every opportunity to cultivate their natural inherited gifts, and what is beneficial in one department, will be found equally so in every department.

Spiritualism is the study of a lifetime. Its problems are so intricate that only by continual application can they be solved. If it was a surface philosophy or religion, it would have been buried long ago, but because its lessons are profound and the love it has kindled in the breasts of a few of its followers, is why it occupies the place it does at the preswhy it occupies the place it does at the pres-ent time. The Spirit-world has never been remiss in its labors. All the lack of interest seen and felt is charged to the indifference of mortals, and the sooner they learn this truth the better will it be for them and the cause they pretend to serve. Every important undertaking, if successful, demands the strictest attention from every one connected with the enterprise. The reason of so many failures in life is owing to the unstableness The cause of Spiritual have been better understood by the world and there would have been less persecution and harsh criticism, had its representatives been more thorough in their work. It is a great mistake to suppose that spirits know all that is worth knowing, and that every person not identified with Spiritualism is an gnoramus. The best educated spirits were once mortal, and we often test the genuineness of their presence by the character of their communications. We rely largely upon the scholarly attainments and manner of ex-pression by which the spirit was identified when in earth life. No one expects to receive an intelligent communication from an idiot. spirit or mortal; one man may be ignorant of ome of the things another person may be familiar with; one man may be versed in spiritual lore, he may have a very clear unferstanding of the laws of control, and may be able to entertain an audience profitably for a time, but if he stops there and never attempts to improve upon the present, he will remain just where he now is; the spirits controlling him may have made rapid progress, but when they attempt to use the organism of the medium they find it much in the same condition as a farmer would be if compelled to lay aside his modern plough and harness his team to a crooked stick, which was well enough in its day; but there has been wonderful progress made since the time when crooked sticks for ploughs were at a premi-

But to come back to our subject again, What came ye out for to see?" Is there anything about Spiritualism that is not explain-able? Do you expect to see a miracle able? Do you expect to see a miracle wrought? If so, you will be disappointed. And yet you may witness similar manifestations to those occurring in the presence of the medium of Nazareta. The people called the healing of the sick a miracle, because the methods adopted were new to them. But there is no mystery about this kind of manifestation to-day, they are so common, that people have ceased to wonder at them or to relate them to their neighbors. In the early relate them to their neighbors. In the early days of spiritual dispensation the healing of a sick person by laying on of the hands, would have been, and no doubt was, the wonder of the age. But the present race have become familiar with those things and pass them by with as little concern as they would the most trivial circumstance in every day life. A few years ago a materialized spirit form would have filled the world with wonform would have filled the world with won-derment, but it is not so now. You speak of such manifestations as among the common occurences of life, and yet how few there are even with all the enlightenment of the age, that fully realize that when they look upon a spirit form, or listen to a spirit speaking to them, that things are what they purport to be. You don't seem to grasp the reality of the matter; only think for a moment that what has been the burden of ages from remotest time down to the present, the cry has been. "O God, give ne some proof of a future life;"

but age has followed age into the bottomless abyss of time and space, and these anxious souls have, one by one, dropped out of the line of march, without any proof of immortality. But how is it to-day, with the gates Spirit-world flung wide open, and the so-called dead coming back and taking upon themselves temporal bodies, and controlling another's ignorance of speech-for what purpose? Simply to answer the prayers of the ages, to prove that there is no death. Do you love to hear them tell of their homes in spirit life? Does it bring you any nearer the great Over Soul? And do you feel to thank all the powers that be, that your lot has been cast in such heavenly places? We are afraid a great many may forget even themselves upon such occasions, and treat the returning spirits with less consideration than they would a boon companion returning home

from a journey. Modern Spiritualism is peculiarly adapted to meet the wants of all truth-loving souls. There is not one grain of sense in the struct-ure of mankind but what is appealed to, and all that is required is for mortals to lay hold of the facts before them and profit by them. Spiritualism to become a success, must be separated from immoralities; whatever appeals to the baser passions, and tends to de-grade mankind, must not be saddled on to the airendy loaded backs of spirits. Let mortals bear all their own burdens of this character, and study how they can rid themselves of all that is vile and unseemly in them. Let your investigations be made in a spirit of earnestness, with humility and candor, and we promise you, you will not return to your homes unrewarded. The people of this age seem not to understand how much they are aroused above all preceding ages, but we trust ere long that there will be a general awakening of the people to their own best interests. We are not travelers here, bound to some distant clime. This is your home, you are in your school boy days, learning a little every day. May we continue to learn through the unmeasurable entries of the future, and find that happiness which can only come from honest motives and manly endeavor. John Murray in the Olice

Excellent Tests of Spirit Presence.

To the Editor of the Iteligio Philosophical Jour In again renewing my subscription to the JOURNAL, I will say that it is more highly prized than any other paper that enters my house. In the very latest issue it is styled by its editor "the most prosperous Spiritual-ist paper in the world," and I will add my own opinion that it is the best. Still it might doubtless he better; but I shall make no suggestion fearing that it might be adopted and prove a detriment rather than a benefit to what is already very good. Last year I wrote a short article condemning in as strong terms as I then had on hand, the course of the JOURNAL in one particular mat-ter; the article was published; the editor sent me half a dozen copies of the issue contain-ing it, and then just went on in the same way as before, reminding one of the man who was building a house and when any of his friends ventured to advise respecting received the advice with smiles and thanks and then went right on with the building efactly according to his own plan. So this time my communication shall be of a different character, and before I isunch out the subject I will say for the benefit of the proof reader that I can bear with composure to see my literary work receive almost any other kind of mutilation except typographical errors—they render the frantic.

The Joyana's fracticularly calls for reports of the nomena and 1 propose now to report two incidents, or rather experiences of my

own, for the reason that they, together with the reasonableness of the spiritual philosophy, were the principal means that brought about in my mind a conviction of the truth of Spir-itualism, and for the reason that I see no other exactly similar experiences reported. In the year 1872, I was bring with my wife and several children in a rather remote region of the State of California, in an intensely malarious district. I was just recovering from a very severe attack of pemittent fever in which I had for several days been delirious when our youngest child, a little boy of two and a half years was attacked with dysentery of a virulent type. Being a physician, I had on hand some remedies which we used assiduously, and in about 24 hours the disease was brought to a stand still. Then feeling the immense importance of diet to the child's recovery, I said, "Now if we only had milk be would get well." Neighbors were distant, our horses were out and gone, and our only cow nearly dry and apparently sick, had not been seen for two weeks. At night, sick, distressed and exhausted, I lay down for a little rest and fell into a profound sleep. Then in my dream I saw as plainly as I ever saw anything, a path leading away about a mile from our house, and there, in a small opening in the undergrowth, stood our now. Still in my dream I drove her home, and remarking that she looked as if she still gave milk. I took a vessel and milked about a quart of good, nice-looking milk. When I woke it was morning, my wife had watched all night and still sat gazing at the sick child. our horses were out and gone, and our only

morning, my wife had watched all night and still sat gazing at the sick child.

Immediately I arose, dressed myself and fully satisfied that it would all turn out as I had seen it in the vision, I started, went directly to the place I had seen, found the lost cow, and all the sequence followed just as I had seen it. The child recovered, and I fully believe he owes his life to the interposition

of kind and wise friends, who that night in my sleep showed me the way out of our diffi-

Not the least remarkable fact was that under the circumstances the cow should have still been giving milk, but possibly some sheep herder milked her.

Soon after the close of the war our eldest child, a boy of a little more than four years old, died, and we buried his body with all the poignant grief of those who lay their lowed ones down in the dust and have no assurance that they shall ever see them again; so keen a grief that I thank God I can never more suffer it. About 14 years afterwards I formed the acquaintance of a gentieman who claimed the ability to see and describe spirits at nearly any time. He was not acquainted with my history, and did not know that I had ever lost a child. Sitting one day in my office, I asked him to describe to me any spirits he might see there. He described two old ladies, who, he said, claimed to be my mother and grandmother, but there were no very salient points by which they could be identified. Then he said, "There is a little boy about four years old sitting on your foot. He looks up into your face and says, This is my papa. He is dressed in black or dark blue pants that button onto a waist of the same color, and has a white ruffle down the front of the waist. The buttons on the ciothing are bell shaped; there is a picta-rim around the outside and the rest of the button is bell shaped." During this description I asked no questions, made no comment nor hinted that I had lost a child. I said absolutely nothing on the subject at that time. I did not from the description recognize the clothing as any particular suit that our child had ever worn, but when I went home I asked my wife concerning such a suit (not telling her anything about the scance) and she at once said, "Yes; I made that suit from the costs you had worn in the army and the buttons were the little staff buttons that came off the sleeves at the wrist." days afterward sitting again in my office. I asked the same party whether he could see the child he had described to me; and if so, whether he still wore the same suit? To both of these interrogatories he answered "Yes." I then asked him to describe again the buttons he had seen. He did so in about these words: "They are bell-shaped butto with a plain rim around the outside, but the bell shaped part is ornamented. The ornamental work is not cut; it is raised. The button is metal, what we call a brass button." Then stretching out his hand he said,
"Why: I see those buttons as plainly as
though I had them in my hand. I could pick
one of them out from among a thousand difone of them out from among a thor ferent kinds." Just then the Just then the city clock struck twelve, and rising I asked him to walk some and take dinner with me. He accepted, and when we got home I set before him a box containing many tuttons of many kinds, and requested him to select the button he had described to me. Giving the box a shake

one of the larger size of the staff buttons came to the surface, and he instantly picked it up saying. "There is the button." I then told him of our loss, and that his description was accurate, and very naturally the circumstance made a very strong impression on my mind, the more so as not being very enthusiastic I had made no suggestions and asked no leading questions.

Murphysboro, 411.

Andover College.

O. B. ORMSST.

Speaking of the formulation anew of the Andover system of theology by the President of that Seminary, the Toledo Blade says:

"Andover has a right to take this step. It is a College which is the pride of the Congra-gational Church, and founded upon its tenets which these clergymen believe unchanging. So believing, and having the College n charge, they have no right to admit any thing which will have a tendency to pu down and destroy the old work. they can no more stop the tide which is eweeping onward both in and out of the Church than they can check the flow of the Niagara River just before it reaches the Falls. They may hold the College back for a season, but by and by thinned ranks of students and but by and by thinned ranks of students and a decay of vitality will compel the recognition of the fact that thought moves apace, and that in religious mablers, as in other things, it is broadened 'sy by day, natil it will become a principle even in the churches that saide from a few great truths, it does not matter so much what a man believes as what he does. Andover is not yet ready to admit this, and until she is, those having her interests in charge do right to weed out from the ranks of her teachers those who cannot fully accept her teachers those who cannot fully accept her teachers. fully accept her tenets.

An eminent authority on illumin An eminent authority on illumination of the portance in the construction of a gaster, that the gas should not be heated a arrives at the point of ignition. The is the chamber below that point must the made of a material which is a bad so or of heat, to prevent an under expangue and maintain the heat of the flame.

A German doctor recommends by with sea-water as a wonderful reme acrotule and disorders resulting in ficient nourishment. Sea-water stand tweive hours before being making dough, in order to free it purities. Bread made with it is present tasks.

Letter from Mexico. NUMBER SIX.

Chihuahua, Mexico, June 12th, 1883. As has been previously stated in these letters, this is a "manapa" (to-morrow) country. Here all calculations based upon ordinary judgment, fail; this may be set down as an axiom in the experience of all, and is given in explanation why this letter is dated from Chihuahua. There is a remarkable difference in the physique of Mexicans as well as in their complexion; in most localities the larger portion are small or spare, with dark features, black eyes and hair, giving evidence of the mixture of aboriginal blood, but in a few locations—say about fifteen in the State of Chihuahua—the majority of persons will be found large in stature, with clear complexion, blue eyes and light hair; these are called Spanish, in contradistinction to the Mexican or lower class, formerly "peons. Many years ago, the Spanish government sent out from Spain a body of soldiers who had been recruited near the French border. most of whom were veritable Biscayians, and as fine a body of men physically, as could be found in any country, while many were pos-sessed of no little intelligence, and a few were well educated. These troops were sent to this State and distributed among the fifteen military posts then required in the State of Chihuahua alone to keep the Mexicans in subjection, where they were kept for three

years, when they were returned to their native country, though leaving their influence permanently stamped upon the race among whom they had sojourned.

This portion of these people have no distrust of, nor resentment toward, foreigners; they appreciate the value to their country, of enterprise and capital, and heartily welcome the representative of either leaving to the the representative of either, leaving to the foreigner who came here many years ago, when slavery was legal, and who under that system, became possessed of property in vast quantities, and with and through it, power. to exert himself in every possible sneaking manner, to prevent the success of those coming here now, to engage in legit mate pur-suits, which shall not degrade, but uplift hu-manity, and the profits of which shall bene-At the whole country instead of working its

The day of autocratic power in this country, whether the scale be large or small, has passed, but the wouldbe autocrats are still struggling to stem the present tide of immigration, by placing every possible obstacle in the way of the success of the immigrant; such, however, are well advanced in years; the next generation will be vastly different and better and, indeed, even now, there are strong, true men like Senor Zubiran, who say to every foreigner, showing that he has come in good faith to pursue in a lawful way a legitimate business, "Come to me at any time for information, advice or other assistance, and my services, knowledge and efforts will be at your command." It is such men who will be the saviors of their country, and at a no distant day, will be so regarded by "the dear people," consequently will be in power and control the State governments. At the head of 'the national government already are this class of men, but so great are the ready. the powers of the respective States in this Republic, that much time will be required to secure the adoption among State politi-cians, of views sufficiently broad to be of national value- another instance of the necessity of funerals in high life.

An instance may be cited showing the real littleness of these professedly able men; in the fact that the national loan, which is to be put upon the market, would be exceedingdy unpopular if placed in the United States. because they fear in case of forfeiture in payment as agreed, that a slice from the border would be exacted. A man who expects to pay his debts never objects to giving the best security he can.

in the Mexican Congress, that after the close

It will be seen that this loan will not be taken by the Mexican people, though a vast amount of idle capital is held by them in coin, and hidden. They doubt everybody, each other as much as foreigners, in all questions relating to finance or politics.

These people are not a business people, and perhaps it is not to be wondered at, as under the government which the country has had, no native dared show any wealth except as it was invested in lands or live stock; thus the business dropped into the hands of foreigners, who have made the most of the monopolies which they have enjoyed and who are now for obvious reasons, jealous of all newcomers. These people will not invest money, even in their own bonds or stocks. If they understand that these securities have any permanent value, they are surprised that people of other countries will purchase them. The average Mexican has no more idea of the power of compound interest, than the pearl diver of the tropics has of the value of

The class of immigrants which are needed here, and who could best succeed, are manu-facturers and agriculturists; miners, profesdonal men and adventurers are already here in too great numbers for their own good. There is a far better field for them in the United States. Money must be made, not found here. Manufacturers of paper, leather, wagons, edged tools, and other articles or implements of similar nature, would find here a rich reward for the investments they might make. The fish culture would un-doubtedly pay immensely in this State, and all kinds of agricultural business yield sur-prising returns to the skilfull and industri-

Traces of many winters have left their impress upon your correspondent, which period has been passed in many climes and countries, with facilities for observation not frequently possessed, but nowhere has he seen such numerous and excellent opportuni-ties for engaging in legitimate business, either on a large or small scale, with chances

other on a large or small scale, with chances for success equally great.

One of the richest countries on earth without the slightest doubt, lying at the very doors of a market for all that can be produced, and a climate, on account of its latitude and altitude, probably not excelled in the world; all the products of the tropical and that appears to some many he brought to perworld; all the products of the tropical and the temperate zones may be brought to perfection here, and in quantities limited only by the skill and labor employed; an old country yet unimproved, a country possessing a large volume of labor with but little capital or skill to direct it; a country far more quiet and peaceful than the United States, if one may judge by the order found everywhere in its cities, and where before the close of this decade, the English language will be spoken quite as generally as the Spanish. To me it seems all that can be asked for by those willing to make a fortune legitimately; but an equally poor place for such as expect to live by their wits.

These people are very slow to accept any new invention or plan, but when they once see that it is a benefit, adopt it as fast as they are able. It will undoubtedly acquire generations to bring out the qualities of these lands and this climate, but the steady approximation in value, of property is be-yond question, and the great Acresse in business of every kind is more than assured.

This country more nearly presents the con-ditions which obtained in California, say from 1852 to 1860, than any seen by your correspondent since that time, yet he would not, advise any person to come here with the view of accumulating a fortune suddenly-those who come with that idea will surely be disappointed, while such as desire fine locations for health and business combined, and who wish to settle down to a legitimate business of a permanent character, cannot fail to flud here all they desire.

An Evening with a Medium.

Remarkable Manifestations at a Scance Recently Hebl in Brooklyn.

To the Editor of the licitgio Philosophical Journal At my request the gentleman who had the experience related in the following account, wrote it out. He is a person of acute observa-tion and intelligence, who has been for fifteen years a hard-hearted skeptic. He is not even now willing to admit absolutely that "it is spirits," but concedes it in the article for the sake of convenience in being understood.
"All I can say is," he says, "what I have written of what I saw and heard is the simple truth, but it isn't the half of what happened."

Yours, etc.,

Brooklyn, N. Y., June 14. THE ACCOUNT.

The home of one of our best known citi ens, located on a suburban avenue, beautifully embowered, tastefully furnished ample and comfortable opened its doors to a little band of investigators one recent quiet exening. The writer and his wife had joined the assemblage in a spirit of skeptical inquiry, totally unknown to either the host or any of his family or guests. The right to enter was obtained by subscription. The purpose was to test the phenomena presented through the agency of a renowned lady Spiritualist, professor of psychic philosophy, medium for the transmission of physical manifestations be-tween the dead and, the living. The parlor was dimly lighted, and the doors and windows were hung with drapery to exclude light and sound. A large painting of Scriptural or classic figures dominated the scene. Here was a church-like feeling as the com-pany assembled. There was no bustle, but a subdued painstaking comity; a feeling of suppressed expectation and the sense of an audacious intent.

The medium entered presently, and arranged the seats and the sitters. Twenty chairs were placed in contact in a circle, facing and surrounding the secress. She had heavy masses of black hair shading her forehead, and a purposeless look in her eyes, as-if near-sighted. She had an engaging frankness of manner, and her movements were expert, business-like and fearless. She was ungrammatical, but fluent and elsquent of speech. The sitters, having spread white handkerchiefs over their laps, each grasped his neighbor's right wrist, leaving the fexter hand free to clasp or be clasped. The circuit being established, the gas is turned out and there is thick darkness. The medium sits in the center of the circle and claps her hands incessantly, while her feet are placed in contact with those of a sitter. Suddenly one cries out that he is touched. A puff of wind takes the writer's breath away for an in-So suspicious were "the country members." 'takes the writer's breath away for an instant, and then something plucks strenuousin the Mexican Congress, that after the close of the war with the United States, when as their traditions have it, they had driven the "gringoes" (Americans) from the country, they passed a law prohibiting any foreigner from acquiring title to any real estate, within sixty miles of the border, and that statute is still in force, having at least the merit of originality, which probably pertains to none other in the code.

It will be seen that this loan will not be departed, and what they are able to communicate. It is but just to say that these descriptions are recognized in every case; and acknowledged by the ladies with sobbing voices, and by the gentlemen with shouts of astonishment. One gentleman constantly calls for "William." He has received no test, except that his Hmbs are icy cold. He says that if "William" will manifest his presence the test will be overpowering. After a little a disc of light forms before the importunate sitter. It swells and flickers, and finally assumes a shape, a face, a figure. The gentleman shrieks in terror: "I know you now! Away from me!" And then-"Come back! I'm not afraid of you now"—but it does not reappear.

Voices are now audible-a kind of forced whispers, as if the speakers are strai ing every power to be heard. There are many of them, all around the circle at once. The atters on all sides appeal to the medium for chianation of touches, slaps, fawnings, fondlings and scratches from invisible, but perfectly tangible hands. Whispers answered occasionally. I desire a personal test and ask for my bromer, buried last winter. A voice answers me— Don't be uneasy—don't be uneasy." A voice constantly importunes my wife, with many touches, "to sing; Frank, sing." The name "Frank" for Frances, has been used only in my mother's family. German on my right becomes vociferous with delight. He has hosts of visitants, who speak to him in German. "Grossmutter," says he, "bist du mit mir?" and the mysterious voice comes back clear and sharp, "Immer!" The German begs his grandmother to become visible, and a disc of light forms before him. It widens and contracts, and suddenly develops a face in the centre. It resembles velops a face in the centre. It resembles those sun-prints which crayon artists dress into portraits. The German is delighted, and, like most of his hearty race, becomes noisy. He prevents others from hearing and they beg him to be more quiet. But he is beside himself with joy. He begs the guitar to play for him, and the instrument, which has been lying quietly on the writer's lap, springs into his and twangs harshly. He becomes jocose, and so do his visitants. He demands that the instrument be placed upon demands that the instrument be placed upon his head. It is done. He is slapped, rubbed and scratched. The scratching becomes un-pleasantly violent on the back of his hand, and he politicly charges the lady on his right with trifling. She sarcastically declines to-deny it, and an altercation ensues which compels the medium to order up the lights— the circle has become inharmonious.

The members of the circle sit looking at

each other, as the gas is turned on, and every hand is firmly clasped by the wrist. Some of the fingers hold strange flowers, and it is

stated that they have been brought from the garden by spirit hands. The German gentle-man is removed to another part of the circle. the lights are again put out, and immediate-

the lights are again put out, and immediately the voices recommence their ghostly whispers. My wife is again assailed with exhortations to sing, and the medium asks for the "Beautiful Star." My wife begins the song in fear and trembling. Immediately she is patted as with a hundred hands. Her head is strongly pressed downward and then released, and as the chorus is reached a voice takes it up, and scaring over our heads. voice takes it up, and scaring over our heads, thrills every hearer with its weird tones. It swings about and sings in apparent eestasy. It is not a whisper, but a full, round, light baritone, perfectly vocalized, and I recog-nize my dead brother's voice, singing his favorite melody at he sang it in life. The circle is awed into silence. The medium asks for the chorus again; the whole circle sing, and again the same voice joins in and tops them all, with an added fervor. My wife recognizes the voice, as I had, and nervously remarks, "He sings much better than in life." Fes. Frank," a whisper replied, "I have improved a great deal since I came here!"—and then, "See how happy I am!" and a faint tall light appears, but does not develope into a recognizable shape. Two hands clasp my head, one on either side rubbing my ears and patting my cheeks, and my brother's voice says out of the darkness.
"George, these are palpable, ponderable facts!"
and then the voice refers to a family, episode
known only to myself, of all present, and begs forgiveness for past errors, offers words of advice, and floats to the other side of the circle, exclaiming, "We do not come here to proselyte, but to convert and convince!" Then again, plucking my wife by the hand, the voice says: "Dark—the country—pestil-ence—epidemic—this belief will comfort

Then the circle broke up. I have not told the half. There were numberless simultane-ous touches, voices, lights and rappings; a lady in the spasms of control; fawnings, and not a little drollery. The medium clapped her hands incessantly and twined from one to the other in answer to ager demands for explanation. These experiences were common to upwards of twenty apparently reput-able people, not one of whom was known to me; not one of whom could have known my given name, or that of my companion.

For the iteligio-Philosophical Journal Do Opiates Affect the Spirit Injuriously?

BY THOS. HARDING.

Questions which involve the welfare of man, here or hereafter, are for the utilitarian-not for the moralist. To know whether an act is right or rightcous, we must inquire. s it useful? The degree of goodness of any thing depends upon its practical value. If pain is bad, to relieve it must be good, unless the relief is purchased at too great a cost; but the last must be proved before we sur-render the anodyne. Man is one of Na-ture's tools which she has made for her own hands to work with, and moral government, as commonly defined, does not exist. Intelligence is nature's agent, designed by her to direct operations in the tangible world. That good which is perceptible should not be set aside for that which is imperceptible and unproved. Sentiment, poetry, religion may come in when our work is done, but should never precede practicality; rest comes after labor and pleasure after business, and the substance of a small virtue is better than the shadow of a great one.

Some time since an article appeared in the RELIGIO-PHILOSOPHICAL JOURNAL in which it was stated, with an assumption of authority, that the spirit becomes stupfled by the use of morphine and other narcotics during sickness and that insensibility continues long after the passage from the physical body. .If I mistake not the assertion was also made that the condition of inertia is very difficult to be overcome in spirit life and that in extreme cases it was possible that the evil of fects may never be entirely eradicated. The question was treated from the moral and religious stand-point, and we were exhorted to cease administering opiates to the suffer-

This communication, like many others, may have received its coloring from the organism through which it came. It is hard to get a bona fide spirit message, one which is perfectly unadulterated. If the medium has preconceived ideas or convictions on the subject treated of, it is next to impossible to get a true communication, and in some cases diametrically the opposite of what the spirit intended, may be given. There is also a tendency on the part of inspirational speakers to soar into the realms of supernal vapor, as though spirits lived, moved and had their being in religious, attenuated gas, and were not subject to the practical laws of nature, which obtain in their sphere. Superlatives, claim, are out of place when introduced into spirit messages; judicious persons never fail to set them down to the undeveloped con-Sition of the spirit and the ignorance of the medium; what the world demands from Spiritualists is substantial knowledge and good

sense and not poetrand chap-trap.

Inspirational speaking or talk under control I have ever found to be very unreliable, and would by no means shape-my conduct to harmonize with any instructions so received, unless my judgment were convinced of their correctness and value. I must candidly say that I do not accept as truth the statement that spirits continue in a state of stupor for years or centuries after entering the higher life because morphine was administered during the sickness of the physical machine; it would take more than an ordinary spirit message to cause me to hold my hand from relieving gain by the administration of morphise. Were I suffering, as I have seen others suffering, I would consider him or her my best friend who would administer to me the deaddaing drug, even though there may be danger of fatal consequences; for so great is my hatred of pain that I would rather my spirit be insensible for years than suffer one week of agony; there are thousands hopelessly suffering all the time, and it would be a blessing to them and to their friends if they were removed. An influential elergyman of the Church of

An influential clergymas of the Church of England a year or two ago agitated for the passage of a bill through parliament; which would authorize certain public functionaries to administer fatal doses to suffering incurables, when requested by them to do so. Now, that man's heart was in the right place, in my opinion, and had his suggestions been acted upon an untall amount of authorized my opinion, and had his suggestions been acted upon, an untold amount of suffering might have been saved. Should we happen to see even a dog dying hardly on the road side, we would not hesitate to draw a revolver and with the kindest motive, "put him out of pain;" can it be that we have more compassion for a dog than a human being?

To me it seems preporterous to think that an immortal spirit within the realm of the eternal could be in a state of death, practically, from any cause. Death is but the

eternal sleep of the physical body; what dif-ference does it make how that sleep was in-duced? The end in any case is only the body's death, and what has an immortally-pir-it to do with death? Nothing! Nothing at all! It is the influence of vital associations, memory of the past and knowledge of the present, which can have any effect on the spirit. Sleep or death can have spirit. Sleep or death can have no power over the positive life principle; that must live on and on, triumphant over inertia.

This question is one of great magnitude, and the person who would inculcate such an idea incurs a serious responsibility. Thous-ands are suffering all the time, and these drugs, like angels of mercy, bring blessed sleep and rest. I shudder to think what the consequences would be, should those happy discoveries of science be ignored and the martyr to sickness, pain and melancholy be permitted to drag his weary chain day and night, without one ray of hope or one moment of relief. Before we accept any such statement and change the merciful treat

ment, let us await the proof of its truth.

Should proofs that the departed spirit is not affected by opintes, be called for, many I have no doubt would be forthcoming. A member of my family died a few years ago, who, during the last week of his last illness, had been day and night under the influence of morphine, and finally passed on, almost immediately after the last dose was given him; and yet I was as conscious of his intelligent presence at his own funeral as I could be of anything that I had not actually seen and felt. His mother also, was. She said to me when we were on the way to the cemetery. "I know B. is with us to-day and that he is well pleased with every thing we have done. Don't

you feel his presence?"
"Yes," said I; "I am as satisfied that he is here as that you are." And he remained with me, every where I went, for two or three weeks after; he suddenly left me, as I suppose, to assume the duties and responsibilities of his new position.

My sense of duty to the suffering prompts

me to enter my solemn protest against the insinuation that we would be doing a wrong by administering narcotics to the suffering. The spirit on controling a medium the first time after the change does indeed, experi-ence sensations simplar to those of his last illness; but this is because he returns within the atmosphere he had left and again becomes subject to physical laws, which is a strong argument in favor of my view of the question. It is said that "sickness begins with the spirit and works outward to the physical; and that medicines operate primarily on the inner man;" that may be while the inner man is associated with the physical casket. But the spirit in his proper sphere and environed by immortal principles, is quite different; he cannot then be subject to those imperfections which inhere in a transient and inferior condition. He cannot then take cold because of going out door without his hat, nor is he subject to an attack of the measies, nor do I believe there is such a complaint as metaphysical small pox. I think the spirit is safe from such attacks as he is from the lingering effects of old attacks and the remedies w ich had been administered for their cure. Spiritual laws do not operate as a rule in a physicual laws do not operate as a rule in a physical world, nor do physical laws operate in the metaphysical, and though we hear much about testing Spiritualism by science, the thing can never be done; trying to test science by Spiritualism is equally foolish. Physical Science has no appliance which can reach the spirit, and because she has not, she says, "There is nothing there."

The fact is, mankind is too squeamish and superstitious on the subject of death, so-called. Our education has taught us that the

ed. Our education has taught us that the preservation of our lives is the great desideratum, but when we look into nature, we find that she sets no such value on physical life. There is no thinking man who does not know that there are other "evils," as for instance, loss of health, loss of liberty, loss of charac-ter, loss of reason; which are far worse than 'loss of life."

The fear of death and of every thing deadly has still an undefinable influence over us. Kings, priests and rulers caused it to be taught in olden times for their own purposes, and it has grown with the growth of humanity and strengthened as it grew. Superstition still has her slimy coils around us and I cannot help regarding the statement that the "risen spirit is stupefied by opiates," but as another bug-a-boo like the symbolical inas another bug-a-boo like the symbolical in-dividual, with the long tail, who "goes about seeking whom he may devour." It may, per-haps, be the lingering ghost of a defunct su-perstition or the residue of the erroneous ed-ucation of a barbarous age. One of the les-sons which the world is learning to-day is that earthly life is not only as yellable. that earthly life is not quite as valuable as it was thought to be, and that truth and moral principle should be the first considerations with all true women and men, and not the preservation of their soor little lives. Lest I should be misunderstood, however,

let me say that I regard all life, human life particularly, as exceedingly precious and as rule no true woman or man will tamper with it. The suicide is in most cases a per-son whose suffering has unbalanced his reason. I never hear of a self-killer that I do not commiserate his previous sufferings, rather than condemn the act. That one act is lost to memory while we contemplate the unfortunate circumstances which suggested it. Sickness, whether of mind or body, is the beginning of death, the shadow cast before the coming event; as condemnation of wrong doing is the shadow cast behind by a barbarous day. True civilization teaches that we are creatures of law and that it is the duty of each to aid in surrounding others by such circumstances as will conduce to happiness and well-doing. There is no condemnation. no judgment, no reward, no punishment in this life or the future; but effects follow causes everywhere and the "universe is gov-erned by law." Therefore human punishment for crime is unjustifiable cruelty, an unwarrantable usurpation of authority, and as a rule of action it has no parallel in the domain of God and nature. Let sanctimonious lecturers preach to the

Let sanctimonious lecturers preach to the moles and the bats; what the world needs is practical knowledge, as to how present evils can be overcome with good. Moral exhortations and holy twaddle are not needed, nor are they profitable to listatio. Invocations to empty space, which solicit nothing, to grant something that nobody wants, while thousands are wasting away and groaning in pain for that which can be easily supplied, can very well be dispensed with; and I am glad to find the majority of the better class of thinkers and mediums have repudiated all such folly. I do not know of a more valuable agent, when in the hands of a judicious person, and in its proper place, than morphine, except, of course, the suitably tempered magnetism, vitalized by the sweet sympathy of the tender heart and imparted by the human hand. Can it be that "the power of the Holy Ghost," so often referred to in the New Testament, was nothing more than the magnetia ament, was nothing more than the magnetic power of fraternal compassion? God is Love," and that fellow feeling which prompts to

"rejoice with those that do rejoice and weep with those that weep," is a ghost "holy" enough for any purpose I know of. When this power is generally understood and can be applied by a friend or neighbor, we shall be able to lay aside such agents as morphine, but not till then.

But not alone are narcotics useful for earthly purposes, but also for super-earthly. The spirits have been frequently known to avail themselves of an opportunity afforded by them, to perform a cure or establish control of a medium, which could not be done without their aid. A member of my own family had been subject to a very painful disease; one night her suffering was exeruciating and while she was weeping and groaning in pain she was influenced and told me to get her a certain narcotic mixture; I did so, and procured enough, as I supposed, to supply her present need, and lay by for fut-ure contingencies. I gave her what I consid-ered a good dose for a strong man; she be-came partially insensible, when she was again controlled, and I was requested to give her more and it was added. "Give her all you her more, and it was added, "Give her all you have." I declined, fearing it would kill her, but the pleading of the spirit was so strong that I at length consented; but I had no sooner given it than I began to repent. She lay on her bed as dead as a log of wood and I feared she never would awake again. In that utterly insensible condition she was gently raised up in bed to a sitting posture and spoke to me, for probably half an hour far better sense than she ever did while awake, giving me advice and information about many things. "Now," said the control, "we have two objects in causing you to give her that over-dose: Ist, That you could be con-vinced for once and for ever, that it is not her own mind that influences her, but ours. Whose mind is at work now?" he triumphantly inquired. "Oh," said I, "I now know she has nothing to do with it; that to all intents and purposes she is as dead as she ever will be. "Our second reason," said the spirit, "is that we could not heretofore, cure this disease, because she would not permit us full control; now we have got her, and if you will not do anything for her, not even to give her as much as a drink of water, but leave her entirely in our hands, she will be well in the morning." And she was well in the morn-ing, for having been up nearly all night with her Later late and she had breakfast, ready her I slept late and she had breakfast ready and was quite happy when I awoke. That was one of the best tests I ever had." As there are exceptions to all general

rules, it may be that some who had passed over the mystic river were so peculiarly or-ganized or circumstanced that in their par-ticular cases, the influences of their last illness and medication, may have been tempo-rarily prolonged, and that they, supposing these to be of common occurrence, considered it their duty to communicate the fact; but the rule is not establishable from a few iso-lated cases. Many of us know from experi-ence that in proportion as we become alive to spiritual surroundings, we become dead to the physical world, and we believe that as we approach dissolution, the physical body be-comes dull and feelingless and the spirit more and more alive; that as eyesight fails, spirit sight improves, until on complete separation from the earthly casket, it becomes conscious of its own independent existence and looks with indescribable sensations on the familiar form with which it had been so long associated; that may, indeed, be as dead as morphine could make it, but the spirit which survives sleep, sickness, pain and "death," is more alive than ever before. If, however, there is any foundation for the belief that the spirit is affected injuriously by opintes, it is worthy of investigation, as the ease or misery of many thousands hinge upon it. for should opiate be laid aside before a substi-tute is provided, the dark shadows of wretch-edness and wee would rest upon the chamber of the sick and the atmosphere of heaven would be burdened with the groans of the

hopeless sufferer. Sturgis, Mich.

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Woman and the Household.

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

THE IDEAL.

There was never a picture painted, There was never a poem sung. But the heart of the artist fainted And the poet's soul was wrung: And the poet's soul was wrung:
There was never a grand conception
In the veined marble wrought,
But the bour of its inception
With bitterness was fraught:
For each knew his fond endeavor
Though he strove with utmost might,
Must fall of its meaning ever, As darkness falls of light.

There are wondrous colors blending, There are won-from colors blending.

Which the world may never know;
There are angel faces bending.
But for me alone, they glow;
There are rapturous voices singing.
There are symphonies that foll—
In dreams I hear them ringing
Through the cloisters of my soul.

A. Wilson.

Mrs. Martha J. Lamb has become editor of the magazine of American History. Mrs. Lamb's History of New York is the best ever published.

A position in the United States Mint at San Francisco has been given to Miss Sarah Brown, daughter of old John Brown.

A seminary after the plan of Vassar Col-lege is to be erected at a cost of about \$200,-000 by the Presbytery of Los Angeles, Cal.

And now we are compelled to go far away to India to look at the most learned woman in the world. Miss Ramnabel, only twenty years of age, is an adept in twelve languages, writing as well as speaking them, besides being conversant with history, mathematics, astronomy and all the ologies. Not content with this, she is now studying to become a physician. physician.

Mrs. J. M. Judge has enlisted the co-opera-tion of other women and established a home for working girls, at 141 East 16th street, New York. It is well furnished and made attractive by books, pictures and home-like furnishings. By the payment of an initiation fee of one dollar and a monthly due of twenty-five cents, any young woman of good char-acter can share the advantages of the home. In case of sickness, members receive \$3 per week while incapacitated to work, besides free medical attendance. The home has a reading room, with books and papers, an or-gan in the parlot, and the girls have the use of sewing machines, also. It is already much frequented by shop girls.

The Indianapolis Scatinel gives these oc-cupations as well suited to women's tastes

"Much of the work of furnishing, as well as the superintending of the work, is adapted to women. Paper hanging and inside painting and graining are not more laborious than many of the occupations in which women en-gage; while the artistic and elegant interiors of expensive residences afford almost unlimited scope for the application of fem-inine skill in art, needle work, wood-carving and decorative art. Hand-wrought portieres, curtains and other draperies, hand-carved furniture and hand-painted cellings and panels are luxuries through which many women can earn a livelihood."

Here is a pen-picture of a famous woman:

'Mrs. Annie Besant, the Malthusian apostle
and editorial colleague of Charles Bradlaugh,
is now about forty years old, and is of Irish
birth. When young she was famed for her
beauty, but an attack of brain fever destroyed the charms of her countenance. She is now a large well proportioned woman, with dark brown hair and dark gray eyes full of fire. Her face is leoning, energetic, restless in expression. She is finely educated and has a particularly logical mind. She is planning to come to America soon on a lecturing tour."

But the day for hard and uncongenial labor is not yet passed. Witness this testimony from Emily Faithful:

"Some of the roughest and hardest work is still done by women. They have been res-cued from the coal pits by Lord Shaitesbury; but the hardest work in the potteries of Stafford-hire is done by them. Nearly fifty thous-and of them sell fish and other commodities in the streets of London, and they are employed in the most laborious and under-paid work in the mills, chemical works and the factories. They are often employed where the quick eye and skillful hand is needed, but not where brain work is required. The old idea that women are maintained by men is a fiction rather than a fact. With an ex-cess in England of five or six per cent of wo-men over men, there must be many who cannot marry and must support themselves. Our surplus single women are forced to work, and it is as unreasonable to keep them in idleness because they have no husbands and children, as it is to keep unmarried men out of employment because they have no wives or children to provide for. There are handreds of women, to provide for. There are insudreds of women, compelled like men, to earn their bread, yet, unlike men, they are compelled to go to a few under-paid employments. Practically the language to modern women is, "Marry stitch, die or do worse." Parents must accept the new condition of things, or women will continue to be thrown upon the world without a livelihood to sink into the abyse of charit. The future of a boy brought up without fixed position or employment is booked upon with anxiety. Every line diverging from the standard iety. Every line diverging from the standard of true womanhood has its corresponding line in the divergence from true manhood. Mental studies are far less likely to injure women than pinched waists, late hours and gaslight, and it is better for our girls to gradnate from schools of science than schools for scandal. The formation of a girl's characters is injured by her looking forward to marriage as the only means of obtaining a comfortable settlement in life, and the present low standard does not fit her for domestic or

Here is an American who does not expect to be supported. Miss Jennie Corson, who is called the "Montana Shepherdess," was formerly bookkeeper for a large firm in Chica-go. Hearing much about Montana and its stock interests, she decided to go there and igrest her money. She looked over all localities and finally purchased a large ranch which she stocked with sheep, investing about \$11,000, altogether, The rest is told in a

western paper, thus:
"On account of the rapid rise in the price of sheep and the increased value of good io-cations. Miss Corson could probably sell out to-day for twenty thousand dollars, so that it will be seen that she is six or seven thousand dollars ahead, over and above expenses, on her investment already, and she has been less than a year in the Territory. Miss Corson is a bright, intelligent young lady of fine exe-cutive ability. She is manager in chief of the business, and the success already achieved shows she is fully equal to the task of 'running' a sheep ranch. There are few young women who would do what she has done and do it well."

The Housekeeper's Year Book, by Helen Campbell, is a little compendium which stamps its designer and author as a household genius. Containing only a couple of hundred pages, there is nothing in it that is not of the most apparent necessity, and that, at the same time, is not to be found in any other

practical form.

As the author says, three things are first required by every housekeeper. 1. Convenient and practical hints for house-work and marketing. 2. A convenient form of accounting. 3. A complete inventory of household belongings. These pages supply these necessities, in the best manner yet presented for woman's consideration. The system of keeping accounts is simple and easy to com-prehend. Every week in the year has sug-gestions for the day's work, marketing and a bill of fare for a family dinner. The items included in The Day's Work contain the wis-dom of a dozen folios compressed into a few plain words on each page. There is so much executive ability suggested and dis-played and such perfect mastery of all the details of a well ordered home, that the housekeeper, young or old, who daily consults Mrs. Campbell's Year Book and Easiest Way in Housekeeping, need have no fear of being mistress of the situation.

Anlong the vast reading world who know all about the great Brooklyn bridge, few are aware of the part played in its construction by the wife of its chief engineer, Mrs. Emily Warren Roebling. In the oration made by Abram S. Hewitt, at the opening of the bridge to the public, occurs these words:

The bridge is an everlasting monument to the self-sacrificing devotion of woman, and of her capacity for that higher education from which she has too long been debarred. The name of Mrs. Roebling will be insepara-bly connected with all that is admirable in human nature, and with all that is wonderful in the constructive world of art."

The Brooklyn Eagle, on the succeeding day, gave this account of the noble woman whose time for several years has been divid-ed between attendance upon her, husband and studies to help him in his grand work. It will be observed that she was willing to merge her own life in that of her husband; but the day has come when an individual counts, even when that individual is a woman. Mrs. Roebling is also an originator and inventor. She made paterns for new forms, which were produced in iron and steel. even, in some cases, devising the machinery by which they were manufactured, and this was done after the failure of the engineers in charge to compass the ends to be secured. These are the words of the Eagle:

"It is generally known that while John A Roebling lost his life in the performance of his duty as engineer of the bridge, Col. Washington A. Roebling, through his devotion to his work, became afflicted with that frightful disorder known as caisson disease. This disease manifests itself in various ways. In Col. Roebling's case it affected his nervous system. He has been an invalid for years, suffering extreme torture at times, and has had the additional misery of preserving all his intellectual faculties almost preternaturally acute, while his physicial condition has prevented his even leaving his bed. It is most gratifying to be able to state parenthetically that some of our most eminent physicians think he will eventually recover his health and strength. There were periods however, dur-ing the construction of the bridge, when Mr. Roebling could not bear the presence of any person about him except that of his faithful wife. It was found that the nervous irrita-tion and excitement produced by the visits of strangers gravely affected him. Yet it was manifest that, whereas Col. Roebling alone understood the plan of the bridge, work upon it must cease unless some means of communication were found between the creative mind and the corps of constructors. Great emergencies are the opportunities of great minds. Mrs. Emily Warren Hoebling met the difficulty as nobody else could. She addressed her remarkable intelligence to the acquisition of the higher mathematics; her luminous mind was well adapted to its profound and often desperate labyrinths. She mastered this most bewildering of sciences. applied it to the bridge, was en rapport with her husband and dazzled and astounded the engineers by her complete and intelligent conception of their chief's meories and plans. Day after day, when she sould be spared from his sick room, in cold and wet the devoted wife exchanged the duties of chief nurse for those of chief engineer of the bridge, explaining knotty points, examining results for her-self, and thus she established the most perfect means of communication between the structure and its author. How well she discharged this self-imposed duty the grand and beautiful causeway best tells. Knowing these facts, the public can well echo Mr. Hewitt's sentiment that her name will ever be associated with all that is admirable in human nature and all that is wonderful in the constructive world of art. .

"This beautiful story of womanly intelligence and wifely devotion, suggests some thoughts that are apparently appropriate to the time. Just now an effort is being made, with what sincerity remains to be tested by its results, to secure for the women of America higher education, to fit them for duties. and responsibilities now largely monopolized by men. It has been claimed-and the merit of that claim is still a matter of doubtthat women are not constituted to acquire such education. With such women as Mary Somerville, Frances Burney, George Sand and Mrs. Roebling as examples of what feminine intellect can accomplish; it requires more than a little audacity to lay down the rule either way. The rapidity with which the "tutelary saint of the bridge," as Mr. Hewitt respectfully calls Mrs. Roebling, mastered the science of which her husband is so distinguished a professor is suggestive of the serious question whether the femenine mind, in spite of its supposed lack of aptitude for logical methods, is not peculiarly fixed for higher mathematics. Women are universally credited with a faculty which, for want of a better word, is called intuition. This, we think, will be found on analysis to be simply a system of rapid reasoning by which successive steps are but lightly touched. It is not in itself a safe guide from premise to conclusion, but it indicates ability to draw subtle deductions, and perhaps when soundly schooled and properly directed would yield the best possible results. The intellectual side of the case, however, is rather specula-tive; the moral and ethical teaching is direct and conservative. . . . In the case before us, it has been made conspicuously clear that a woman may be a devoted wife and compan-ion in intellect and attainments of the most,

be largely through her patient and intelli-gent attendance upon him, and Col. Roebling will be indebted to his noble wife even as the people are."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Egg. 1010-PHILO-SOPHICAL JOURNAL-1

A NEW THEORY OF THE ORIGIN OF SPECIES. By Venj. (Ferris, 12 mo., pp. 278, extra cloth, 81.50. New York: Fowler & Wells, Chicago: Jansen, McClurg & Co.

This volume is another of the numerous between Darwinism and current theology.
The author has advanced from the doctrine of "special creation;" but presents us, as a new theory, an atrophied rudiment of this new theory, an atrophied rudiment of this doctrine, viz: That species instead of being created de novo, are the result of "creative influx" (whatever that may mean) on a "prior living organism used by the Creator as an ovum or matrix without the aid of the ordinary paternity; and precisely in the same way that the lowest animal was produced by greative influx into a matrix of crude earthly materials." He is cautious a disclaim lany miraculous integrant to his theory, in the vulgar meaning of that term, although holding that "the earth and its organic forms are ing that "the earth and its organic forms are the work of a personal Creator," and that complex organisms spring into being "with-out paternity." By making the "creative in-flux" continuous and incessant he thinks he may fairly escape the imputation of being a miracle monger. But a miracle is an act finding no explanation in possimate causes, and it matters not whether it is a continuous or spasmodic manifestation, it is a miracle all the same. The reputed miracle of Christ in changing water into wine is instanced as a "seeming miracle" only. The "First Cause" was brought into "immediate instead of in-termediate contact with the ultimates of Na-ture" and the result was the same as if the ture" and the result was the same as if the "First Cause" had acted on the sum and through it on the vine and soil to produce the vinous juice. This "immediate action" of "First Causes" is the bustard progeny of ignorance and theology, and the work that resorts to it as an explanation of anything should be ruled out of scientific literature. The nuthor is severely exercised over the fact that the advocates of archaebiosis can point to no verifiable fact supporting their theory, but it does not trouble him that his own theory is in a worse predicament on this own theory is in a worse predicament on this head, for the former theory recognizes the possibility of the conditions necessary for its manifestation having past, but his is an incessant and continuous influx" that was never witnessed by the eye of man. In the entire book he refers to but one supposed case, and presumptuously dubs it an "established law." He says: "Even in that grandest dis-play of divine benevolence involving the sal-vation of mankind, God has seen fit not to de-part from his established laws of creation." This we suppose refers to Jesus.

It might be pertinent to ask if the Creator requires an ovum or matrix for the reception of this "creative influx," how that "influx" managed to find lodgment in "crude, earthly materials?" There is "no inherent vitality in matter," we are told. How did he make this discovery? What relation does this "creative logger to the matter." ative influx" bear to the material on which it operates? The miracle of a double mechanism touching at no conceivable point and interlacing nowhere is no explanation at all. If existence is inscrutable, one inscrutable existence will satisfy all the demands of the mind, without multiplying these existences. We are asked if the "soul of man has ever been seen?" and as this is known to exist, he thinks it estops the materialist from declaiming against his immaterial influx. If the soul of man was ever seen it could only seen as matter. Matter and motion are the only effects ever produced on sight sensation. If the author had given more attention to Prof. Fiske's philosophy which he so frequently quetes and pronounces "sorely puz-zling," a light would have dawned on his darkness. The mystery of the quotation he makes from this author, viz: "That the term matter does not stand for any real existence." might have been dissipated by closer study.

The tendency of all science is to break down the artificial partitions men have erected across the domain of nature. As Emerson

"Line in Nature is not found." Ent and Universe are round."

Whenever a theory opposes this tendency it needs to be carefully scrutinized. The probabilities are all against it. All that our au-thor urges against Darwin's explanation of special facts, might be solid criticism, and yet not advance his own theory one particle. Respecting the real line of descent and modification of living things we are yet in great darkness. But enough is known broadly to give the doctrine of evolution a secure basis. Darwin has pointed out many special factors of its operation. But, like a cautious philosopher he saw and distinctly stated that There was more in the hidden laws of the organism than all external causes combined. Advantage is taken of our ignorance of the laws to bolster up a sinking teleology. Whenever men depart from proximate causes in the explanation of effects they cease to be scientific. We may believe that all things are directed to ultimate good by a power whom to character-ize as an intelligent designer, is to debase. but this power is only the summation of all power, and never operates save through finite intelligences, which comprise all being. "im-mediate" short-cuts over the law of cause

and effect are never-known. While some good points are made by our author against crude materialism, and superficial explanations of special facts through the laws of natural and sexual selection many of his objections are frivolous. We have no space to particularize these, and will rest with one example. When Mr. Darwin asserts that without the use of language man's intelligence could not have advanced to its present position, and that the higher apes have little intelligence owing to their non-use of language, our author protests that their is "a confusion in his mind as to whether language, is due to intelligence or intelligence to language." He does not see that the effect becomes in its turn a cause for higher advancement. Those wishing to secure all that can be orged against Durwinism will find this a fairly able volume.

Stebbins' Protectionist's Manual. (Chicago Inter-Ocean.)

We have carefully examined Giles B. Stebbins' work, "The American Protectionist's Manual."... It collects the largest and most valuable and the freshest and most readable fund of information ever brought together ion in intellect and attainments of the most eminent and accomplished man. The most abstruce study has not interfered with Mrs. Roebling's ministrations at her husband's bedside. If he is restored to health it will

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To enumerate the particular free trade sophisms it issolves by specific and carefully collected facts, which in all cases come so associated with their authorities as to carry conviction of their accuracy, would be a work of hours and would require the patience of a census taker.

Those who want the book can send 75 cents to G. B. Stebbins, Detroit, Michigan, who will mail it to any address.

Maghzines for July Continued.

St. Nicholas. (The Century Co., New York.) Contents: Frontispiece; How Johnnie's Men Struck Work; The Fiddlers Three; "In the Cool of the Morning;" Recollections of a Drummer Boy; Our First Summer Boarder; How Cir. Planck with the Ball. The How Gip Played with the Eall; The Story of Robin Hood; A Back-Yard Party; How to Build a Catamaran; The Story of a Brave Girl; The Tinkham Brothers' Tide-Mill; Archbald Stone's Mistake: "Let's See if It's Anything Good to Eat!" Maggie Darnley's Experiments: The Toy Pistol: "What a Horrid Deceiver is Man." Swept Away: The Adventures of Rana Pip; Sweet Peas: The Brooklyn Bridge; Work and Piay for Young Folk: A Convention of Amateur Journalists: Prize Compositions: Jack in the Pulcit. The Let Compositions; Jack-in-the-Pulpit; The Letter-box; The Agassiz A-sociation; The Riddle-

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of John Brown; Striking Oil; Farewell to Salvini; Nights with Uncle Remus; Drought; Old and New Roses; Summer Songs; The Native Ele-ment of American Files. ment'su American Fiction; Black Bass Fishing; Anthony Trollope; The Philadelphia Committe of One Hundred; Recollections of the John Brown Raid; Frans Hals; Flaod and Plague in New Orleans; A Nocturne of Rubinstein; A Woman's Reason; The Legend of Padre José; A Breathing Time; Early Letters; Washington on the Eve of War; Topics of the Time; Open Letters; Brises, Reason; ner affected with any billing or liner disegoof the Time; Open Letters; Brie-a-Brac.

The Journal of Speculative Philosophy.
(D. Appleton& Ch., New York). Contents for January: Some Aspects of Recent German Philosophy; Faith and Knowledge; Knowledge and the Relativity of Feeling; Primeral Man; Notes and Discussions Read Votices; Books Received.

THE HERALD OF HEALTH. (M. I. Holbrook, M. D. New York.) Contents: Substitutes for Brandy; Words from India; Physical Exercises and their Regulation; Be Wise in Work and in Recreation; Answers to Questions; Topics of the Month; Studies in Hygiene for Nomen; Current Literature.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents. The Apparition of the Cottage; Beside Floating Lilies; Harvesting; Fashions; Seeking; Time-ly Topics; Home and Society; Light Moots. LA LUMBRE (Paris, France.) Devoted to

Science, Art, Literature and the philosophy and phenomena of Spiritualism. PSYCHISCHE STEDIES, (Oswald Mutze, Leip-

gig, Germany.) Contains much interesting matter on the subject of Spiritualism. Babyland. (D. Lothrop & Co., Boston), dainty magazine, prettily illustrated, for

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TROY, N. R. April 7, 1682.

"Having learn addicted for several prace" part with illuses, the cause of which was unknown to me for a long time, and my continued disability getting to be of so serious and distrending a character as to cause great adolety with my family 🛶 and friends, I became satisfied upon rivor investigation that the cause of my sickness was the diseased condition of my kitterys and keer. At this the by authent a friend who had stan for appropriates to mixel informed see of the great language month in his health by taking Mann's Remody, and permaded age to try it. I immediately communical taking it, and from the first-bottle began to improve, and its continued me affords way decouraging events. I can sleep notedly, walk intier, not few from patter, and the argent attacks of Lendache from which I suffered as south have disappeared, and L. cheerfully eccleminesed Munit's memody for all purposes for which it is advertised. I will add its closing that my wife has med it very assermeduly for preventing the attacks of sickbruductor with which she had been addicted from postic."

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OPINIONS.

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CHICAGO, ILL., Saturday, July 7, 1883.

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Art in the Guise of Spiritualism.

Spiritualists justly claim that Spiritualism in its broad and comprehensive sense is the science and philosophy of life; that the proof. of continuous existence supplied by spirit return and communion offers an incentive for right living, surpassing all faiths founded on obscure and ancient authorities and legends. The intense and universal desire for knowledge concerning a future life, which Spiritualism undertakes to some extent to supply, has developed a numerous class made up of operators of various grades of expertness and morality, who have raised to an art the business of supplying this demand. Many of these artisans have a modicum of psychic power, just sufficient to varnish the wares they sell; others have very fine and highly developed psychic power, but lacking in moral sense, devoid of conscienand urged forward by avarice or ambition, they avail themselves of art when the genuine manifestations fail, or when the greedy and senseless demands of their patrons cannot be satisfied with the genuine; others and very expert there are, who, wholly lacking medium powers, are yet able by practice to far surpass in the eyes of the superficial observer, the manifestations to be seen in the presence of the honest medium. This art has been brought to such perfection that the average investigator cannot, at a single exhibition, distinguish the difference between the true and the false; indeed, many old Spiritualists whose craving for exciting phenomena has grown to be a disease, seem to prefer a doubtful manifestation, provided it is a big exhibition and has its Jumbo, to one that is unquestionably genuine, yet tame as a mere show. In this undesirable condition of things and vitlated state of public teste, any book which will help people to a better knowledge of the art, and enable them to detect the methods by which spurious manifestations are manufactured and sold, is an advantage to Spiritualism and should be cordially welcomed by Spiritualists, even though it is not presented in the style they would have selected.

These remarks are inspired by a book lately published, called, "The Bottom Facts of Spiritualism," written by John W. Truesdell of Syracuse. We are free to confess that at the first cursory glance the satirical style of composition prejudiced us against the book; it seemed like treating a serious subject with unpardonable levity, but a later and more careful reading shows that it exposes the shams, and charlatanry of the artisans, and satirizes the sophistry of psycho-maniacal Spiritualists. Spiritualists as a body proclaim their fealty to truth and their thirst for knowledge; they give "heroic treatment". to the superstitions and dogmas of the old religions and declare themselves free thinkers. To be consistent, therefore, they ought to invite analytical examination of the claims they set up for Spiritualism and to court investigation of the phenomena by scientific methods; all this as a body they do, but there is a faction which opposes, which looks on with complacency when the orthodox ox is gored, but gets wrathy when Spiritualism is prodded. It goes without saying that the JOURNAL's subscribers are always ready to take as hard blows as they give, if it can be shown they are deserved.

Many secular papers in their extended notices of Truesdell's book, speak of the au- Truesdell or any other expert. The fact that ther as a "noted medium," "one of the best various phenomena occur through Slade's duty.

views such sensational headlines as: "A Mematter of fact easily verified by all who deyear or two ago and then he was spoken of as a clever imitator of some of the phenomena. There is nothing in his book to warrant the impression which the sensational headlines will leave upon thousands who read them.

Truesdell gives his experience with a number of noted mediums, and claims to show the methods of their art. There are certain things he could not see, but gives plausible explanations of how they were done; these explanations may or may not be correct and cannot be held as finale Where he explains what he actually saw, his evidence is strictly in accord with that of many Spiritualists; indeed, we can name a hundred devoted, active, and well known Spiritualists, who have had similar experiences and who could furnish data for a book much more startling in its revelations than is "Bottom Facts," and yet they are as-firm in their convictions and knowledge of spirit communion as ever; aye, more, for having learned to detect the spurious they have no lingering doubts of the bona-fide character of what they have classed as genuine; they are as certain of the correctness of their judgment as is the expert bank clerk that the gold coin he accepts is genuine.

'As was to be expected, Truesdell quotes largely from Thomas R. Hazard, and very happily shows how the specious sophistry put forward by him and the Banner of Lightschool ten's to make the practice of fraud safe, easy and profitable.

Under the chapter heading, "Science versus

Spiritualism," the author says: "A vast amount of unnecessary antagonism exists between many of the so-called scien-tists and the radical Spiritualists, in conse-quence of the want of more knowledge on the part of each and a better understanding between the two classes. The former fre-quently charge those who officiate at the spirit-circle with gross unfairness towards the investigator, claiming that the conditions exacted by nearly every medium are such as to preclude a thorough examination, or a strictly scientific analysis, of the phenomena produced, while the latter there the scientific analysis. produced; while the latter charge the scientists with bigotry and intolerance, claiming that they have not the moral courage to ex amine without prejudice, and impartially to report upon, spiritual mahifestations, as they upon other subjects, from the fear of making themselves unpopular with the masses, or that the result of an honest inquiry may demolish some old established theory or belief. But nothing can be farther from the truth than these extreme views of either

"The truly conservative Spiritualists of to day have no fear of investigation, but heart ly welcome the most searching inquisition f every candid scientist, no matter how firm ly he may be intrenched in his materialistic opinions. They court a thorough study of all spirit phenomena, from all quarters, and seek for light in every direction where they have reason to hope it may be found. They believe that the scientist, when fully conversent with the laws that govern spirit phe-nomena, and the methods by which they are produced, will be an adventage to the cause, for Science is really the friend and not the enemy of Spiritualism, since truth must eventually be triumphant.

"It is only the illiterate, the new-fledged half-converted, or semi-orthodox, "crank" of Spiritualist, who opposes scientific research.

Truesdell shows up some-not all-of the methods employed by Mrs. Hardy in performing her famous paraffine mold trick. It would have been only fair for him to have further stated that Mrs. Hardy's game was fully exposed some years ago in New York City, by as devoted Spiritualists as there are to be found people of standing and reputation for truth and fair dealing, and also in Boston by Lizzie Doten, the well known medium, lecturer and poet. In referring to the Belleville affair of Slade's and the pusillanimous course of the Banner in relation thereto, Truesdell leaves an impression which is unjust to the great body of Spiritualists and which he could have counteracted by reciting the action of the RELIGIO-PHILOSOPHICAL JOURNAL in that af-

They are many acute, critical observers, who have had from twenty-five to one hundred or more sittings with Slade, and in every such case that has come to our knowledge the investigator has been convinced that genuine phenomens, wholly outside of any active aid from Slade, took place. Bellachini, Court Conjuref at Berlin, subscribed to a statement, before witnesses and under oath, which has often been published and which we here give again, as follows:

"After having, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any refer-ence to prestidigitation, is absolutely impos-sible. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witness

We have had independent slate writing and have seen and recognized apparitions in Slade's presence under absolutely fraud-proof conditions, such conditions as would satisfy

mediums in the country," and give their re- mediumship is established beyond all doubt, and there should be no denial of this by-opdium turns Traitor; a clean breast of the ponents; indeed, it is very generally admitted whole Spiritualistic business." Now, as a even by those who oppose the spirit hypothesis. On the other hand, a very large number sire to take the trouble, Truesdell has never of respectable witnesses, most of them Spirbeen known to the Spiritualist press as a itualists, whose veracity is undoubted, offer medium; we never heard of the man until a | the clearest evidence that Slade often "assists" the manifestations. However unpleasant this evidence may be to Spiritualists it cannot be ignored or impeached. It should be frankly admitted, and when necessary for the public good, it should be avowed.

It is a fact that trickery constantly accompanies genuine phenomena with many powerful mediums. That it is the work of 'evil or mischievous' spirits alone, is too silly to even discuss, when it can be all accounted for without relegation to the realm of spirits. Equally foolish and untenable in most cases, is the theory of psychological influence of the observers. Spiritualists have got to grapple with this problem, in a fair, earnest spirit; they have got to remedy the evil, not by harsh and arbitrary punishment of the offenders, but by a thousand means not within the province of this article to discuss. We will only say, that so long as Spiritualists will blindly and in a heated sectarian spirit defend and excuse the acts of these weak mediums, and the public will go oftener and pay better to see the bogus than the genuine, so long will the evil continue. Only by an educated public sentiment and a more general knowledge of the methods by which the counterfeit can be detected, will the evil be lessened, and the latter is the mission which Truesdell's book, despite its imperfections, will help to perform.

On page 179 of his book the author offers ve hundred dollars to any medium who will induce a spirit to write three or more intelikible words upon any slate without the aid of 'some external and physical force." We suppose he means that the writing is to be done by some other means than the active agency of the medium or a confederate, for surely if written by a spirit it would be "by external and physical force," though wholly independent of the medium or his assistants. Now, in the very nature of things this "challenge to the world," as Truesdell calls it, is foolish, unscientific and unfair. No genuine medium will claim that he exercises any active control over the manifestations; he is simply what the term medium implies. Were he to accept such a challenge his anxiety would almost inevitably destroy that condition of passivity necessary to enable spirits to utilize the mysterious force they find in the sensitive. The non-acceptance of this "challenge," will have no weight with thinking minds.

After extended observations and probably considerable private experimenting, Truesdell began, about a dozen years ago, it seems, to try what success he could have in the role of an amateur, in the exhibition of the art of simulating spirit phenomena. He was highly successful, and gives graphic accounts, in rather cold-blooded way, of his work.

We cannot at this time review Truesdell in detail; those who wish can buy the book and judge for themselves While his volume as its weak points and its style is open to criticism, yet on the whole we consider it a valuable book for Spiritualists and investigators to read; it will do them no harm and will render them keener and more careful in forming conclusions. It will shake the mind of no Spiritualist whose faith is founded on accurate observation; and those who after reading the book may feel doubtful, will be inspired by their doubts to investigate further and more carefully. Thus the book will really give an impetus to intelligent and more general investigation, and in the end aid in the spread of genuine spirit communion, relieved of all trickery. What there is of truth in the book will stand and cannot hurt Spiritualism; whatever there is of error will be discovered in time and will not injure the innocent. In conclusion we ask that those who feel disposed to criticise our views as herein expressed, will consider the article as a whole, and not warp any text from the meaning given it by the context. .

For about four years there has been connected with the Central Church (Prof. Swing's) of this city, a Mission School numbering now 1,200 children from the poorer portions of the city. As the hall in which the school meets can accommodate but 400 comfortably, it has been deemed advisable by those interested in the school to erect a hall suitable for the purpose, with stores underneath at a cost of \$35,000 including the glound. About half of this sum was raised and the necessary lots purchased some time ago. To raise the remaining \$17,500, the toustees issued bonds of \$50 each which they offered to the congregation of the Central Church at the close of the sermon last Sunday. The fact that the whole amount was subscribed inside of half an hour, strikingly illustrates the wisdom of applying business principles to all business matters, even those of a church or benevolent object. It is expected the rent of the stores under the hall will pay taxes, insurance, interest, etc.

Last month the Chinese Embassador at Berlin, invited a select and distinguished company at Stettin to witness the trial trip of the Ting Quen (Everisating Peace), a fine new iron-clad corvet built for the Chinese Government. .The trip was very successful, and the vessel made more than fourteen knots an hour. The engines are 5,000 indicated horse-power. The ship is of rather singular construction, with a very shallow draught, so as to be very efficient for coastTrickery or Diabolism.

How often do we hear these given as the explanation of the phenomena of Spiritualism, but never by those who have thoroughly investigated. It is so much easier than denying, because then overwhelming proof of the fact of the phenomena actually occurring will be produced, so clerical opposers, chiefly shout out, "Trickery!" As they don't know the trick and can not find any one to explain it, it is safe, they think, to look wise, shake the head, mutter "delusion" or "fraud," and so dismiss the matter; but anon mediums appear in their own homes, perhaps, or in those of some whom they know and trust, who are by position and culture, beyond all suspicion of being either deceivers or deceived. The phenomena must be accounted for somehow. It cannot be fraud-it must be the devil, and this extraordinary devil does the strangest thing -for a devil. He teaches temperance, physical and moral purity, immortality of the soul, the certainty of suffering for sin, the impossibility of entering heaven but by unceasing watchfulness, steady well-doing; not only this, these devils declaim against war, against strife of all sorts, teach loving acts, reverence to God, a morality sterner than any supposed angel has ever taught. Wonderful devils these! transformed into angels of light, indeed, for if their teachings are followed, hell would be empty.

If one could get a reliable history of the devil, it would be a comfort, for the orthodox world hold very misty notions of him. Accepting Milton's wild dreams as verities, they make God the Creator of the devil, so of all sin and evil. High in place was he, in the court of heaven, but he became proud, conspired, was driven out, and to-day holds sway over nine-tenths or more of all earth's millions. If this story be true, several things follow. Getting to heaven is no security against sinning, suffering, or being cast down into hell. God could or could not prevent the devil infesting the earth-it is quietly assumed God does not care for any other planet. If God could have foreseen and prevented either the creation or the sin of Lucifer, and did not-could his love or his wisdom be extolled?-if he could not help it, his omnipotence is more than doubtful, for to-day there are more who serve the devil than even pretend to serve God.

But not only are spiritual manifestations devilish, but they are foolish, it is asserted by pulpiteers. We quote from a sermon of Rev. R. B. Hull, preached in New York a few weeks ago:

"As for Spiritualism, it is either mere trickery or else it is the work of evil spirits. In my opinion these so-called spiritualistic manifestations are mere trickery. The idea of spirits coming from the presence of God and rapping on tables, tipping articles of furniture and thumping on floors! It is simply blasphemous to assert such a thing?"

When we read this we wondered what the preacher's theory of God might be, that he should suppose any spirit could "come from the presence of God." David did not think this possible, evidently, for he said, "If I make my bed in hell, thou art there." He could find no place where God was not. Our reverend friend it seems can conceive of such a place, at least. But leaving this side issue, let us note the profound argument used to prove Spiritualism blasphemous. Horrible, is it not, that a loving spirit, desiring to communicate with one who cannot see him or her, should rap, or tip tables, or do anything else it can do, to make its presence known? Blaspheinous, is it not, to suppose that God himself condescends to make mosquitoes, and even insects so small as to be hardly visible, even by aid of microscopes? Yet he does, if orthodox theories may be trusted. Really very undignified for God to appear in a bush which burned, but was not consumed, when Moses was called; to condescend to the petty jugglery of turning the rods of Moses and Aaron into serpents, to give such elaborate preparation for ceremonials which, seemingly never were understood. Foolish, too, of the prophets to condescend to object teaching, to make horns of iron, to show the fate of Israel, to-well, read the book of Ezekiel, if more illustrations of prophetic absurdity are wanted. The ignorant peasant thinks of an earthly king, as always wearing crown and robe, and there be those who conceive of God or his angels doing only great things, getting a minister a call to a rich church, for instance-chance or the devil settling all'the rest. Yet if God be God, supreme, omnipresent, he' must be in all things done or suffered, nothing great or small to him; he must be in evil as well as in good, in hell as in heaven, in table-tipping as well as Mr. Hull's pulpit. Paul speaks of "the foolishness of preaching," but says it pleased God to use it for the salvation of those who believe; but since that day no one has been divinely inspired to declare that raps, table-tipping, etc., are either foolish or wrong. It is not certain whether these or preaching be most foolish in the sight of God; certainly one is folly, the Bible says so; the other is ignored, though it was not unknown before the Bible was written. In presence of the fact that every scientist

who examines spiritualistic phenomena becomes convinced of their genuineness; that so many of the great and good of earth also accept them as true; that they supply an evidence of continued existence to be found no other way; that the teachings of the spirits inculcate sternest morality, warmest love for humanity, deepest reverence for God, is it not time that preachers like Rev. Mr. Hull should indulge in a few "flashes of silence" until they know what they propose to talk about, and specially abstain from giving such absurd explanations of our phe-nomena as either trickery or diabolism?

Rev. M. J. Savage-" Bottom Facts."

In a late number of our esteemed cotemporary, The Christian Register, there appeared the following letter:

"I wish to call the attention of the readers of the Register to the most remarkable book of its kind that I have ever seen. It is 'The Bottom Facts concerning the Science of Spir-itualism, by John W. Truesdell, 1 ublished in New York by the Carletons.

"Mr. Truesdell has been a careful student of his subject for twenty-five years. In my study, one day in last March, he gave me a regular scance. It was in daylight. He pro-duced the raps, read names on folded slips of paper, described departed friends in a trance. and produced the phenomena of slate-writing. Had he gone away declaring himself a genuine medium, I should have been com-pletely deceived. And I am not willing to confess myself easily duped either. For I have detected many fine tricks of legerde-main, and have made quite a study of all these things.

"But, when it was over, he sat down and explained it all. From beginning to end, it was pure and simple trickery. At the same time, he explained to me how many other

things could be done.
"The Bottom Facts' claims to be an exposition of how the principal things of all the great mediums are done.

"If any one chooses to say that the book does not cover all the ground, I can simply confess that I do not know. But one thing I do know; and that is, that so long as Mr. Truesdell can perform, as tricks, all the principal things that the great mediums claim as manifestations of spiritual presence and power, their claims must lie under suspicion until they submit themselves to such tests as will preclude all possibility of deception.

"I earnestly advise all your readers to get and read this book. M. J. SAVAGE

To a judicial mind the impression made by the book will be that Mr. Truesdell has been a "careful student" of only one side of "his subject" and that the side of least importance, the artificial. There are plenty Spiritualists just as critical, just as familiar with legerdemain as is Mr. Savage, who could not have been deceived by Mr. Truesdell as he confesses he was. "If any one chooses to say that the book does not cover all the ground," says Mr. Savage, "I can simply confess that I do not know." This is a confession that he has no confidence in his own

Mr. Savage was accompanied to Mrs. Simpson's, in this city, by two experienced and critical companions; he took his own slates, cleaned them, put the pencil inside, sewed the edges together, tied a string around them, saw a goblet of water placed on top of them, saw them placed upon the extended palm of the medium's right hand and carried under the table, her left hand being on top of her head and her limbs outside of and free from the table. At the proper time he cut the threads, untied the string, opened the slates and found writing. His every action and those of the medium were constantly observed by his companions; neither he nor they saw the slightest suspicious action, and it was, of course, impossible for the slates to have been separated or changed. Mr. Savage read the account before its publication in the JOURNAL, and certified that it was "a careful under-statement of the facts." Now, with this experience fresh in his memory, if he don't know but Mr. Truesdell's claim that such a thing is impossible, may be true, then it is clear that further investigation is for him a waste of time.

If Mr. Truesdell will, in this city, produce equal results upon a slate under the same conditions and in the presence of the same witnesses without detection, and then explain the trick, the editor of the RELIGIO-PHILOSOPHICAL JOURNAL hereby obligates himself to pay said Truesdell one thousand dollars, his expenses and those of Mr. Savage. The experiment to be made during the present month.

Mr. Savage well says of mediums: "Their claims must lie under suspicion until they submit themselves to such tests as will preclude all possibility of deception." We fully agree with this, but we insist at the same time, that the investigator shall cultivate his faculties, and increase confidence in his own senses, so he may comprehend that he knows a thing after having seen it demonstrated; and that he prepare a place in the structure of his mind where an extraordinary truth may find permanent lodgment, never to be shaken by conjurers, whether amateur or professional.

The Concord Summer School of Philosophy.

The Concord Summer School will open for a fifth term on Wednesday, July 18, 1883, at 9, A. M., and will continue four weeks. The lectures in each week will be ten; they will be given morning and evening, except Saturdays, on the secular days (in the morning at 9 o'clock, and in the evening at 7.30) at the Hillside Chapel, near the Orchard House. All students should be registered on or before the 10th of July at the office of the Secretary, in Concord. No preliminary examinations are required, and no limitation of age, sex, or residence in Concord will be prescribed. Among the list of lecturers we find the following: Prof. Harris, .Prof. Sames, Dr Kenney, Dr. Bartol, Prof. Howison, Mr. Julian Hawthorne and Miss Peabody. Prof. W. T. Harris will deliver four of the lectures of the course on "Man's Immortality in the Light of Philosophy and Religion;" and four lectures constituting a course of Elementary Lessons in Philosophy. Dr. Bartol will lecture on "Optimism and Pessimism,-a Personal Equation," and Miss E. P. Peabody's subject will be "Milton's Paradise Lost."

Dr. N. B. Wolfe started on the 4th fast, for Galifornia where he goes for a month's recreation, and to accompany home his daughter, who is having a delightful time at Lake Tahoe and elsewhere as the guest of Mrs. E. B. Crocker of Sacramento.

The First Society of Spiritualists of New York.

At the closing services of the First Society of Spiritualists of New York, at Republican Hall on Sunday evening, June 24th, the President, Mr. Newton, stated that the financial condition of the society was more favorable than it had been for several years previous. As this society is supported entirely by gratuitious contributions, he asked the friends present to contribute a little more freely than usual in order that they might be able to meet all obligations. A very generous contribution was the result, and the Society will open its meetings the first Sunday of September next, entirely free from

Before the benediction Mrs. Newton stepped upon the platform, and said:

"Dear friends, this evening closes another year with us on the part of our speaker, Mrs. Brigham, to whose ministrations we have listened and have so much enjoyed Sabbath after Sabbath, and I am quite sure you will all join me in saying some testimony from us is not only fitting but due on this, the evening of our separation, which we trust will be only for the two coming summer months, although she has received earnest letters from friends in several cities strong-ly urging her to come to them.

"I find that many of the friends that attend

these meetings are not aware of the labors performed by Mrs. Brigham. You do not know that three weeks in every month, she leaves the city on an early train on Monday morning to preach this pure gospel of life four and five evenings during the week, and one week only of each month at her Lome among the mountains of Massachusets; and in addition to this, she frequently travels all night to officiate at a funeral or speak a few words of comfort to some weary soul whose

sands of life are nearly run. "It is only when we are deprived of our blessings that we come to know their real value. During the past week we have met a gentleman who lives in a community where he is entirely deprived of the privilege of listening to the teachings that come to us from the angel world, but whose thirst for spiritual knowledge is so great that on several oc-casions on Sunday mornings he has walked from his home to this city, a distance of twenty-three miles, that he might listen to the beautiful inspirations that we are favor-ed with every Sabbath; and I think there is not a person present whose privilege it was to listen to the discourse given us this morning from this platform, who would not be willing to walk eyen a farther distance rath-er than be deprived of listening to the inspir-ed words that fell from the lips of our gentle

"We can never again look upon the beauti-ful proud lily, with its pure, white petals and its heart full of sunshine, without recalling to mind the lesson given us, and daily strive to grow more pure and spotless in spirit. "It is because of these facts that I feel that

she should not leave us without some testimony on our part, of our appreciation of her unprecedented labors, and would therefore offer the following resolution:

WHEREAS, Our friend and teacher, Mrs. Nellie J. T. Brigham, is about to leave us for a much needed vacation, and fully realizing

and appreciating the benefits both morally and spiritually which we have received from the inspired teachings given through her instrumentality, therefore,

Resolved, That we part with regret, even for this brief season, with our inspired teacher, and that we shall gladly welcome the period of her return. May the angels of light and wisdom watch over her and folding around her a mantle of protection, keep ing around her a mantle of protection, keep from all harm, bringing her again to us in the early autumn.

' Mrs. Newton also said she would ask that the thanks of the members be given to the organist, Prof. Huchne, who so kindly volunteers his services for the benefit of the seelety. The resolution and vote of thanks being put by the President, were unanimously adopted.

That Pienie.

The Rev. D. N. Utter, Unitarian, in a late sermon alludes to the picnic which was held in ancient times when Jesus was the central figure and the provider of a bountiful repast. Jesus went somewhere-nobody knows exactly where-to impart instructions to his disciples. Then, as now, there were insatiable curiosity seekers-three or four hundred of them looked for, and actually found the great teacher. "Not knowing, when they started, just where they would find him, it would be more than miracle if they carried no food," says Mr. Utter. In commenting thereon, he continues: "People do not start away from home, ever, to be gone all day and forget about their dinner. If there was ever any portion of the human family so improvident, happily their seed has perished from off the earth long ago, according to the laws of natural selection." Suffige it to say, this basketless and provisionless growd, with empty stomachs, listened intently to Jesus, and he to reward them, improvised a picnic, consisting of loaves and fishes, and they undeabtedly had as good a time as festive moderns do on pienie occasions near Chicago. But what agionishes and greatly perplexes the reverend gentleman, the "multitude," consisting of probably three or four hundred. increased in numbers as each additional one told the story, until it finally got into the papers-oh! we mean gospels-one "story" giving the number at 4,000 and another at 5,000. In conclusion Mr. Utter remarks in regard to this ancient picnic that it requires one to believe that Jesus was able to create matter, the substance of bread and meat, out of nothing, or out of the surrounding atmosphere, in the eyes of the multitude, and yet invisibly."

Whatever possesses value must be got by some effort; the more precious, the greater the cost. Those who expect to buy a knowledge of spirit life for a dollar or two deserve to be disappointed. The home circle is the best place to study and experiment. The JOURNAL will soon publish a small pamphlet containing suggestions of value to those who wish thus to investigate.

Jesus as a Healer.

Not a miracle, but a very wonderful cure was lately performed on Mrs. Jane T. Sexton, of Wichita, Kan. She had been confined to her room for five months, her hand having been so badly burned that twenty-five persons after examining it came to the conclusion that she could not be relieved. But she boldly announced that at a designated time Jesus himself would publicly relieve her crisp, hardened and crooked fingers, making her hand as perfect as before burned. Those who had examined her-Baptists, Presbyterians and others-laughed at the idea, deeming her cure an impossibility. When the time arrived for the meeting, she went upon the stage, raised the withered limb over her head, when to the astonishment of all present, the cure was really accomplished. She then lectured for three-quarters of an hour, holding her audience in breathless suspense. This was exceedingly kind on the part of Jesus-the curing of this lady-and was much better business than loltering around the throne, or attending orthodox meetings. This act has greatly increased our admiration of this spirit.

Spiritualist meetings in cities and towns throughout the country have generally adjourned until fall. Camp and grove meetings will now be in order for two months.

Mrs. S. E. Bromwell has removed to No. 435 West Madison Sf. She holds scauces on Thursday evening of each week.

Business Notices.

Dr. Price's odors are as natural as flowers freshly gathered. Try his Floral Riches: it is a Cologne water of delightful fragrance.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Dr. Price's Special Flavoring Extracts are not made up from chemical poisons, but natural flavors, grateful to the most cultivated palate. SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Ds. Price's Cream Baking Powder is the only kind made by a physician, with special reference to its healthfulness.

PROF. W. PAINE, M. D., has discovered parasites that eat up the mose, throat, lungs, stomach, kidneys, womb, bladder, nerves and blood. And a Catarrh Vapor that when inhaled or taken kills them. His other remedies are tonics and repairers. His factory at Grand Haven, Mich., open from July to September by himself, and the entire year by others, and his Peabody Hotel, Philadelphia, where he is from September to July are for repairing dilaphated constitutions. Send for book. Free. 250 S. 9th Mreet, Philadelphia, Pa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, Z. F. Butterfield, M.

D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

New England Spiritualist Camp Meeting · Association:

Tenth Annual Convocation at Lake Fleasant, Montague, Mass. (On the Mossac Tunnel Route, midway between En-ton and Troy.) July 26th to August 27th, 1883, Inclusive.

PPEAKERS. The following speakers have been engaged for the meeting: Dr. tieorge H. tieer, Mr. C. Cleng Wright, Cepbas B. Lynn, Mrs. Emma L. Paul, Mrs. Sarah A. Byrnes, Austin E. Stamons, Bon. A. H. Dally, Capt. H. Berown, Walter Howell, Elsen Cobb, Rev. D. M. Cole, Mrs. Fanny Devis smith, A. R. French, Giles B. Stebuna, Dr. W. H. Atkinson, Mrs. R. Shepard Little, Mrs. Neille J. T. Brigham, J. Frank Batter, Ed. S. Wheeler, Mrs. A. H. Colby.

MEDIUMS. A large number of noted mediums have signified their in-tention to be present, as in former years.

MUSTC. The Fitchburg Military Band of twenty four pieces, will arrive Saturday, July 28th, at 11 a M., and remain until Monday, August 27th, giving daily two concerns at 2.50 and 1, s. This band is concered by all as having so superior in New England, superially in concert musts. Homely Orchestra of Fitchburg - stateen Beers, Will furnish musts for dancing at the partition every two day afternoon and evening.

First-class vocalists wail be present at the meeting to supplement the lectures.

The grounds and pavilies will be lighted by the Wachusett lectric Light Company of Flichburg.

Has been leased for a term of years by H. L. Marnard, of Greensheid, who has refurnished the house and will open it for the reception of guesnis July 1st. Address as above until July 1st, after that date, Lake Piessant, Montague, Mass.

For particulars sondersting transpartation of campe-qualpage and baggage, leasing tents and lots, engaging longings and board, schedules of railroad farm, etc., etc., see annual circular, which will be seen postpaid to any address by N. S. Henry, Clerk, Lake Piessant, Montague, Mass.

People's Camp Meeting at Cassadaga Lake, Chautanqua County, N. Y., Beginning July 29th, and Closing August 25th, 1883.

Cassadaga Lake is situated on the D. A. V. & P. E. R., mid-way between Dunkirk on the Lake Shure and Michigan South-ern and Eric Rallrusks, and Jamestrem on the Buffalo and South-western and Affantic and Great Western Ballrussis. It is a lovely sheet of water navigated by sceam, 800 feet above Lake Eric and L300 feet above tide water. Excursion tickets, good for the season, can be purchased at low rates on all rallroads in the country.

The following list of speakers have been engaced:
July 29 Mrs. R. S. Lillie, Frilladeliphia, &r., and Wrs.
Fietcher, New York Chr.; July 20, Wrs. Fietcher; July 31,
Wrs. Fietcher; Angust 1, Mrs. R. S. Lillie; Angust 2, Eng.
R. S. McCormick, Franklin, Fr.; Angust 3, Mrs. R. S. Lillie;
Angust 4, Mrs. S. S. Lillie, and J. Z. Emerson, Beaver Falls,
Fa.; Angust 5, Mrs. R. S. Lillie and O. P. Kellowri, Angust 2,
Lyman C. Bower, Angust 10, J. Franklin, Angust 7,
Lyman C. Hower, Angust 10, J. Franklin Baxter; Cheised, Mass.
August 11, Mrs. Clara Watson, Jamestown N. Y., and J. Franklin,
Angust 12, Mrs. R. S. Lillie and J. Franklin,
Angust 13, Conference and volunteer speaking; Angust 14,
Mrs. Anna Kimbali, Desskirk, N. Y.; Angust 15, W. W. Eing;
Angust 11, Mrs. R. S. Lillie, and J. Franklin,
Taylor, Lawton Sta., N. Y.; Angust 18, Mrs. A. M. Colbr, M.
Taylor, Lawton Sta., N. Y.; Angust 18, Mrs. A. M. Colbr, Mrs.
Angust 21, Mrs. Emms Tutile; August 27, Husbon Tutile;
Angust 21, Mrs. Emms Tutile; August 27, Husbon Tutile;
Angust 28, W. W. Eing; Angust 24, Husbon and Mrs. N. T.
Brigham, Colevala, Mass.; Angust 26, Mrs. J. T. Brigham
and A. B. French.
It is condidentity expected Mrs. Libbie Wange, of California, SPEAKERS.

Tuttle; August 23, 5. h. Presses, cycle. Copy. Sec. 35. A. Etrigham Colerain Mass.; August 24, Mrs. 3. T. Briagnam and A. B. Frencis.

B is considerably expected Mrs. Libbie Watspe, of California, recently from Australia, will be with us.

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The Executive Board of the State Association take pleasure to armounting that the arrangements for the Fifth Amount Camp Meeting, to be held at Fifth. August 17th to 27th, 1883, are in a calculatorary stage of progress.

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CHICAGO, ILL., Saturday, July 7, 1883.

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Art in the Guise of Spiritualism.

Spiritualists justly claim that Spiritualism in its broad and comprehensive sense is the science and philosophy of life; that the proof of continuous existence supplied by spirit return and communion offers an incentive for right living, surpassing all faiths founded on obscure and ancient authorities and legends. The intense and universal desire for knowledge concerning a future life, which | class. Spiritualism undertakes to some extent to supply, has developed a numerous class made up of operators of various grades of expertness and morality, who have raised to an art the business of supplying this demand. Many of these artisans have a modicum of psychic power, just sufficient to varnish the wares they sell; others have very fine and highly developed psychic power, but lacking in moral sense, devoid of conscientiousness, and urged forward by avarice or ambition, they avail themselves of art when the genuine manifestations fail, or when the greedy and senseless demands of their patrons cannot be satisfied with the genuine; others and very expert there are, who, wholly lacking medium powers, are yet able by practice to far surpass in the eyes of the superficial observer, the manifestations to be seen in the presence of the honest medium. This art has been brought to such perfection that the average investigator cannot, at a single exhibition, distinguish the difference between the true and the false; indeed, many old Spiritualists whose craving for exciting phenomena has grown to be a disease, seem to prefer a doubtful manifestation, provided it is a big exhibition and has its Jumbo, to one that is unquestionably genuine, yet tame as a mere show. In this undesirable condition of things and vitiated state of public taste, any book which will help people to a better knowledge of the art, and enable them to detect the methods by which spurious manifestations are manufactured and sold, is an advantage to Spiritualism and should be cordially welcomed by Spiritualists, even though it is not presented in the style they would have selected.

These remarks are inspired by a book lately published, called, "The Bottom Facts of Spiritualism," written by John W. Truesdell of Syracuse. We are free to confess that at the first cursory glance the satirical style of composition prejudiced us against the book: it seemed like treating a serious subject with unpardonable levity, but a later and more careful reading shows that it exposes the shams, and charlatanry of the artisans, and satirizes the sophistry of psycho-maniacal Spiritualists. Spiritualists as a body proclaim their fealty to truth and their thirst for knowledge; they give "heroic treatment". to the superstitions and dogmas of the old religious and declare themselves free thinkers. To be consistent, therefore, they ought to invite analytical examination of the claims they set up for Spiritualism and to court investigation of the phenomena by scientific methods; all this as a body they do, but there is a faction which opposes, which looks on with complacency when the orthodox ox is gored, but gets wrathy when Spiritualfam is prodded. It goes without saying that the Journal's subscribers are always ready to take as hard blows as they give, if it can be shown they are deserved.

Many secular papers in their extended notices of Truesdell's book, speak of the author as a "noted medium." "one of the best | various phenomena occur through Slade's | duty.

views such sensational headlines as: "A Medium turns Traitor; a clean breast of the whole Spiritualistic business." Now, as a matter of fact easily verified by all who desire to take the trouble, Truesdell has never medium; we never heard of the man until a year or two ago and then he was spoken of as a clever imitator of some of the phenomena. There is nothing in his book to warrant the impression which the sensational headlines will leave upon thousands who read

Truesdell gives his experience with a number of noted mediums, and claims to show the methods of their art. There are certain things he could not see, but gives plausible explanations of how they were done; these explanations may or may not be correct and cannot be held as final. Where he explains what he actually saw, his evidence is strictly in accord with that of many Spiritualists; indeed, we can name a hundred devoted, active, and well known Spiritualists, who have had similar experiences and who could furnish data for a book much more startling in its revelations than is "Bottom Facts," and yet they are as-firm in their convictions and knowledge of spirit communion as ever; aye, more, for having learned to detect the spurious they have no lingering doubts of the bona-fide character of what they have classed as genuine; they are he certain of the correctness of their judgment as is the expert bank clerk that the gold coin he accepts is genuine.

As was to be expected, Truesdell quotes largely from Thomas R. Hazard, and very happily shows how the specious sophistry put forward by him and the Banner of Light. school ten's to make the practice of fraud safe, easy and profitable.

Under the chapter heading, "Science versus Spiritualism," the author says:

A vast amount of unnecessary antagonism exists between many of the so-called scien-tists and the radical Spiritualists, in consequence of the want of more knowledge on the part of each and a better understanding between the two classes. The former fre-quently charge those who officiate at the spirit-circle with gross unfairness towards the investigator, claiming that the conditions exacted by nearly every medium are such as to preclude a thorough examination, or a strictly scientific analysis, of the phenomena produced; while the latter charge the scientists with bigotry and intolerance, claiming that they have not the moral courage to examine without prejudice, and impartially to report upon, spiritual manifestations, as they lo upon other subjects, from the fear of making themselves unpopular with the masses. or that the result of an honest inquiry may demolish some old established theory or be-lief. But nothing can be farther from the truth than these extreme views of either

"The truly conservative Spiritualists of to day have no fear of investigation, but heart ly welcome the most searching inquisition of every candid scientist, no matter how firm he may be intrenched in his materialistic opinions. They court a thorough study of all spirit phenomena, from all quarters, and seek for light in every direction where they have reason to hope it may be found. They believe that the scientist, when fully conversent with the laws that govern spirit phe-nomena, and the methods by which they are produced, will be an advantage to the cause, for Science is really the friend and not the enemy of Spiritualism, since truth must eventually be triumphant.

"It is only the illiterate, the new-fledged, half-converted, or semi-orthodox, "crank" of a Spiritualist, who opposes scientific research.

Truesdell shows up some-not all-of the methods employed by Mrs. Hardy in performing her famous paraffine mold trick. It would have been only fair for him to have further stated that Mrs. Hardy's game was fully exposed some years ago in New York City, by as devoted Spiritualists as there are to be found . people of standing and reputation for truth and fair dealing, and also in Boston by Lizzie Doten, the well known medium, lecturer and poet. In referring to the Belleville affair of Slade's and the pusillanimous course of the Banner in relation thereto, Truesdell leaves an impression which is unjust to the great body of Spiritualists and which he could have counteracted by reciting the action of the RELIGIO-PHILOSOPHICAL JOURNAL in that af-

They are many acute, critical observers, who have had from twenty-five to one hundred or more sittings with Slade, and in every such case that has come to our knowledge the investigator has been convinced that genuine phenomena, wholly outside of any active aid from Slade, took place. Bellachini, Court Conjurer at Berlin, subscribed to a statement, before witnesses and under oath, which has often been published and which we here give again, as follows:

"After having, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any refer-ence to prestidigitation, is absolutely impos-sible. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnes

We have had independent slate writing and have seen and recognized apparitions in Slade's presence under absolutely fraud-proof conditions, such conditions as would satisfy Truesdell or any other expert. The fact that

mediums in the country," and give their re- mediumship is established beyond all doubt, and there should be no denial of this by opponents; indeed, it is very generally admitted even by those who oppose the spirit hypothesis. On the other hand, a very large number of respectable witnesses, most of them Spirbeen known to the Spiritualist press as a itualists, whose veracity is undoubted, offer the clearest evidence that Slade often "assists" the manifestations. However unpleasant this evidence may be to Spiritualists it cannot be ignored or impeached. It should be frankly admitted, and when necessary for the public good, it should be avowed.

It is a fact that trickery constantly accompanies genuine phenomena with many powerful mediums. That it is the work of "evil or mischievous" spirits alone, is too silly to even discuss, when it can be all accounted for without relegation to the realm of spirits. Equally foolish and untenable in most cases, is the theory of psychological influence of the observers. Spiritualists have got to grapple with this problem, in a fair, earnest spirit; they have got to remedy the evil, not by harsh and arbitrary punishment of the offenders, but by a thousand means not within the province of this article to discuss. We will only say, that so long as Spiritualists will blindly and in a heated sectarian spirit defend and excuse the acts of these weak mediums, and the public will go oftener and pay better to see the bogus than the genuine, so long will the evil continue. Only by an educated public sentiment and a more general knowledge of the methods by which the counterfeit can be detected, will the evil be lessened, and the latter is the mission which Truesdell's book, despite its imperfections, will help to perform.

On page 179 of his book the author offers ve hundred dollars to any medium who will induce a spirit to write three or more intelirible words upon any slate without the aid of 'some external and physical force." We suppose he means that the writing is to be done by some other means than the active agency of the medium or a confederate, for surely if written by a spirit it would be "by external and physical force," though wholly independent of the medium or his assistants. Now, in the very nature of things this "challenge to the world," as Truesdell calls it, is foolish, unscientific and unfair. No genuine medium will claim that he exercises any active control over the manifestations; he is simply what the term medium implies. Were he to accept such a challenge his anxiety would almost inevitably destroy that condition of passivity necessary to enable spirits to utilize the mysterious force they find in the sensitive. The non-acceptance of this "challenge," will have no weight with thinking

After extended observations and probably considerable private experimenting, Trues dell began, about a dozen years ago, it seems, to try what success he could have in the role of an amateur, in the exhibition of the art of simulating spirit phenomena. He was highly successful, and gives graphic accounts, in rather cold-blooded way, of his work.

We cannot at this time review Truesdell in detail; those who wish can buy the book and judge for themselves While his volume has its weak points and its style is open to criticism, yet on the whole we consider it a valuable book for Spiritualists and investigators to read; it will do them no harm and will render them keener and more careful in forming conclusions. It will shake the mind of no Spiritualist whose faith is founded on accurate observation; and those who after reading the book may feel doubtful, will be inspired by their doubts to investigate further and more carefully. Thus the book will really give an impetus to intelligent and more general investigation, and in the end aid in the spread of genuine spirit communion, relieved of all trickery. What there is of truth in the book will stand and cannot hurt Spiritualism; whatever there is of error will be discovered in time and will not injure the innocent. In conclusion we ask that those who feel disposed to criticise our views as herein expressed, will consider the article as a whole, and not warp any text from the meaning given it by the context.

For about four years there has been connected with the Central Church (Prof. Swing's) of this city, a Mission School numbering now 1,200 children from the poorer portions of the city. As the hall in which the school meets can accommodate but 400 comfortably, it has been deemed advisable by those interested in the school to erect a half suitable for the purpose, with stores underneath at a cost of \$35,000, including the glound. About half of this sum was raised and the necessary lots purchased some time ago. To raise the remaining \$17,500, the thustees issued bonds of \$50 each which they offered to the congregation of the Central Church at the close of the sermon last Sunday. The fact that the whole amount was subscribed inside of half an hour, strikingly illustrates the wisdom of applying business principles to all business matters, even those of a church or benevolent object. It is expected the rent of the stores under the hall will pay taxes, insurance, interest, etc.

Last month the Chinese Embassador at Berlin, invited a select and distinguished company at Stettin to witness the trial trip of the Ting Quen (Everiasting Peace), a fine new iron-clad corvet built for the Chinese Government. The trip was very successful, and the vessel made more than fourteen knots an hour. The engines are 5,000 indicated horse-power. The ship is of rather singular construction, with a very shallow draught, so as to be very efficient for coastTrickery or Diabolism.

How often do we hear these given as the explanation of the phenomena of Spiritualism, but never by those who have thoroughly investigated. It is so much easier than denying, because then overwhelming proof of the fact of the phenomena actually occurring will be produced, so clerical opposers, chiefly shout out, "Trickery!" As they don't know the trick and can not find any one to explain it, it is safe, they think, to look wise, shake the head, mutter "delusion" or "fraud," and so dismiss the matter; but anon mediums appear in their own homes, perhaps, or in those of some whom they know and trust, who are by position and culture, beyond all suspicion of being either deceivers or deceived. The phenomena must be accounted for somehow. It cannot be fraud-it must be the devil, and this extraordinary devil does the strangest thing -for a devil. He teaches temperance, physical and moral purity, immortality of the soul, the certainty of suffering for sin, the impossibility of entering heaven but by unceasing watchfulness, steady well-doing; not only this, these devils declaim against war, against strife of all sorts, teach loving acts, reverence to God, a moralty sterner than any supposed angel has ever taught. Wonderful devils these! transformed into angels of light, indeed, for if their teachings are followed, hell would be

If one could get a reliable history of the devil, it would be a comfort, for the orthodox world hold very misty notions of him. Accepting Milton's wild dreams as verities, they make God the Creator of the devil, so of all sin and evil. High in place was he, in the court of heaven, but he became proud, conspired, was driven out, and to-day holds sway over nine-tenths or more of all earth's millions. If this story be true, several things follow. Getting to heaven is no security against sinning, suffering, or being cast down into hell. God could or could not prevent the devil infesting the earth-it is quietly assumed God does not care for any other planet. If God could have foreseen and prevented either the creation or the sin of Lucifer, and did not-could his love or his wisdom be extolled?-if he could not help it, his omnipotence is more than doubtful, for to-day there are more who serve the devil than even pretend to serve God.

But not only are spiritual manifestations devilish, but they are foolish, it is asserted by pulpiteers. We quote from a sermon of Rev. R. B. Hull, preached in New York a few

weeks ago:

"As for Spiritualism, it is either mère trickery or else it is the work of eyil spirits. In my opinion these so-called spiritualistic manifestations are mere trickery. The idea of spirits coming from the presence of God and rapping on tables, tipping articles of furniture and thumping on floors! It is simply blasphemous to assert such a thing."

When we read this we wondered what the

preacher's theory of God might be, that he should suppose any spirit could "come from the presence of God." David did not think this possible, evidently, for he said, "If I make my bed in hell, thou art there." He could find no place where God was not. Our reverend friend it seems can conceive of such place, at least. But leaving this side issue. let us note the profound argument used to prove Spiritualism blasphemous. Horrible, is it not, that a loving spirit, desiring to communicate with one who cannot see him or her, should rap, or tip tables, or do anything else it can do, to make its presence known? Blasphemous, is it not, to suppose that God himself condescends to make mosquitoes, and even insects so small as to be hardly visible, even by aid of microscopes? Yet he does, if orthodox theories may be trusted. Really very undignified for God to appear in a bush which burned, but was not consumed, when Moses was called; to condescend to the petty juggler's of turning the rods of Moses and Aaron into serpents, to give such elaborate preparation for ceremonials which, seemingly never were understood. Foolish, too, of the prophets to condescend to object teaching, to make horns of iron, to show the fate of Israel, to-well, read the book of Ezekiel, if more illustrations of prophetic absurdity are wanted. The ignorant peasant thinks of an earthly king, as always wearing crown and robe, and there be those who conceive of God or his angels doing only great things, getting a minister a call to a rich church, for instance chance or the devil settling all the rest. Yet if God be God, supreme, omnipresent, he' must be in all things done or suffered, nothing great or small to him; he must be in evil as well as in good, in hell as in heaven, in table-tipping as well as Mr. Hull's pulpit. Paul speaks of "the foolishness of preaching," but says it pleased God to use it for the salvation of those who believe; but since that day no one has been divinely inspired to declare that raps, table tipping, etc., are either foolish or wrong. It is not certain whether these or preaching be most foolish in the sight of God; certainly one is folly, the Bible says so; the other is ignored, though it was not unknown before the Bible was written. In presence of the fact that every scientist

who examines spiritualistic phenomena becomes convinced of their genuineness; that so many of the great and good of earth also accept them as true; that they supply an evidence of continued existence to be found no other way; that the teachings of the spirits inculcate sternest morality, warmest love for humanity, deepest reverence for God, is it not time that preachers like Rev. Mr. Hull should indulge in a few "flashes of silence" until they know what they propose to talk about, and specially abstain from giving such absurd explanations of our phe-nomena as either trickery or diabelism?

Rev. M. J. Savage-" Bottom Facts."

In a late number of our esteemed cotemporary, The Christian Register, there appeared the following letter:

"I wish to call the attention of the readers of the Register to the most remarkable book of its kind that I have ever seen. It is 'The Bottom Facts concerning the Science of Spiritualism,' by John W. Truesdell, 1 ublished in New York by the Carletons.

'Mr. Truesdell has been a careful student of his subject for twenty-five years. In my study, one day in last March, he gave me a regular scance. It was in daylight. He pro-duced the raps, read names on folded slips of paper, described departed friends in a trance, and produced the phenomena of slate-writ-ing. Had he gone away declaring himself a genuine medium, I should have been com-pletely deceived. And I am not willing to confess myself easily duped either. For I have detected many fine tricks of legerde main, and have made quite a study of all these things.

"But, when it was over, he sat down and explained it all. From beginning to end, it was pure and simple trickery. At the same time, he explained to me how many other things could be done.
"The Bottom Facts' claims to be an ex-

position of how the principal things of all

the great mediums are done.
"If any one chooses to say that the book does not cover all the ground, I can simply confess that I do not know. But one thing do know; and that is, that so long as Mr. Truesdell can perform, as tricks, all the principal things that the great mediums claim as manifestations of spiritual presence and power, their claims must lie under suspicion until they submit themselves to such tests as will preclude all possibility of deception.

"I earnestly advise all your readers to get and read this book. M. J. SAVAGE." To a judicial mind the impression made by the book will be that Mr. Truesdell has been a "careful student" of only one side of "his subject" and that the side of least importance, the artificial. There are plenty Spiritualists just as critical, just as familiar with legerdemain as is Mr. Savage, who could not have been deceived by Mr. Truesdell as he confesses he was. "If any one chooses to say that the book does not cover all the ground," says Mr. Savage, "I can simply confess that I do not know." This is a confession that he has no confidence in his own

Mr. Savage was accompanied to Mrs. Simpson's, in this city, by two experienced and critical companions; he took his own slates, cleaned them, put the pencil inside, sewed the edges together, tied a string around them, saw a goblet of water placed on top of them, saw them placed upon the extended palm of the medium's right hand and carried under the table, her left hand being on top of her head and her limbs outside of and free from the table. At the proper time he cut the threads, untied the string opened the slates and found writing. His every action and those of the medium were constantly observed by his companions; neither he nor they saw the slightest suspicious action, and it was, of course, impossible for the slates to have been separated or changed. Mr. Savage read the account before its publication in the Journal, and certified that it was "a careful under-statement of the facts." Now,

him a waste of time. If Mr. Truesdell will, in this city, produce equal results upon a slate under the same conditions and in the presence of the same witnesses without detection, and then explain the trick, the editor of the RELIGIO-PHILOSOPHICAL JOURNAL hereby obligates himself to pay said Truesdell one thousand dellars, his expenses and those of Mr. Savage. The experiment to be made during the present month.

with this experience fresh in his memory, if

he don't know but Mr. Truesdell's claim that

such a thing is impossible, may be true, then

it is clear that further investigation is for

Mr. Savage well says of mediums: "Their claims must lie under suspicion until they submit themselves to such tests as will preclude all possibility of deception." We fully agree with this, but we insist at the same time, that the investigator shall cultivate his faculties, and increase confidence in his own senses, so he may comprehend that he knows a thing after having seen it demonstrated; and that he prepare a place in the structure of his mind where an extraordinary truth may find permanent lodgment, never to be shaken by conjurers, whether amateur or professional.

The Concord Summer School of Philosophy.

The Concord Summer School will open for a fifth term on Wednesday, July 18, 1883, at 9, A. M., and will continue four weeks. The lectures in each week will be ten; they will be given morning and evening, except Saturdays, on the secular days (in the morning at 9 o'clock, and in the evening at 7.30) at the Hillside Chapel, near the Orchard House. All students should be registered on or before the 10th of July at the office of the Secretary, in Concord. No preliminary examinations are required, and no limitation of age, sex, or residence in Concord will be prescribed. Among the list of lecturers we find the following: Prof. Harris, Prof. Sames, Dr Kenney, Dr. Bartol, Prof. Howison, Mr. Julian Hawthorne and Miss Peabody. Prof. W. T. Harris will deliver four of the lectures of the course on "Man's Immortality in the Light of Philosophy and Religion;" and four lectures constituting a course of Elementary Lessons in Philosophy. Dr. Bartol will lec ture on "Optimism and Pessimism,-a Personal Equation," and Miss E. P. Peabody's subject will be "Milton's Paradise Lost."

Dr. N. B. Wolfe started on the 4th inst., for Galifornia where he goes for a month's recreation, and to accompany home his daughter, who is having a delightful time at Lake Tahoe and elsewhere as the guest of Mrs. E. B. Crocker of Sacramento.

The First Society of Spiritualists of New York.

At the closing services of the First Society of Spiritualists of New York, at Republican Hall on Sunday evening, June 24th, the President, Mr. Newton, stated that the financial condition of the society was more favorable than it had been for several years previous. As this society is supported entirely by gratuitious contributions, he asked the friends present to contribute a little more freely than usual in order that they might be able to meet all obligations. A very generous contribution was the result, and the Soclety will open its meetings the first Sunday of September next, entirely free from debt.

Before the benediction Mrs. Newton stepped upon the platform, and said:

"Dear friends, this evening closes another year with us on the part of our speaker, Mrs. Brigham, to whose ministrations we have listened and have so much enjoyed Sabbath after Sabbath, and I am quite sure you will all join me in saving some testimony from us is not only fitting but due on this, the evening of our separation, which we trust will be only for the two coming summer months, although she has received earnest letters from friends in several cities strongly urging her to come to them.
"I find that many of the friends that attend

these meetings are not aware of the labors performed by Mrs. Brigham. You do not know that three weeks in every month, she leaves the city on an early train on Monday morning to preach this pure gospel of life four and five evenings during the week, and one week only of each month at her home among the mountains of Massachusets; and in addition to this, she frequently travels all night to officiate at a funeral or speak a few words of comfort to some weary soul whose

"It is only when we are deprived of our blessings that we come to know their real value. During the past week we have met a gentleman who fives in a community where he is entirely deprived of the privilege of istening to the teaching that come to use from the tening to the teachings that come to us from the angel world, but whose thirst for spirit-ual knowledge is so great that on several oc-casions on Sunday mornings he has walked from his home to this city, a distance of twenty-three miles, that he might listen to the beautiful inspirations that we are favor-ed with every Sabbath; and I think there is ed with every Sabbath; and I think there is not a person present whose privilege it was to listen to the discourse given us this morn-ing from this platform, who would not be willing to walk even a farther distance rath-er than be deprived of listening to the inspir-ed words that fell from the lips of our gentle

"We can never again look upon the beautiful proud lily, with its pure, white petals and its heart full of sunshine, without recalling to mind the lesson given us, and daily strive to grow more pure and spotless in spirit. "It is because of these facts that I feel that

she should not leave us without some testi-mony on our part, of our appreciation of her unprecedented labors, and would therefore offer the following resolution:

WHEREAS, Our friend and teacher, Mrs. Nellie J. T. Brigham, is about to leave us for a much needed vacation, and fully realizing and appreciating the benefits both morally and spiritually which we have received from the inspired teachings given through her in-

strumentality, therefore,

Resolved, That we part with regret, even for this brief season, with our inspired teacher, and that we shall gladly welcome the period of her return. May the angels of light and wisdom watch over her and folding around her a mantle of protection, keep her from all harm, bringing her again to us

in the early autumn. . Mrs. Newton also said she would ask that the thanks of the members be given to the organist, Prof. Huchne, who so kindly volunteers his services for the benefit of the meiety. The resolution and vote of thanks being put by the President, were unanimously adopted.

That Pienic.

The Rev. D. N. Utter, Unitarian, in a late sermon alludes to the picnic which was held in ancient times when Jesus was the central figure and the provider of a bountiful repast. Jesus went somewhere-nobody knows exactly where—to impart instructions to his disciples. Then, as now, there were insatiable curiosity seekers—three or four hundred of them looked for, and actually found the great teacher. "Not knowing, when they started, just where they would find him, it would be more than miracle if they carried no food," says Mr. Utter. In commenting thereon, he continues: "People do not start away from home, ever, to be gone all day and forget about their dinner. If there was ever any portion of the human family so improvident, happily their seed has perished from off the earth long ago, according to the laws of natural selection." Suffige it to say, this basketless and provisionless crowd, with empty stomachs, listened intently to Jesus, and he to reward them, improvised a picnic, consisting of loaves and fishes, and they undoubtedly had as good a time as festive moderns do on pienie occasions near Chicago. But what agtonishes and greatly perplexes the reverend gentleman, the "multitude," consisting of probably three or four hundred, increased in numbers as each additional one told the story, until it finally got into the papers-oh! we mean gospels-one "story" giving the number at 4,000 and another at 5,000. In conclusion Mr. Utter remarks in regard to this ancient picnic that it requires one to believe that Jesus was able to create matter, the substance of bread and meat, out of nothing, or out of the surrounding atmosphere, in the eyes of the multitude, and yet invisibly."

Whatever possesses value must be got by some effort; the more precious, the greater the cost. Those who expect to buy a knowledge of spirit life for a dollar or two deserve to be disappointed. The home circle is the best place to study and experiment. The JOURNAL will soon publish a small pamphlet containing suggestions of value to those who wish thus to investigate.

Jesus as a Healer.

Not a miracle, but a very wonderful cure was lately performed on Mrs. Jane T. Sexton, of Wichita, Kan. She had been, confined to her room for five months, her hand having been so badly burned that twenty-five persons after examining it came to the conclusion that she could not be relieved. But she boldly announced that at a designated time Jesus himself would publicly relieve her crisp, hardened and crooked fingers, making her hand as perfect as before burned. Those who had examined her-Baptists, Presbyterians and others-laughed at the idea, deeming her cure an impossibility. When the time arrived for the meeting, she went upon the stage, raised the withered limb over her head, when to the astonishment of all present, the cure was really accomplished. She then lectured for three-quarters of an hour, holding her audience in breathless suspense. This was exceedingly kind on the part of Jesus-the curing of this lady-and was much better business than loitering around the throne, or attending orthodox meetings. This act has greatly increased our admiration of this spirit.

Spiritualist meetings in cities and towns throughout the country have generally adjourned until fall. Camp and grove meetings will now be in order for two months.

Mrs. S. E. Bromwell has removed to No. 435 West Madison Sf. She holds scauces on Thursday evening of each week.

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New England Spiritualist Camp Meeting · Association:

Tenth Annual Convocation at Lake Pleasant Montague Mass. (On the Moose Tunnel Boule, midway between Bo-ton and Troy.) July 26th to August 27th, 1883, inclusive.

The following speakers have been sugaged for the meeting. Dr. George H. Geer, Mr. C. Cherg Wright, Cephas B. Lynn, Mrs. Emma L. Paul, Mrs. Earth A. Byrnes, Austin E. Simmons, Hon. A. H. Dally, Capt. H. H. Brown, Walter Howell, Ebem Corb, Rev. D. M. Cole, Mrs. Fanny Davis Smith, A. E. French, Giles B. Stebbins, Dr. W. H. Akkinson, Mrs. E. Shepard Lille, Mrs. Neille J. T. Brigham, J. Frank Banter, Ed. S. Wheeler, Mrs. A. H. Colby. PPEAKERS.

A large number of noted mediums lives signified their in-tention to be present, as in former years

MUSEC The Fitching Military Band of twenty four pieces, will arrive Saturday, July 28th, at 11 a M., and semain until Monday, August 27th, giving daily two concesses at 9.50 and 1 y. M. This band is concessed by all as having no superior in r. M. This band is concerted by an armode.

New England, especially in concert music.

Bussell's Orchestra of Fitchburg—stricen become full furnish music for dancing at the passition every work day afternish music for dancing at the passition every work day afternish music for dancing at the passition of the passit of the passition of the passition of the passition of the passi onn and evening.
First-class socialists wall be present at the objecting to sup-

RESCURSE LIGHT.

The grounds and partition will be justical by the Wachusett Electric Light Company of Flichburg.

Has been leased for a term of years by H. L. Bernard, of Greenfeld, who has refurnished the house and will open it for the reception of guests July 1st. Address as shown until July 1st, after that date, Lake Flessand, Mentague, Mass. For particulars concerning transportation of cacke-quipage and begrage, leasing tests and loss, engaging hodising and board, schedules of railroad fares, etc. see, anomal circular, which will be sent contrasts to go or a contrast of the contras

People's Camp Meeting at Cassadaga Lake, Chautanqua County, N. Y., Beginning July 29th, and Closing August 26th, 1883.

Cassadaga Lake is situated on the D. S. V. & P. R. R., mid-way between Dunkirk on the Lake Store and Michigan South-ern and Eric Raliroads, and Jamestown on the Buffals and Southwestern and Atlantic and Great Western Estimads. It is a lovely sheet of water, uselgated by steam, about feet above lake Eric and 1.300 feet above tide water. Excursion ticknet, good for the season, can be purchased at low rates an all raliroads in the country.

SPEAKERS.

The following list of speakers have been engaged:
July 29 Mes. E. S. Lillie, Philadelphia, &a., and Wm.
Fletcher, New York City; July 80, Wm. Fletcher; July 81,
Wm. Fletcher; Angust 1, Mrs. E. S. Lillie, Philadelphia, &a., and Wm.
Fletcher, New York City; July 80, Wm. Fletcher; July 81,
R. S. McCormick, Franklin, Fa.; August 5, Mrs. E. S. Lillie,
R. S. McCormick, Franklin, Fa.; August 5, Mrs. E. S. Lillie,
R. S. McCormick, Franklin, Fa.; August 5, Mrs. E. S. Lillie,
Ph.; August 5, Mrs E. S. Lillie and J. E. Emerson, Beaver Falls;
August 5, Mrs. E. S. Lillie and O. P. Kelloug; August 6,
Conference and volundoor speaking; August 7, Lyknon C.
Loren, August 10, J. Frank Harler, Cheloed, Mass.;
August 11, Mrs. Clara Walson, Janusudown N. Y. and F. Frank
Harler; August 12, Mrs. E. S. Lillie and J. Frank Harler;
August 12, Conference and volundoor speaking; August 14,
Mrs. Anna Kimball, Dunkirk, N. Y.; August 15, W/W, King,
Chicago, H.; August 16, W. W. Eing; August 17, Mrs. Louis,
and O. P. Kelloug; August 19, W. W. Eing and Mrs.
Louis, and O. P. Kelloug; August 19, W. W. Eing and Mrs.
A. H. Colby; August 20, Conference and volundoor apeaking,
August 21, Mrs. Emma Tuttle; August 22, Hodoson, Tourier,
August 21, Mrs. Emma Tuttle; August 22, Hodoson, and Emma
Tuttle; August 23, A. B. French, Clyde, Onlo., and Mrs. S. T.
Righam, Colerain Hann; August 26, Mrs. J. T. Brigham
and A. B. French.
E is confidently expected Mrs. Libbie Watan, of California,
recovery from Analyzala, will be with us.
Mr. O. P. Kelloug, the ready and capable presiding officer,
will have entire change of the meetings and the general
supervision and contrast of servangements for the meetings
a. J. Pannon's Gretcherts, of Eugustics, This Grenbastera is pronounced by mushaml critics as harring for separatery in Western
New York, He will formish music during the day.

The Pettil family of vocalists of Alliance, Onlo, have also
been engaged for the first per weeks of the meetings.
Every phase of meetingschip will be represented by some of
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C. E. Watkins, the condectul Independent state-verter, hold daily seasons at the close of the speaking each day. Mary Andrews, one of the first materializing mediums.

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Fifth Annual Camp Meeting of the Michigan State Association of Spiricualists and Lib-

For sais, wholease and reval, by the RELLOID-PRILOSCOPES OLD PUBLISHERS BOOKS, Chicago

The Executive Board of the State Association take pleasure in automoting that the arrangements for the Fifth Association Meeting, to be held at Fifth, Adaptat 17th to 27th, 1885, are in a sanifolatory single of progress.

Among the speakers aiready engaged from outside the state are Non. A. B. Readdired, of Percentivania, and Mrs. E. Lain, formerly of California, but now working in tinds.

Mrs. Hargaryt Fur Kana, the outs survivor of the original Fon family, is engaged to attached the meeting and in addition to her meetingating to the story of Epidewille in 1849, in which she was one of the principal actus.

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AUD INFORMATION ON VARIOUS SUBJECTS

Sweet Home.

The poem written and read at the final burial of John Howard Payne, by Robert J. Chilton, was much above the average verses written to order for passing events. It is as follows:

The extle bath returned, and now at last
In kindred earth bis ask in shall repose.
Fit recompense for all his weary past
That here the scene should end—the drama close.

Here, where his own loved skies o'erarch the spot, And where familiar trees their branches wave; Where the dear-home-born flowers he ne'er forgot Shall bloom, and shed their dews upon his grave.

Will not the wood-thrush, pausing in her flight, Carol more sweetly o'er this place of rest? Here linger longest in the fading light, Before she seeks her solitary nest?

Not his the lofty lyre, but one whose strings
Were gently touched to soothe our human kindLike the mysterious harp that softly sings,
Swept by the unseen fingers of the wind.

The home-sick wanderer in a distant land, Listening his song, bath known a double bliss; Felt the warm pressure of a father's hand, And seal of seals! a mother's sacred kiss.

In humble cottage, as in hall of state,
His truent fancy never ceased to roam
O'er backward years, and—Irony of fate—
Of home he sang who never found a home!

Not even in death, poor wanderer, till now; For long his ashes slep; in allen soil. Will they not thrill to-day, as round his brow A fitting wreath is twined with loving toil?

Honor and praise be his whose generous hand Brought the sad exile back, no more to roam; Back to the bosom of his own loved land— Back to his kindred, friends, his own Succet Home!

The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal A word from Brooklyn as to the work of the Church of the New Spiritual Dispensation may be interesting to some of your readers, and I know that, personally, you are deeply interested in all movements in the cause of liberty, education and truth. When the Church commenced its work it was not by those who had projected the enterprise, supposed that they were to reap a harvest before they had broken the soil, sowed the seed and harrowed the ground; after all those things are done, time is rebroken the soil, sowed the seed and harrowed the ground; after all those things are done, time is required for development and maturing. Men are sometimes converted very quickly; but I have noticed, that strong-minded, deep thinking persons, are brought slowly to see the truth; but when they do see it, they know why it is truth; and they stand up against all opposing efforts because their hold is reoted deep in the soil of reason sustained by incontrovertible facts. Such persons come to stay; and of such we have quite a, number in our church. The curiosity of our movement attracted many new comers, but curiosity always carries a curious crand with it. They keep their peunies for pennuts at the contribution box, and their "quarters" or "lifties" for corresponding places at the theatre or cheap show. No true Spiritualist despises the penny of the poor, given from the scanty purse of a worthy soul; and the tributes thus received are larger gifts. soul; and the tributes thus received are larger gifts in the sight of the angels of heaven than the dollars from the plethoric stores of the rich. The church has been able to carry on its work, now for nearly a year, and although in some respects it has not done all it proposed to do, yet its work has been large and

all it proposed to do, yet its work has been large and fruitful of good.

Mr. Howell was with us for a short time. He is capable of doing a vast amount of 'work. His controls are of a high order, of decidedly a religious chara-ter, and at times they give a grandeur of the ight I have never heard surpassed.

Mr. Howell was succeeded by Mr. J. Clegg Wright, of Liverpool, England. Mr. Wright came here to recuperate his languired health and recently returned home considerably improved. It has never been my for une before to meet such a perfect instrument for the grand purposes of the spiritual world.

The great spirits of modern and ancient times, are able through this medium to give to humanity their thoughts, and the every day questions of life diffecting the welfare of the world, are discussed by the con-

who will occupy our platform until the summer vacation, if we shall take one. Mrs. Lillie has spoken in Brooklyn before and she is most acceptably re-ceived here. We are just now having a revival of interest occasioned by the advent in our midst of that phenomenal medium, Mrs. Maud E. Lord. This woman astonishes believers and convinces the skep-tic. She is gifted in discerning spirits so clearly that they are as easily described as mortals in the audi-ence. Her addresses are peculiar and exceedingly interesting, and her remarkable career as told by herself, is not only fascinating but is estranger than fiction. She has drawn crowds to our church, and has bold several meetings during the week, all of which have been largely attended. Her presence is the which have been largely attended. Her presence is greatly aiding the cause, and we hope she will re-main with us until the city of churches shall be the city of Spiritualism. Brooklyn, N. Y.

Rev. D. N. Utter in Unity says:

The RELIGIO-PHILOSOPHICAL JOURNAL is doing some good work in belping to expose the "Chrishna" delusion which prevails to an alarming extent among liberals of a certain class in this country. The delu-sion is that the Indian god Chrishna is the original Christ, that Christianity is really an offshoot of the old Indian religion, domesticated in Palestine about 1,800 years ago. This notion arises out of a certain similarity existing between the legends and mythi-cal stories that have gathered about these two simi-

r names.
It seems that a Mr. Graves has been writing something for the Journal in which he works over again the materials found in such books as Jaccolliot's Bible in India, Higgins's Anacalypsis, and "Sixteen Cruci-fied Saviers," and tries to sustain his absurd conclufied Saviers." and tries to sustain his absurd conclusions by misquotations from such authorities as Max Mueller. To him replies Mr. Coleman of San Francisco, to whose article the JOURNAL gives the space of a page and a half, showing the mislakes and misstatements of sald Graves, handling the subject in an able and scholarly manner.

It is a good work once in a while to whip by full and fair argument these deluded followers of Higgins and Jaccolliot, though generally the proper answer to them is the smile that says, "I pity your ignorance."

To the Readers of the Journal.

I have long wished that I could devote myself the rest of my life, to the study, practice and defence of Spiritualism, and as my family are now grown, I have it in contemplation to give up my present business and settle down to the work of healing disease, developing mediums, talking and writing for the cause and exercising my gift generally. I am a legalized minister of the Gospel. My age is fifty-nine, and I can give references to medical men of various schools, who know my ability as a healer, and who have urged this step.

schools, who know my ability as a chools, who know my ability as a cod village, which they think would answer my purpose, will please write me particulars.

Family considerations and my own sense of propriety, suggest that a new location would be best. Ohio, Indiana or Michigan would be preferred, but I would settle down wherever I could do good and get a living. Those who would wish to have me amongst them, please write me.

Thos. Harding,

Mrs. A. L. Davis writes: The Journal is de-ing great good. I hope its number of patrons will continue to increase, and that fraud and deception will continue to be exposed in its columns. My de-sire for its prosperity is increasing.

For the Religio-Philosophical Journal. W. E. Coleman's Reply to Kersey Graves.

The cause of truth, and justice to myself, demands a brief reply to Mr. Grave's series of misstatements. His first statement proves his recklessness of assertion. He says he had replied to me ficefor six lives, on the subject of the Hindu scriptures; when, in truth, he has published but two articles—one in Seymour Times and one in the Journai, the latter an epitome of the former, virtually one article. Knowing so well Mr. G.'s habit of denying his own statements, I anticipated his denial of my assertion that nearly half his parallels between Krishna and Christ were taken from the Vedas. He now says he never confessed to borrowing a single one of these parallels from the Vedas, for he had seen the Vedas in translation and knew Krishna was not mentioned in them.—All false, as usual. In 1879 Mr. G. said less than half his "456 striking analogies in the life and doctrines of Christ and Chrishna" were "taken from the Vedas" ("16 Saviors or None," page 67). Now he denies saying so. He has never seen a translation the Vedas" ("16 Saviors or None," page 67). Now he deales saying so. He has never seen a translation of the Vedas, thus enabling him to tell Krishna was not mentioned in them. A small part of the Vedas only has been translated, and it is impossible to tell from the translated part that Krishna is not mentioned. Mr. G. probably never heard of Krishna not being in the Vedas till I so stated. My knowledge was not derived from reading a translation of the Vedas, but from the testimony thereto of all the Sanskritists of the world, Weber, Wilson, Colebrooke, Benfey, etc. Mr. G.'s writings prove he never saw the Vedas, and has no true idea of their nature and contents.

Mr. G. makes 3 quotations from Mueller (all 3 having interpolations and changes in phraseology made

Mr. G. makes 3 quotations from Mueller (all 3 having interpolations and changes in phraseology made by Grares) concerning the story of Josephal being borrowed from the life of Buddha, all of which I had given at length, and concludes with this barefaced falsehood: "Why. I ask did Coleman, when copying this story from Mueller, omit to quote his statement that it was taken or stolen from the Hindu Scripture, and then charge me with forgery? This looks bad." Yes, bad for Mr. G. Twice I state that the story of Josephal was borrowed by the Christians from the Hindus, and yet Mr. G. is so reckless and unscrupulous as to abuse me for not doing what he knew well I had done. Here are my wor is which Mr. G. had before him: "Max Mueller gives an account of the process by which a portion of the legendary life of Gautama Buddha was transformed into that of a mythical Christian saint. The life of the hero, Joasaph, was taken largely from the legendary to that of a mythical Christian saint. The life of the hero, Joasaph, was taken largely from the legendary life of Buddha, and the stenes and characters are all Hindu. By this means Buddha has actually become a recognized Christian saint." How dare Mr. G. falsify in this glaring manner? A large portion of his writings consist of similar misrepresentations of his sauthorities, of his opponents, and of his own prior writings. In the same paragraph, containing this false charge against me, is a specimen of the manner in which Mr. G. manufactures forged parallels between the Bible and Hinduism. He says, "Prof. Benfey is represented as saying Theulas, the sorcerer. Benfey is represented as saying Theudas, the sorcerer, mentioned in the Christian New Testament, is one of mentioned in the Christian New Testament, is one of the characters of this story of Josaphat." Note the forgery in this case. Here is the passage: "Prote-sor Benfey has identified Theudas, the sorcerer, in Barlaam and Joasaph' with the Devadatta of the Buddhist scriptures." (Mueller's "Chips," iv. 176.) There is no Theudas the sorcerer in the New Testa-

Buddhist scriptures." (Mueller's "Chips," iv. 176.)
There is no Theudas the sorreer in the New Testaisent (this shows Mr. Graves's ignorance); and yet
he quotes this forgery from Mueller to prove, as he
himself says, a few lines below, that the New Testament writers borrowed from the Hindsos. Observe
Mr. G. substitutes "New Testament" for "Buddhist
Scriptures," to manufacture a parallel. A large number of his 456 Krishna parallels are just as spurious
and as much due to Mr. G.'s forgeries as this Theudas
one. I repeat, how dare Mr. G. be guilty of such
larefaced falsehoost and forgery?

Mr. G. publishes two certificates, the peculiar phraseology of which evidences that he drew them up,
even if the signatures be genuine. The first, Dr.
Braffett's, by no means proves what Mr. G. says. I
desied that be had a book containing historical proofs
of the correctness of all the 456 Krishna parallels,
and I emphatically repeat my denial. What Mr. G.
has, is probably this: A manuscript book of 457 pages
containing extracts from various books, borrowed by
Mr. G. and returned to the owners, used by Jim in
gathering data for his various volumes, extracts from
Higgins's "Anacalppsis" forming a large part of this
MS. volunie. All that Braffett certifies to is that he
has compared some of the extracts in this MS. book
with the authors from which copied and found them
corpoct. Very, likely. No one has disputed that.
Mr. B. does not say that he has compared the 456
parallels with Gruces's MS. book, and flund correct extracts from authors unstalming each one.
Some of Mr. G.'s parallels can be found in other books
and extracta therefrom may be in the MS. book
and extracta therefrom may be in the MS. book
and extracta therefrom may be in the MS. book the welfare of the world, are discussed by the control of Mr. Wright, from both the spiritual and mortal standpoint. Takek all in all I doubt if Mr. Wright has an equal asia trance speaker. He anticipates returning to this gountry in July in time to be at the Lyke Pleasant Camp Meeting.

Succeeding Mr. Wright we have Mrs. J. T. Lillie, where well asternates are all asternates and the management of the spiritual and mortal standpoint. Takek all in all I doubt if Mr. Wright has an equal asia trance speaker. He anticipated by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that those extractiving correctly given and the management of the spiritual and may have been seeu by Dr. B. But the greater part of the 456 are forgeries, never heard of till manufactured by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that those extractiving correctly given and the world of till manufactured by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that those extractiving correctly given and the manufactured by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that those extractiving correctly given and the manufactured by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that the manufactured by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that the manufactured by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that the manufactured by Mr. Graves, fiscause Mr. G. has a book containing extracts from books borrowed by him, that does not prove that the manufactured by Mr. Graves, fiscause Mr. G. has a book containing extraction of the tild manufactured by Mr. Graves, fiscause Mr. G. has a book containing the manufactured by Mr. torks, for which he gives no authorities or else gives bogus references and forged quotations. Mr. G. claims Dr. B.'s certificate clears him of the charge of borrowing from Jacolliot, when, in fact, Dr. B.'s certificate never refers in any manner to Jacottlot; un-less some of the extracts he compared with the originals were from Jacolliot (which is probable), which would prove, then, that he did draw from Jacolliot would prove, then, that he did draw from Jacolliot. Mr. G., it is seen, claims any and everything, with no regard for truth or consistency. His contradictions about Jacolliot are bewildering. He denies having taken any of his parallels from Jacolliot, and says Braffett's certificate proves that he did not draw from him; and he immediately acknowledges that four pages in his book, consisting entirely of parallels between Krishna and Christ, were copied by him from Jacolliot. He now denies saying that Jacolliot's book contained no forgeries, and says he has admitted it in face of his books. He has admitted it in one book only. "16 Saviors or None," as previously quoted by me (it seems impossible for Mr. G. to tell the exact truth); and in the Seymour Times, June 16, 1882 and me (it seems impossible for Mr. G. to tell the exact truth); and in the Seymour Times, June 10, 1882 and the Journal of Jan. 6, 1883, he charged my with error in stating that Jacolifot's book contained forg-eries and in the latter, that I was mistaken in claiming Jacolliot's parallels as forgeries, that his book was a truthful one and so declared by the best postwas a truthful one and so declared by the best posted writers in the world, and that all (mark the world all) his statements were drawn from current Hindoo writings and traditions. Mr. G., as usual, coolly deficients own words. Mr. G. also says not one of the writers I cite against Jacolliot charges him with falsehood or forgery. More reckless assertion: Whitney calls him a "humbug;" Fiske says his book is a disgraceful piege of charlatanry;" the Nation said his book was "half ignorant, half lying," and Mad. Blavatsky called him a "sensational French rougancer." I never claimed, as Mr. Graves falsely asserts and argues against, that Mueller charged Jacolliot with personal forgery. I quoted Mueller to show that his book contained forgeries, not that Mueller said he himself forged them. My own language, not Mueller's, was, "forgeries manufactured either by Jacolliot or his Hindu teachers." I was scrupulously correct in this as in all other quotations; but Mr. Graves garbies, distoris, and misrepresents my words and ideas all through his articles, in order to hide his own misdeeds and incite an unjust prejudice against me.

his own misdeeds and incite an unjust prejudice against me.

Four men sign a certificate covering four points between Mr. G. and myself, the certificate giving urmistakable evidence, from its blunders, etc., of being written by Mr. G. (1) They certify that Mr. G.'s quotations from Mueller about the story of Joseph being borrowed from the Hindus are correct. One of these quotations I have shown to be a forgery—that about Theedas and the New Testament. Ergo, these four men certify to a faisehood. The others are in substance correct, but merely repeat what I had already said. These four do not certify to the correctness of the various other forgeries of Mueller I pointed out, Mr. G. prudently omitting reference to them, they being manufactured by him out of whole cioth, not a word of them being in Mueller. The four simply certify as being in Mueller what I expressly stated was in Mueller, the Theudas forgery excepted. (2). They certify that I was wrong in saying Mueller charged Jacolliot with forgery and falsehood. As I never said Mueller made these charges against Jacolliot, but only quoted cerbatim from Mueller that bis book contained forgeries, the four men have certified to a second positive falsehood. (3.) They certify that almost the very language I charge as forgery in Graves's quotation from Allen, that the Puranas were compiled 1200 or 1500 B. C. is found in Allen. A third falsehood, the most glaring of the three. Mr. Gravass in the Cincinnati Gargets, Feb. 6, 1880 admitted this bogus quotation from Allen to be erroneous, excusing it by asserted loss of a part of his manuscript; and now four men certify that this forgery is genuine! Graves's bogus

quotation is this: "The Purana; were compiled 1200 or 1400 years before Christ by a Hindoo by the name of Vyase." Mr. Allen's real words are, "The religion of the Vedas and the Puranas was probably introduced into India twelve or fourteen hundred years before Christ.... The Puranas are popularly ascribed to Vyase,... but the general opinion of Orientalists now is that most, if not alkof them were written since the commencement of the Christian era." And yet the four recklessly certified that the language was almost identical. Modern Hindulsm, which is Pauranik, is pominally based on the Vedic, which dates from 1200 or 1400 B. C. Lumping the two together, Mr. Allen called it "the religion of the Vedas and Puranas," but not a word says he of the Puranas being compiled 1200 or 1400 B. C. Christianity is based on the Old and New Testamenta. It would be as absurd to speak of the New Testament being compiled in the time of Moses, as of the Puranas in the time of the Vedas; and Allen never hinter such a thing. The four fail to certify to the correctness of the three other forgeries of Allen I indicated, not a word of which is in Allen, (4) They certify that I made a false statement against Graves in the Seymour Times, but no clue being given as to what the intenent was, no reply is possible. No doubt it is as untrue as the other three. If

given as to what the matement was, no reply is pos-sible. No doubt it is as untrue as the other three. This obliging committee has certified to three, if not four positive falsehoods, perhaps carelessly and unintentionally, but none the less actually. It is needless to reply in detail to more of Mr. G's blunders and falsities. His two replies are through-out of the same character, a collection of evasions, subterfuges, equivocations, tergiversations, garb-lings, distortions, misquotations, falsehoods and forg-eries, with a small modicum of truth. The fore-going indicates their true nature in all their parts. I could fill a whole number of the Jouanal with I could fill a whole number of the Jouanal with an exposition of his numerous misstatements in an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening, if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves gulitless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So I have said nothing but what was strictly true. So, far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three hundred fold more than I have said. My three Krishna papers were prepared with more scrupulous and conscientious care than aught use I have ever written, in order that not the sughtest error might be in them. They are two from exaggeration or distortion, and a plain, soher narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all 1 have said anent Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his threats, he is at liberty to publish as many falsehoods about me as he did about his Christian exposer, Mr. J. T. Perry, of the Cincinnati tianstie, in his last book, "16 Saviers or None," the most disgraceful book without exaggeration, I ever saw, is 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, together in the same space before. Mr. Graves's as-cription to me of faischood and misrepresentation, is offset by Mr. Eads, who says whatever my mis-takes, prevarication and false coloring are not at-tributable to me. I make mistakes like all others, and am glad to have them corrected; but I never knowingly misrepressut, and never say a word against another unless I am positive of its truth. My endeavor is to be accurate and conscientious in all I write, but arrors of course will creen in in solte of write, but errors, of course, will creep in, in spite of my care, at times. No one is infallible. Prof. Den-ton, radical autichristian, has written me that he is delighted with my former Krashna article, that I do what I undertake to do so thoroughly, it does his soul good to read it, and that he was glad-I exposed Graves's dishonesty of which he had long been aware. Mr. Eads's testimony to my truthfulness is aware. Mr. Eads's testimony to my truthfulness is the more noteworthy and credible, from the fact that he and I differ widely on certain moot points, and not long since each of us criticised the other quite sharply in another journal. As an honest man, Mr. Eads is convinced, and so states, that though I may make mistakes, falsehood and garbling cannot postly be attributable to me. I thank Mr. Eads for his honorable and truthful testimonial.

WM. EMMETTE COLEMAN.

Presidio of San Francisco, Cal.

Professor Whitney, the Yale Sanskritist Strongly Endorses Mr. Coleman.

EDITOR JOURNAL: The following letter to me from Prof. Whitney speaks for itself. Prof. Whitney is one of the world's lending Sanskritists; translator of the Atharva Veda, the Surya Siddhanta, etc.; was selected to write the great Sanskrit Grammar in the Leipzig international series of Oriental grammars; and has recently been chosen as the editor of the new American revision of the Imperial Dictionary of the English language—the ablest of all American phi W. E. COLEMAN,

YALE COLLEGE, NEW HAVEN, June 13, 1883. My D.ar Sir:-I am much obliged to you for the ppy of your articles, which I have looked through My D. dr Str.—1 am much obliged to you for the copy of your articles, which I have looked through with interest. They are a thoroughly competent and trustworthy discussion of the subjects with which they deal, being in full substantial accordance with the Sanskrit Scholarship of the present day. Of course, they involve some points as to which opinions are still digited, and I should sometimes differ frome you in matters of detail, but not in the general course of your argument and the results which you reach. The man against whom you are obliged especially to direct your attack and defense, on the other hand, is evidently one of the most ignorant and unscrupplous evidently one of the most ignorant and unscrupulous falsifiers who ever out pen to paper; it is sad and strange that such men have to be seriously opposed and put down. All that you assert against Jacolliot is the truth itself; a humbug and a deceiver he is, from beginning to end—and, as I cannot help believing, also a deliberate one. You have my entire and hearty sympathy in the effort you are making to disabuse people's minds in the West, and to teach the Truth. I am, with much respect, yours truly, W. D. WHITSEY.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal: Frilay the 15th instant we arrived at Old Pan Cottage for our summer vacation by the waters of Onset Bag, and to recuperate after a long and hard winter's business campaign at Old Haverhill. We find the cottagers of Onset are nearly all here and enjoying themselves as they know full well how to do. Improvements are still the order of the day at this summer resort. Concerts walks, better streets were necessary brovements are still the order of the day at this summer resort. Concrete walks, better streets, more and better lodging and victualing accommodations are being perfected. The management announced the 16th inst. (yesterday) as the opening day of the season-special train accommodations were had on the line of the Old Colony Island and its branches. The day was perfect, and see of the finest parties that ever convened at Onset was here to enjoy the day and get a word of confort but the word of comfort from some cause was fit preached from the grand stand. get a word of comford but the word of cemfort from some caused was flot preached from the grand stand, and was only received by fraternal congratulations. The regular speakers in the spiritual ranks were here in goodly numbers and seemed to enjoy the day exceedingly; also many of the public me lums were here to secure rooms for the coming camp meeting season. On the whole the day could have but been very enjoyably and profitably spent by all except those who came expressly to hear speaking.

Agreeably to the call of the President, a special meeing of the stockholders of the Association was held at the pavilion at 7 o'clock P. M. Saturdag, to take action, among other things, upon a plot conceived in the brains of some of the present Board of Directors of the Association to raise funds by cutting up a portion of the parks and groves into streets and building lots, and potting the lots into the market for sale. This proposition met with an ignominious death at the hands of the stockholders, as it should, and all lot owners at the present time and all who intend to become lot owners at Onset, can rest assured that any and all such propositions to encroach upon the public groves and parks of this beactiful seaside resort will be met with a like signal defeat. · SPECIAL MEETING. SUNDAY THE 17TH.

SUNDAY THE 17TH.

The exercises of the opening day for the season of 1883, were opened by remarks of welcome by President H. H. Storer; also by singing of "Sweet Hy and By" by the audience, led by our old camp meeting friend Charles W. Sulliven, of Boston. At this point the weather became too moist for out-of-door exercises and the meeting adjourned to the partition. After quiet was restored President Storer, in a feeling manner, referred to the late sickness of Dr. Isaac P. Greenleaf, who had so far recovered as to be present, and he invited the Doctor to step forward and let the

friends see his face once more, if he did not feel able to make any extended remarks. The old ploneer arose and was received with applause, after which he said, in a very feeble voice, that he was happy to be once more before the many friends that had stood by him in all the many years of his work in the spiritual cause, and for which he desired to tender his heart-felt thanks.

Further remarks were made by A. H. Richardson.

Further remarks were made by A. H. Bichardson, of Boston, Prof. Clayton, of Philadelphia, Pa., and Ira Davenport, father of the world renowned Davenport Brothers. The morning exercises closed by C. W. Sullivan leading in the song, "The Morning Light is Breaking.

APTERNOON.

Services of the afternoon were opened by the song
"When the Mists are Cleared Away," by C. W. Sullivan. Bemarks were made by M. V. Lincoln, one of
the Vice-Presidents of Lake Pleasant Camp Meeting,
H. B. Storer, (on Mediumship), Mrs. Maggie Folsom,
of Boston, N. S. Greenleaf, of Lovell, Mass., Chas. H.
Harding, Salem, Mass., a reading by Miss Maggie
Vaughan (Our Folks), and remarks by Doctor J. D.
Moore, of Boston, closing with the national hymn,
"America."

CAMP MERTING-PUBLIC EXERCISES.

CAMP MERTING—PUBLIC EXERCISES.

The Grove Meetings will commence on Sunday, July 15, and close on Sunday, Aug. 12. The following able speakers will address the meeting:
July 15, Mr. Joseph D. Stiles, (address and public tests); July 15, Mrs. M. S. Townsend Wood; July 17, Pr. H. P. Fairfield; July 18, Mrs. M. S. Townsend Wood; July 19, Mrs. Maud E. Lord, (address with public tests); July 21, Dr. H. P. Fairfield; July 22, Mr. J. Frank Baxter, (lecture, songs and public tests); July 22, Mr. George H. Geer; July 25, Mr. Cephas B. Lynn; July 24, Mr. J. Frank Baxter; July 25, Dr. George H. Geer; July 26, Mr. Cephas B, Lynn; July 29, Mr. E. S. Wheeler; July 29, Mrs. Sarah A. Byrnes, (and public tests by Mr. Joseph D. Stiles; July 31, Hon. Warren Chase, of California; Aug. 1, Mr. George A. Fuller; Aug. 2, Mrs. Anna Middlebrook Twiss; Aug. 4, Mr. George A. Fuller; Aug. 2, Mrs. Anna Middlebrook Twiss; Aug. 4, Mr. George A. Fuller; Aug. 2, Mrs. Anna Middlebrook Twiss; Aug. 4, Mr. George A. Fuller; Aug. 2, Mr. A. B. French, of Ohio; Aug. 8, Prof. W. W. Clayton, of Boston; Aug. 9, Mr. A. B. French; Aug. 11, Dr. I. P. Greenleaf; Aug. 12, Mr. Walter Howell, of England; Aug. 12, Capt. H. H. Brown, of Brooklyn.

The Onset Bay Station is upon the line of the Old Colony Railroad, fifty-two miles from Boston, and on the direct route to Cape Cod, Martha's Vineyard, and Nantucket. All trains stop at this station from June 1st to October 31st.

Excursion tickets for the round trip, good for the

ist to October 31st.

Ist to October 31st.

Excursion tickets for the round trip, good for the entire season, are sold at reduced rates from Boston and all way stations; and from New York City by the Newport Line, Pier 28 North River.

Visitors from New York, Philadelphia, Baltimore and the South, remember to get excursion tickets by

the Newport route.
From Boston to Onset and return, 82.15, and at From Boston to Onset and return, \$2.15, and at proportional rates from all way stations. From New York to Onset and return, \$6.00. From Fitchburg and return, \$2.75. From Lowell via Framingham, \$2.75. Call for excursion tickets.

PUBLIC TEST MEDIEMS.

Mr. J. Frank Bax'er, of Chelsea, Mass., Mr. Joseph B. Silles, of East Weymouth, Mass., and Mrs. Maud E. Lord, of Boston, distin uished afthe most remark-able test mediums in the country, will give public tests from the platform during the period of their

engagement.

Miss Jeônie B. Hagan, of Vermont, Mr. Joseph D.
Stiles and Mrs. M. S. Townsend Wood, of Massachusetts, are remarkable poetical improvisators, and will
exercise their inspired gifts upon subjects presented by the audier c ;

MATERIALIZING AND PHYSICAL MEDIUMS. The A sociation is pleased to announce that op-portunity will be offered inveitigators to witnes: the varied physical and mental manifestations of Spiritnalism, through the mediumship of the following of brate1 m dium.

FULL FORM MATERIALIZATION. William and Hora-

tio G. Eddy, of Vermont; Mrs. James A. Bliss, of Boston; and Miss Mary Eddy Huntoon, of Vermont.

and Dr. A. H. Philips, of New York City.

Physical Masspertations. Mrs. Lizzie Davenport
Blandy, and Mrs. Maud E. Lord, of Boston; Mr. A.
W. S. Rothermel, and Mr. P. L. O. Keeler, of New
York

Vork.

CLMRVOYANT, TEST, DEVELOPING, HEALING AND BUSINESS MEDIUMS. Dr. A. H. Richard-on, (well known as the associate of Dr. H. F. Gardner in conducting the popular camp meetings of Walden Pond, Sliver Lake, Highland Lake, and Shawsheen Grove): Sliver Lake, Highland Lake, and Shawsheen Grove); Mrs. L. H. Parmenter, Lowell; Mrs. L. A. Coffin, Boston; Dr. Jas. A. Bliss, Boston; Mrs. Maggie J. Folsom, Boston; Mrs. Kate Stiles and Mrs. E. M. Shirley, Worcester; Mrs. Henley, Boston; Dr. Fred. L. Crockett, Boston; Mrs. Wm. Sturtevant, Bridge-water; Mrs. Warren Chase, of California; and others

It will be seen by the following announcement that the Association assume no responsibility for the genuineness of any of the manifestations of mediums: The Association in announcing the names of media for the varied phenomena of Spiritualism, assumes no responsibility other than that of giving opportunity for the public to witness them, that it may intel-ligently judge of the genuineness of the manifesta-tions, and their intrinsic value in throwing light up-ors he question of man's spiritual mature.

Old Pan Cottage, June 17th.

SECOND REPORT.

The past week has been one of the busiest weeks of the season, everybody trying to get his or her work done, but with the very limited supply of car-penters here at the Grove, work seems to move slow, and yet the sound of the hammer and saw are heard

and yet the sound of the hammer and saw are heard from daylight until disk, all doing their utmost to get cottage work along. The pleasure seekers are enjoying a carnival of fun in the Bay in taking blue fish. The catch has been exceedingly large.

Among the arrivals at the Grove yesterday was E. Gerry Brown and family, proprietor of the Bunker Hill Times, Boston; cottage No. 86 Prospect Ave.

Win. D. Crockett, Esq., has leased John E. Church-lil's fine cottage, No. 225 Park Street, for the season.

The Dot will make its annual appearance among the campers at Onset this season in time for all practical purposes.

tical purposes.

Dr. Isaac P. Greenleaf is still improving in health from his partial shock.

from his partial shock.

Professional media are taking up their quarters at the Grove; we hope they may be successful in disseminating the facts of Spiritualism at this place. As Mr. Joseph D. Stiles is to be one of the mediums for communication on the platform at this place the coming camp meeting, perhaps the notice of a scange that came under my own observation, may not be out of place at the present time. Sunday, May 13th, Mr. Stiles occupied the platform for the Spiritualists of Haverhill, in a manner that seems to me to need something more than a mere mention. He comes before the public simply as a medium for communication, making no other pretension. His preliminary remarks have always taken a practical turn, and cation, making no other pretension. His preliminary remarks have always taken a practical turn, and have been well received, but as a medium for communication it seems as though he stood unsurpassed in this country. The rapidity with which names and incidents connected with reporting the spirits earth life, are given, is astonishing. On the evening of the above date, Mr. Stiles closed his remarks at \$30 o'clock, and he took his seat preparatory to giving test communications; he asked the choir to sing a few verses, which was very pleasingly acceded to, and at just 25 minutes to nine o'clock the control. Swift Arrow, introduced himself to the pale faces present, and his first question was put as quick as words could follow:

Swift Arrow, introduced himself to the pale faces present, and his first question was put as quick as words could follow:

"Does any person in this hall know a man now living in this city by the name of Albert Burnham?"

Mr. Burnham being in the employ of the writer of this article the question, was of course answered in the affirmative. "All right," said Swift Arrow; "tell is in that his daughter Lirrie is here and wants to be recognized." Continuing he said: "His daughter Lirrie married a minister brave and webli off a great distance. She passes out of the body, or died as you call it, in Japan. Is that so?" he asked. We told him it was correct. "That's good," said Swift Arrow: "I tell you that young woman feels better." Names and personal incidents followed in rapid succession, the seance closing at 20 minutes past b o'clock. During the 45 minutes that the seance lasted, 63 full names had been reported with many personal incidents, and nearly every one had been recognized. The control had also stopped twice during the timeand asked the choir to sing. The happy faces indicated that we were having one of the rare spiritual reunions that sometimes come to the spiritualistic believer.

Surely, such mediam powers should be kept constantly employed; spirits and mortals are both ready to hear and be heard, and we only seek such medi-

ums that both may be satisfied. Let Mr. Stiles and all such as he is, be kept in the field, for the harvest is great but the laborers are few.

Old Pan Cottage, June 25. W. W. CURRIER:

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilda, well-known city missionary in New York and brother to the late enginent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

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The air is heavy with the roses' scrut, And tremulous with music all the night:
While over all the moon's soft silvery light
A glorious leauty to the scene hath leat.
The eglantine breathes out its rich perfame,
And musky fragrance on the midnight air:

And musky fragrance on the midnight air:
Nature has donned her dress of brightest bloom,
And diamonds sparkle on her bosom fair.
The world is full of beauty—earth and sky
Are redolent with loveliness, while heaven
Seems not so far away; my soul would fly
Beyond it all, like bir s when tempest driven.
The radiant glory of this night can be
But faintest type of Heaven's reality.

Report of Spiritual Meeting

To the Editor of the Religio-Philosophican Journal.

To the Editor of the Religio Plaiscophical Journal:

a The Third Quarterly Meeting of the Solomon Valley Association of Spiritualists, met in Salem under the auspices of the First Society of Jewell Co. The meeting was called to order by J. A. Dickson, president of the local society. O. Oiney, of Kansas, was chosen chairman, and Geo. W. Dunton, secretary. Committee on Arrangements, C. L. Lewis, Mr. and Mrs. Morris, Mr. and Mrs. J. A. Dickson and Mr. Gage. The chairman they declared the meeting open for conference. An hour was occupied in short speeches, during which many grand thoughts, were expressed.

The evening session was devoted to a lecture by

were expressed.

The evening session was devoted to a lecture by Mr. Olney, who addressed a well filled house, in an able manner. Mr. Olney is from the east, where he has been for many years a member of the bar. The session closed with a song by the choir.

Sunday morning another hour was spent in conference, giving forth gens of wit and wisdom, after which Mr. Olney again addressed the people on the text: "An Unknown God." The subject was treated from a Bible stand-point, and we think to the satisfaction of all who listened.

The afternoon session was devoted to a lecture by

The afternoon session was devoted to a lecture by J. Dunton of this place, who spoke from the subject: _rIf a man die, shall he live again?" Mr. Dunton is not a flowery speaker, but is a strong hand at the wheel of truth. In his former field, Iowa, he was called, from his being a very tall man, the Cedar of the Northwest.

the Cedar of the Northwest.

A few remarks from J, A. Dickson and O. Oiney, and then the meeting adjourned until evening, when Hon. C. H. Moody of Burr Oak was introduced to a house filled to overflowing. He is in our opinion the most able speaker in this part of the State. He opened his address by reading a beautiful poem, entitled "My Spirit Home." This was followed by a song from the people, "Error's Teaching Shall Moulder in the Grave." Tune, "John Brown's Body." Mr. Moody made a most alie address, holding his audience spell-bound by his eloquence. His subject was "The Sunshine and Shadows of Life." With a few words from the chairman the people departed with these words upon their lips: "It has paid me for coming."

For Your Stomach's Sake. An interesting report was read at the last meeting of the Academie des Sciences describing some experiments with salt and other seasonings in regard to their effect upon the process of digestion, which may be summed up as follows: Seasonings are absolutely necessary to digestion, and the exact amount necessary to digestion, and the exact amount necessary to announced by what pleases the tasts. Salt in particular stimulates the appetite, excites the secretion of the gastric juice and aids in its formation, as the chlorhydric acid into which it changes in the stomach is one of the principal ingredients of the gastric juice. These results only follow when the salt is in minute quantities, not to exceed five or ten grains to one-half-kilogram of meat; above this amount it is injurious, not only hardening the fibres of the meat, but arresting digestion and irritating the walf of the stomach. Some pieces of meat were placed in a vial of artificially prepared gastric juice after they had been soaked a few hours in wine, brine, etc.; the piece soaked in white wine dissolved, or was digested. ing report was read at the last meeting of the Acadthe piece soaked in white wine dissolved, or was di-gested, at once, followed by the piece soaked in vin-egar, while a piece soaked in brine, and one left un-touched, required a long time before an imperfect digestion took place.

digestion took place.

Indians with Tails. The existence of a tribe of Indians in Paraguay with tails is asserted, apparently on good authority. An Argentine domiciled in the Argentine missions has a perba establishment in the Paraguayan missions in a district called Tacuru-Tuyu. While collecting the perba in the perba woods one day his mules were attacked by some Guayacuyes Indians, who fled after killing several mules. The muleteers pursued, firing on the Indians, one of whom, a boy of 7 or 8 years, was wounded and captured. This boy was brought to Posadas, the Argentine residence of Don Francisco Goloochos, the Argentine referred to, and excisco Goloochoa, the Argentine referred to, and ex-cited much wonder, and some Germans photographed him, he having a tail six to eight inches long. boy is very ugly, but his body is not covered with hair. A brother, in possession of Col. Rude-cindo Roca, has also a tail, and it is said that all the tribe are similarly adorned. This tale of a tail is vouched for by Dr. Luiz Pizzarello, an Italian.

An almost incredible case of popular superstition has occurred in Prussia. In the Village of Schon-beck, in the Province of West Prussia, the little daughter of a cabinet maker has been bed-ridden for three years. The father became persuaded that his daughter was be witched by a woman who had given her occasionally apples and pears. He was advised that the patient would be cured if she drank some of the blood of the supposed witch. The poor woman was entrapped into visiting a place where some of the chief men of the commune were assem-bled to receive her. She was seized, one of her fingers priched with a needle, and the blood given to the sick child. The participators in this outrage were summoned before a police magistate, who sentenced them to imprisonment for three days.

Curiosity in Religion. A priest in Jercuriosity in Religion. A priest in Jersey City is reported to be considerably disgusted with a number of young men of his congregation who have joined a literary association called the Hawthorne Club. "Why, sir," remarked this accomplished and disgusted father, "Hawthorne was a transcendentalist." He is, however, willing to encourage the association if it will affiliate itself with his church and "adopt a distinctively Reman Catholic title." How would the "Blackborn Club" do, or more briefly The Shillaich." The could be olic title." How would the "Blackborn Club" do, or, more briefly, "The Shillaleh?" There could be no mistake about the "distinctively Roman Cathelic

Young and middle-aged men, suffering from nervous debility, premature old age, loss of memors, and kindred symptoms, should send three stamps for Part VII of pamphlets issued by World's Dispensary Medical Association Buffalo, N. Y.

A Frog Boy. A frog boy, weighing nineteen pounds, and standing one foot six inches in his shoes, was on exhibition in Lexington, Va., lately. He resembles a frog both in face and form, and in his manner of getting about. The boy was colored and in charge of a colored man.

Since boyhood I have been troubled with Cutarrh and Hay-Fever, and have been unable to obtain per-manent relief until I used Ely's Cream Baim. It has cured me. E. L. CLICKENER, New Brunswick, N. J.

Paupers. Alexander Sullivan and twenty other representative Irishmen waited upon President Arthur lately, and submitted facts showing that the British government is assisting inmates of poorhouses to emigrate to the United States. The delegation alleged that for this purpose £100,000 was woted by parliament, and that heipiess poor people are arriving steadily on our shores. The president replied that the subject had already been under consideration by the secretary of state, and a thorough investigation would be made.

Mr. Jpo. R. Patterson, of Evansville, Ind., says: ritan Nervine cured my wife of female weak-Your Druggists keep it.

A Chamge. In Rome, Augustus' tomb is a variety theater, Hadrian's mansoleum a barracks, Nero's gardens the Pope's gardens, Cesur's Genth-place a green grocery, Marcellus' theater a black-smith's shop. Thus the whirliging of time brings in his revenges; or, as the big boy in the second Latin class might say (for he generally knows more of the Latin poets than of his own Shakespeare), Tempera mutantur of nos mutamur in this. ur el nos mutamur in illis.

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REMARKABLE SPIRITUAL VISITATION.

Affair, together with the Correspondence

Bertween Charles Dickens and Mr. Heaphy.

Charles Dickens and Mr. Heaphy.

The statements presented in this pamphiet are so well an then dicated in the correspondence between Mr. Deckens and Mr. Heaphy, that we one can successfully refuse them, making this Spiritual Visitation case of the next remarkable of any age. A spirit instertalizes, takes passage as a train of tax, converses as if a mortal, and manifests in other ways for strange powers. Mr. Heaphy says. The color of her check was that pair transpored him that sets of the sector of each of the color. A spirit instered him expression of mouth. On another occasion when the appeals has sent at the table. Says Mr. Heaphy: I observed however that she made as ricellent dinner; she seemed to apprehend both the heef and the tax." This spirit desired her portrait palment, and after a wenderful experience successed in accomplishing ber object. This pamphlet confains 19 pages, printed on heavy third paper, making a next tract for general distribution and preservation; and will be sent to cary different at Green's and preservation; and will be sent to cary different of the poor friends, and cannot full located to scater among poor friends, and cannot full located a beneficial software memory poor friends, and cannot full located a beneficial locaters. It will prove an excellent mission asy.

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Tangled Theology.

BY SANFORD B. PERRY.

How shall they preach except they be sent? How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things? Rom. 10 -15.

In a lecture of Mrs. King's, recently published in the JOURNAL, based upon the above text, she very properly declares that Paul, in the above passage, "forcibly presents the case as to the necessity of prepared teachers for the people"

ers for the people."

The questions, by whom shall they be pre pared, what the character and quality of the preparation, and by whom shall they be sent, and for what purpose, are of the most vital

Shall they be prepared by, and under the influence of, the spirit that pervaded and controlled the Great Teacher, the spirit of love, mercy and helpfulness? or by some dogmatic and selfish school of "Systematic Theology?" Shall the character and quality of this presentation by of this preparation be that taught in the Sermon on the ount, and in the parables of the Good Samaritan and Prodigal Son? or that taught in some system of creedal theology which from its very nature is a limita-tion on thought and investigation, and makes a man a slave to the myths of the dark ages? Shall they be sent by the Good Father and advanced spirits because of their true preparation to be the teachers of the great, living, practical truths of this and of the spirit life; because of their preparation and fitness to preach the "gospel of peace," which alone brings "glad tidings of good things?" or by some school of theology, organized on one of the numerous creeds, and because they are prepared to teach and defend, as points of that creed, the everlast-ing punishment of the wicked, and that the soul of a child, dying in infancy, is forever

In the Inter-Ocean of the 22nd of June, published in Chicago, is an account of an Ecclesiastical Council of the Congregational Church, held to examine Mr. Stowe Sawyer, a graduate of the Chicago Theological Seminary, and a candidate for ordination as paster of one of the churches of that denomination. This council was composed of some of the leading ministers of that sect in Chicago and vicinity; among whom were the Reverends Leavitt, Little, Caverno, West and Savage. It is said, that after they had partaken of a "good supper, served by the ladies, that the members might not get tired and cut short the examination," they proceeded with their work, the Rev. Leavitt

acting as moderator. The candidate, on being asked to give his religious experience, said "he had passed through Universalism and Spiritualism, but when he came to study the Bible, he found that neither of these theories was sustained by the Scriptures." From the latter he had acquired a faith that "not even the infidel books of Paine and Ingersoll had shaken."

It will be interesting and instructive to consider the nature of the faith which he thus acquired, and which is declared to be antagonistic to the "theories" of Spiritualism. Among the leading points of his faith

1. That he believed that a child that had not arrived at the age of accountability, is unholy, and dying before that age, is lost, He declared that there is nothing in the Bible that allowed a belief that such are saved. The Moderator asked the .candidate if he be-The Moderator asked the candidate if he believed that a child was lost, for a sin it had never committed—for Adam's sin? and hearswered in the affirmative. When again asked, if any person was lost because of Adam's sin, he got a little shaky, and "didn't know." The report says, that "finally, Dr. Little rescued the candidate, by putting aquestion in such a way as to commit him, by an affirmative answer, to a belief that by an affirmative answer, to a belief that children, without regard to surroundings or condition are, at birth, regenerate, and dy-ing so, will be saved! What a fearfully narrow escape for the poor little innocents!

2. That he believed in eternal punishment for the wicked. But, as to persons who had never heard of Christ, and so had had no opportunity to believe in him, he did not know whether they would be lost or not. He did not think, however, that such persons would be granted an opportunity in the life to come, to hear of Christ.

The report states a fact highly creditable to the hearts of some of the examining clergymen, that these points of faith were not child to the the can-

quite to their taste, and they plied the can-didate with questions that tended to "mix him up." Perhaps they were able to do what neither Paine nor Ingersoll could do, "shake

After a brief statement by the candidate regarding other points in his belief, it appears that the influence of the "good supper" was exhausted, and the examination was arrested. The learned council, after sitting in secret for half an hour, reported unanimously in favor of sustaining the examination, and directed that the candidate be ordained.

The above forcibly illustrates the fact that Spiritualism cannot utilize for good all the material that comes under its influence. This

ings.

The two leading points in the faith which he has acquired, and which nothing, or perhaps nothing but an ecclesiastical council, can shake, are the unregenerate condition of can shake, are the unregenerate condition of infants, and the everlasting punishment of the wicked. These, to his nature, seem choice morsels. He did not, and could not, find either of these in any teachings of the Spirit-world. He did not, and cannot, find any warrant for them in the teachings of Christ. Where did he get them? Was it at the Chicago Theological Seminary? Fresh from the instruction he got there he boidly declared them; and it is evident that he supposed he must declare them in all the deformity and nakedness of the creed taught him, or he would miss the bread and butter for which he had been striving. Who sends this man to preach? Are his favorite points of belief, the "gospel of peace?" Do they even tend to "bring glad tidings of good things?" Is it a good thing to declare to a mother, that the little innocent babe by her side, which her fond mother heart enfolds mother, that the little innocent babe by her side, which her fond mother heart enfolds with the deepest and purest love known to earth life, is unregenerate, and dying, will be forever lost? Can blasphemy reach a greater height? Would the thought of ever-lasting punishment of a child that knew no sin, be to her a glad tiding? Is that a gospel of peace? Are the feet of a monster who can preach such blasphemy, who can so outrageously impeach the wisdom, goodness and mercy of the Good Father, beautiful? If so, the highest type of beauty is a cloven foot?

But who sends out such a man to preach? Who is responsible for teaching him such a repulsive "faith?" Primarily, the Theolog-

ical Seminary. Who supports and upholds such a Seminary? The men composing such ecclesiastical councils. If they would refuse their support of such seminaries, and refuse to sanction such "faiths," and to ordain as teachers, men who entertain them, a faith more in harmony with the text at the head of this article would be cultivated.

The report shows that the candidate is really entitled to public sympathy. He, in his zeal to commend himself to the council, declared the faith which had been taught him. He found that it was not commended and that he was at once plied with questions the object of which was to commit him to a belief directly contrary, in important particulars, to the one he had declared. He was puzzled, shaken; and seeing no other way out, he at once became an agnostic. He 'didn't know." Can any one guess which part of this examination the learned council were unanimously in favor of sustaining"

the dogmatic or the agnostic? Can any man understand why the leading intelligent men in the orthodox churches, who are thoroughly convicted of the errors in their creeds, and especially of the errors and absolute falsities in the teachings of their Theological Schools, should not in their full power and strength demand that they be made to represent truly the advanced thought of the age in which they themselves partic-ipate? Why is it that men do not exhibit the courage of their convictions? It would be an impeachment of their hon-

esty and integrity as men, to assume that they shield themselves from public criticism as Rev. R. H. McKim, an Episcopal clergy-man of New York, is reported to have done. He made complaint to the Bishop of the heresles of Rev. Heber Newton. It was objected that he was not a fit person to arraign a brother minister because he, himself, was heretical in his belief. To this he is reported to have replied that so long as he preached the doctrines held by the church, he had a right to believe as he pleased. If we cannot comprehend the reason why these gentlemen do not publicly and boildly declare their real beliefs, it is some comfort to know that they are shocked by a naked and unqualified enunciation of their professed creeds.

G. B. Stebbins-A Birthday Message.

On the twenty-fourth of June 1817, sixtyof the twenty-fourth of June 1811, sixy-six years ago, James Monroe, then President of the United States, visited Springfield, Mas-sachusetts, and was paraded about the streets and inspected the Government Armory. On that same day I was born. Many said that the baby ought to be named after the President, but my parents chose to name me after some honest ancestors, tillers of the soil. I have always approved their choice.

Monroe was a good President enough but I
have no fancy for the name of an eminent
official. At the age of fourteen I went into a hardware store as clerk to pay my own way after the good old Yankee fashion. Then I remember how long the forward look of seven years was, to the time when I should be "my own man" at twenty-one—longer than the backward look over my sixty-six years seems now. Boyhood, farm work, school, store, study for the ministry—begun but soon ended; home life; lectures and writing in the anti-slavery field and in other reforms; and Spirtualism last but not least. It would be a long story to tell of all these; enough to say

that they have kept me reasonably busy.

Each birthday is a milestone along the way, and the distance between them seems to shorten. I have no complaint to make; the world uses us about as well as we use the world. I have had my share of its ups and downs, but have always found that my own mistakes and errors harmed me more than mistakes and errors harmed me more than the malice of others could.

My strength of body and nerve fails some-what, and I want about two days to do a day's work in, but my mental and spiritual enjoy-ment of good things lasts and gains, and that is great good fortune. The years do not seem to carry me near the end, but rather toward the beginning of life-in its fuller and de er sense Eternal Love and Wisdom rule; why need I fear? I know that my friends still live, and I shall live with them. Life here is worth living, far-more will it be there. So long as strength lasts and duty allows I shall do something for Spiritualism, and seek to gain clearer and broader views of what it embraces and calls for in thought and prac-tical life. Indeed, the main aim in writing this birthday message is to say to you, and to some good friends who may read it, that I stand as a Spiritualist. A good scripture—inspired I think—is: "Having done all, stand" G. B. Stebbins.

Detroit, Mich., June 24th, 1883.

Rev. Heber Newton and the Apocryphal New Testament.

To the Editor of the Religio-Philosophical Journal:

On the 24th of June, Rev. Heber Newtons the noble champion of good and truth as he sees it, enlightened many of the very considerable congregation, which, in spite of the heat, gathered at his church, by reading from a sizable volume a large number of material that comes under its influence. This candidate declares, as a part of his religious experience, that he "passed through" Spiritualism. Considering his achievements sintered to Spiritualism that he could find no resting place in its beautiful philosophy and teachieve to Spiritualism that he could find no resting place in its beautiful philosophy and teachieve to spiritualism that he could find no resting place in its beautiful philosophy and teachieve to spiritualism that he could find no resting to spiritualism that he could find no resting are not very familiar, but Episcopalian congregations still less so. His intention seemed to be a passed to be a spiritualism that he could find no resting the spiritualism t to be to make it clear to his people that East-ern imagery and love of the marvelous, and a desire on the part of early Christians that their leader should not be surpassed in the field of the wonderful, were elements and motives at work in the early church that had tinged all the records that had come down to us, even including those of the New Testament. He wound up by saying that the record of the life and acts of "the great master," the "beloved master," as he loves to call Jesus, as portrayed by the testimony of Matthew, Mark and Luke, where they all agreed, might be taken as true and reliable history. He said that the statements in which these huthors all agreed would be found to contain nothing that was offensive to credibility or that would not bear the test of the most searching scrutiny of even this piercing age of scientific exaction; but outside of this agreement he considered there were, in the received accounts of the "miracles" of the New Testament, some statements which were allied to the Arabic tales of the "apocrypha" in a slight degree, and which might be apocryphal; but it would be found that whatever of these miracles had been embodied in the New Testament; was mild compared with including those of the New Testament. He New Testament; was mild compared with the arabic record. His text was that passage of "Scripture" which says that if all the acts of Jesus were recorded the whole earth could not contain the books in which they should be written.

Before entering upon his discourse for the day as given above, Mr. Newton gave a very touching, brief account of the life and recent death of Bishop foliation of Natal; Africa. As he spoke in touching terms of the persecution endured by Coleman for his sincerity and honesty in defending his views concerning

the Old Testament, one could not help noticing how applicable to his own (Newton's) case was every word of tribute that he rendered to Colenso

Newton receives from the average American Episcopal churchman the same denunciation for his views on the New Testament that Colenso received from the Church of England at large for his views about the Old Testament. Heber Newton is every inch a man.

New York, June 24th.

GENERAL NOTES.

Notices 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 M., such notices must reach this office on Monday.

Wolfe's "Startling Facts," price \$2.25 will knock the bottom out of any doubts created by Truesdell's "Bottom Facts," price \$1.50. Both on sale at the Journal office, or sent by mail postage free.

Henry B. Allen, the medium, is now at Norwalk, Ohio.

Fred. A. Heath, the blind medium, will be at Onset Bay through July and August. Dr. J. K. Balley has been speaking during

the month of June at various points in Ohio, Michigan and Indiana. Mrs. Mary A. Newton of New York City, with her daughter, is spending a few weeks at Sheldon Springs, Vermont.

The medium's meeting conducted by Mrs. Bromwell, and meeting in the West End Opera House, will continue as usual, convening at 3 o'clock each Sunday afternoon.

Lyman C. Howe speaks at Clarendon, Orleans Co., N. Y., July 8th, Lily Dale, July 21st and 22nd, and Neshaminy Camp Meeting, July 25th, 27th, 29th and Aug. 2nd.

J. G. Jackson, President of the American Spiritualist Association—peaks very highly of his sittings with Mrs. De Wolf and Mrs. O. A: Bishop of this city.

The descendants of Rebecca Nourse at "Salem Village," who was executed as a witch in 1692, propose to hold a family reunion and basket pienie.

The widows of India having been prevented by the tyrannous English from cremating themselves along with their dead lords, have taken to second marriages.

Coleman vs. Graves.-On the sixth page will be found Mr. Coleman's surrejoinder. This must close the discussion in the Jour-NAL, as all has been said that can benefit or instruct subscribers.

At the Sturgls meeting, Dr. J. K. Bailey's familiarity with all previous conventions, his mastery of parliamentary usages, and practical common sense, were of great service to the Conference.

Dr. J. A. Marvin, of Detroit, has the thanks of a number who attended the Sturgis Meeting, for his prompt aid with magnetic treatment. He is a good healer and does his work thoroughly and conscientiously.

Joseph Cook has figured it down to dots that just five-sixths of the entire human race are going to an endless hell. If he were to include himself in the number it might persuade a good many fellows to reform .- Phil.

The authorities of Phoenix, A. T., recently fined a Chinese doctor \$100 for practicing without a diploma. The Celestial Esculapian showed up a Chinese document which purported to be a diploma, but which failed to pass current with the court.

An exchange says: "Talmage wants the pagan Goddess of Liberty taken down from the dome of the national capitol, and to have put in her place a "Christian woman standing on the Rock of Ages." He will next propose to close the Mammoth Cave, because it comes in competition with his mouth."

In this issue will be found a brief yet weet and soulful message from Giles B. Stebbins on his sixty-sixth birthday. It is full of trust, love and courage, and characteristic of the noble old worker. He ought to write out his reminiscences; they would make interesting and valuable reading.

Wm. S. Fuller of St. Paul, Minn., writes: The frauds are not all dead yet, neither are the fools, as you will see from the enclosed advertisement bill. About four hundred of the fools attended Miller Bros', side show of pretended spiritual phenomena and were beautifully sold as usual. I did not go, but knew what the result would be."

The clergy of an established church have ever been opposed to progress and to the ex-tension of liberty to the people who pay them. This has been the case with the Established Church of England since Laud. The latest illustration is the active support which the Lutheran ministers of Norway give to the pretensions of the King of Sweden and his ministers in that country.

Dr. K. G. Grapville delivered the first address before the First Spiritual Society of Kansas City, Mo., Sunday, June 23rd. Subject: "Objections to Spiritualism Considered." The speaker was greeted with a large and appreciative audience. The society has secured one of the finest halls in town, and intends holding regular meetings Sunday atternoons. A lyecum for children will soon be organized.

The Banner says that "Mrs. C. M. Merrison of Boston, a prominent medium, passed to spirit life June the 8th. The cause of her physical death was paralysis of the heart. She was thirty years of age the 28th day of May last. At fifteen years of age she had an attack of brain fever, which left the optic nerve paralyzed, catising, blindness. At that time she lag in an unconscious condition for three weeks, the last three days of which she was in a trance, and was supposed to be dead. Preparations were made for burial, and the coffin was in the room. When she awoke she thought it was night, and called for a light, but soon discovered that she was totally

While the English Presbyterians were pracically united in their opposition to the passage of the Deceased Wife's Sister's Bill as shown by the vote of the Bishops and Archbishops in the House of Lords, it is to be noted that the Roman Catholics were pretty evenly divided concerning the measure. Six Roman Catholic Peers voted for the bill on second reading, while but seven Peers of that faith voted against it. The Dissenters are nearly all in favor of the measure.

Those who want a book to pit against Truesdell's "Bottom Facts," concerning the physical phenomena of Spiritualism, should procure Dr. Wolfe's "Startling Facts." Dr. Wolfe gets much nearer the bottom facts of slate-writing, etc., than does the man from the City of Salt. "Startling Facts" is a large, finely illustrated and elegantly bound book; price \$2.25, postage free; at this price it is one of the cheapest books in the market. For sale at the JOURNAL office.

Superstitious Hawaiians deplore the death of the Princess Ruth, not only because they reverenced the lineal descendant of the great Kamehameha, but also because they saw in her the only person living who was able to appease the wrath of the goddess Pele and stay the eruptions of the dread volcano Mauna Lao. They believe that the eruption which recently threatened to destroy Hilo was stopped by the personal intervention of the haughty Ruth, who visited the spot and made intercession with the spirit of the volcano. The Princess left a large property, most of which goes to her sister.

Truesdell should have called his book "The Bottom Facts Concerning the Art of Simulating Spirit Phenomena," as it does show how many things can be done by the expert sleight-of-hand performer to deceive the inexperienced and credulous. However, there is no law to prevent his calling it "The Bottom Facts Concerning the Science of Spiritualism," as he does. The work is a 12mo, of 330 pages, printed from large type on good paper and well bound. It also contains numerous illustrations to aid the reader in comprehending the text where the methods of tricking are explained. Price \$1.50, postage free; for sale at the JOURNAL office.

The sparrow is a saucy adversary, afraid of nothing and seldom worsted in a fair fight. but of course he has to yield to superior numbers. Thus, not long ago in the Austrian town of Klagenfurth a throng of persons watched a siege which left a sparrow in a most deplorable situation. He had taken possession of the neat of a pair of swallows under the balcony roof of a savings bank, and when they returned refused to be ejected, whereupon they flew off and presently returned with a score of their kindred, each bearing a lump of mud in its bill. Before the sparrow realized what was going on, his enemies had shut him up in the nest, leaving only one small opening, out of which, at last accounts, his neck was hanging in a disconsolate manner, while starvation stared him in the face.

Just now inChicago conscientious makers of pure lard are bewailing their fate and empty pockets. They say the "dear people" actually prefer adulterated lard, in which tallow, soap grease and cotton seed oil have their place, to the pure article, because it looks whiter and nicer, this effect being produced by chemicals. These honest lard mak ers are in the same fix as honest mediums who will not adulterate spirit manifestations, and have the consolation of seeing the public pass them by and patronize Punch and Judy shows exhibited in the guise of spirit phenomena. But a better time will come for the honest lard renderer and the conselentious medium.

The Liberal of Sydney, New South Wales, states that "the Scientific American says it is a mechanical impossibility for a man to fly. It also infers that no being the shape of a man could carry sufficient expanse of wing to propel it unless they projected some distance beyond the extremities. To do this the being would have to go on all fours. Thus our last fond illusion is dashed to the ground. for who would pass an eternity on all fours, even for the dignity of carrying a pair of wings so gorgeous as a peacock's. But we do not think the Scientific American has got to the bottom of this problem. All flying animals that we have seen have tails. But after a careful search of all the inspired records we can find no mention of angels having tails. Now an angel without a tail is clearly incomplete. He would be like a ship without a rudder-he could not steer. If he attempted to fly to his own particular dove-cote he could never make it, and the chances would be that he dashed his brains out against the jeweled walls. This consideration clearly casts further doubt on the genuineness of these records.'

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