

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

THE ARTS, SCIENCES, LITERATURE



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 press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### 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 intentions lead him in pursuit of truth, we may say of him, he is on the highway to present and future happiness, but if his motives be of a sordid and impure character, no 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 whether 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 nature 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 things 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 transcend 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 examination and investigation, but circumstances often cast a shadow over the object or individual under examination, and sometimes the innocent suffer while the guilty go free.

It is therefore unsafe to yield at all times to popular judgment; it is better to be lenient 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 from.

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 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 merciful 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 curiosity, and with the idea that there is fraud somewhere, and they 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 anyone not familiar with law, to assume the prerogatives of a judge? And is it to be expected that a person possessing mediocrity gifts, if brought before such a judge would receive an impartial trial? Would not his case be decided before he was arraigned?

Examination into a subject embracing so much that is beyond the limit of physical sight and hearing, requires far more skill 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, avoidproof, but it is questionable whether they always embrace the greater amount of intelligence. Therefore, in forming an opinion, it is unwise to accept the opinions of numbers without examining into their intellectual attainments.

The spiritual science is not a place for curiosity seekers. If there are no higher aims than to gratify this morbid spirit, then it were better that the doors of the seance 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 science 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 are your 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 whether 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 gathering, and respect the feelings and opinions of Spiritualists, it will be time enough to admit them, and not before. We hold that there is no place so holy as the seance chamber; it is there you meet with those who have passed to the better land; you are holding communion 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 is the returning spirit.

Mediums or their attendants are often the ones most open to censure for the results attending public seances. Their love of money makes them reckless as to results and conditions, and the cause must suffer from their indiscretions. The interests of Spiritualism are not conserved by promiscuous gatherings at seances, as every medium well knows failures at seances 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 bedrock in the arguments; the fault is not with the spirit or bands controlling them, but with the lecturer who neglects to cultivate his powers, relying solely upon the ones controlling 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 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 seance, 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 clerical duties; even their most common place utterances are received with respect, no matter how severely they may be criticized, 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

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

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 recommend 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 there until they are duly prepared to continue their investigations. There are vast numbers who seem to think that witnessing phenomena is the whole of Spiritualism; 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 present 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 unsteadiness of men. The cause of Spiritualism would 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 ignoramus. 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 expression 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 some of the things another person may be familiar with; one man may be versed in spiritual lore, he may have a very clear understanding 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 premium.

But to come back to our subject again, "What came ye out for to see?" Is there anything about Spiritualism that is not explainable? 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 Nazareth. The people called the healers 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 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 these 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 wonderment, but it is not so now. You speak of such manifestations as among the "common occurrences 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 us 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 of the 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 structure 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 immorality; whatever appeals to the baser passions, and tends to degrade mankind, must not be saddled on to the already loaded back 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 Olive Branch.

### Excellent Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

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 Spiritualist paper in the world," and I will add my own opinion that it is the best. Still it might doubtless be 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 matter; the article was published; the editor sent me half a dozen copies of the issue containing 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 it, received the advice with smiles and thanks and then went right on with the building exactly according to his own plan. Be this time my communication shall be of a different character, and before I launch out on the subject I will say for the benefit of the proof reader that I can hear with composure to see my literary work receive almost any other kind of mutilation except typographical errors—they render me frantic.

The JOURNAL frequently calls for reports of phenomena and I 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 Spiritualism, and for the reason that I see no other exactly similar experiences reported. In the year 1872, I was living 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 remittent 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 he 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 cow. 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.

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 last 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 difficulties.

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 loved 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 gentleman 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 clothing are bell shaped; there is a plain trim 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 seance) and she at once said, "Yes; I made that suit from the coats you had worn in the army and the buttons were the little bell buttons that came off the sleeves at the wrist." A few 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 buttons 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 different kinds." Just then the city clock struck twelve, and rising I asked him to walk home and take dinner with me. He accepted, and when we got home I set before him a box containing many buttons 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 brass 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 circumstances 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.

O. B. ORNSTEIN.  
Murphysboro, Ill.  
Andover College.

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 Congregational Church, and founded upon its tenets which these clergymen believe unchanging. So believing, and having the College in charge, they have no right to admit anything which will have a tendency to pull down and destroy the old work. And yet they can no more stop the tide which is sweeping 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 a decay of vitality will compel the recognition of the fact that thought moves space, and that in religious matters, as in other things, it is broadened 'ay by day, until it will become a principle even in the churches that aside 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 tenets."

An eminent authority on illuminating gas, Mr. Sugg, insists that one point of great importance in the construction of a gas-burner is, that the gas should not be heated until it arrives at the point of ignition. The body of the chamber being that point must therefore be made of a material which is a bad conductor of heat, to prevent an undue expansion of gas and maintain the heat of the flame.

A German doctor recommends bread made with sea-water as a wonderful remedy against scrofula and disorders resulting from insufficient nourishment. Sea-water ought to stand twelve hours before being used for making dough, in order to free it from impurities. Bread made with it has no suspicious taste.



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 fainting, And the poet's soul was wrung;

Mrs. Martha J. Lamb has become editor of the magazine of American History.

A position in the United States Mint at San Francisco has been given to Miss Sarah Brown.

A seminary after the plan of Vassar College 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 Raminabel.

Mrs. J. M. Judge has enlisted the co-operation of other women and established a home for working girls.

The Indianapolis Sentinel gives these occupations as well suited to women's tastes and talents:

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 engage.

Here is a pen-picture of a famous woman: Mrs. Annie Besant, the Mithusian apostle and editorial colleague of Charles Bradlaugh.

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

Some of the roughest and hardest work is still done by women. They have been rescued from the coal pits by Lord Shaftesbury.

This beautiful story of womanly intelligence and wifely devotion, suggests some thoughts that are apparently appropriate to the time.

Here is an American who does not expect to be supported. Miss Jennie Corson, who is called the "Montana Shepherdess."

On account of the rapid rise in the price of sheep and the increased value of good locations, Miss Corson could probably sell out to-day for twenty thousand dollars.

ed shows she is fully equal to the task of 'running' a sheep ranch.

The Housekeeper's Year Book, by Helen Campbell, is a little compendium which stamps its designer and author as a household genius.

As the author says, three things are first required by every housekeeper.

Among 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.

The Brooklyn Eagle, on the succeeding day, gave this account of the noble woman whose time for several years has been divided between attendance upon her husband and studies to help him in his grand work.

"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.

Whenever a theory opposes this tendency it needs to be carefully scrutinized. The probabilities are all against it.

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he largely through her patient and intelligent 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 RELIGIO-PHILOSOPHICAL JOURNAL.]

A NEW THEORY OF THE ORIGIN OF SPECIES. By Fenix J. Ferris, 12 mo., pp. 278, extra cloth, \$1.50.

This volume is another of the numerous efforts seeking to effect a partial compromise 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 doctrine.

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?"

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

Whenever a theory opposes this tendency it needs to be carefully scrutinized. The probabilities are all against it. All that our author urges against Darwin's explanation of special facts, might be solid criticism.

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.

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

We have carefully examined Giles B. Stebbins' work "The American Protectionist's Manual."

France, or America. A congressman who has spoken on this question a hundred times will find something in it that he never read before.

We have often been applied to, by persons desiring such a manual, and we can now assure them that this book is all they desire.

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

Magazines 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 Gop Played with the Ball; 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; Archibald Stone's Mistake; "Let's See if It's Anything Good to Eat"; Maggie Barnley's Expeditions; The Toy Pistol; "What a Horrid Deceiver is Man"; Sweet Away; The Adventures of Rann Pp; Sweet Peas; The Brooklyn Bridge; Work and Play for Young Folk; A Convention of Amateur Journalists; Prize Compositions; Jack-in-the-Pulpit; The Letter-box; The Agassiz Association; The Riddle-box.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of John Brown; Striking Oil; Farswell to Salvini; Nights with Uncle Remus; Drought; Old and New Roses; Summer Songs; The Native Element in American Fiction; Black Bass Fishing; Anthony Trollope; The Philadelphia Committee of One Hundred; Recollections of the John Brown Raid; Franks Hals; Flood and Plague in New Orleans; A Nocturne of Schubert; A Woman's Reason; The Legend of Padre Jose; A Breathing Time; Early Letters; Washington on the Eve of War; Topics of the Time; Open Letters; Hic-a-Bra.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York.) Contents for January: Some Aspects of Recent German Philosophy; Faith and Knowledge; Knowledge and the Relativity of Feeling; Primal Man; Notes and Discussions; Book Reviews; Books Received.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: Substitute 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 Women; Current Literature.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: The Apparition of the Cottage; Beside Floating Lilies; Harvesting; Fashions; Seeking; Timely Topics; Home and Society; Light Moods.

LA LUMIERE (Paris, France.) Devoted to Science, Art, Literature and the philosophy and phenomena of Spiritualism.

PSYCHISCHE STUDIEN. (Oswald Mutze, Leipzig, Germany.) Contains much interesting matter on the subject of Spiritualism.

DAISYLAND. (D. Lothrop & Co., Boston.) A dainty magazine, prettily illustrated, for very little folk.

When your wife's health is bad, when your children are sickly, when you feel worn out, use Brown's Iron Bitters.

WOLFESVILLE, N. C.—Dr. I. C. McLaughlin says: "I used Brown's Iron Bitters for vertigo and I now feel like a new man."

ELKTON, KY.—Dr. E. B. Wethers says: "I regard Brown's Iron Bitters as a medicine of unusual worth."

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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

NOTICE TO SUBSCRIBERS.

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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.

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 charlatanism of the artises, and satirizes the sophistry of psycho-manicacal Spiritualists.

mediums in the country," and give their reviews 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 been known to the Spiritualist press as a 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.

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; ay, 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 Light school tends to make the practice of fraud safe, easy and profitable.

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

"A vast amount of unnecessary antagonism exists between many of the so-called scientists 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 frequently 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 do 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 class.

"The truly conservative Spiritualists of today have no fear of investigation, but heartily welcome the most searching inquisitions of every candid scientist, no matter how firmly he may be entrenched 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 conversant with the laws that govern spirit phenomena, 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 a devoted Spiritualist 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 affair.

There 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 Conjure 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 reference to prestidigitation, is absolutely impossible. 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 witnesses."

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 various phenomena occur through Slade's

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 Spiritualists, 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 often 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 five hundred dollars to any medium who will induce a spirit to write three or more intelligible 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 a 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 criticize 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 ground. About half of this sum was raised and the necessary lots purchased some time ago. To raise the remaining \$17,500, the trustees 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 Ambassador at Berlin, invited a select and distinguished company at Stettin to witness the trial trip of the Ting Quei (Everlasting 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 coast-duty.

Trickery 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 pulpiters. 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? 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 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 phenomena as either trickery or diabolism?

Rev. M. J. Savage—"Bottom Facts."

In a late number of our esteemed contemporary, 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, published 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 séance. It was in daylight. He produced 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 completely deceived. And I am not willing to confess myself easily duped either. For I have detected many fine tricks of legerdemain, 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, 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 of 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 senses.

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 inst., for California 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.

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 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 Massachusetts; 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 occasions 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 favored with every Sabbath; and I think there is not a person present whose privilege it is to listen to the discourse given us this morning from this platform, who would not be willing to walk even a farther distance rather than be deprived of listening to the inspired words that fell from the lips of our gentle teacher.

"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 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 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. Huchue, who so kindly volunteers his services for the benefit of the society. The resolution and vote of thanks being put by the President, were unanimously adopted.

That Picnic.

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." Suffice it to say, this basketless and provisionless crowd, with empty stomachs, listened intently to Jesus, and he rewarded them, improvised a picnic, consisting of loaves and fishes, and they undoubtedly had as good a time as festive moderns do on picnic occasions near Chicago.

But what astonished and greatly perplexed 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 gossips—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 St. She holds seances on Thursday evening of each week.

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DR. PRICE'S odors are as natural as flowers freshly gathered. Try his Floral Riches: it is a Cologne water of delightful fragrance.

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CURES EVERY CASE OF PILES.

New England Spiritualist Camp Meeting Association.

Tenth Annual Convocation at Lake Pleasant, Montague, Mass. (On the Hoosac Tunnel Route, midway between Boston and Troy.) July 26th to August 15th, 1883, inclusive.

The following speakers have been engaged for the meeting: Dr. George H. Gray, Mr. C. Clew Wright, Ophus B. Lynn, Mrs. Emma L. Paul, Mrs. Sarah A. Byron, Austin E. Simpson, Geo. A. M. Daily, Capt. H. H. Brown, Walter Howell, Eben Cobb, Rev. D. M. Cole, Mrs. Fanny Davis Smith, A. H. French, Giles B. Stebbins, Dr. W. H. Ackison, Mrs. B. Shepherd, Mrs. Nellie J. T. Brigham, J. Frank Baxter, Ed. S. Wheeler, Mrs. A. H. Colby.

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

The Fitchburg Military Band of twenty-five pieces, will arrive Saturday, July 28th, at 11 A. M., and remain until Sunday, August 17th, giving daily two concerts at 9.30 and 1 P. M. This band is conducted by all as having no superior in New England, especially in concert music.

Musical Orchestras of Fitchburg—staying here all afternoon and evening.

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

The grounds and pavilion will be lighted by the Wachusett Electric Light Company of Fitchburg.

Has been leased for a term of years by H. E. Barnard, of Greenfield, who has refurbished the house and will open it for the reception of guests July 1st. Address as above until July 1st, after that date, Lake Pleasant, Montague, Mass.

For particulars concerning transportation, baggage, baggage and baggage, leaving tents and cots, exacting baggage and board, schedules of railroad fares, etc., see annual circular, which will be sent postpaid to any address by S. H. Henry, Clerk, Lake Pleasant, Montague, Mass.

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

Cassadaga Lake is situated on the D. & V. & P. R. R., midway between Dunkirk on the Lake Shore and Michigan Southern and Erie Railroads, and Junctions on the Buffalo and Southwestern and Atlantic and Great Western Railroads. It is a lovely sheet of water navigated by canal, 800 feet above Lake Erie and 1,200 feet above tide water.

Excursion tickets, good for the season, can be purchased at low rates on all railroads in the country.

The following list of speakers has been suggested: July 29, Mrs. R. S. Little, Philadelphia, Pa.; and Wm. Fletcher, New York City; July 30, Wm. Fletcher; Aug. 1, Mrs. R. S. Little; Aug. 2, J. H. R. M. McCormick, Franklin, Pa.; Aug. 3, Mrs. R. S. Little; Aug. 4, Mrs. R. S. Little and E. C. Emerson, Bedford, Pa.; Aug. 5, Mrs. R. S. Little and O. F. Keating, August 6, Conference and volunteer speaking; August 7, Lyman C. Howe, Fredonia, N. Y.; August 8, Lyman C. Howe; August 9, Lyman C. Howe; August 10, J. Frank Baxter, Chautauq, Mass.; August 11, Mrs. Clara Watson, Jamestown, N. Y., and Frank Baxter; August 12, Mrs. R. S. Little and J. Frank Baxter; August 13, Conference and volunteer speaking; August 14, Mrs. Anna Kimball, Dunkirk, N. Y.; August 15, Wm. W. King, Chicago, Ill.; August 16, W. W. King; August 17, Geo. W. Taylor, Lakota, S. D.; August 18, Mrs. A. M. Colby, Lakota, S. D.; and O. F. Keating; August 19, W. W. King and Mrs. A. H. Colby; August 20, Conference and volunteer speaking; August 21, Mrs. Emma Tuttle, August 22, Mrs. A. M. Colby; August 23, W. W. King; August 24, Hudson and Emma Tuttle; August 25, A. B. French, Clyde, Ohio; and Mrs. N. T. Brigham, Lakota, Mass.; August 26, Mrs. J. T. Brigham and A. B. French.

It is confidently expected Mrs. Libbie Watson, of California, recently from Australia, will be with us, and will have entire charge of the meetings and the general supervision and control of arrangements during the session.



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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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

NOTICE TO SUBSCRIBERS.

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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.

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 charlatany of the artisans, and satirizes the sophistry of psycho-manical Spiritualists.

mediums in the country," and give their reviews 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 been known to the Spiritualist press as a 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.

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 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 Light school tends 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 scientists 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 frequently 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 do 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 class.

"The truly conservative Spiritualists of today have no fear of investigation, but heartily welcome the most searching inquisition of every candid scientist, no matter how firmly he may be entrenched in his materialistic opinions. They contra 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 conversant with the laws that govern spirit phenomena, 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 a devoted Spiritualist 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 affair.

There 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 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 reference to prestidigitation, is absolutely impossible. 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 witnesses."

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 various phenomena occur through Slade's

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 Spiritualists, 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 on being deceived and paying 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 five hundred dollars to any medium who will induce a spirit to write three or more intelligible 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 a 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 criticize 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 ground. About half of this sum was raised and the necessary lots purchased some time ago. To raise the remaining \$17,500, the trustees 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 Ambassador at Berlin, invited a select and distinguished company at Stettin to witness the trial trip of the Tlug Queen (Everlasting 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 coast-duty.

Trickery 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 pulpiters. 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? 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 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 setting 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 include the 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 phenomena as either trickery or diabolism?

Rev. M. J. Savage—"Bottom Facts."

In a late number of our esteemed contemporary, 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, published 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 sance. It was in daylight. He produced 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 completely deceived. And I am not willing to confess myself easily duped wither. For I have detected many fine tricks of legerdemain, 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 senses.

Mr. Savage was accompanied by 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. James, 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 "Millon's Paradise Lost."

Dr. N. B. Wolfe started on the 4th inst., for California 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.

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 leader, 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 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 for and five evenings during the week, and one week only of each month at her home among the mountains of Massachusetts; 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 occasions 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 favored with every Sabbath; and I think there is not a person present whose privilege it is to listen to the discourse given us this morning from this platform, who would not be willing to walk even a farther distance rather than be deprived of listening to the inspired words that fell from the lips of our gentle teacher."

"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 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 in 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 fold 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 society. The resolution and vote of thanks being put by the President, were unanimously adopted.

That Picnic.

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 a 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." Suffice 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 picnic occasions near Chicago. But what astonishes 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 St. She holds seances 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.

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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, E. P. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

New England Spiritualist Camp Meeting Association:

Tenth Annual Convocation at Lake Pleasant, Montague Mass. (On the Hoosier Tunnel Route, midway between Boston and Troy.) July 25th to August 27th, 1883, inclusive.

The following speakers have been engaged for the meeting: Dr. George H. Usher, Mr. C. Chester Wright, Captain D. Lynn, Mrs. Emma L. Paul, Mrs. Sarah A. Byrnes, Austin K. Simmons, Hon. A. M. Daily, Capt. H. H. Brown, Walter Howell, Eben Cobb, Rev. D. M. Cole, Mrs. Fanny Davis Smith, A. H. French, Oliver B. Stedden, Dr. W. H. Atkinson, Mrs. S. Shepard Little, Mrs. Nellie J. T. Brigham, J. Frank Baxter, E. R. Wheeler, Mrs. A. H. Colby.

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

The Fitchburg Military Band of twenty-four pieces, will arrive Saturday, July 28th, at 11 A. M., and remain until Monday, August 21st, giving daily two concerts at 9.50 and 1 P. M. This band is conducted by all as having no superior in New England, especially in concert music.

People's Camp Meeting at Cassadaga Lake, Chautauque County, N. Y., Beginning July 25th, and Closing August 26th, 1883.

Cassadaga Lake is situated on the D. & V. F. R. R., midway between Dunkirk on the Lake Shore and Michigan Southern and Erie Railroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Railroads. It is a lovely spot of water, irrigated by streams, 500 feet above Lake Erie, and 1,200 feet above tide water.

The following list of speakers has been engaged: July 25 Mrs. E. S. Little, Philadelphia, Pa., and Wm. Fletcher, New York City; July 26, Wm. Fletcher; July 27, Wm. Fletcher; August 1, Mrs. R. L. Little, Andover, Mass.; Hon. H. McCord, Franklin, Pa.; August 2, Mrs. R. S. Little; August 3, Mrs. E. S. Little, and J. E. Emerson, Beaver Falls, Pa.; August 4, Mrs. R. S. Little and G. P. Kellogg, August 5, August 6, Mrs. R. S. Little and G. P. Kellogg, August 7, August 8, Mrs. R. S. Little and G. P. Kellogg, August 9, August 10, J. Frank Baxter, Chelsea, Mass.; August 11, Mrs. Clara Watson, Jamestown, N. Y., and J. Frank Baxter; August 12, Mrs. R. S. Little and J. Frank Baxter; August 13, Conference and volunteer speaking; August 14, Mrs. Anna Kinoshel, Dunkirk, N. Y.; August 15, W. W. King, Chicago, Ill.; August 16, W. W. King; August 17, Geo. W. Taylor, Lowell, N. Y.; August 18, Mrs. A. H. Colby, Mrs. L. A. Lewis, and G. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby; August 20, W. W. King; August 21, Wm. Fletcher; August 22, Wm. Fletcher; August 23, Wm. Fletcher; August 24, Wm. Fletcher; August 25, W. W. King; August 26, Wm. Fletcher and Emma Taylor; August 27, A. B. French, Chelsea, Mass.; Mrs. R. S. Little and A. H. French.

It is confidently expected Mrs. Lizzie Watson, of California, newly from Australia, will be with us.

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Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

The Executive Board of the State Association take pleasure in announcing that the arrangements for the FIFTH Annual Camp Meeting to be held at FISH, August 17th to 27th, 1883, are in a satisfactory stage of progress.

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Summer Melody.

BY LILLA N. CUSHMAN.

The air is heavy with the roses' scent,
And tremulous with music all the night;
While over all the moon's soft silver light
A glorious beauty to the scene hath lent.

Report of Spiritual Meeting

To the Editor of the Religio-Philosophical Journal:
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 afternoon session was devoted to a lecture by J. Duntion of this place, who spoke from the subject: "If a man die, shall he live again?"

For Your Stomach's Sake. An interesting report was read at the last meeting of the Academic Sciences, describing some experiments with salt and other seasonings in regard to their effect upon the process of digestion.

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 verba establishment in the Paraguayan missions in a district called Tacuru-Turu.

Curiosity 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.

A Frog Boy. A frog boy, weighing nineteen pounds, and standing one foot six inches in his shoes, was an exhibition in Lexington, Va., lately. He resembles a frog both in face and form.

Paupers. Alexander Sullivan and twenty other representative Irishmen walked upon President Arthur lately and submitted facts showing that the British government is assisting in the emigration of poor people to emigrate to the United States.

Mr. Geo. B. Patterson, of Evansville, Ind., says: "Samaritan Nervine cured my wife of female weakness." Your Druggists keep it.

A Change. In Rome, Augustus' tomb is a variety theater. Hadrian's mausoleum a barracks, Nero's gardens the Pope's gardens, Caesar's tomb a green grocery, Marcellus' theater a blacksmith's shop.

PROF. TICE'S WEATHER FORECASTS AND AMERICAN ALMANAC.

This Almanac gives the condition of the Weather for every day in the year with explanation of the causes governing it and its changes for 1883.

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- Science of Light, Boston, weekly, 5 cents; Medical and Surgical, London, weekly, 10 cents; Light for All, Oakland, Cal., weekly, 10 cents; Olive Branch, N. Y., weekly, 10 cents; The Shaker Manifesto, Shaker, N. Y., monthly, 10 cents; The Theosophist, Madras, India, monthly, 10 cents; Light for Thinkers, Atlanta, Ga., 50 cents.

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RAILROAD TIME-TABLE

Table with columns for Train Name, Departure, and Arrival times for Chicago, Rock Island and Pacific.

REMARKABLE SPIRITUAL VISITATION.

MR. HEAPHY'S GHOST. The London Artist's own version of an extraordinary affair, together with the correspondence between Charles Dickens and Mr. Heaphy.

The statements presented in this pamphlet are as well as the London Artist's own version of an extraordinary affair, together with the correspondence between Charles Dickens and Mr. Heaphy.

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FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our List, at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired.

- Answers to Questions, Practical and Spiritual, A. J. Davis, 1.50 10; Apocryphal New Testament, 1.25 10; Bible of the Future, 1.00 00; etc.

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PAMPHLETS.

- Admiration, Thos. Paine, 25 04; American Communism, 10 00; American Spirituality, 25 00; etc.

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."

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

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 preparation be that taught in the Sermon on the Mount, 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 limitation 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"?

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"?

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 condemned and that he was at once plied with questions and the object of which was to commit him to a belief directly contrary, in important particulars, to the one he had declared.

It would be an impeachment of their honesty and integrity as men, to assume that they shield themselves from public criticism as Rev. R. H. McKim, an Episcopal clergyman of New York, is reported to have done. He made complaint to the Bishop of the heresies 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.

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 always found that my own mistakes and errors harmed me more than the malice of others could.

My strength of body and nerve falls somewhat, and I want about two days to do a day's work in, but my mental and spiritual enjoyment 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 deeper sense.

On the 24th of June, Rev. Heber Newton, 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 extracts from the Arabic or "apocryphal" account of the doings of Jesus in his infancy.

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 Colenso of Natal, Africa. As he spoke in touching terms of the persecution endured by Colenso 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.

Notice 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 a. 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.

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

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 JOURNAL, as all has been said that can benefit or instruct subscribers.

At the Sturgis 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. Press.

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 sweet 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 know what the result would be."

The clergy of an established church have ever been opposed to progress and to the extension 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. Grayville 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 afternoons. A lyceum for children will soon be organized.

The Banner says that "Mrs. C. M. Merrisod 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 25th day of May last. At sixteen years of age she had an attack of brain fever, which left the optic nerves paralyzed, causing blindness. At that time she lay 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 blind."

While the English Presbyterians were practically 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 revered 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 Loa. 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 nest 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 in Chicago 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 makers 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 conscientious 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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Advertisement for Fleming's Liver Pills, mentioning Dr. C. C. McLane's Pills and the benefits of the medicine.

Advertisement for Samaritan Nerve, highlighting its effectiveness for various ailments like Epileptic Fits, Spasm, and Convulsions.

Advertisement for The Great Nerve Conqueror, a medicine for nervous and blood diseases, prepared by Dr. S. A. Richmond.

Advertisement for Ely's Cream Balm, a remedy for various skin conditions and ailments.

Advertisement for Dr. Benson's Skin Cure, a treatment for skin diseases and conditions.

Advertisement for Knabe Pianofortes, emphasizing their quality, tone, and durability.

Advertisement for 7 Per Cent Net, a financial or insurance-related offering.

Advertisement for Opium, likely a medicinal or health-related product.

Advertisement for Ruptures Cured, a medical treatment for hernias and related conditions.

Advertisement for Poultry World, a publication or resource for poultry enthusiasts.

Advertisement for Light for Thinkers, a publication or resource for intellectual and philosophical thought.