

RELIGIOUS PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE

VOTED TO ALL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XXXIV.

CHICAGO, JULY 7, 1883.

No. 19

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 phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—What Went Ye Out For to See? Excellent Tests of Spirit Presence. Andover College.

SECOND PAGE.—Letter from Mexico. An Evening with a Medium.—Remarkable Manifestations at a Seance Recently Held in Brooklyn. Do Omens Affect the Spirit Injurious? Miscellaneous Advertisements.

THIRD PAGE.—Women and the Household. Book Reviews. Scribner's Expeditionary Manual. Magazines for July Continued. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Art in the Gates of Spiritualism. Tricery of Disobedience. Rev. M. J. Savage.—Bottom Facts.—The Concord Summer School of Philosophy.

FIFTH PAGE.—The First Society of Spiritualists of New York. That Plente. Jesus as a Healer. Special Notices. Miscellaneous Advertisements.

SIXTH PAGE.—Sweet Home. The Church of the New Spiritual Dispensation. To the Readers of the Journal. W. E. Coleman's Reply to Kester Graves. Professor Whitney, the Yale Sanskritist, Strongly Endorses Mr. Coleman. Notes from Onset Bay. Miscellaneous Advertisements.

SEVENTH PAGE.—Summer Melody. Report of Spiritual Meeting. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—Tangled Theology. G. D. Stebbins.—A Birthday Message. Rev. Heber Newton and the Apocryphal New Testament. General Notes. Miscellaneous Advertisements.

What Went Ye Out For to See?

A SPIRIT MESSAGE.

Motives and inclinations are important factors in forming human character. If a man's motives are pure, it is safe to say of him he is a good man. If a man's intuitions lead him in pursuit of truth, we may say of him, he is on the highway to present and 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 natures be gratified to a certain extent, but like other things this has been inherited; too great care cannot be exercised in order that this love of the marvelous, of investigation, does not lead us into making extravagant demands from those persons or thing through whom information is sought. It should be borne in mind that whatever comes within the range of human possibilities is finite and imperfect. Men may reason intelligently about the causes of things, but if the things reasoned upon 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 any one not familiar with law, to assume the prerogatives of a judge? And is it to be expected that a person possessing mediumistic 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, avoidupis, 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 seance 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 seance 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 ensure 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 motes 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 their 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 unstableness 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 ignorant 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 healing of the sick a miracle, because the methods adopted were new to them. But there is no mystery about this kind of manifestation-to-day, they are so common, that people have ceased to wonder at them or to relate them to their neighbors. In the early days of spiritual dispensation the healing of a sick person by laying on of the hands, would have been, and no doubt was, the wonder of the age. But the present race have become familiar with those things and pass them by with as little concern as they would the most trivial circumstance in every day life. A few years ago a materialized spirit form would have filled the world with 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 times 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 immoralities; whatever appeals to the baser passions, and tends to degrade mankind, must not be saddled on to the already loaded backs of spirits. Let mortals hear 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. So 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 bear 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 1873, 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 lost cow, and all the sequence followed just as I had seen it. The child recovered, and I fully believe he owes his life to the interposition

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

Not the least remarkable fact was that under the circumstances the cow should have still been giving milk, but possibly some sheep header 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 think 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 rim around the outside and the rest of the button is bell shaped." During this description I asked no questions, made no comment nor hinted that I had lost a child. I said absolutely nothing on the subject at that time. I did not from the description recognize the clothing as any particular suit that our child had ever worn, but when I went home I asked my wife concerning such a suit (not telling her anything about the 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 staff buttons that came off the sleeves of 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 staff buttons came to the surface, and he instantly picked it up saying, "There is the button."

I then told him of our loss, and that his description was accurate, and very naturally the circumstance made a very strong impression on my mind, the more so as not being very enthusiastic I had made no suggestions and asked no leading questions.

Murphysboro, Ill.

O. B. ORMSBY.

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 apace, and that in religious matters, as in other things, it is broadened day 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 below 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 a pleasant taste.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN O. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year, \$2.50
 " " 6 months, \$1.25
 SINGLE COPIES 5 CENTS. SINGLE COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

THE RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Art in the Guise of Spiritualism.

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

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

Many secular papers in their extended notices of Truesdell's book, speak of the author as a "noted medium," "one of the best

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. There is nothing in his book to warrant the impression which the sensational headlines will leave upon thousands who read them.

Truesdell gives his experience with a number of noted mediums, and claims to show the methods of their art. There are certain things he could not see, but gives plausible explanations of how they were done; these explanations may or may not be correct and cannot be held as 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 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 very fair for him to have further stated that Mrs. Hardy's game was fully exposed some years ago in New York City, by as devoted Spiritualists as there are to be found, people of standing and reputation for truth and fair dealing, and also in Boston by Lizzie Doten, the well known medium, lecturer and poet. In referring to the Belleville affair of Slade's and the pusillanimous course of the *Banner* in relation thereto, Truesdell leaves an impression which is unjust to the great body of Spiritualists and which he could have counteracted by reciting the action of the RELIGIO-PHILOSOPHICAL JOURNAL in that 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 Conjurer at Berlin, subscribed to a statement, before witnesses and under oath, which has often been published and which we here give again, as follows:

"After having, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any 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 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 Quen (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 6,000 indicated horse-power. The ship is of rather singular construction, with a very shallow draught, so as to be very efficient for coast-

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 pulpites. 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 ceremonies 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 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 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 prodigy, 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, and our appreciation of her unpretending 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.

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 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 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 sances on Thursday evening of each week.

Business Notices.

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

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Dr. Price's Special Flavoring Extracts are not made up from chemical poisons, but natural flavors, grateful to the most cultivated palate.

SEALED LETTERS ANSWERED by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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

Prof. W. Payne, M. D., has discovered parasites that eat up the nose, throat, lungs, stomach, kidneys, womb, bladder, nerves and blood. And a Catarrh Vapor that when inhaled or taken kills them. His other remedies are tonics and restorers. His factory at Grand Haven, Mich., open from July to September by himself, and the entire year by others, and his Peabody Hotel, Philadelphia, where he is from September to July are for repairing dilapidated constitutions. Send for book. Free. 250 S. 3rd Street, Philadelphia, Pa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. 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 Road, midway between Boston and Troy), July 26th to August 27th, 1883, inclusive.

THE FOLLOWING SPEAKERS have been engaged for the meeting: Dr. George H. Geer, Mr. C. Clever Wright, Cephas B. Lynn, Mrs. Emma L. Paul, Mrs. Sarah A. Paul, Austin E. Simmons, Hon. A. H. Dally, Capt. H. H. Brown, Walter Howell, Eben Cobb, Rev. D. M. Cole, Mrs. Fanny Davis Smith, A. B. French, Giles B. Stebbins, Dr. W. H. Adams, Mrs. B. Stebbins, 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-four pieces, will arrive Saturday, July 28th, at 11 A. M., and remain until Monday, August 27th, giving daily two concerts at 8.00 and 10.00 P. M. This band is conducted by all as having no superior in New England, especially in concert music.

Russell's Orchestra of Fitchburg—sixteen pieces—will furnish music for dancing at the pavilion every week day afternoon and evening.

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

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

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

For particulars concerning transportation of camp-equipment and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., see annual circular, which will be sent postpaid to any address by N. S. Henry, Clerk, Lake Pleasant, Montague, Mass.

People's Camp Meeting at Cassadaga Lake, Chautauqua County, N. Y., Beginning July 20th, and Closing August 26th, 1883.

Cassadaga Lake is situated on the D. A. V. & P. R. R. midway between Dunkirk on the Lake Shore and Michigan Southern and Erie Railroads, and Dunkirk on the Erie, Erie and Northwestern and Atlantic and Great Western Railroads. It is a lovely sheet of water, navigated by steam, 800 feet above Lake Ontario, 1,300 feet above tide water.

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

SPEAKERS. The following list of speakers has been engaged: July 29, Mrs. E. H. Little, Little Falls, N. Y.; and Wm. Fletcher, New York City; July 30, Wm. Fletcher; July 31, Wm. Fletcher; August 1, Mrs. R. S. Little; August 2, Hon. R. S. McCracken, Frankfort, Pa.; August 3, Mrs. E. H. Little; August 4, Mrs. E. H. Little, and J. E. Emerson, Beaver Falls, Pa.; August 5, Mrs. R. S. Little and O. P. Kellough; 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, Chelsea, Mass.; August 11, Mrs. Clara Wilson, Watertown, N. Y.; 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, W. W. King, Chicago, Ill.; August 16, W. W. King; August 17, Geo. W. Taylor, Lawton Sta., N. Y.; August 18, Mrs. A. H. Colby, St. Louis, Mo.; August 19, W. W. King; August 20, Conference and volunteer speaking; August 21, Mrs. Emma Tuttle; August 22, Hudson Tuttle; August 23, W. W. King; August 24, Hudson Tuttle; August 25, W. W. King; August 26, Mrs. T. Brigham and A. B. French.

The Fetti family of vocalist of Alliance, Ohio, have also been engaged for the first two weeks of the meeting. Every phase of mediumship will be represented by some of the most remarkable mediums in the country.

C. E. Watkins, the wonderful independent state-writer, will hold daily sances at the close of the speaking each day. Mrs. Mary Andrews, one of the first mesmerizing mediums, will give daily sances, and many other noted mediums will be present. 34 17 24

INCENSOLLISM OR CHRISTIANITY; WHICH? A Camp Meeting Discourse by J. M. Feebles, M. D. Price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall St., N. Y. 38 19 35 20

SPORE-KILLER. A new medicine that destroys the germs of disease, thereby preventing Malaria, Fevers, Cholera, Diphtheria, and all kindred disorders. Ninety-ninths out of a hundred will recover quicker by the use of Spore-Killer in connection with my Electric Anti-Billous Pills than by any other medicine. It is cheap, pleasant and reliable, throws the fluids downwards as Nature intended leaving the head clear, and stomach free, giving perfect digestion. Read this letter: EUREKA, NEVADA, March 31st 1883. Mrs. L. E. Hubbell.—Your Spore-Killer and Electric Anti-Billous Pills have done me more good in a few weeks than all the best medical aid I could possibly obtain for thirty years, which not only failed to benefit me, but caused intense suffering. Price your valuable remedies above gold, or silver, or precious gems. E. D. COLBY. Send stamp for circular to MRS. L. E. HUBBELL, Box 1413, Norwich, Ct. 34 18 35 4

A LITERARY AVALANCHE. Overwhelming opposition and delighting all lovers of good books. "What is the world coming to? The poor man is now on an equality with the rich! So far as books are concerned!"—Is a fair sample of thousands of quotations which might be made from the letters of customers, and from newspapers not influenced by the lash of millionaire publishers. Fifty Tons of Choice Books, a large portion of them the best editions published in this country, now ready, and your own selections from them will be sent to any part of the Continent for examination, if you will give reasonable guarantee that the books will be paid for after receipt, or returned,—without transportation at any expense. Special Bargains are offering this month. New publications are added to the list every week. Prices are lower than ever before known. My books are NOT sold by dealers—prices too low for them. Among the authors and works are those of: Dickens, Irving, Walter Scott, Thackeray, George Eliot, Longfellow, Gibbon, Macaulay, Bancroft, Emerson, Green, Carlyle, Lowell, Long, Creasy, Schiller, Bacon, Herbert Spencer, Professor, Hutton, Grotte, Darwin, Erasmus, Milton, Creasy, Cooper, Kingsley, Putnam, Gekie, Hitt, Comptone, and 11 others, Taylor, Chambers, Shakespeare, Milton, Byron, Burns, England, Arnold, Goldsmith, Tennyson, Library of Universal Knowledge, and others.

Descriptive circulars sent free on request, or my 68-page Illustrated Catalogue, for three cents. Please mention this paper. JOHN B. ALDEN, Publisher, 18 Vesey Street, New York.

MAGNETIC FOOT BATTERY CONSUMPTION. The mortality from this terrible disease is over one hundred thousand annually. There is no disease which can be reached more quickly with Magnetism than Consumption, in all its changing stages. The VEST, designed more especially for lung and stomach ailments, has the combined power of three hundred magnets, all acting in unison as one battery. While we do not discard proper medical treatment in this disease we believe the VEST, for either lady or gentleman, is one of the best curative agents known to science. It acts upon the lungs, spine, and all the great vital centers, and commences the work of rebuilding the system from the hour these garments are put on. There can be no one factor or element more efficient in this disease than Magnetism. It renews the strength, warms the blood, and restores the polarity of the system. Thousands of consumptives have been restored to health by use of Magnetic garments. It is more nearly a specific in this disease than any other remedy. That we can charge the entire sixteen pounds of blood in our bodies with a pair of Magnetic Insoles is hardly to be expected; yet we find that in a large number of cases, these Insoles, containing eighteen magnets, will work wonderful results, starting the blood throughout the system. We warrant every pair of Insoles we sell to give satisfaction to the wearer. The curative virtues of our Magnetic Shields may be thoroughly tested with the Insoles. We do not claim that eighteen small magnets are equal in power to four or five hundred, which is the number we use in two or three of our larger garments, but the Insoles will furnish convincing evidence of what we claim for our larger and more powerful shields. Send free to any address on receipt of \$1.00. If you want to know what we have to say about Mineral Magnetism send for our new Book free to all.

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill. Manufacturing, 270 West Madison St. 34 19 BIBLE CRITICISMS. Being Extracts from the Biography of Leonard B. Field. Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists. The Executive Board of the State Association take pleasure in announcing that the arrangements for the Fifth Annual Camp Meeting, to be held at Flint, August 17th to 27th, 1883, are in a satisfactory stage of progress. Among the speakers already engaged from outside the State are: H. A. Bradford, of Pennsylvania, and Mrs. H. S. Lake, formerly of California, but now working in Ohio. The local lecturing at Flint is unengaged and earnest in favor of making the coming meeting a success beyond any of its predecessors, and the Secretary's correspondence shows a similar feeling throughout the State. David Turnbull, of Flint, has been appointed Financial Secretary for the meeting, and will have responsible charge of all financial details. Fuller and further announcement will be made in due season. By order of the Executive Board. S. H. MCCracken, Secretary. Flint, June 30, 1883.

\$5 to \$20 per day at home. Samples worth \$7 free. Address: Sisson & Co., Portland, Me. 33 20 35 19 \$72 A WEEK, \$12 a day at home easily made. Costly outfit free. Address: Turt & Co., Augusta, Me. 33 20 35 19 RIVERVIEW ACADEMY, FORT GREENE, N. Y. Fits for any College, or Government, or U. S. Officer detailed by Secretary of War, Commandant, Springfield Cavalry, U. S. Rifle Cannon, Non-applicants for College admittance receive full preparation for business and social relations. Address the PRESIDENT. 34 17 35 2

THE AMERICAN HEALTH CO., Is manufacturing the most beautiful and powerful instruments of CURE ever known, combining Light, Color, Steam and Electricity, at one time. Address Prof. E. D. HUBBELL, M. D., 180 Syracuse St., Cincinnati, O., for Circular.

A Thrilling Story for the Times. CLAIR: A TALE OF MORMON LIE AND PERFDY. BY HUDSON TUTTLE. Price 10 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PARTURITION WITHOUT PAIN. A Code of Directions for Escaping from the Primal Curse. Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children, by Dr. C. S. Lozier, Dean of the New York Medical College, for Women, etc. The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs. Price, postage paid, \$1.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

AGENTS WANTED for our new Religious book, year. Send for illustrated Circular if you want to make money. FORSHEE & McMAKIN, Cincinnati, O. 34 2 35 19

Mrs. C. M. Morrison, MEDICAL CLAIRVOYANT. For diagnosis by letter send lock of patient's hair and \$1.00. Give the name, age and sex. Circular of testimonials sent free on application. P. O. address, box 2519 Boston, Mass. 33 24 35 23

ELECTRIC OXYGEN AND MEDICATED VAPOR. CURES CATARRH BRONCHITIS, Scrofula, Consumption, Asthma, Hay Fever, Diphtheria, Influenza, Typhoid Pneumonia, etc., when drugs and doctors fail. It is a remarkable inhalant that soothes and delights the sufferer. Cures colds in a few hours. Send by express on receipt of price—\$3.50 per month. Address: LYMAN C. HOWE, BOX 379, FREDONIA, N. Y. 34 11 35 10

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism. Embracing the various opinions of Extremists, pro and con, together with the Author's Experience, by the Author of "Vital Magnetic Cure." Price, \$1.50; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE CONE SWEAT BATH. 34 16 17

A Thrilling Story for the Times. CLAIR: A TALE OF MORMON LIE AND PERFDY. BY HUDSON TUTTLE. Price 10 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PARTURITION WITHOUT PAIN. A Code of Directions for Escaping from the Primal Curse. Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children, by Dr. C. S. Lozier, Dean of the New York Medical College, for Women, etc. The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs. Price, postage paid, \$1.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

A VALUABLE PREMIUM TO ALL SUBSCRIBERS TO THE RELIGIO-PHILOSOPHICAL JOURNAL. The Book You Need!

THE NATIONAL STANDARD DICTIONARY AND ENCYCLOPEDIA OF USEFUL KNOWLEDGE, containing 576 pages, is now offered to the public as the most comprehensive in its scope, and containing the largest number of words, handsomely illustrated, neatly printed from new plates, with plain type, on fine paper, and beautifully bound in cloth, with a leather spine, and is far better than the best word dictionary. 40,000 Words. This Dictionary contains about 40,000 words, and is exactly defined, this number being all the needed words found in the English language. 700 Illustrations. This valuable reference book contains 700 original illustrations, representing Birds, Animals, Fishes, Insects, Plants, Flowers, Seeds, Implements, correctly showing hundreds of objects found in Mechanics, Mathematics, Geography, Architecture, Military, Naval, Roman, and the Animal, Vegetable and Mineral Kingdoms, interspersed through 576 pages, in connection with the word and definition, showing also a glance what the word means far better than the best word definition. Mark This! This book is a Ready Reference Library for the Student, Worker, Thinker and Writer, and of incalculable worth to every class. It being a complete Dictionary with 700 illustrations, there will be found Concise, Important and Correct Answers on the following subjects, viz.—Abbreviations in common use. A full table of Synonyms. This table is of the greatest value to those who would write and speak smoothly and correctly. A Biographical Register, containing date of birth and death of the Famous Personages of History, Art, Science, Literature, Religion and Politics, from the earliest known times to the present. This information alone is worth the price of the book. Divisions of Time; Weights and Measures; Gold and Silver Coins of Foreign Nations and their Values; Local Holidays in the United States; Principal Countries of the World with their Area, Population, National Debt, and Rivers of the World; Area of Oceans; Historical Charts of the States of the Union, Capitals, Date and Places, Settlements, Dates of Admission into the Union; Ancient Distances from Washington to various parts of the World; Grand Canals of the World, with Area and Population; Masses and Rules of Punctuation; Rules of Spelling; Use of Capitals; Popular Names of American States and Cities; Valuable Information for Business Men; Roman Numerals; and other valuable matter. You Need It! This book is valuable to every one who would write and speak smoothly and correctly. It is daily called upon to read, speak and

Cheapest and Best. We produce this to be the Cheapest Good Dictionary ever published, and far better than any dictionary advertised for the price. If you cannot afford to pay twelve dollars for a Webster, you certainly can afford one dollar for a book to take the place of it. This Complete and Elegant Dictionary, and Encyclopedia of Useful Knowledge, which retails at \$1.00 and is very cheap at that price, is now offered as a Premium by the Publisher upon the following extremely liberal terms and conditions: 1. Each subscriber who sends in with the renewal of yearly subscription, one NEW yearly subscription with the regular subscription price, \$2.50, will receive for the price a copy of the NATIONAL STANDARD DICTIONARY, and the new subscriber will also receive a copy of said Dictionary. 2. Each subscriber who is already paid in advance six months, or if for a less time renounces for one year, and in either case sends the name and money for a new yearly subscription, is entitled to a copy of the Dictionary, as is also the new subscriber. 3. Any person not now a Subscriber, subscribing to the JOURNAL for one year in advance, will receive a copy of the Dictionary.

IN ORDER TO SECURE THIS PREMIUM, SUBSCRIPTIONS MUST BE SENT DIRECTLY TO THE PUBLISHER AND NOT THROUGH ANY NEWS AGENCY. Remit by Postal or Express Money Order, Registered Letter, or Draft on New York or Chicago. Do not send Checks on Local Banks. Address JNO. C. BUNDY, Chicago, Ill.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Sweet Home.

The poem written and read at the final burial of John Howard Payne, by Robert J. Clifton, was much above the average verses written to order for passing events. It is as follows: The exile hath returned, and now at last In kindred earth his ashes shall repose, Fit recompense for all his weary past. That here the scene should close—the drama close.

Here, where his own loved skies o'erarch the spot, And where familiar trees their branches wave; Where the dear home-borne flowers he never forgot Shal bloom, and shed their dew upon his grave.

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

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

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

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

Not even in death, poor wanderer, till now; For long his restless sleep, as round his brow A fitting wreath is twined with loving toil?

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

The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal: A word from Brooklyn as to the work of the Church of the New Spiritual Dispensation may be interesting to some of your readers, and I know that, personally, you are deeply interested in all movements in the cause of liberty, education and truth.

When the Church commenced its work it was not by those who had projected the enterprise, supposed to have been a harvest before they had broken the soil, sowed the seed and harvested the ground; after all those things are done, time is required for development and maturing. Men are sometimes converted very quickly; but I have noticed, that strong-minded, deep thinking persons, are brought slowly to see the truth; but when they do see it, they know why it is true; and they stand up against all opposing efforts; their hold is rooted deep in the soil of reason sustained by incontrovertible facts. Such persons come to stay; and of such we have quite a number in our church. The curiosity of our movement attracted many new comers, but curiosity always carries a curious crowd with it. They keep their pennies for peanuts and the contribution box, and their "quarters" or "stalls" for corresponding efforts. They are not to be short, nor to be given from the scanty purse of a worthy soul; and the tributes thus received are larger gifts in the sight of the angels of heaven than the dollars from the piteous stores of the rich. The church has been able to carry on its work, now for nearly a year, and although in some respects it has not done all it proposed to do, yet its work has been large and fruitful.

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

Mr. Howell was succeeded by Mr. J. Clegg Wright, of Liverpool, England. Mr. Wright came here to recuperate his impaired health, and recently returned home considerably improved. It has never been my lot to see a man so well adapted to the grand purposes of the spiritual world.

The great spirits of modern and ancient times, are able through this medium to give to humanity their thoughts, and the every day questions of life affecting the welfare of the world, are discussed by the control of Mr. Wright, from both the spiritual and material standpoints. It is not only I doubt it, Mr. Wright has an equal as a trance speaker. He anticipates returning to this country in July in time to be at the Lake Pleasant Camp Meeting.

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

Rev. D. N. Utter in Unity says:

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

It seems that a Mr. Graves has been writing something for the JOURNAL in which he works over again the material found in such books as Jaccoliot's Bible in India, Higgins's Analylisis, and "Sixteen Crucified Saviors," and tries to sustain his absurd conclusions by misquotations from such authorities as Max Mueller. To him replies Mr. Coleman of San Francisco, to whose article the JOURNAL gives the space of a page and a half, showing the mistakes and misstatements of said Graves, handling the subject in an able and scholarly manner.

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

To the Readers of the Journal.

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

Those readers of the JOURNAL who live in or near a good village, which they think would answer my purpose, will please write me particulars. Family considerations and my own sense of propriety, suggest that a new location would be best. Ohio, Indiana or Michigan would be preferred, but I would settle down wherever I could do good and get a living. Those who would wish to have me amongst them, please write me. THOS. HANNON, Box 301, Sturgis, Mich.

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

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

The cause of truth, and justice to myself, demands a brief reply to Mr. Graves's series of misstatements. His first statement proves his recklessness of assertion. He says he had replied to me five or six times, on the subject of the Hindu scriptures; when, in truth, he has published only one article, and that one in the JOURNAL, the latter an epitome of the former, virtually one article. Knowing so well Mr. G.'s habit of denying his own statements, I anticipated his denial of my assertion that nearly half his parallels between Krishna and Christ were taken from the Vedas. He now says he never confessed to borrowing a single one of these parallels from the Vedas, for he had seen the Vedas in them. All false, as usual. In 1879 Mr. G. said less than half his "450 striking analogies in the life and doctrines of Christ and Krishna" were "taken from the Vedas" ("46 Saviors or None," page 67). Now he denies saying so. He has never seen a translation of the Vedas, thus enabling him to tell Krishna was not mentioned in them. It is impossible to tell from the translated part that Krishna is not mentioned. Mr. G. probably never heard of Krishna not being in the Vedas till I so stated. My knowledge was not derived from reading a translation of the Vedas, but from the testimony thereto of all the Sanskritists of the world, Weber, Wilson, Colebrooke, Benfey, etc. Mr. G.'s writings prove he never saw the Vedas, and has no true idea of their nature and contents.

Mr. G. makes 3 quotations from Mueller (all 3 having interpolations and changes in phraseology made by Graves) concerning the story of Josephat being borrowed from the life of Buddha, all of which I had given at length, and concludes with this barefaced falsehood: "Why, I ask, did Coleman, when copying this story from Mueller, omit to quote his statements that it was taken or stolen from the Hindu Scriptures, and then charge me with forgery? This looks bad." Yes, bad for Mr. G. Twice I state that the story of Josephat was borrowed by the Christians from the Hindus, and yet Mr. G. is so reckless and unscrupulous as to abuse me for not doing what he knew well I had done. Here are my words which Mr. G. had before him: "Max Mueller gives an account of the process by which a portion of the legend of the life of Gautama Buddha was transformed into that of a mythical Christian saint. The life of the hero, Josephat, was taken largely from the legendary life of Buddha, and the scenes and characters are all Hindu. By this means Buddha has actually become a recognized Christian saint." How dare Mr. G. falsify in this glaring manner? A large portion of his writings consist of similar misquoting and misrepresentation, and in this case he has done it with a vengeance. In the same paragraph, containing this false charge against me, is a specimen of the manner in which Mr. G. manufactures forged parallels between the Bible and Hinduism. He says, "Prof. Benfey is represented as saying 'Theudas, the sorcerer, mentioned in the Christian New Testament, is one of the characters of this story of Josephat.'" Prof. Benfey has identified Theudas, the sorcerer, in Barlaam and Josephat with the Devadatta of the Buddhist scriptures" (Mueller's "Chips" iv. 176.) There is no Theudas the sorcerer in the New Testament (this shows Mr. Graves's ignorance); and yet he quotes this forgery from Mueller to prove, as he himself says, a few lines below, that the New Testament writers borrowed from the Hindu Scriptures. Mr. G. manufactures a parallel, for a large number of his 450 Krishna parallels are just as spurious and as much due to Mr. G.'s forgeries as this Theudas one. I repeat, how dare Mr. G. be guilty of such barefaced falsehood and forgery?

Mr. G. publishes two certificates, the peculiar phraseology of which evidences that he drew them up, even if the signatures are genuine. The first, Dr. Braffett's, by no means proves what Mr. G. says. I denied that he had a book containing historical proofs of the correctness of all the 450 Krishna parallels, and I emphatically repeat my denial. What Mr. G. has probably this: A manuscript book of 107 pages containing extracts from various books, borrowed by Mr. G. and returned to the owners, used by him in gathering data for his various works, extracts from Higgins's "Analylisis" forming a large part of this MS. volume. All that Braffett certifies to is that he has compared some of the extracts in this MS. book with the authors from which copied and found them correct. Very likely. No one has disputed that. Mr. G. does not say that he has compared the 450 parallels with Graves's MS. book, and found correct extracts from authors sustaining each one.

Some of Mr. G.'s parallels can be found in other books and extracts therefrom may be in the MS. book and may have been seen by Dr. B. But the greater part of the 450 are forgeries, never heard of till manufactured by Mr. Graves. Because Mr. G. has a book containing extracts from books borrowed by him, that does not prove that those extracts are correctly given in his printed volumes or that his MS. book contains authorities for the numerous misstatements in his works, for which he has no authority. He has no books, references and forged quotations. Mr. G. claims Dr. B.'s certificate clears him of the charge of borrowing from Jaccoliot, when, in fact, Dr. B.'s certificate never refers in any manner to Jaccoliot; unless some of the extracts he compared with the originals were from Jaccoliot (which is probable), which would prove, that he did draw from Jaccoliot. It is seen, claims any and everything, with regard to truth or consistency. His objections about Jaccoliot are bewildering. He denies having taken any of his parallels from Jaccoliot, and says Braffett's certificate proves that he did not draw from him; and he immediately acknowledges that four pages in his book, consisting entirely of parallels between Krishna and Christ, were copied by him from Jaccoliot. He now denies saying that Jaccoliot's book contained no extracts from other authors, and admits in two of his books. He has admitted in his book only, "46 Saviors or None" as previously quoted by me (it seems impossible for Mr. G. to tell the exact truth); and in the Seymour Times, June 10, 1882 and the JOURNAL of Jan. 6, 1883, he charged me with error in stating that Jaccoliot's book contained forgeries and in the latter, that I was mistaken in claiming Jaccoliot's parallels as forgeries, that his book was a truthful one and so declared by the best posted writers in the world, and that all (mark the word all) his statements were drawn from current Hindu writings and traditions. Mr. G., as usual, coolly denies his own words. Mr. G. also says not one of the writers I cite against Jaccoliot charges him with falsehood or forgery. More reckless assertion. Whitney calls him a "humbug"; Fiske says his book is a "mass of barefaced lies"; the Nation says his book was "half ignorant, half imposture"; Mad. Blavatsky called him a "sensational French romancer." I never claimed, as Mr. Graves falsely asserts and argues against, that Mueller charged Jaccoliot with personal forgery. I quoted Mueller to show that he himself forged them. My own language, not Mueller's, was "forgeries manufactured either by Jaccoliot or by Hindu impostors." The charge of forgery in this as in all other quotations; but Mr. Graves garbles, distorts, and misrepresents my words and ideas all through his articles, in order to hide his own misdeeds and incite an unjust prejudice against me.

Four men sign a certificate covering four points between Mr. G. and myself, the certificate giving unmistakable evidence, from his blunders, etc., of being written by Mr. G. (1) They certify that Mr. G.'s quotations from Mueller about the story of Joseph being borrowed from the Hindus are correct. One of these quotations I have shown to be a forgery— that about Theudas and the New Testament. Ergo, these four men certify to a falsehood. (2) They are in substance correct, but merely repeat what I had already said. These four do not certify to the correctness of the various other forgeries of Mueller. I pointed out, Mr. G. prudently omitting reference to them, they being manufactured by him out of whole cloth, not a word of them being in Mueller's works. (3) They certify that Mueller, who I expressly stated was in Mueller's "Chips" fore-very excepted. (4) They certify that I was wrong in saying Mueller charged Jaccoliot with forgery and falsehood. As I never said Mueller made these charges against Jaccoliot, but only quoted verbatim from Mueller that his book contained forgeries, the four men have certified to a second positive falsehood. (5) They certify that almost the very language I charge as forgery in Kersey's "Christina" is that the Puranas were compiled 1200 or 1400 B. C. is found in Allen. A third falsehood, the most glaring of the three. Mr. Graves in the Cincinnati Gazette, Feb. 6, 1880 admitted this bogus quotation from Allen to be erroneous, excusing it by asserted loss of a part of his manuscript; and now four men certify that this forgery is genuine! Graves's bogus

quotation is this: "The Puranas were compiled 1200 or 1400 years before Christ by a Hindu poet the name of Vyasa." Mr. Allen's real words are, "The religion of the Vedas and the Puranas was probably introduced into India twelve or fourteen hundred years before Christ.... The Puranas are popularly ascribed to Vyasa.... but the general opinion of Orientalists now is that most, if not all of them were written since the commencement of the Christian era." And yet the four reckless certifiers that the language was almost identical. Modern Hinduism, which is Pauranic, is nominally based on the Vedas, which date from 1200 or 1400 B. C. Lumping the two together, Mr. Allen called it "the religion of the Vedas and Puranas," but not a word says he of the Puranas being compiled 1200 or 1400 B. C. Christianity is based on the Old and New Testaments. It would be as absurd to speak of the New Testament being compiled in the time of Moses, as of the Puranas in the time of the Vedas; and Allen never hinted such a thing. The four fail to certify to the correctness of the three other forgeries of Allen I indicated, not a word of which is in Allen. (4) They certify that I made a false statement against Graves in the Seymour Times, but no clue being given as to what the statement was, no reply is possible. No doubt it is an untrue statement, but this obliging committee has certified to three, if not four positive falsehoods, perhaps carelessly and unintentionally, but none the less actually. It is needless to reply in detail to more of Mr. G.'s blunders and fallacies. His two replies are throughout of the same character, a collection of evasions, subtleties, equivocations, tergiversations, garblings, distortions, misquotations, falsehoods and forgeries, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain, sober narrative of facts, in contrast to Mr. Graves's absurd fictions; and I now re-affirm the truth of all I have said about Mr. G. No injustice was done him; I wish, for his sake, I could say I had been unjust to him. As for his attacks on me, he is at liberty to write as many as he likes about me, but did about his Christian exposé, Mr. J. P. Perry, of the Cincinnati Gazette, in his last book, "46 Saviors or None," the most disgraceful book without exaggeration, I ever saw, his 194 pages probably containing more falsehoods and malicious, spiteful nonsense than was ever gathered together in the same space before. Mr. Graves's ascription to me of falsehood and misrepresentation, forgery in this case, is a most disgraceful and unbecoming charge, with a small medium of truth. The foregoing indicates their true nature in all their parts. I could fill a whole number of the JOURNAL with an exposition of his numerous misstatements in these two replies of his. He has sent me two queer missives, one threatening if I don't apologize, and the other if I don't let the matter drop without reply, that he will publish me far and wide in the liberal and spiritual papers. No fear of personal consequences will deter me from telling the truth. I would be glad to know Mr. Graves' guiltless, and would willingly apologize had I indeed wronged him; but I have said nothing but what was strictly true. So far from being too severe with him, as some suppose, I have been lenient. The facts warrant a hundred fold more than I have said. My three Krishna parallels were prepared with more scrupulous and conscientious care than any and also I have every written, in order that not the slightest error might be in them. They are free from exaggeration or distortion, and a plain,

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? "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 credal 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?" or by some school of theology, organized on one of the numerous creeds, and because they are prepared to teach and defend, as points of that creed, the everlasting punishment of the wicked, and that the soul of a child, dying in infancy, is forever lost?

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

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

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

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

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

The report states a fact highly creditable to the hearts of some of the examining clergymen, that these points of faith were not quite to their taste, and they plied the candidate with questions that tended to "mix him up." Perhaps they were able to do what neither Paine nor Ingersoll could do, "shake his faith."

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

The above forcibly illustrates the fact that Spiritualism cannot utilize for good all the material that comes under its influence. This candidate declares, as a part of his religious experience, that he "passed through" Spiritualism. Considering his achievements since then, it is certainly a very high compliment to Spiritualism that he could find no resting place in its beautiful philosophy and teachings.

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

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

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

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

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

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 fit person to arraign a brother minister because he himself, was heretical in his belief. To this he is reported to have replied that so long as he preached the doctrines held by the church, he had a right to believe as he pleased. If we cannot comprehend the reason why these gentlemen do not publicly and boldly declare their real beliefs, it is some comfort to know that they are shocked by a naked and unqualified enunciation of their professed creeds.

G. B. Stebbins—A Birthday Message.

On the twenty-fourth of June 1817, sixty-six years ago, James Monroe, then President of the United States, visited Springfield, Massachusetts, and was paraded about the streets and inspected the Government Armory. On that same day I was born. Many said that the baby ought to be named after the President, but my parents chose to name me after some honest ancestors, tillers of the soil. I have always approved their choice. Monroe was a good President enough, but I have no fancy for the name of an eminent official. At the age of fourteen I went into a hardware store as clerk to pay my own way after the good old Yankee fashion. Then I remember how long the forward look of seven years was, to the time when I should be "my own man" at twenty-one—longer than the backward look over my sixty-six years sees now. Boyhood, farm work, school, store, study for the ministry—began but soon ended; home life; lectures and writing in the anti-slavery field and in other reforms; and Spiritualism last but not least. It would be a long story to tell of all these; enough to say that they have kept me reasonably busy.

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

My strength of body and nerve fails somewhat, and I want about two days to do a day's work in, but my mental and spiritual energy 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. Eternal Love and Wisdom rule; why need I fear? I know that my friends still live, and I shall live with them. Life here is worth living, far more will it be there. So long as strength lasts and duty allows I shall do something for Spiritualism, and seek to gain clearer and broader views of what it embraces and calls for in thought and practical life. Indeed, the main aim in writing this birthday message is to say to you, and to some good friends who may read it, that I stand as a Spiritualist. A good scripture-inspired I think—is: "Having done all, stand!" G. B. STEBBINS.

Detroit, Mich., June 24th, 1883.

Rev. Heber Newton and the Apocryphal New Testament.

To the Editor of the Religio-Philosophical Journal:

On the 24th of June, Rev. Heber 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. It is a book with which Spiritualists at large are not very familiar, but Episcopal congregations still less so. His intention seemed to be to make it clear to his people that Eastern imagery and love of the marvelous, and a desire on the part of early Christians that their leader should not be surpassed in the field of the wonderful, were elements and motives at work in the early church that had tinged all the records that had come down to us, even including those of the New Testament. He wound up by saying that the record of the life and acts of "the great master," the "beloved master" as he loves to call Jesus, as portrayed by the testimony of Matthew, Mark and Luke, where they all agreed, might be taken as true and reliable history. He said that the statements in which these authors all agreed would be found to contain nothing that was offensive to credibility or that would not bear the test of the most searching scrutiny of even this piercing age of scientific exactness; but outside of this agreement he considered there were, in the received accounts of the "miracles" of the New Testament, some statements which were allied to the Arabic tales of the "apocrypha" in a slight degree, and which might be apocryphal; but it would be found that whatever of these miracles had been embodied in the New Testament, was mild compared with the Arabic record. His text was that passage of "Scripture" which says that if all the acts of Jesus were recorded the whole earth could not contain the books in which they should be written.

Before entering upon his discourse for the day as given above, Mr. Newton gave a very touching, brief account of the life and recent death of Bishop 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.

New York, June 24th.

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday 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.

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

Fred. A. Heath, the blind medium, will be at Onset Bay through July and August.

Dr. J. K. Bailey has been speaking during the month of June at various points in Ohio, Michigan and Indiana.

Mrs. Mary A. Newton of New York City, with her daughter, is spending a few weeks at Sheldon Springs, Vermont.

The medium's meeting conducted by Mrs. Bromwell, and meeting in the West End Opera House, will continue as usual, convening at 8 o'clock each Sunday afternoon.

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

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

The descendants of Rebecca Nourse at "Salem Village," who was executed as a witch in 1692, propose to hold a family reunion and basket 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 knew 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. E. G. Granville 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. Morrison of Boston, a prominent medium, passed to spirit life June the 8th. The cause of her physical death was paralysis of the heart. She was thirty years of age the 28th day of May last. At fifteen years of age she had an attack of brain fever, which left the optic nerve paralyzed, 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 slave-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 Lao. They believe that the eruption which recently threatened to destroy Hilo was stopped by the personal intervention of the haughty Ruth, who visited the spot and made intercession with the spirit of the volcano. The Princess left a large property, most of which goes to her sister.

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

The sparrow is a saucy adversary, afraid of nothing and seldom worsted in a fair fight, but of course he has to yield to superior numbers. Thus, not long ago in the Austrian town of Klagenfurth a throng of persons watched a siege which left a sparrow in a most deplorable situation. He had fallen 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 expansion 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."

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Malarial Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized by our circular, dated July 1, 1882, to refund the money.

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all druggists.

Light for Thinkers. Published Weekly at Atlanta, Ga. G. W. KATZ, Editor. A. C. LADD, Publisher. Price \$1.50 per annum.

Advertisement for Fleming Bros. Pills, including text about the pills' effectiveness and contact information for West Sandlake, N. Y.

Advertisement for McLane's Pills, featuring the Samaritan Nerve and Epileptic Pills, with detailed descriptions of ailments treated and contact information for West Sandlake, Pa.

Advertisement for Catarrh Hay-Fever, Ely's Cream Balm, and Rose-Cold, including testimonials and contact information for Dr. Benson's Skin Cure.

Advertisement for 7 PER CENT. NET, offering financial services and loans, with contact information for D. S. E. JOHNSTON & SON.

Advertisement for KNABE PIANOFORTES, highlighting tone, touch, workmanship and durability, with contact information for William Knabe & Co.

Advertisement for \$250 A MONTH, offering financial services and loans, with contact information for J. W. BROWNSON.

Advertisement for OPIUM, offering morphine habit cure, with contact information for J. L. STRICKLAND.

Advertisement for RUPTURES CURED, offering medical services, with contact information for J. W. A. JOLLINGS.

Advertisement for OXYURRI, offering a cure for children's ailments, with contact information for J. P. CHILDS.

Advertisement for POULTRY WORLD, offering a monthly magazine, with contact information for J. P. CHILDS.

Advertisement for POULTRY WORLD, offering a monthly magazine, with contact information for J. P. CHILDS.