

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

VOL. XXXII.

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 organ ization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as nossible.

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The Phantom Feast.

Instead of our usual story this week we insert the striking pleture of what may be a spiritual reality. While we know little of the conditions of spiritual ex-istence, nothing indeed beyond the glimpses which Holy Scripture conveys to us through earthly symbols, the thoughtful student of the Bible and of the modes of life convert but pleture to blimself at times, through imagi-

dream of a Phantom Feast. Its peculiarities were so unique that it will be long ere they shall be effaced from memory. While pres-ent as an invited guest, nevertheless for me the duty of observation during its progress was supreme. In society one is expected to impart as well as to receive pleasure. But in the bright as to receive pleasure. But in the first presentation and sight of their feathe bright and brilliant assemblage that gathered and dissolved before my excited and astonished gaze, there was no place for any were poured upon my mind recollections of astonished gaze, there was no place for any reciprocity of speech on my part. My silence was not taken by others for lack of courtesy, but conceded to be owing wholly to lack of faculty. I had no cause, however, for suspecting myself to be out of place, for such was the kindliness of demeanor characterizing all present that I seemed to be encompassed with an atmosphere most delicious and delighting to my thoroughly animated sensibilities.

Three large rooms, as spacious each as the great reception room in the palace of Louis IV at Versailles, were appropriated to the feast, and all were at intervals full, but not crowded at any single moment. The guests arrived and departed, singly, in pairs, or groups, without formality or ostentation. Neither man-servant nor woman-servant was visible. "Waiters" did not seem to be needed. The guests, controlled as by an infallible intuition, found their proper places and re-ceived their share of the feast, without any aid perceptible. The air of the apartments was loaded as with the mingled fragrance of many flowers, and yet no flowers could be seen. Strains of delicious and exquisite music poured in changeful notes, wave-like and ethereal, from some undetected source and produced a superhuman enchantment for all the multitude in attendance. The light that embathed the guests was supersensuous. Not a single artificial glow or globe could be discerned. The feast, like other feasts, was at night, but the compartments were splendid and resplendent as noonday only could have made them. There was coming and going, movement incessant, changes of place, and much variety of situation, but no sound of foot-fall could be heard. Silence appeared to be the medium through which speech was conveyed. For speech there was, and very much of it, if my ignorant and untutored observation could take in the actual character

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former times in other places and under other conditions. These recollections at once crystallized and were set as in golden filagree work, and worn as were once worn the oracular gems that blazed upon the breast of the priest ministrant before the visible Shekinah that, between Seraphim and Cherubim, illumined the Holy of Holies. Presently followed another change. The walls of the apartment suddenly became as glass, through which one could look out into unlimited spaces. Then the exceeding splendor that streamed in was not too much to dazzle, but enough in power and copiousness to give assurance that the light of common day is as darkness in comparison with it. While lost to the consciousness of my own selfhood in this effulgence of glory, there was instead an exalted and ecstatic consciousness of the pervading joy that had come to all in the whole assembly. And while this joy was deep, it seemed to be without any infirmities attaching to mere emotion. It was the joy of the Spirit of God transfused into the souls of those present.

While thus the Phantom Feast had been passing through successive stages of friendly converse and social exaltations, until the very rooms in which it had been prepared were glowing with a lustre surpassing conception, the supreme moment arrived, and in an instant the coilings were all lifted, and above them arose a stupendous dome, having no trace of any human touch. Nevertheless it was filled with an opalescent atmosphere, vibrating to strains of music such as was never heard on earth. The dome itself had vibrating to strains of music such as was never heard on earth. The dome itself had a grandeur and magnificence that surpassed all former imaginings of what might be be-yond this visible, diurnal sphere. It was thronged with innumerable occupants, and all were ranged as the stars in their mysti-cal, confused, but sublime order. Like the stars, so far as my finite perception could go, stars, so far as my finite perception could go, these hosts of high-lifted beings were in groups of constellar arrangement and distribution. They were near each other, and yet far apart. But neither of nearness nor of distance did they seem in their several motions to take any account whatever. They were not winged spirits, for the spaces over which they came and went were so vast as to be traversed with nothing less than the velocity of light. But it seemed most evident to me that even such velocity, great as it is, was not enough for spirits free and beyond the reach or touch of earthly conditions. The dome, from base to summit, was filled with an other that pulsed to every single thought of each particular soul, and was at once the medium and the depository of com-munications made with all the instantaneousness of thought itself. The vision awed me as I gazed. It was so vital and real, that while it hung over me, like the heavens in their purity, I knew, however, that there was a limitation to my faculties which must be removed ere I too might ascend into the spheres of perfect day, where the inhabitants are shining now, and will shine for ever. And yet there came upon me the feeling that dim as my vision might be of what had been disclosed, there was some faint but sure discovery of the presence and permanence of one all-pervasive power that ruled, controll-ed, governed all the ranks, orders, and groups that filled the populous spaces, not as throngs press upon each other here, but rather as the stars themselves fill the via lactea, or rather, perhaps, as the colors of the rainbow blend without losing their primitive prismatic tints. Through and over all those animated hosts there was visible in part, to my confused perception, one effulgent glory, which gave character and tone to each and every particular member of the resplendent multitude. While all received their light as from a common source, still there was a vast diversity in the reflection thereof, so that some seemed invested with an intenser splendor than others. I could not perceive that these exalted spirits had carried with them any relic, mark, or trace of temporal things. All was unlike anything here. While life, movement, and glowing activity were manifest, they were all far above and beyond any limitations of the bodily senses, and dedicated to some high occupations for which we have no measurements. While the individuality of each one of the translated and glorified multitude was to the enraptured perception clear enough, yet there was over all a family resemblance, and while differing in place or station they were like unto each other. Their sight of the allglorious One had transformed them into one image, so that all appeared to represent the likeness of Christ himself. When I awoke the light of the sun was shining through the windows of my chamber, and with eyelids lifted and common objects visible, yet it was long before my imagina-tion could be made to fold its wings. I felt that I had seen the King in his beauty in the land that is far away. The Phantom Feast, however, was ended, and remains simply as a joy to be remembered.—Illustrated Christian Weekly:

Notes on "Religio" Readings.

Dean Clarke with his Little Hatchet, and War Paint-An Ex-Judge, Ex-Member of Congress and Lawyer of Forty Years' Practice Makes Some Points worth Rememberina.

The scemingly interminable discussion over the subject of fraudulent manifestations and the questions germane thereto is not pleasant, but if the truth is what Spiritualists and in-quirers want, then such discussion is inevitable and produc-tive of lasting good. We greatly dislike to add to the notariety of the individuals whose temporary pecuniary success de-pends as much upon the advertising they get in these discus-sions as it does upon their experiness in trickery—for unfor-tunately, public curlosity is not amenable to common sense or reason and is only satisfied when satiated—but the im-portance of the principles underlying this agitation and the belief that no true growth is possible except upon a stable foundation, leads us to realize the prime necessity of having our readers well grounded in the roots; this being accom plished, rapid and healting progress is both possible and prob-able. Hence we continue to use space in spreading hefore our readers of the Jolicy has already made the con-tinuous readers of the Journat. The most, clear-headed and best informed class in the Spiritualist ranks.—ED, JOURNAL, I To the Editor of the Religio-Philosophical Journat: To the Editor of the Religio-Philosophical Journal:

If lawyers, in court, could make legal rules to suit any exigency, as our veteran brother makes hold to do, they might win many a cause bristling with facts otherwise too stubborn for both their learning and abilities. He says: "In common law the accused is held as guitless till both sides are heard and the accusation is established, beyond question."

Permit me to say that after more than forty years' experience at the bar, the above, as a legal maxim takes me by surprise. I have never found such a rule in the books, never heard it enunciated from the bench. I have often heard judges instruct jurors to this effect: "The law presumes the innocence of any one accused of crime; and, on trial, this presumption attends the accused, as evidence in his behalf, not to be overcome save by proof establishing guilt beyond rea-sonable doubt."

(all of them, for there is no hint of a single exception) were in an unconscious condition? very point is taken for granted, upon which issue might be joined and doubtless would be, if the insinuation were fairly specific instead of being so vague that it may as well apply to all, as to any particular al-

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leged exposure of the past. It may be that some females thus taken by storm were unconscious; probably all asserted that such was their condition; but the fairly cautious investigator will not forget what all experience teaches, that a person overtaken in a wrong is ever ready with an explanation ample to lull suspicion, if true. The thief, hurrying away as fast as the stolen horse can bear him, though caught hard by the stall he has invaded will coolly assert that he has just bought the animal in good faith from some stranger purporting to be the owner; an all sufficient defence, if not a lie. Is it to be assumed, that when what purports to be livery of heaven is shown to be a cheat, the wearer speaks truth when she makes angels the pack-horses of the dirty duds?

Another inquiry comes here to the front. What is it but the same breach of logic to charge that those who have testified to im-positions are wilful liars, or so deceived by prejudices, hasty observations, ignorance of occult powers and laws, secret malice, inor-dinate self-right courses or some other dis dinate self-righteousness or some other dis-qualifying conditions (what a limitless blankqualifying conditions (what a minutess brank-et is this last phrase, under which to bury a brother's veracity!) as to render them false accusers? Will the brother say who gave him the warrant to play Nemesis in this re-gard? Is it suggested that he makes the charge only "as to the testimony of some?" The reply is, therein consists its unmanliness. As made the reader is left to apply it to any As made, the reader is left to apply it to any one of the witnesses; therefore it might as well have been levelled at all.

While "whooping" for fair-play, why not ave done with vague instantions? Be spe-

as appears, are his equals in intelligence, integrity, and even in familiarity with occult laws. Have we not had too, quite enough bosh about *cr-parte* evidence? In all our spiritual literature will the brother, will any one, point out one spirit manifestation standing upon any other testimony? From the story of the first raps at Hydesville to the last narrative of wholesale materializations of faces. laces, shawls, silks and other drygoods, any where in the grounds of Father Hazard, the where in the grounds of Father Hazard, the entire series as published, are *ex-parte* recit-als and nothing more or better. Must Spir-itualists stultify themselves by saying, "We will accept *ex-parte* proof when it affirms the genuineness of phenomena but scout it when a hint of fraud is uttered? To illustrate: Are we invited to accept as honest and true the statements of Messrs. Kiddle and Newton when they testify to genuine manifestations in presence of Mrs. Crindle or Mrs. Hull, yet told we must disbelieve others with eyes, ears and hearts, as good as theirs, so far as may be judged. because they say the manifestations by them observed on a different occasion, were simulated?

ture to himself at time through house nation, if not by faith, a spiritual world with its activ-ities and enjoyments. And if a chastened imagination mes and enjoyments. And it a chastened imagination shall embody such conceptions of the mode of existence in a future state as are in accordance with Scripture revelations, they may help uplift the reader into a sphere higher and purer than is found in the dull reali-ties of time. Such has been the effect upon us in look-ing at the picture in "The Phantom Feast," drawn by the skilled hand of one who has long studied and ably presented gospel trath from the sacred desk.—*Hustrated Christian*. Weeka.1 Christian Weekly.]

Twenty-five years ago, or more, there stood on a well-known street in Brooklyn, a family mansion of a somewhat antique style. It was large, substantial, and without special decorations. It seemed a strong bulwark against all vicissitudes of weather. Ancestral memories enshrined it. The vines that climbed over its veranda had been planted by hands no longer working, and the box-wood that lined the walks, bright and green as it was, remained as a memorial of those who had watched its growth and then passed into the realms of perpetual bloom. A gen-tleman of liberal culture had then but recently become its owner. Receiving it as an inheritance from his father, he gave to the former dwelling of his parents all the love of filial associations. Its various apartments to him were biographical. Their very walls echoed to his ears the voices of kindred, companions and friends. For its own sake, and for the sake, above all and beyond all, of the memories it embodied, the new owner delighted in the old home. And yet it had a vacancy, hollow, empty, and most melancholy. Not until he should find fit and fair companion for his solitude, could he be content. Though his servants were attentive enough, yet they served only for pay, and could not therefore answer the longings of his heart for fit companionship.

In due time he married a young woman in whom were met such qualities of soul as easily made, with growing years, the wife to be much "dearer than the bride."

"In vita—spes." But, alas, too often hope is

"Born like the brilliance of the sunset sky, To glow a moment, and as soon to die."

Two children, a boy and a girl came to beautify and enrich the charming home of love-delighted parents. Moons waxed and waned. After a while the blow fell. The wife and mother was a corpse. Friends were speechless with grief. As I had married my friends, and had intimately shared the joy of their prosperity, so now I had to enter into the deep shadow that descended upon a broken household. That shadow did not soon pass. Perhaps it has never removed entirely from my heart. It had with it an unforgetable pathos.

It seemed to me, however, a queer freak of a semi-disordered mind when my friend whom I had not seen for years, came to me in a dream and told me he was about to give a party in commemoration of the twenty-fifth anniversary of the death of his long deceased wife. He also informed me that with the exception of myself no other person in the flesh would be invited. He expressed his conviction that should he and myself be there at the appointed time and place, we should have with us a great number of those who had been our intimate friends and companions. And so the arrangements were made, and the feast directed to be prepared, in so far as the placement of tables and spreading of cloths were implied.

I simply now record what took place in my

of the strange occasion-strange now, but perhaps comprehensible and familiar too, hereafter.

At the hour appointed there were ranged around the festal boards what seemed to be an exceedingly beautiful company, and all so thoroughly well at ease, that it might be at once seen that not a stranger was there, but that all were friends. I was profoundly reverent and intensely perplexed. For surely they who composed the assemblage were real beings, neither were they in any sense invisible, when at the same time it was plain that they could at will assume invisibility. When seen, they had features discernible. as of luminous shapes, terrestrial in outline, but celestial in expression. I began to phi-losophize, remembering that it is now pretty well understood that matter itself is refineable, so that it may have a substance indeed, which cannot be detected in its atomic com-pounds, even by the aid of the most effective microscope. It has been ascertained that the size of an atom can be determined only by the application of mathematical admeasurements. But since atoms are, after all, but the aggregation of molecules, we are bidden, even by physical science, to go behind and beyond ponderable matter to discover the bases of all things. It is not denied or de-niable that molecules have been created. And yet they lie in a vast reservoir, behind the organic, and are ever feeding it with their vitality.

Hence, what is styled a "spiritual body" is demonstrated not only to be possible, but as being in fact the very highest and normal outcome of physical law combined with spiritual energy. There is unmistakably an in-terfusion of the supernatural with the natural. Here the "things seen" appear to predominate, but when another stage and state of existence shall have been reached, the natural may have changed into conditions defined as supernatural.

Speculation apart, they whom I saw from a greatly exalted state of imagination were former friends and companions. I could re-call their names. They were not "shades." but transparencies. Through them the "oth-er-world life" seemed clearly enough to be represented in a species of luminosity, which, however, was for me rather more like the soft, timid flushing of the dawn than the glowing fervor of the perfected day.

I have said the members of the assemblage seemed to be in active and happy converse They were not dull, mute, inanimate entities, but quick and kindled souls, occupied apparently with themes of highest import, and exchanging thoughts with a species of flashing intelligence that annihilated all adumbral doubts or misconceptions of meaning. From what I saw of this the inference drawn grew to a demonstration that the disembodied and disencumbered spirits communicate with one another more fully and more freely in their transformed and translated state than is possible while environed and weighted with imperfect material organs.

Slowly and quite imperceptibly I had at length been led over out of my own body, and transferred in some way into a species of mental vitality hitherto unknown and inexperienced by any mere dreamer, clairvoyant, or trance-medium. I was above all mundane or physical laws. I saw with intuitional clearness objects, persons, and things in a pure lucidity, and had a rapture of soul higher than words can rise. I felt, too, a name- ' of genius is the love of truth.

The first and last thing which is required

further asserts, in regard to spirit manifestations we must "be absolutely sure of deception, and infallibly sure that the professed medium is personally the perpetrator," hefore we come to a conclusion, or, as he puts it, "assume the prerogative of Nemesis," then will no "vile impostors" ever be trapped, and his earnest wishes to that end, may as well be dismissed, forever!

Not to linger upon points far from technical, what of the insinuation that sombody has been, or is in peril of being, convicted of fraud without a hearing, or upon inadequate evidence? For unless Bro. C. intends to charge, however darkly, that such a wrong has been consummated, or is imminent, there would seem to be scarcely sufficient warrant for his war-paint and hatchet-gashings. Is there no probability, or reasonable possibility that he errs as to his hints or apprehensions? What the law prescribes in favor of innocence already appears. The law also says that "no one shall be condemned," not, as the brother puts it "until both sides are heard," brother puts it "until both sides are heard," but "until a hearing is proffered and ensured, if desired." Equally true is it of judicial trials, that very often the accused has noth-ing to say—both he and his counsel conclud-ing that silence is wisest, and so conviction results, or may, though but one side is heard. In fact I have sometimes thought there might be cases with but one side to them!

It may occur, too frequently does, that when a party accused attempts to explain, the result is, not vindication, but cumulative proof of guilt. For example if Guiteau was not insane, as he almost certainly was, then in giving the reason he did for his horrible deed, and to which he adhered with his latest breath, he but added the guilt of unparalleled blasphemy to that of atrocious murder.

Now who is it, pray, who when accused of mediumistic fraud has been refused a hear-ing? Will the veteran brother specify? Does he forget that "fairplay" deals not in insinuations? After all may not the serious difficulty be the same, often occurring in courts, when the hearing granted furnishes only added proof of wrong doing? As an illustration, take the well nigh stereotyped explanation that when deception is undeniable it is the work of spirits using an unconscious instrument. Is not such excuse worse than none? Who can accept it as adequate? Have spirits put the heavenly gates ajar that we may be deluged with lies? From human lips and acts come plenty of falsehood and deception: Tell it not that angel hands have opened the doors of "kingdom come" knowing that as one result, added floods of simulation must curse the earth! If that be true it were better surely that the gates had remained hermetically sealed, leaving it for death to bring a glad surprise. Possibly evil spirits may, very rarely, break away from usual impediments and gain entrance to circles; but if this be true, let me at least believe also, that they only thus come when some human instrument is ready to accept their work and gaping crowds sit by eager for all sorts of signs and wonders! Poor comfort must it be to anxious hearts to be assured, that in the presence of the most truthful medium, they must constantly be on the watch for scamps from the other side! In this connection other thoughts crave expression, but must be denied. Does not the brother resort to the petitio principii (Mr. Kiddle's pet spook) when he charges that the defenceless females caught,

For one, I decline to swallow such absurdity!

Upon ex parte evidence the business world acts in affairs of the utmost importance. History is builded on no other foundation. Even in judicial proceedings testimony "in chief," is ex parte in character, and so remains, unless varied by the ordeal of cross-examination. The value of this test, no lawyer will underestimate; but full well does the experienced practitioner know that cross examination but strengthens a true statement in chief; and therefore, the right is very often waived. Bearing this view in mind, is it impertinent to ask, who of all the defenceless females accused of fraud has demanded a cross examination; and who of all the witnesses against them, has refused to submit to the ordeal? "Hasten slowly," Bro. Clarke! Nor is it to be overlooked that a certain phase of ex parte evidence cannot be untrue. Of this class was the testimony of the magnifying glass as to those tin types put off upon the venerable Bro. Edwards by that defenceless female at Terre Haute, as being severally "spirit photos of wife, daughter, sis-ter and sister-in-law! Not because of ignorance, malice or prejudice, but because it couldn't help it, did the magnifying glass bring out the lines of the graver's tool. So was it in this city as to the feathers cut from the wing of the poor dove that knew no better than to rouse suspicion by cooing in the dark clothes-press. The part cut off would just fit the stub in the wing from which it was clipped! It was ex parte, but overwhelming! It might be added that another of the persecuted mediums, whose recent career has given rise to many disputations, was detected in this city in carrying with her paraphernalia for trickery. This happened long before the troubles of the same precious sister at Clyde, Ohio, and in New York. The discovery was made, too, by one of our best, purest private mediums, one who holds her gifts as the holiest angels can bestow and who never uses them for pay. Does Bro. Clarke ask, "Why was not this made public when fresh?" Let his own own article, and others of its kind furnish the answer. Whose

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Letter from J. W. Seaver-The Address from Jesus.

To the Editor of the Eclipto-Philosophical Journal: In the 6th of May number of your widely circulated JOUBNAL an article appeared head ed, "Remarkable and Valuable Address," given by J. W. Seaver purporting to be inspir-ed by the man, our elder brother, Jesus of Nazareth."

This address through the agency of your columns and also of a large edition of tracts freely and extensively circulated, has claim-od the attention of the second ed the attention of a multitude of readers, who have of course arrived at various conclusions concerning it-its origin, authenticity, etc. Such diversity is perfectly proper and natur-al. Boubtless many who endorse the usual claims of Spiritualists, will discard at once the pretense that Jesus, the crucified, can and will return and communicate with mortals, but this objection is very well met in the ad-dress itself when he says: "You hold that men and women in the earth sphere are often inspired to speak by men and women (called spirits) in the higher spheres, and as you al-low to me the attributes of humanity, you cannot reasonably deny that I may exercise this privilige as readily as others." This class of communion is almost as startling and hard to accept as were the first raps or other modes of communication a third of a century

ago. I am willing to allow that at first this claim of inspiration by Jesus was very problem-atical to me, and required much support-ing evidence to entirely remove all doubts, but now not one shadow of doubt remains. With regard to the authenicity and truthfulness of this address I am just as confident and clear as I have been with regard to any of the many hundreds of messages both written and spoken received by me during my more than thirty-one years of mediumship. During those memorable years I have been called upon by my spirit guides to organize movements and assume responsibilities which few would be willing to undertake, such as arranging for extensive picnic excursions, calling and organizing large conventions, employing missionaries to canvass nearly the whole western part of the State of New York besides a long catalogue of less important movements, and all under the prompting and direction of spirit guides, given inspiration-ally through my own mediumship. I must have been possessed of entire confidence in their wisdom and ability truthfully to com-municate their wishes to induce meto-under

municate their wishes to induce me to undertake the organization of such extensive movments, prompted only in such a way. With reference to the reception of messages

from Jesus, I allow that at first I was skeptical until evidence so conclusive came that I could no longer doubt. And his solicitation for me to deliver this address at the approaching convention at Lockport was so earnest that I could not refuse to accede to his wishes, and engaged to do so, but when I came to realize the full import of the engagement, sit uated as I am engaged in a somewhat extensive mercantile business, and holding public offices of responsibility and trust, I felt it to be a load almost unbearable; yet I pressed forward, determined to fullfil my part of the contract, let what might come. I was supported by my good Brother Geo. W. Taylor and by the prompting of invisible friends, and the result was the address under consideration. It was delivered before the fall convention, and was universally accepted as having its origin as claimed, and Brother Taylor endorsed both it and its origin as soon as it was finished. Mediums also endorsed and supported it. Mrs. Cornelia Gardner of Rochester, N. Y., an intelligent medium and speakor, assured Mr. Taylor that she saw Jesus and Mary his mother near Mr. Seaver when she successful he is sure to be assailed through was required to leave the hall a few moments before the address was delivered, and when informed concerning the address she said she had no doubt whatever about its being what it purported to be. We read that "spiritual things are spiritually discerned." Clairvoyance is a spiritual state, a setting free the spirit of the subject to discern spiritual things. There resides in this county of Genesee one of the most reliable and truthful clairvoyants I have any knowledge of, perhaps she has no equal, no superior I am quite confident. For thirty-five years she has carried on an extensive and successful medical practice, diagnosing and prescribing exclusively by clairvoyance. When in that clear-seeing state she readily discerns and communicates from and concerning spirits. While thus deeply entranced I had her mesmerizer ask her concerning the authenticity and truthfulness of this "remarkable address," and with regard to the personal interest of Jesus in its delivery and promulgation and whether or not it was given by his inspiration. After mature deliberation she answered all these questions full and fair in the affirmative, stating that as far as the discourse went, it was true and satisfactory to him, but of course was not as full as he would like, or as he would in time be able to communicate; that his interest in this new spiritual dispensation is very great and that at no distant day it will be quite common for mediums to receive communications from him, and that a general distribution of this address will do very much toward securing such results. Since the reception of the tracts contain-ing the address, I have sent away hundreds of them by mail all over the United States, and am almost daily receiving letters of strong approval and acceptance, and in some cases ordering more of them for distribution among their friends. One of my correspond-ents, a prominent lecturer, writes: "Your lecture has convinced me that Jesus, our elder brother and medium, has found an instrument through whom he can speak in a manner both simple and eloquent. Thanks for the lecture, etc." Although when going up to the convention the cross seemed heavy for me to bear, I now rejoice that I was true to the heavenly call. Allow me to ask, is it in the least out of place—yea, is it not imperatively demanded (after such astounding personal experiences of more than a quarter of a century, confirmed by the concurrent testimony of hundreds and thousands of witnesses) that a message of this importance to the world be published and extensively circulated? Even suppose it does not conform to the inherited and educational sentiment of the conservative masses, is that a sufficient reason for suppressing the most important revelation of the present century? Suppose the first lesson in our cherished spiritual unfolding had been successfully strangled, and the heavenly oracles forbidden by such antagonism to speak or furnish a sign of their power to hold sweet communion with the loved and needy denizens of this dark materialistic world, what might now be the condition of this blessed gospel of the 19th century? I say, let the brightest rays of light shine, that the earth may be illuminated and made more pure and glorious. If blind authority has caused the cringing millions to bow before some imaginary Deity and kept them in slavish subjection lest their eternal salvation

shall be imperiled, is it not the part of true wisdom and philanthropy to help to eradicate the error by the diffusion of the real truth, whether the shrine-making craftsmen be despoiled of their gains of not. This "remarkable and valuable address" is

just what mankind now needs. It is demonstrated to me by an accumulation of evidences to be true, and "sink or swim, sur-vive or perish," as old John Adams said of

the American Declaration of Independence, I stand by and support it, expecting and know-ing from past experiences during this eventful warfare, that I shall encounter denuncia-tion and perhaps persecution, but although physically weak and bearing up the weight of three-score and ten years, I am spiritually strong and can bear it all until the end, and glory in this as being the brightest page in J. W. SEAVER. ny eventful history.

Byron, N. Y.

To the Editor of the Religio-Philosophical Journal:

Noone who sincerely believes the principles of republican government, can consistently object to entire freedom in the medical profession—the right of the people to choose their physicians as freely as they choose their ministers, their teachers or their architects. The function of government is to protect

Medical Freedom.

against fraud, robbery, violence and oppress-ion—not to assume a parental authority to control the judgment of citizens in managing their personal affairs. When penalties are provided for malpractice in medicine and for any fraudulent representation as to the qualifications and measures of the physician, the government has done all it can do for protection, and every step beyond that is an interference with personal liberty and a protection to some species of fraud or imposition. Medical legislation is generally the ally of selfishness and fraud. It is demanded only by those who have selfish interests to promote -never by the people for whose interests medical eliques profess to act.

menical cliques profess to act. It is a very plausible statement to say that a law requiring all physicians to have diplom-as from a reputable medical college, is a law for the people's protection—a law to compel physicians to do their duty. 'But in fact it is simply a law for the protection of medical graduates against a competition which they find too formidable. ind too formidable.

Clairvoyant power and spiritual inspiration have enabled hundreds of practitioners to prescribe and heal more successfully than college graduates. In my own observation I have never known prescriptions obtained from spirits through mediums uneducated in medicine to do any harm or fail to relieve, while the records of malpractice by medical graduates are terribly numerous. The medical graduates in a county of Western New York, not far from Geneva, were about to enforce the law against an ungraduated rival, whose practice had been too successful, when they vere suddenly halted by the information that if they proceeded they would all be held re-sponsible for their evil deeds under the law against malpractice. One of the wisest and most successful practitioners in the city of New York, has been a lady—a natural clair-voyant, who has been nearly all her life en-gaged in healing the sick by prescription, and who laughed to scorn the idea that she could be benefited by the tuition of a medical collage. She near ne record to the law

college. She pays no regard to the law. A law proscribing such practitioners is a scandalous violation of the liberty of the citizen, who desires to employ them, and is moreover a vindictive war against the purest | form of benevolence. If the unlicensed practitioner is destitute of merit and of patronage

going remarks that I am now endeavoring to establish a Pantological College of therapeu-tics, to elevate the standard of professional attainments. I claim that the physician who has the best training in his profession needs no law to protect him against inferior pre-tenders, and that the effect of sending forth such a class of physicians will be to enlighten such a class of physicians will be to enlighten the public and discourage all forms of pretentious quackery. J. R. B.

Wanted, a New Order of Management.

Torpidity in Cleveland Spiritual Matters-Children's Lyceum Grove Meeting-Mendicant Style of Business, Etc.

To the Editor of the Religio-Philosophical Journal:

In response to a call in the city press, to listen to a plan of Mr. Thos. Lees for the better organization of the spiritual fratern-ity, about a hundred people, of whom at least two-thirds were women, assembled in Weisgerber's Hall on Sunday evening, the 2nd gerber's han on Sunday evening, the 2nd instant. There was not enough enthusiasm developed to buoy up a penny peep show. It had the aspect of a funeral assemblage. Mr. Lees's plan, in brief, was this: To establish a central Institute for the State at large, and Cheveloped in particular in the state at large, and Cleveland in particular, in a good business Cleveland in particular, in a good outsidess locality, comprising large hall for lectures, scance room, library, reading room, and store for business office and sale of spiritual books, periodicals, stationary, etc., after the plan so successfully pursued by the Young Men's Christian Association; and connected with it Christian Association; and connected with it to be a lecture bureau which would utilize the best speakers in the country on their way from the East to Chicago, so as to make the cost less to the Institute, yet leave great-er remuneration to the lecturers than is ob-tained by present methods. The cost, includ-ing forty lectures, was figured at thirty-four hundred dollars per year. To meet this there was to be gained five hundred non-resident members throughout the State at one dollar members throughout the State at one dollar each; two hundred resident members, entitled to the privileges of reading room and library, at five dollars each; one hundred at eight dollars for the lectures; and fifty at twelve dollars, giving free access to every thing; with from seven to eight hundred dollars from donations, sale of books and periodicals.

The project looked feasible enough on paper, and by way of spur, it was pointed out that the present organization was in such a miserably torpid condition, that unless new and far more vigorous blood could be infused into it, the President would wash his hands of it, and let it drift as it chose. As the funeral assemblage grew still more grave and solemn, Mr. W. Whitworth finally gave in his name for a full-course ticket, by way of a starter; but it didn't start! It was then shown that the first requisite was to canvass the Spiritualists of the city and learn if enough subscribers could be got to set the business going, and that some one who could devote his entire time to the work, must be hired for the purpose; whereupon Mr. D. Chritchly expressed his decided conviction, that any Spiritualist who would not devote his entire energies of soul and body to such noble work for nothing, was unworthy of the name, fortifying his point by a pathetic narration of how a red-hot revivalist at the Tabernacle took off his coat and brought up sinners to repentance on the cheap-sweat and gush principle, charging nothing for his labor. Not believing that this sort of dish-washy froth is worth any more than is generally paid for it, and being deeply imbued with the idea that things in this world worth having must be worked for, Mr. Whitworth again offered the practical proposition to put his hand in his pocket towards the necessary labor-fund required. This was backed up by a like offer from one more enthusiast, Mr. J. Brett, when the general apathy was enlivened by adjournment for one week, and the forlorn hope of a better state of affairs.

solid private income can be relied on to carry them safely forward to the green pastures and still waters of a more hospitable locality! And it is largely felt, that unless there comes an entirely different order of management from the foundation up, the same dead-alive results will obtain. W. WHITWORTH. results will obtain. Cleveland, Ohio.

Camp Meetings.

BY DR. C. D. GRIMES.

To the Editor of the Religio-Philosophical Journal

There have been several essays on the subject of conducting camp meetings, since I commenced one and was obliged to abandon it for the want of strength to finish it, and even now I amonly blessed with the privilege of writing an hour or two occasionally. The subject has a great variety of aspects, and it is in the interest of truth, to have a variety of expressions, from a variety of stand points that in a "multitude of counsel" higher truth and higher stand points for all may be obtained. Of all these aspects, to a Spiritual-ist, the ethical and spiritual should be of the greatest importance. The questions of an inequality of compensation for services, quite apparent in some cases, will soon regulate and settle themselves, for speakers and mediums will soon weary of traveling hundreds of miles for a compensation that in many cases will not cover one-half their railroad fare. merely to advertise themselves and obtain "a national reputation." This "work-ing for glory" is short-lived, especially when necessity is often fixing its relentless talons of "stern demand" into the very life-centres

of "stern demand into the cost of the being. Music, of which Carlyle well said, "That inarticulate, unfathomable speech, that leads us to the edge of the Infinite," to gaze into immensity, is eminently proper; but is only adapted as far as it is well chosen, in kind, time and occasion. Music hides itself in the scenes and is revealed to us in harmonial cosmos and is revealed to us in harmonial movements, harmonial blendings and combinings of sounds, colors and odors; in mathe-matical precision, and in serial order and continuity. When the earth is parched with drouth, when the vegetable, cereal, and earth's green carpets are drooping and perishing, and the very heart of man is heavy and sinking, what better music than the thunder's reverberating sounds and the roar of mighty gushing winds, illuminated with the lightning's freaks and angularities. Are there walls of Jericho to pull down; then, ring the changes of ram's horn toots, kettle drums and bugle blasts; with interludes of thunder claps and earthquake mutterings; but when a self-satisfying passiveness, induced by the earnest contemplation of great truths, pre-sented by some able speaker, gathers upon and broods over us like the evening shades, leading us to the border land of spiritual and eternal verities, then give me the softest melodies of nature and art, combined.

No Katy-dids with resping voice, And no bleating of the goats: Æolean Lyres are then my choice, I love their mellow notes,

I like all music, first and last, Or one granit diapason: The kettle drum or bugles blast, Suited to the occasion,

Funeral dirges have place and time; Whip-poor-will notes, fust so; Then the lively notes will come in risme, For "the light fantustic for."

Fractional notes sometimes sound good; Scolding wives, a boisterous child; But 0 my muse, in spiritual most Strike something soft and mild,

Dancing, as an entertainment, as a harmonizing, civilizing and developing process, should have its time and place, but not when and where one is seeking passivity, spiritualimunion. rne and wate are both valuable elements, and when put in their proper use, are each a blessing. But, they don't mix well. In that ease, one or the other must go to the wall. I wonder why some "camper" has not made an effort to answer Bro. Tuttle's question: 'Are these gatherings simply for amusement and pleasure? From the prominence given to dancing, music, boating, etc., one would suppose this to be the motive." And I would add. from the flaming posters, advertising grand hotels and restaurants, groves and lakes and steamboat rides, one might suppose it to be a place where nature and art vied for an elysium-that which might best beguile the pleasure-seeking, feast the eyes of the wonder-loving, pander to the sensual, and fire up the emotional natures of thosewho had habituated themselves to live in the emotional at the expense of spiritual culture and spiritual attainments, at the very time and place when momentous, profitable and practical questions are and should be arising, and demanding attention, to the eternal verities of life here and hereafter. I wondered why Bro. Beals did not answer the question. He gave us the 12th chap, of 1st Corinthians as a solution of the campmeeting questions, and then adds: "It does not follow, because a person has a good head, he has no use for his feet." O no, but after you have "coveted" and improved the gift of walking (and dancing if you please) to a nor-mal and practical extent, there is the end of that; but the head you speak of-the immortal, the eternally expanding mind and enlarging reason—the greatest of all gifts, is to be cherished, "coveted," because it is a gem that needs infinitely more care and culturethe sum of all the functions, demanding to be fed on thought-begetting, and thought-expanding thought, that its possibilities may all be brought out in the eternities that await it. But did he read the last verse: "But covet earnestly the best gifts; and yet shew I unto you a more excellent way." After coveting spiritual gifts, and coveting earnestly the best gifts, there is something beyond that Paul styles "a more excellent way," and this more excellent way appears from reading the 13th and 14th chapters, especially from the 14th: 1st to 12th-it all appears to culminate in the possession of charity, spiritual gifts, especially, the gift of prophecy, to the end that, "the church may receive edifying." "Even so ye, for asmuch as ye are zeal-ous of spiritual gifts, seek that ye may excel to the edifying of the church." Thus we see that it all results in "prophecy," edifying, teaching, culture, the royal road to soul-ex-pansive harmony and spirituality, for how can we reverence, love, work for and enjoy, that of which we have no knowledge? "Cultivate the best gift," for Deity only opens the eyes that are looking after him; only strengthens the arms that are reaching toward him, and only fills the soul that is hungering and thirsting for him. True, we develop to some extent on any line we turn the attention, and apply the energy to; but if we sow all to soul and spirit, the body suffers; if we sow all to the material, the soul gets neither birth nor expansion. If we sow all to the winds, we reap the whirlwind, and if we spend our time in weaving nets to entangle others, we are sure to be the first Haman on exhibition, for our real happiness and salvation is only to be found in an unselfish devotion to the welfare is so precarious and beggarly, that only a of others. Find the golden mean-the best

gifts, and you find the philosopher's stone, hunted for in all past ages. Selfishness is, the Haman on his gallows and excess is the Napolean on his St. Helena,

"Covet the best gifts," "and yet shew I un-to you a more excellent way," "spiritual gifts and prophecy to the end that ye may eaify" or save yourselves in an unselfish devotion, in trying to give the Bread of Life-truth, to others. Thanks for Paul in 1st Corinthians 12, 13 and 14.

Should not the paramount object of Spiritualists, they who profess having received higher light, by being admitted into the presence of angels and of receiving line upon line, of the very instruction that is necessary to guide us into unselfish love and a high and holy communion with them, be to soar above gay festivities and giddy rounds of pleasure or making the necessary conditions to attract others. Is there no practical benefit arising from "the ministration of angels?"

Do you want able speakers well posted in all science and philosophy, calculated to pro-mote advancement in all departments between man and the moneron, atoms and solar systems, all leading to an advance in spiritual culture? Make conditions commensurate with the occasion and the demand, considering it to be for a class of men capable of standing before such a vast intelligent crowd and holding them with intellectual pearls, garnered from the store-house of the universe, and you will get them; but not for a long time as secondary in importance to a band of music, splendid hotels and restaurants, beautiful groves, lakes and steamboats.

Do you want "the ministry of angels," and a knowledge of the world to come? Make a knowledge of the world to come? many proper conditions, suitable for an angelic en-tertainment, and partaking of angelic food, and you get them, and with them an ad-vancement worthy of the most herculean efforts of men and angels combined. But if you want test hunters, wonder mongers, pleasure seekers and vultures, bait them and you have them, and with them the discordant notes, gratings upon moral and spiritual natures. Then the round of pleasure is ended, the test received and the wonder seen, they leave for another round, another test and another wonder, "forgetting what manner of people they were."

But should you provoke deeper thought, in-vestigation and research, in the beautiful relations of life and the mysteries of being, you start them on the royal road of life, where they may learn, that the every day's work of the philosopher is to obtain some victory over himself-his lower nature; to climb up from the dark and damp cellar of his being into the air-ventilated, sun and reason-lighted parlors of his being, when every breeze of air, every ray of sunlight and reason, recreates, ennobles and immortalizes.

There can be no valid objections to furnishing practical and necessary accommoda-tions, but Spiritualists—the spiritual at least would not demand a Barnum's big show or a Belshazzar's big feast, but would look for "things decent and in order;" temporary of course, like the tabernacle in the wilderness, because "not an abiding place." Certainly it would not be in keeping with spiritual culture, to spend five or ten thousand dollars for hotels, restaurants and steamboats-for that which tendeth to pleasure and sensuality, and half that sum for that which led to culture, advancement and spirituality. Should the speaker receive as much per day as a member of the band and for the same length of time, there would be some appearance of equality, instead of being paid for one day and sent home, shouldering as much, if not more, traveling expenses than any three of them.

Again, the big show, the big feast and the big crowd, has already eat out the life and ciminated the number o the small towns and rural districts. The lecturer and the spiritual paper are things of the past. In many towns of from five to ten thousand, the spiritual element is partly absorbed by the churches and the balance, "dead of dry rot." To say the least, from one-half to three-fourths of Spiritualists, outside the large cities, cannot raise means and spare the necessary time to attend the camp, therefore, "the poor ye have" not always "with you." The camp, the camp, may be sweet music for the rich, but as for the poor, they must add, "it is death to us." What all Spiritualists need and will have some time or other, is a home--something to work for, build to, to enlarge, expand and adorn; a social and spiritual temple to rear in each heart at home-an organization of some kind. Whither are we drifting? Do we want one religion for the wealthy and another for the poor? If one-half are off at camp for two or three months in the busy part of the year, "getting all they want," what can the balance do, but to "hang their harps upon the wil-lows." Let us pause and take a calm view lows." Let us pause and take a calm view of the situation. Does truth need sugar-coating? Must we go to Egypt to buy corn? Sometimes it is better to "make haste slowly." I like to see a climber, but I dislike to see one climb so fast and so high as to become dazed and fall over the other side after he is up. Are we not in danger of a fungus growth of "camps" that can only be sustain-ed by a "network" of rural, working, home organizations, with not only material, but spiritual wealth and leisure that is adequate to the task. It is better to have a Moses to lead us than a handwriting upon the walls of Spiritualism.

the law by envious rivals. The general tendency of such laws is to

hinder free competition, increase professional arrogance, and stultify the healing art, if such an expression be allowable. Allopathic Medical colleges generally are devoted to the inculcation of bigotry and ignorance, as well as science, and those who are acquainted with the vast healing resources not included in the college curriculum can practice without the aid of colleges, but could not without a sacrifice of self-respect submit themselves to the institutions in which their knowledge is ignored or despised, and their ability devided So great is the perversion of medical science in many colleges, that for my own part I would rather trust an intelligent and conscientious physician who had never attended a medical college than the average of respectable graduates—for all that colleges can give and a vast deal more is recorded in medical literature accessible to all, while allopathic colleges labor to confine their pupils to a small portion of this accumulated science.

If any partizan of colleges should suggest that this doctrine would be an encouragement and shelter to ignorance and malpractice, I reply that ignorance of therapeutic resources and consequent malpractice abound far more among the graduated allopathic colleges than among the remainder of the pro fession; and when I speak of criminal malpractice, I do not exclude some of the most eminent or conspicious members of the allopathic profession as being among its best examples. So far as I am informed the last forty years of medical freedom in the state of New York, have not developed any prose-

cutions for malpractice except among the egular graduates. It is very true, as one of your correspond ents says, that men who offer their medical services to the public should show that they have taken pains to prepare themselves for practice, but it is begging the question to assume that the college is the only place to study medicine. One of the most eminent physicians of New York told me that he did not do as good practice after he came back from college as he had done before he attended, and it took him some time to overcome

the college influence and become a good practitioner. Whether a man is well prepared or not should be judged by his patrons who observe his personal character and professional success. The legislature is entirely incapable of deciding, for it is an individual question. There are good practitioners who try to do their duty in every class, and there are also in every class men who are social nuisances and unworthy pretenders. With free competition all will find their level.

The American medical reform which has adopted the name of eclectic, to the service and development of which I have given many years, is of all systems the least narrow and restricted in its resources, and graduation from a good Eclectic College does indicate the graduate to be familiar with a rational treatment of disease. But eclectic therapeutics, like all other forms of medical science is recorded in volumes accessible to all, and not only may be, but often is well understood by those who have attended no college, and who are vastly superior in practice to the allopathic graduates who seek a monopoly in the profession.

JOSEPH RODES BUCHANAN. P. S.-It is not inconsistent with the fore-

LYCEUM GROVE MEETING.

On the previous Sunday the Lyceum chil-dren's annual picnic was held at Congress Lake, a most beautiful place, where nine car oads of happy folks, mainly Spiritualists, enjoyed the pleasant occasion. In deference to orthodox feeling, it was called a "Grove Meeting;" but the children, brimful of innocent merriment, did not worry their heads about picnic or grove meeting, being so imwith the sweet fresh air, waving oressed boughs of forest trees and ripple of the fine sheet of water, as to feel that it was good to be there. After a feast of good things, a majority of the adults took seats in the large pavilion to listen to promised speaking.

SPIRITUAL MENDICANCY.

I have a vivid recollection, running back to my boyhood days, of certain street per formers, jugglers, rope-dancers, mountebanks, etc., who were certain, at some part of their performances, to pass round a hat for the public reward of pennies for their Something very similar to this would skill. seem to have gained an established hold in spiritual exercises hereabouts. Now this practice has grown so chronic in Cleveland spiritual affairs, and is so undoubtedly shab by and deleterious, that it may well be asked how has it come to be permitted? Cleveland people are not more given to parsimony than common, and can usually be depended on to give liberally for things worth having; yet here Mr. Harter was treated to a dose of what seemed uncommonly like almshouse charity. though he came here with the reputation of being an effective speaker.

Not long ago Miss ----- was called here to fill an engagement, but chancing to miss the exact time appointed, she was stranded on a desert of pecuniary Sahara, as it might be properly termed, whereupon the old hat makeshift was duly brought into requisition to help eke out her expenses. The expedient hit on was an impromptu levy on a mite society meeting, where the pitiful exhibition of having the speaker stand in the middle of the assembly while the hat went round, was given preliminary to the promised entertainment, and still more pitiful, when it was found that the collection had not materialized to a respectable amount, the master of ceremonies cried out: "This won't do! We shall have to double up!" The hat went round again.

Is it possible to conceive of any thing smaller or more humiliating than this? What must be the feelings of a sensitive woman subjected to such an ordeal! Little to be wondered at that first-class speakers and mediums, after being ground through such a mendicant mill-first confronted with a beggarly pittance, oftentimes not enough to them out of town, and then trotted carry round to all sorts of side-show expedients to raise a few more pennies by the hat dodge, make up their minds that Cleveland is a tiptop city to keep away from. Commenting on this pitiful style of business, Spiritualists of long standing freely express the knowledge, that many of the best platform speakers in the country have grown to look on this city as a kind of spiritual almshouse, whose dole Sturgis, Mich.

In a recent communication Mr. Courtney Graham, of Colorado City, Texas, suggests that some enterprising tanner undertake the preparation of prairie dog skins for glove leather. The animals are exceedingly abundant in those parts, as they are almost everywhere on the plains and further west. In many places they are a serious nuisance, the grass of the cattle ranges being eaten up by them, and the ground honeycombed with their holes. They might be caught in large num-bers, and would be caught by boys and others, if a market were made for their pelts.

Dr. Samuel W. Francis, Newport, R. I., reports the successful treatment of an acute case of pneumonia by the inhalation of sulphuric ether. He says that "if seen early, during the first stage, by inhaling ether for thirty minutes, every six hours, many severe and protracted cases of sickness would be arrested." Dr. Francis recommended inhalation of sulphuric ether for bronchitis in 1868.

A fatal explosion recently occurred at Bradford, England, due to the escape of carbon bisulphide into the public sewer. It appears to have come from a grease works where it had been used in the extraction of oil from seeds.

Horsford's Acid Phosphate In DYSPEPSIA.

Dr. A. JENKINS, Great Falls, N. H., cays: 'I have prescribed it and can testify to its seemingly almost specific virtues in cases of dyspensia, nervousness and morbid vigilance or wakefulness."

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

To and fro, spinning and weaving, The diligent Forces within Are moving on with a rythmical motion, With none of our dreadful din. Work they ceaselessly day and night, Clothing the spirit in robes of light.

Weaving on, silently, swiftly, To fashion this heautiful robe; Ever the finest filaments choosing, From the fairest fruits of the globe; Yet the perfect garment only appears, After the lapse of a hundred years.

WILL TO LIVE! The life eternal Shines on the straight, narrow way, While we our silken garment are weaving For the regions of endless day. After the lapse of a hundred years, Death as a welcome friend appears. —Felleissima.

How seldom do we reflect that slowly, noiselessly, ceaselessly by night and by day, within the visible, the invisible body is being wrought. Out of food and drink, out of atmosphere and essences, material is aggregated for a home wherein the royal Spirit shall sit enthroned in unapproachable and immortal beauty.

How consecrated should be that life which has such a mission! How trivial is all else compared with the purpose of furnishing the finest and best materials which it is possible to command, that hereafter the incasing garment—the soul-body of the Spirit, shall be fitly equipped for exalted companionship and noble uses! To all, even the poorest, humblest and most debased, are open the same endless career. All are vitalic centres where Spirit and Matter meet and mingle for the purpose of individualizing a continued exist-ence, having for its centre a Deific spark, a portion of universal and omnipotent Intelli-gence. Only by striving after the best by gence. Only by striving after the best, by putting the lower under the control of the higher, by purity of thought and deed, by growing strong in love of truth and of our fellows, and by the habitual use of good mental and physical food, through a long series of years, can we be entirely ripened so that the physical husk may drop from the perfectly formed soul. That joyously emancipated from all encumbrances will then float on magnetic currents to that beautiful "home not made with hands, eternal in the heavens."

The object of what we term education, of which only a small portion can be obtained from schools, is to facilitate the above process-to help unfold and expand those powers which inhere in all human beings. Judged by this truism, how vain and insufficient is much of the process through which many of our youth pass! There are few schools where natural methods of teaching are in vogue, the best of them are cumbered with much which only exercises the memory or which serves to "train the mind." The intuitional nature is ignored, and an artificial system substituted. Year by year the old cramping and cramming methods are dying out, and a better way explored. Youth are more often led into the greenfields of nature, to con living lessons from the sky and sea, from shell and bird and beast, even from man himself. Of these opportunities let the doors be opened for women as well as men.

HIGHER EDUCATION OF WOMEN .-- CONTINUED. NEWS FROM SPAIN.

The following cablegram was recently received by the press of New York:

"CASTELAR ON EDUCATION

high character of their Alma Maters. Indeed, none other would be admitted or retained. There are three American students connected with Newnham, among whom Emily A. Munn was the first. This young lady who was lately professor of biology at Wellesley 1882, and THE CITIZENS' LEAGUE OF THE College, is a special student in the laboratory of Prof. Huxley. This friend of impersonal science has given Miss Munn a letter to the Aquarium at Naples, which only admits first class students. She will be not only the first American who has had this honor, but the first woman student at this renowned school. The Royal Society is to publish her researches while studying with Prof. Huxley, at his request.

Miss Helen Gladstone (the eldest daughter of the English Premier), who has from the first taken the greatest interest in the Newnham College, has very recently been elected vice principal.

A writer upon this subject says: "In Switzerland, in 1861, women have been admitted to every part of the university. During the last summer twenty-eight young women were matriculated at the University of Zurich. There are now at the University of Berne thirty-five lady pupils, who enjoy all the privileges for study accorded to the other sex. In Aug. last Miss Sophia von Kowalewsky graduated as Doctor of Philosophy and Magister of Liberal Arts at Gottingen, and about the same time Berne conferred its first medical degree upon a woman, bestowing with it marks of the highest distinction.

"At Vienna and at Paris women are welcomed to university instruction, while they are reported in attendance at Rome, Padua, Milan, Leipsic, Breslau, Gottingen, St. Peters burg and Upsala. In one or two of these institutions the admittance of women into all departments is not yet formally sanctioned, but it may be anticipated from a growing

doors against women, but there is significance in the facts that the British Parliament has entertained a bill for breaking down their bars, and that in the memorials in favor of the bill there was a petition signed by twenty-six professors of Scotch universities, and by 16,-000 women. The growing agitation through-out Great Britain of the subject of a higher education for women, indicates that it will not cease until the same opportunities for learning are accorded to girls that are enjoy-ed by their brothers. It also indicates that the idea of coeducation is continually gain-ing favor among all classes of people.

BOOK REVIEWS.

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

ADDRESS OF THE CITIZENS' LEAGUE of the State of Illinois, to the people of the State. Con-stitution and By-Laws. Chicago: Cowles & Dunk-ley, printers, 112 & 114 Fifth Avenue. 1882.

It appears from the address before us that the Citizens' League movement owes its ori- plain their path. gin to the labor troubles which prevailed in this country in the year 1877. Immediately after the terrible ouibreak at Pittsburgh, Pa, took place in Chicago. A howling mob went through the manufacturing districts of the city, committing numberless depredations, and compelling peaceable mechanics to ston their work and join their lawless parade. In a few days the riot ended, but not until it while they are weak and in bondage to fear. son for all time to come. Prominent citizens observed that nearly all the actors in thi graceful flasco were boys and youths; and in meetings subsequently held at 218 W. Madison street, they directed attention to this singular feature of the disturbance. In this way the interest of the meetings was greatly excited in the subject of juvenile depravity in Chicago, and eventually an investigation of the facts was planned and executed. The discoveries made by the investigating committee not only corroborated their suspicions, but were absolutely appalling. They learned that of the 28,000 persons arrested for crime in Chicago in the year 1877, no less than 6,818 were under twenty years of age, and that 1,782 of these were committed to the Bridewell. They also learned that in that year the arrests of minors had increased 720, and the commitments of minors to the Bridewell had increased 200 over the number in the preceding year. With a view of verifying these figures and learning the causes of this wholesale demoralization of the young, they made extensive tours of observation through the city by day and by night, and they soon satisfied themselves that it was the liquor and beer saloons that were transforming the youth of Chicago into vagrants and desperadoes.....And as there were at that time about 3,000 saloons in the city, it was reasonably estimated that not less than 30,000 of the children of Chicago were their patrons. On consultation with the police it was learned that they could readily believe, from what came under their observation, that the estimate was correct. These deplorable facts were discussed until the community generally became interested, and many prominent business men took part in the proceedings..... It was considered that nothing short of an organized effort on the part of private and disinterested citizens could ever effect this; and accordingly, on Saturday evening, November 25th, 1877, at the same place of meeting, "The Citizen's League of Chicago, for the Suppression of the Sale of Liquor to Minors," was organized by the adoption of a constitution and the election of officers. The president, Mr. F. F. Elmendorf, and the general agent, Mr. Andrew Paxton, lost no time in carrying out the intentions of the society. Their first overt act was the arrest of a man named Baker Born, who kept a saloon on W. Lake street. Born had been guilty of enticing into his saloon nine little boys, who were on their way home from Sunday school, and making them drunk. He was arraigned before justice Daniel Scul ly and promptly fined \$25 and costs. The League drew great inspiration from the publie indignation which Born's crime excited, and from the promptness with which he was punished: and from that time to the present it has gone steadily forward, increasing every year in activity, influence and popularity. It is doubtful whether any public charity in the West, of late years, has been so universally

form them into an association that would promote acquaintance, disseminate information and secure concert of action. According-STATE OF ILLINOIS was organized. The address well asks in connection with

the movement: "Do you not need such an organization? Are not your youth corrupted with liquor and with games of chance in your saloons? Do not these saloons sell liquor to confirmed and helpless drunkards? Do they not sell adulterated and poisonous liquor? Do they not violate every law and ordinance that has been made to restrain their traffic? And are they not raising up a generation of vagrants, drunkards and criminals in your very midst? If so, will you not organize a local Citizens' League, and join hands with us in this noble worl

The address of the League throughout is admirable, its statistics are impregnable, and it is doing a vast amount of good. It is in fact an absolute necessity.

THE PRESENT RELIGIOUS CONFLICT. By Au-gustus Blauvelt. G. P. Putnam & Co., New York, publishers. Price \$1400.

In 1873 a series of articles in Scribner's Monthly on "Modern Skepticism," made some stir and told some honest truths. But the Monthly stopped them, and their author was suspended from his ministry in the Dutch Reformed Church, to come again before the public in this book after years of silence and studious thought. He was, as he says, a sincere believer in his creed and in the infallible Bible of traditional Protestantism, and set himself earnestly at work to defend that Bible from modern skepticism, scientifically and torm of a direct divine revelation, and on this he intends to write another book. In this work, in chapters on The Crisis; Dog-matic Theology; Validity of the Bible Canon and Inspiration; Religion of Jesus; and Re-ligious Liberty, he writes with marked abil-ity and a deep sincerity which commands re-space. The chapters on the Crisis and Liberty spect. The chapters on the Crisis and Liberty are especially excellent, the first stating the situation clearly, the second pulsing with deep and earnest feeling.

The list of authorities quoted from, shows the breadth and thoroughness of his scholarly research and shows, too, that his research is among theological and Biblical writers, orthodox and heterodox, and among inductive scientists. He reveals no glinnse of any knowledge of Spiritualism, and it is becoming apparent that any effort to rationally interpret or clearly understand the Bible without such knowledge is simply absurd. A great many educated people understand that now. and the clergy usually late in the day, will understand it after the spiritual thinkers outside their ranks have lighted up and made

This book is valuable as the word of a sincere student seeking truth and walking bravely in his own chosen way, and as indi-- so he is strong, free, reverent and fearless,

"The development of English Literature and Language," is the title of a new and most remarkable work by Prof. A. H. Welsh, of Columbus, Ohio, which is announced for early publication by S. C. Griggs & Co., of Chicago. It is confidently believed to be one of the ablest works of the day. Prof. Welsh has given ten years of unremitting which he has devoted to it his entire time and attention. It goes back to the pre-English period, showing the sources from which the speech and literature have been derived, package, at all druggists. and illustrating their development by ap propriate and copious examples woven into the text of criticism. It is both historical and philological in a broad sense. It is crowded with information and helpful truths, digested and arranged with a clearness and system that at once hold the interest and attention of the student and reader, and present the clearest picture of its theme, it is believed, to be found in the language. Indeed it is thought that there is no other work which covers the same ground, and gives so lucid, instructive and entertaining a presentation of our literary and linguistic development from its earliest stages, re-animating the past, as it traces the successive steps by which English thought has arrived at its present estate.

WIDE AWAKE. (D. Lothrop & Co., Boston) Contents: Frontispiece; How the Laurel went to Church; Kenton's League with the Sun; An Eye for Color; John Angelo Visits the Water Color Exhibition; A Youthful Martyr; The Train War: The Floral Proceedings The The Trojan War; The Floral Procession; The Crab Catchers; To-Day; No Questions Ask-ed; Nonsense Rhyme; Wild Flower Papers; The Circus-Day Parade; The Rebellion of the Daisies; Magna Charta Stories; Door-Yard Folks; Ways to do Things; Old Ocean; The Travelling Law School; Health and Strength Papers; Little Biographies; Wide Awake Post Office. This number is notable for some beautiful drawings of girls with flowers, an exquisite frontispiece and an operetta which will charm hosts of young folks.

THE MAGAZINE OF ART. (Cassel, Petter Galpin & Co., London, Paris and New York.) Contents: Prince Charlie's Parliament; "The English Claude;" Advanced Art; Canterbury Cathedral; The Portraits of Francois I.; An Ancient Picture Gallery; The Thames and its Poetry; "A Fair Patrician;" By-ways of Book Illustrations; Current Art; The Costa Exhibition; Art Notes; American Art Notes.

ANDREWS' BAZAR. (The Queen Publishing Co., New York.) A monthly devoted to Fash-ion, Literature, Art, and Society

THE PANSY. (D. Lothrop & Co., Boston). A magazine for boys and girls, with short stories and pretty illustrations.

Magazines for July not before Mentioned.

THE MEDICAL TRIBUNE. (Robt. A. Gunn, M. D., New York.) 'Contents: Chian Turpen-tine in "Epitheliomata;" The Exigencies of Strangulated Hernia; The Importance of a from modern skepticism, scientifically and logically, as well as religiously. An honest man trying such an impossible task, of course ended by giving it up and being a doubter himself. Rejecting its infallibility, he firmly holds that the Bible contains, as well as pro-fesses to contain, an element which is in the form of a direct divine revelation, and on Midwifery and Septicæmia in Midwifery; Influence of Anæsthetics on the Heart, and on the Antagonisms of Poisons; Therapeutic Effects of Damiana; Cascara Sagrade for Constipation; The Mirror.

> PHRENOLOGICAL JOURNAL. (L. N. Fowler, London, England). Contents: The Marquis Hartington; The Two Mrs. Garfields; Lectures on Phrenology; Phrenological Character of Garibaldi; The Selfish Propensities; Memory in Ants; Peacock Feathers; Poetry; Facts and Gossip: Answers to Correspondents.

> THE VACCINATION INQUIRER. (London, En-gland.) This monthly is the organ of the London Society for the abolition of compulsory vaccination.

> *Lydia.E. Pinkham's Vegetable Compound ranks first as a curative Agent in all complaints peculiar to women. Cures Kidney troubles of either sex.

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THE, INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE. BOSTON. MASS.

Editors, S. P. PATTER. B. F. UNDERWOOD.

CONTREES:

Monenre P. Conway and George Jacob Holycake, of London, will write for *The Linkex* every month during 1882. Among the other contributors are Prot. Fells Adler, John W. Chad-wick, M. J. Savage, F. M. Holkand, W. H. Spencer, Mrs. E. D. Chener, Mrs. Anna Gartin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood Miss M. A. Hardaker.

M. F. RIGGLE.

"The closing sitting of the Educational Convention was held to-day. It is composed of 2,000 professors of both sexes assembled in Madrid from the humblest parishes where \$200, irregularly paid, is the salary of the teachers of the primary schools. At the session Senor Castelar made a speech unrivalled. for eloquence. He depicted the noble sacrifice of the humble pioneers of enlightenment so necessary for success in the work of education. The enthusiasm was very great. In his speech he dwelt particularly on the progress of women recently in educational and professional branches and even in the Spanish university pursuits, showing the part they could take in the propagation of progressive ideas.

WOMAN'S COLLEGES IN ENGLAND.

The first woman's college in England was built at Girton, two miles from Cambridge, about thirteen years ago. The house contains over fifty students, each of whom occupies two small rooms, as well as good sized library and lecture rooms. The students pass a preliminary examination, are over eighteen years of age, and the course of study takes about three years. While many of the university and college lectures are open to these young women, instructors from Cambridge attend at Girton to teach certain branches. and there are also women resident professors. The Cambridge examiners have given voluntary examinations, and pronounce the tone of the college to be high. Many in this place, as in Newnham, are working for certificates which will be of service in securing good positions as teachers. So far forty-five have passed the standard for the B. A. degree, and thirty-one have passed in honors, eleven in classics, nine in mathematics, seven in natural sciences, three in moral science and two in history. In fact, it has been successful in the proficiency of its students beyond the hopes of its most sanguine friends. A competent authority says: "Neither Cambridge nor any other British university has yet conceded degrees, although their certificates are tantamount in significance, and St. Andrew's has recognized the fact by bestowing on girl graduates the title of Literate of Arts. The reluctance to go further is intelligible enough in Great Britain, where a university diploma has such a direct and important relation to practice in the medical and legal professions. An analogous unwillingness to admit female students to its medical and law schools is doubtless at the root of Harvard's close adherence to Cambridge precedent, of which, we need not say, no account is taken by a con-stantly growing number of American colleges.'

NEWNHAM COLLEGE.

was founded in the year 1875 by an association to promote the higher education of women. The aim was to provide a home and supervision to young women, while they pursued their studies at university lectures. The two buildings contain seventy students, and the charge for board and instruction is only about \$375 yearly. During the first six years of its existence, twenty-two honors were gained in, various examinations.

The University of Cambridge has been won to give a surprised but pleasant assent to the merits of these two colleges for women, though the more conservative professors will not allow these students access to their lectures. But these latter are as earnest and enthusiastic as such a class of pioneers ought secure the organization of a Citizen's League Entertaining Varieties; Editor's Table; Lit-to be, and, steadily strive to maintain the in every county town in the State, and to erary Notices; Popular Miscellany; Notes.

commended and so cheerfully supported. The effect of the operations of the League on the morals of the youth of Chicago was instantaneous and permanent.

The Citizens' League came to the conclusion several months ago that a transition stage in its work has been reached. Its labors seemed to demand broadening, both as to their object and to their geographical ex-tent....Knowing the inestimable blessings that have always and every where followed its work, it felt that it would be recreant to its mission if it did not do what it could to

Partial List of Magazines for August.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; At the Summit; Aeross Africa; Some Account of Thomas Tucker; The Weather-Vane: Studies in the South; New Faiths; Doctor Zay; A Study in Sociology; The Gods said Love is Blind; The House of a Merchant Prince; Ralph Waldo Emerson; London Pictures and London Plays; Harte's Sketches and Stories; Von Holst's Calhoun; A Note on Flaubert: Bancroft's History of the Constitution; Mr. Wheeler's Handbooks; The Contributors' Club; Books of the Month; The Birthday Garden Party to Harriet Beecher Stowe. This number has two features which will specially commend it to general attention, namely, a fine new steel portrait of Mr. Emerson, which is remarkably satisfactory and which is accompanied by an admirable article by W. T. Harris, of Concord, Mass. and a Supplement containing a full account of the Birthday Garden Party to Harrief Beecher Stowe; with the addresses, poems and letters. There are other essays and poems and a fine variety in the Contributors' lub. Altogether this number will be found interesting and valuable.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: The Physiology of Exercise, by Emil du Bois-Reymond; National Necessities and National Education, by Benjamin Ward Richardson, M. D., F.R.S. Acoustic Architecture, by William W. Jacques, Ph. D.; Progress of the Germ Theory of Disease, by Professor Tyndall; A Gigantic Fossil Bird, by Stanislas Meunier; The Book-Men, by Hon. T. Wharton Collens; About Elephants, by Dr. Andrew Wilson; The Chemistry of Sugar, by Professor Harvey W. Wiley: Transcendental Geometry, by Alfred C. Lane; My Spider, by W. H. T. Winter; Sudden Whitening of the Hair; How Plants Resist Decay, by W. O. Focke; The Topmost Country of the Earth. by Lieutenant G. Kreitler: Sketch of Baron Adolf Eric Nordenskiöld (with portrait);

trace it home, you will find it rooted in a thought of some individual man.

Is your scalp full of dry, husky scales and little pimples? Dr. Benson's Skin Cure will study to the subject, during a large part of cleanse your scalp and remove all scales and tenderness within six days. Try it, for it is the best head-dressing ever used. \$1. per

> " For my thoughts are not your thoughts." I have always seen God justify Himself in a long run; I am continually discovering that I misunderstand Him, and murmured when he was kindest.

BEWARE OF IMITATION. The delicate odor of Floriston Cologne is entirely novel. Signa-ture of Hiscox & Co., New York.

> I know not where His islands lift Their fronded palms in air: I only know I can not drift Beyond his love and care.

great material wealth of any kind, but if you | To increase general intelligence with respect to religion; To faster a noticer spirit and quicken a higher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for vroig, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism, for sectarianism, devotion, to universal ends for absorption in selfish schemes.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public ac-thuston

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention.

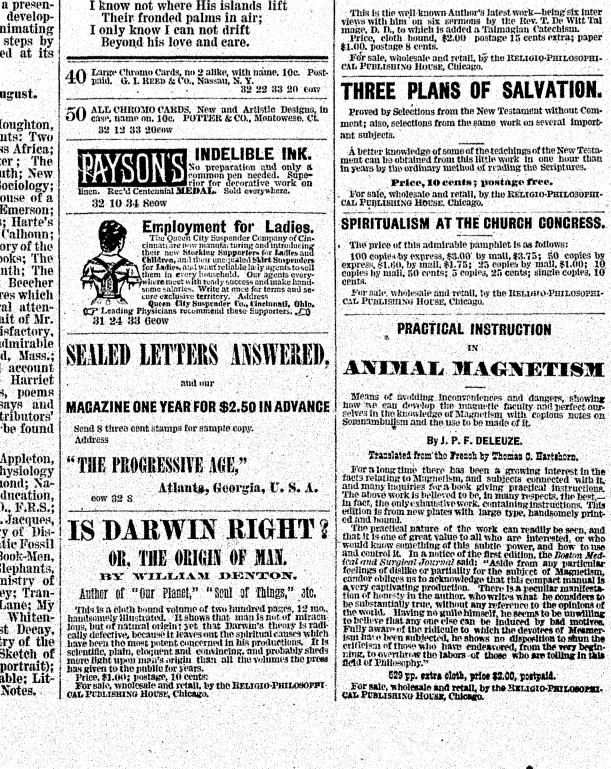
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INGERSOLL'S INTERVIEWS

TALMACE.

By ROBERT G. INGERSOLL.

• ON



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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 Minits 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 RE-LIGIO-PHILOSOPHICAL, JOUENAL, are requested to distinguish between editorial articles and the communicationp of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are reguired 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 Jour-

MAL 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 29, 1882.

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 AD-VANCE.

Rational Doubts are the Beginning of Wisdom.

Generally, doubting may be considered the beginning of the realization of a grander ontlook and a more comprehensive understanding of some most question. It is well to carefully cherish your doubts and at the same time push forward and look upward for a higher manifestation of some grand truth, took the boy by the hand and talked to him dimly seen and but imperfectly understood. Hike a father to a son, assuring him that he He who doubted the capacity of the unaided bore him no ill-will, and that his sympathy eye to satisfy the demands of his aspiring for him was as deep as his grief over his dead nature, brought into requisition the telescope which revealed to him new worlds, unfolded to his enraptured vision comets with their long trains of translucent light and presented to his aspiring mind a new and enlarged map of the heavens. Had he never doubted the capacity of his own organ of vision to survey unaided all the works of Nature, as outlined in the heavens, he never would have achieved such remarkable results. The doubts of the philosopher are his strongest incentives to exertion; encircling him is the dim twilight of some grand truth, and his doubts and hopes, animating him with a desire to behold the glorious orb from which the feeble light proceeds, he bends all his efforts in that direction. The doubter is by nature an iconoclast; he may be more, a reconstructionist! Universalism, a religion divinely inspired. arose from a doubt, and proclaimed the ultimate salvation of the whole human family. Baxter, in his "Saint's Rest," declares of the sinners: "The guilt of their sins will be to damned souls like tinder to gunpowder, to make the flames of hell take hold of them with fury!" Doubts with regard to the truthfulness of that statement, pulsated in the hearts of men until there arose a humanitarian creed that purified the so-called heaven, banished hell, gave a more exalted view of Jesus, and represented God as a tender father who would not consign to endless torture any of his children. Doubting the divine nature and justice of slavery, Garrison consecrated his life and energies to overthrow it. He was the central sun of the anti-slavery agitation that caused the tremendous tides of opposition which finally | from his house. Taking a basket of provisswept irresistibly over the country, engulfing | ions on his arm, he starts forth to seek those in ruin those who raised their arms in the defense of human bondage. Doubting the divine rights, as claimed by the slave holder, Garrison emerged from obscurity and entered the arena of politics to aid in the purification of our government and the emancipation of those held in servitude. To-day his name stands forth in golden letters engraved | God and the angels for assistance. Her aged high on the pinnacle of fame, and shedding | partner was helpless; she was powerless to go its lustre over the nation whose character he aided in redeeming from obloquy and disgrace. The military chieftain doubting the efficacy of scattered forces in a great struggle. like Grant, masses them, concentrates them as the scientist would rays of light from the sun which he wished to render trebly potent and effective, and then struggles for victory. The devil, so the legend goes, surreptitiously transferred Jesus to the pinnacle of a temple, and on one occasion promised him the whole | of charlatans and impostors, and direct him his proposition. His doubts saved him from entering into a contract with a disreputable | which he can not easily extricate himself | careful and thoughtful attention.

character, and thereby changing the destiny of the world generally.

He who don't believe in this or that absolutely, must as a natural consequence be regarded as a doubter. To doubt the existence of the hell so vividly portrayed by Milton, Pollok, Dante, Baxter, the liliputian Moody, and the distinguished characters of the Bible, because you can not reconcile its existence with the tender mercy and loving kindness of an all-wise Father, leads to the formation of a society with broader tenets, possessing greater efficacy in the advancement of humanity. He who doubts the necessity and wisdom of doing wrong, and acts accordingly, stands king-like in the grandeur of his soul, surveying the storms of passion and crime beneath him, and looking heavenward towards the pearly gates where discord can never enter. The man whose presence is a benediction; whose every-day life is resplendent with acts that shine forth more beautiful than the diamond, and whose voice is soft, winsome and gentle, doubts the necessity for any one to speak harshly or unkindly

whatever the provocation. William Watson accidently shot and killed his schoolmate. Herman Wulsten, in Denver, Colorado. The father of the latter felt revengeful when he saw his darling child clasped in the arms of death, his home circle rendered desolate, and the future dark and dismal; bent on revenge he demanded to be led to the one who had caused so much sorrow. The boy who fired the fatal shot, heart-broken and almost distracted over the result of his thoughtlessness and indiscretion, doubted the propriety of remaining silent longer, and he sat down and wrote the following to the heart-stricken father:

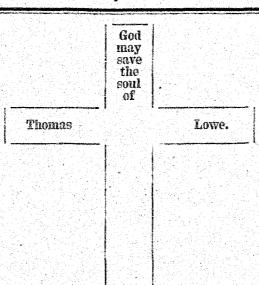
ing to the heart-stricken father: Mr. Walsten-On yesterday I thoughtlessly killed poor Herman. May God help you and his poor mother to bear it and forgive me for taking of that which I would give my own life to return. I want to see you, but the doctor says I must not. My mother, from sheer physical fear, is on the verge of apoplexy, and any added excite-ment would sarely kill her I don't know what to do or how to turn-Herman, his mother, my mother, all pos-sibly killed by me. 'Tis more than I can bear, Mr. Wulsten, and for God's sake help me to bear the load. Don't come here. It can do no good and may do much harm. Words are weak and poor. Your sorrow is be-yond their reach, but pity me, pity me, and help me to bear it. My Wulsten under the column influence

Mr. Wulsten under the calming influence of doubts as to the right course to pursue, finally responded to the above touching letter as follows:

W. A. Watson - My Poon Boy: I am very sorry that through chromstances you have been the innocent cause of my poor Herman's untimely death. God forbid that I should uphrald you, for you have a load to carry all your life-time. I would like to see you and your poor mother, and try to comfort you both. It is hard to lose a child thus, but it is done, and cannot now be helped. Rest assured that I. however stunned I feel, have but kind feelings toward you. Yours sincerely, CARL WELSTEN.

Their doubts gave rise to noble thoughts, to generous impulses, to angelic resolves, and the darkness of vindictiveness was dissipated. and the giorious light of mutual forbearance and trust so illuminated their souls, that when the two met, it is said that Mr. Wulsten son. The incident became pathetic in the exreme, and among those of the Professors and pupils of the school who gathered around the scene there were many tearful eyes. Doubts are our saviors, worthy to be counted among our best friends and wisest counsellors. They purify the mental atmosphere, render the vision clearer and the determination to do right more resolute and strong. There are right and wrong motives, and if never in doubt, how tell the respective characters of each, and how determine the right way? "Hell may be paved," as it is often said, "with good intentions" but doubts, if healthy, calm and deliberate, will lead one so far therefrom that he will never have an opportunity to press his feet on such a pavement. Had that merchant prince, Stewart, doubted wisely, he would never have preserved his veiled character and passed to the grave a miser in good intentions; a miser, we say, in good intentions, for if he had any they rarely if ever manifested themselves to adorn his pathway in life. His veiled character seems to have followed him to spirit

and bring our glorious philosophy into disrepute. Ever bear in mind that rational doubts are the beginning of wisdom, whether in science, art or religion; that they lead to earnest and lasting convictions; convictions which nothing can disturb, resting as they do upon the solid foundation of incontrovertible facts laid by the careful study and observation which doubt has impelled.



The above is a correct representation of a coarse wooden monument erected at the head of a grave in the Roman Catholic burial ground at Odell in this State. It is said to have been erected by order of the resident priest of that denomination. The inscription is painted in black letters and announces to all beholders,-"God may save the soul of Thomas Lowe." What is the idea of the priest? Is it that God has permission to save Thomas Lowe's soul? If so, who is it that gives God the permission? Or is it a statement, merely, that by some possibility God may take it into his head to save that soul? Or is it only an announcement to all visitors that God has that power, and possibly may exercise it? Or is it an attempt to work upon the feelings of relatives to pay the priest to pray the soul through purgatory into "salvation?"

Let the priest at Odell rise and explain the true intent and meaning of the inscription, and what he knows of the whole subject and what real knowledge he has of Thomas Lowe's soul now. The JOURNAL will be glad to print any good evidence that he has any actual knowledge of the matter. The State and people are interested in all real knowledge of this sort as well as whether its citizens are being induced to pay money by false pretences. Some say he was on his way to "confession" at the time of the accident: also that he had not been in the habit of contributing to the church coffers, and that this together with his not having reached the confessional, was the cause of the peculiar epitaph. Whether this epitaph is to be engraved on a stone slab to be erected hereafter, we do not learn. But it is due to the public they should know what is really the teaching the Odell priest is giving out on this subject of the soul of a

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 P. M., such notices must reach this office on Monday.]

Dumont C. Dake, the healer, is stopping temporarily at Saratoga, N.Y.

Dr. George H. Geer paid us a call this week on his way East to attend the camp meetings. Mr. Frank Ripley and Mr. Thompson of Horicon, Wis., called on us, on their way East. Our venerable friend, George White, of Washington, having finished his vacation, returned to his post last week.

Mr. John McDougall, of New Orleans, was in town last week on his way to Washington. after which he goes to Europe.

Lyman C. Howe spoke at Clarendon, N. Y. July 23rd, and will attend the Cassadaga camp meeting Aug. 5th and 13th. He is open for fall and winter engagements.

A grand excursion to Lake Cassadaga, N.Y. will leave Cleveland, Ohio, via N. Y. P. & O. R. R., Thursday August 24th, 1882. Returning at pleasure by Monday, August 28th. Fare for round trip, four dollars.

Mrs. Maria M. King is at Saratoga for her health. Mr. King writes that she is not well. We trust she will soon recover and we feel sure she has the earnest wishes of our readers for her welfare.

Mr. Walter Howel, said to be an excellent inspirational speaker, of England, starts for this country the 27th of July. He will come well recommended, and we hope he will receive a cordial reception.

The Tenth National Exhibition of Art and Industry in Cincinnati, will be opened Sept. 6th, and continue to Oct. 7th. The display this season, it is claimed, will be superior to that of any preceding year.

The Management of the Michigan State Association have decided to hold a camp meeting on Lansing Fair Grounds, beginning August 25th and ending September 4th. Further particulars will soon be published. A friend speaks in high terms of the medium, Mrs. E. S. Silverton, who resides at No. 16 North Sheldon St. She is now, we are glad to learn, enjoying excellent health, and giving tests of spirit presence and power daily to those who desire her services.

Col. H. D. Dement, an old army comrade, and now the efficient and popular Secretary of State, has our thanks for five volumes of Legislature Reports and Laws. The State of Illinois has no more painstaking or capable officer than our friend Dement and we trust he may live long and prosper.

Mrs. Bullene gave a fine lecture last Sunday evening, showing in a clear and convincing manner the various practical uses of Spiritualism in every day life, Next Sunday evening will probably close her engagement here, and we trust that she may again return to us before the year is over.

Mr. E. B. Howe, of Painesville, Ohio, an exthe JOURNAL, spent an hour with us last

The private correspondence of the editor is assuming such huge proportions that he is obliged to ask his friends to exercise patience if their valued letters do not receive prompt reply or acknowledgment. At the same time he requests that his correspondents will not slacken their efforts to keep him posted. They may rest assured their efforts are duly appreciated and their information utilized. even though they get no reply.

Mr. H. M. Dickson the popular teacher of elocution gave his fourteenth public recital on Monday evening of last week, at Martine's Hall. The programme which included scenes from Shakespeare, recitations and impersonations, afforded the Professor's pupils an opportunity to show their friends the progress they were making. The large audience was enthusiastic over the entertainment and Prof. Dickson may feel justly proud of his success.

Current Items.

Arthur Goodpasture died of hydrophobia near Waterloo, Iowa, despite the application of a mad-stone.

The Free Church Assembly of Scotland, at its recent session, put forth a deliverance against "admiring the works of Nature on the Sabbath day."

The Chinese Sunday School in the Mount Vernon Church, Boston, has 110 members, and is increasing so rapidly that it is hard to supply teachers. A teacher is required for each pupil.

How to quiet a mule. Arkansas has a mule that will stop kicking if the Lord's Prayer is recited to him. It so amazes him to hear an Arkansas man pray that he forgets all about kicking.

Ex-Rev. "Adirondack" Murray has written a letter denying that he is living a sinful life in poverty in Texas. He says he is making money on a sheep ranch, and is " walking uprightly before God."

The Rev. John Brown of Bedford, England, now on a visit to this country, is a successor to John Bunyan in his pastorate, and is only the sixth minister that church has had since its organization 250 years ago.

In the State of Texas the Legislature has passed a law taxing all persons who sell the Police Gazette, Police News and similar illustrated journals, \$500 per annum in each county wherein such papers are sold.

The Rev. Archibald Braun of London, in referring to supplications for the church in these times, says: "We need to pray that the Church of Christ may be saved from the formal proprieties and stupid improprieties, from being frenzied or frigid."

The almshouse at Erie, Pa., which contains three hundred paupers, is heated and lighted by natural gas. An idiotic inmate got into the boiler room and turned on the supply valves and was nearly disemboweled by the explosion which followed, the building being partly wrecked.

The Rev. G. J. Carleton writes a letter to the National Baptist in which he advocates the suicide of ministers on reaching 60 years of age. After they reach that age, he says, perienced Spiritualist and active friend of they cease to be appreciated and their gray hairs are only signals for the commencement of their martyrdom.

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life, and he appears to have left a vestige of his native self to finally blast and mar what remained of a collossal fortune. His body was stolen, his business languished, because he never wisely doubted, hence had no good intentions to leave behind to aid and bless mankind.

When a storm was raging violently on one occasion, the winds whistling as if all nature was conspiring to render the scene weird and hideous, and the snow three feet deep, a Mr. Buckly had doubts as to the comfort of an aged couple living up the ravine three miles of whose safety he is cherishing doubts. After an hour's effort, he cautiously approaches the door, stops and listens, and hears the old lady praying; a prayer so tender, compassionate and pathetic that it touched the heart of the listener, who felt that he was on the border of holy ground. The prayer was offered up to out in the storm, and the last slice of bread was on the plate, the last stick of wood on the fire. The visitor knocked at the door, and was ushered in to the dreary abode, seeming- | little fellow is about six years old, timid and ly to the old lady, in response to her prayer. Among Spiritualists especially, doubts at the present time are absolutely essential. They lead to a correct knowledge of the phenomena of Spiritualism; give one a more comprehensive understanding of the methods earth if he would fall down and worship him. | to a higher plane of thought. To never doubt | another page will be found a letter from Mr. Jesus doubted Satan's title and right to the genuineness of the manifestations, to never | Seaver of Byron, N. Y., in regard to the adnegotiate such an extravagantly large real carefully and critically examine into their dress in the JOURNAL of May 6th. His high to be worthy and well qualified, a good estate transaction, hence promptly rejected | character or nature, would lead the confiding | personal character and long and unselfish | citizen and an honest man, we are free to soul into a labyrinth of difficulties from | labors for Spiritualism, entitle his words to

man, who don't contribute freely of his cash and who don't reach the confessional before he is decapitated by accident on his way.

Death of Mrs. Abraham Lincoln.

This venerable lady passed serenely to spirit life a few days ago, at Springfield, Ill. During her earth life, she frequently visited various mediums, especially Mrs. Howard, of St. Charles, and held sweet communion with the spirit of her lamented husband. She took a great deal of pleasure in exhibiting a photograph of herself, obtained of Mumler, the spirit artist, on the back-ground of which was the towering figure of the martyred President. She was exceedingly intuitive, and it is said that long before Mr. Lincoln came prominently before the public, she predicted that he would ultimately be made President, and just after his first election she stated that he would be chosen as chief magistrate the second time, but would not serve out his full term, a prediction that was fully realized.

Henry Slade has had fine success in this city the past week, and the affable clerks at the Crawford House have been kept busy by those calling to see him. Mr. Slade is so well pleased with the intelligent spirit of investigation he finds here, that he promises to return in September, and thinks strongly of remaining during the Winter. On Sunday last he gave a running sketch of his life to an audience which filled every seat in Martine's Hall. He spoke for over two hours, and we are informed by many who were present that the interest was very great. He goes from here to Berrien Springs and Grand Rapids, thence to Lake Pleasant.

The Liberal public is familiar with the name of R. C. Spencer, of Milwaukee. He has been actively identified in times past with various reformatory movements and is a prominent and influential citizen. On Sunday evening the 16th, about seven o'clock, his little son, Ernest, disappeared mysteriously, and up to the time of this writing, no clew has been found as to his whereabouts. The not inclined to talk with strangers, but answers to the name of Ernie. A reward of \$250 is offered for his recovery. Full particulars may he had by addressing the Chief of Police of Milwaukee, or Mr. Spencer.

THE ADDRESS FROM THE MAN JESUS .- On

week on his way home from Nebraska, where he has been visiting his daughter. Mr. Howe is eighty-five years of age, and has been a Spiritualist thirty-two years.

Mrs. Emma A. Nichols, so well and favorably known as one of Chicago's best trance mediums, writes us from among the hills of Vermont that her health is improving. This will be welcome news to her host of friends who hope to see her return in vigorous health to meet the incessant demand for her services.

"Jim Fisk" speaking through the mediumship of Dr. Towner, says: "I want to make a little prophecy, and want you to have it printed so that all can read it: Before the close of this year Jay Gould will be in the spirit life, suddenly and mysteriously. 1 don't say this from any spite against him, but simply to record a fact."

Mrs. H. T. Stearns will speak on the second Sunday of August, for the First Society of Spiritualists of Franklyn County, Kansas, in a grove near Wellsville, morning and afternoon; on the third Sunday she will be in Spring Hill, Johnston county, for morning and afternoon meeting in the Park. She may be addressed at Wellsville, Kan., for busi ness engagements till further notice.

That veteran teacher, Dr. Samuel Watson, of Memphis, Tenn., lectures at Bloomington, Ill., on the 30th of July and August 6th. He will then come to Chicago and speak for the Second Society, the 13th and 20th of August. We hope that our city readers will induce all their orthodox friends to turn out and listen to the eloquent old man, who for a third of a century occupied a Methodist pulpit and filled places of great trust in that denomination, long after he was known to be a Spiritualist. He knows how to reach the hearts of his old time church friends.

Mr. and Mrs. Jno. C. Bundy will leave for the East on August 3rd, stopping over Sun. day, the 6th, at Cassadaga Lake Camp Meeting. They will spend Sunday, the 13th, at Onset Bay and probably be at Lake Pleasant on the 20th and 27th. Should time and strength permit, they desire to make a hurried visit to some of the other camps.

Major W. M. Taylor, of this city, who did gallant service during the war with the South and afterward served with fidelity as clerk of the supreme court of this State, is 'now a candidate for the office of County Clerk of Cook County. The JOURNAL never dabbles in politics, but as we have known Major Taylor intimately for many years and know him confess that we shall be most happy to see him nominated and elected.

Mr. Vennor can not but think that August will be another month of storms and unusual rainfall, with one or two remarkably low curves of temperature. He looks for snow falls in extreme northwestern sections, and cold rains at more southerly stations, shortly after the middle of the month. If any body else wants some other kind of weather, he has as good a right to predict it as Mr. Vennor has.

Moody and Sankey are in great demand on the other side of the water. Mr. Moody recently held a conference with about a hundred gentlemen in London to confer as to future plans. There were present representatives from many towns in the kingdom as well as from London. Mr. Moody said that he had in hand sufficient invitations to keep him hard at work in Great Britain for the remainder of his life, and he was urged to return to Chicago at once.

A Philadelphia pastor who recently preached against Sunday newspapers, wandered so far from the path of rigid accuracy as to say that there are no Sunday papers in London. He advocated the entire cessation of labor in the offices of the dailies, and said that the Monday edition could be prepared without doing any work between Saturday midnight and Sunday midnight. He said that he knew this could be done, for he had filled every position on a paper from compositor to managing editor.

According to La France Medicale, Dr. Gorinirelates that one night, having fallen asleep while reading a book, he presently awakened when, looking at the wall opposite his bed, which was illuminated by a lamp near him, he observed it covered with printed characters of large size, forming words regularly disposed, and separated by lines like those in the book which he had been reading. Not only could he see the text, but he could distinguish the annotations in smaller characters; and though the whole appearance was vague and indistinct, there could be no doubt that the image seen on the wall was that of the pages which he had been reading when he fell asleep. The strange apparition continued some twenty seconds, and in this period was reproduced each time at which, after closing, he again opened his eyes. The inciden is regarded as an interesting illustration of persistent in the retina, of which so much has been said of late.

The friendliness of the Archbishop of Canterbury to the Salvation Army, and the generous spirit in which "Gen," Booth and his assistants have been met by many of the English Bishops, are having their effect upon a movement for evangelizing the masses which has grown up in a marvelously quick time outside of the Church of England, and is to be greatly strengthened if the leaders in the English Church shall give it their countenance. It was urged upon the chief Anglican Synod recently that proper overtures should be made to the leaders of the Salvationists, and it was understood that they would be cordially received. A letter written by "Gen." Booth has appeared in the English papers, in which the good feeling of the Archbishop, as indicated by a subscription to the work, is gratefully mentioned; and the way in which the clergy invite the Salvationists to preaching services indicates that the best of feeling exists between the two parties.

Our Spiritual Exchanges.

The Apostle Paul has one great admirer at

least in spirit-life. A spirit discourses as

follows through the mediumship of J. C. Wright, in the Medium and Daybreak: "The Apostle Paul was the most accomplished and learned of all the apostles. In his youth he sat at the feet of Gamaliel. He was acquainted with the doctrinal speculations of the Athenian Schools of philosophy, and the wis-dom of Alexandria he was thoroughly con-versant with. At first his lofty spirit spurned the spiritual teachings of Jesus, but being led by an interior light he embraced the teachings of the Carpenter's son. In his writings Christianity assumes that metaphysical cast, which has distinguished its development in later ages. He was a man of remarkable ability and tremendous enthusiasm; when convinced of a new truth the intensity of his energy burst forth to propagate it. He was not a man who did things by halves; there was a manly decision about his character which was commendable; he did not fall asleep over his work."

Under the head of an "Interesting Dialogue," Light for All alludes to the new work by the spirit Samuel Bowles, as follows:

"Have you read that new book from Samuel Bowles?" 'No; is there a new one? I read one last year, and it was excellent.' 'Well, there is a new one, three times as large, and it is the best pamphlet on spirit-life I ever read. Bowless says he has met Garfield, and describes the fine reception they gave him eleven days after he came over. He says he saw Garfield die, and describes the process with marvellous distinctness. He has niet his old friend, Dr. Holland, late editor of Scribner's Monthly, and reports the delight the Doctor felt on being able to think better the Doctor felt on being able to think better than ever. E. V. Wilson's passage to spirit-life is in the book, true in every detail. Bowles shows up bad ininisters, lawyers, doctors, grocers, etc., and contrasts them with good ones. He says money doesn't count in heaven, and pillions are paupers unless they have brought good characters to spirit-life. He depicts with a vividness that will make you shudder the reception that the opium eaters, rum drinkers, prostitutes, libertines, abortionists and rum sellers find. If people believed these statements they would shun such vices as they now shun the smallpox. He says he heard Washington, Lincoln, Clay, Lord Beaconsfield and others welcome Garfield, and reports in brief their speeches. He explains independent slatewriting and form materialization, as seen from the spirit side.' "

Light gives its views of Deity: "Spiritualism will re-energize many ideas which by their familiarity have lost their force. Carlyle once remarked very powerfully about the Norse worship of the sun that it was a beauteous thing thus to identify God with light and heat. A fire was a thing of life and moving wonder to our first ancestors, though we have ceased to wonder at a galaxy scarcely look into any theological treatise | and by bettering conditions the future would without finding some reference to the onnisdiplomatist concocts his nefarious designs, as he thinks, in secret; the seducer plies his victim in her lovely trustfulness till he has accomplished his base purpose. Yet probably one and all would say "Amen" to "Thou God seest me." It is all very well for our clever critics-and one of the easiest ways of getting a literary name in our days is to write smart criticism—to sneer at an anthropomorphic God; but it is impossible for a finite creature, however lofty in genius and intel-lect, to reach any other idea of Deity. To have an unanthropomorphic conception of God one must be the Infinite Himself, and it is a mathematical truism that two Infinites cannot co-exist. A Goethe is just as helpless here as a newly-converted Methodist. It is but few who can so appropriate the reality of God seeing us as to find in it a continual deterrent from crime and wrong-doing. The burning bush made Moses feel locally what was equally true wherever that burning bush was not." The Herald of Progress has a high conception of animal life, as expressed in the following: "If a horse or dog had the same external formation or head as is possessed by man, the horse and the dog, or any other animal would have all the reasoning and intelligent powers possessed by man: they would then be acknowledged as not merely instinctive, but so-called rational creatures. Phrenology has developed the law that the form of the brain and the size of its divisional parts constitute the power and individuality of the human character—the brain of an idiot is a contrast to that of a highly intellectual person; between these types, lie the variations of mental power-as between white and black lie the almost endless hues of color. The life or spirit principle is in the animals and insects around us; and it only requires formation of brain to make them equal to man.—Give them the form, and the life or spirit would pervade the mechanism and develop rationality. The very tiny fly, that hums around us with his thousands of eyes, has only to have some 37 of them formed as man, with brain-matter, and we should then have in the fly the intelligence of man. Let man by an accident injure his skull, and have a portion pressed on the brain, and however intellectual he may have been before, the organ, or energy injured, cannot visibly work;-the spirit cannot act visibly without its mechanism, any more than the wind in a musical organ can play perfectly if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and harmony is the result; if the compression of the brain can be removed, then the mind in like manner, will pervade the repaired human pipe or organ, and the result be harmony."

The Neshaminy (Penn.) Camp.-Its First Week.

(Specially Reported for Religio-Philosophical Journal.) Busy hands had been at work for some time previous to the opening of the camp, and Saturday the 15th found all things in readiness for the comfort, pleasure and instruction of the campers. Nature gave a glorious day on Sunday the 16th, and the excursion trains from Trenton and Philadelphia came well loaded, and despite the gathering harvest the farmers turned out well. Full six thousand people were on the grounds, and it is a lovely spot in which they may pass a hot July day. The meetings were inaugurated by the Presi-The meetings were inaugurated by the Presi-dent of the First Association of Spiritualists of Philadelphia, which Association conducts the camp. Mr. W. W. Clayton after a short address introduced Capt. H. H. Brown, of Brooklyn, who at the request of the Associa-tion, acted as presiding officer of the camp. Capt. Brown in accepting this trust said substantially that he deeply felt the honor that had unsolicited and unexpectedly been offered him, and coming thus from a society

which for influence, position and success was second to none, he felt that however much time might prove the Executive Board to have been mistaken in their judgment, still have been mistaken in their judgment, stin he had reason to be proud of the high compli-ment paid him. In accepting it, he also felt deeply the weight of responsibility it carried with it; executive men were rare. It requir-ed a peculiar combination of faculties to make a good chairman, and the next six weeks could alone determine whether he pos-sessed them. There should be firmness with gentleness, quickness of perception and promptness of action, with righteousness of judgment, justice with love, and above all an impartiality, that should, as an official, know neither private pique nor personal friendship, and alone work for the interest of the common weal. And in accepting the position he promised to work only in the interest of the cause and the camp, and had no fears of failure, cordially sustained as he knew he would be by those who had successfully conducted the meetings heretofore.

The Captain was cordially welcomed by the audience, and then introduced Mrs. Amelia H. Colby, a favorite in this section, who gave an address upon the question: "What have we a right to expect as the result of these gatherings of the people?" In answer she said: "We have a right to expect human development in the use of all the faculties of necessity here employed. We compel you to reason and investigate; then judgment and conscience will compel you to obey."

Cephas B. Lynn gave an address in the afternoon upon the "Progress of thought in-side the church." It was thoughtful, well digested, and showed a thorough knowledge of the march of events, and abounded in quotations from modern teachers, contrasted with the teachings of earlier ones.

Monday is camp Sunday, no meetings and the campers resting from the excitement of the Sunday crowds.

Tuesday Mrs. Colby gave an address upon, "How Spiritualism meets the demands of human life." She said: "It meets the demands of reason, justice, love and growth. The comof stars. Use and familiar acquaintance ing heroes, philanthropists, inventors, lead-take off the fine edge of things. One can ers and poets were to be cradled to its music, without finding some reference to the omnis-cience of God. Every preacher iterates the truth that the eye of God is continually upon us. Yet, somehow, the statement falls flat upon the ears of the audience. The trades-existence, and proved the errors of the creeds, and by bettering conditions the future would give us better men. Every question agitating human thought belonged to the domain of man and therefore belonged to Spiritualism. Spiritualism had settled the fact of its own existence, and proved the errors of the creeds, and by bettering conditions the future would human thought belonged to the domain of existence, and proved the errors of the creeds, and by bettering conditions the future would human thought belonged to the domain of existence, and proved the errors of the creeds, man goes from his Sunday pew, and in his private counting-house arranges his plan of adulterating goods; the apprentice goes from the Sunday-school and slyly robs the till; the ples that could better the condition of the race.' Wednesday, Mr. Lynn gave one of his characteristic addresses upon "Ingersoll and his critics." Mr. Lynn is at home in dealing with rational theology, and this was in his happiest vein. Mr. Ingersoll he classed as an inconoclast, dealing in negations and only doing a temporary and ephemeral work, and not a philosopher building for the future. He advised the clergy to admit all his assertions against the creeds. Man-made gods, etc., drove him [Ingersoll] into some position as to his own belief in regard to God and immortality. Ingersoll's present strength lay in his never once asserting any position for himself. Friday, Mrs. R. Shepard-Lillie spoke upon the "Reformatory results of Spiritualism" and "The Spiritual life of animals," topics selected by the audience, handling the themes in a very pleasing and able manner. Saturday afternoon, Mrs. Colby again ad-dressed a good audience. The excursion train brought a crowd in the evening to enjoy the dance and the illumination of the camp. Hundreds of Chinese lanterns floated from trees and tents, and the whole scene seemed borrowed from Summer-land. Thus closed Neshaminy's first week, so pleasantly and successfully that all are full of pleasant anticipations for the coming five weeks, and there is a welcome here for all who come.

the ground, and a good delegation from them attend the lectures. On Wednesday a large Episcopal picnic was present and brought an orchestra with them, and danced during the day in the pavilion. John A. Hoover, of Philadelphia, pays us

frequent visits.

frequent visits. Mrs. Hooker, wife of Commodore Hooker, and sister-in-law of Isabella Beecher Hooker, has been spending a few days with us.

The Philadelphia papers send their report-ers to camp, and very fair reports of our meetings and notices of the camp are given in their columns. The busiest person in camp is Capt. Keffer, Superintendent. Every-body goes to him for everything, and he seems to know all that is necessary for a Superintendent, and is therefore the right man for the place. All oid campers will be glad to know he is here to see to their comfort when they come, and all new ones must ask for him.

Good board at Mr. Griffith's restaurant, at \$4 per week.

There is a lodging room especially for la-dies, over the Conference Hall.

There are a number of babies in camp and lots of children. Where is the Neshaminy Boating Club this

vear? Base-ball every hot day on the campus.

Mrs. S. E. Bromwell, of 171 West Lake St. is said to be having some very good spirit manifestations. On Saturday evening last, Mr. Henry Slade was present at her regular public scance. The demonstrations on this occasion are said to have been of a marked character. Mrs. Bromwell holds public circles each Wednesday and Saturday evening, and we hope in time to be able to speak from personal knowledge of her mediumship.

The body of Mr. R. C. Spencer's little son Earnest was found in the lake; thus the theory of his abduction is disproven. His parents have the sympathy of the public in their peculiarly trying bereavement.

Mr. Leavell who follows the vocation of an astrologer and has of late been located in Boston, is now in Chicago with an idea of settling down to business.

Giles B. Stebbins started East on Tuesday. He will be at Cassadaga Lake camp-meeting until August 4th.

A household need free.—Send address on postal for 100-page book. "The Liver, its Dis-cases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspen-sia, Malaria, etc. Address, Dr. Sandford, 24 Duane St., New York.

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New iron and copper mines are being con-tinually opened in Northern Michigan, and labor is in constant demand there. To reach that country you should take the Lake Superior Express of the CHICAGO & NORTH-WEST-ERN RAILWAY, which leaves Chicago every night in the week at 9.05 o'clock. It is the hat can take you by rail into tha nue region.

Grove Meeting in Ohio.

The Spiritualists of Paulding and Defiance Counties of Ohio, Allen and DeKalb Counties of Indiana, will hold their annual Grave Meeting on the 19th and 20th of August, in Daniel Wentworth's grave, north of Autwerp, R. B. CHAMPION, Secretary.

Onset Bay Spiritualist Grove Meeting.

The sixth annual series of this Association at East Ware-ham, Mass. (on the line of the Old Colony R. R. commences Sunday, July 10th, 1882, and closing, Sunday, August 12th, 1862. The following speakers are engaged: E. S. Wheeler, Mrs. E. L. Saxon, Dr. H. P. Fairfield, Mrs. H. B. Morse, N. S. Greenleaf, Cephas B. Lym, J. Frank Baxter, A. B. French, Geo, A. Fuller, Dr. Geo, H. Geer, Dr. H. B. Storr, Miss Jennie B. Hagan, W. J. Colville, Miss. Sarah A. Byrnes, Giles B. Stob-bins, Mrs. Sarah A. Wiley, Miss Lizzie Boten. Several test mediums will hold public and private scances during the meeting. Good music will ha in attendance at every advertised session, and entertainments of a varied char-acter will be in charge of Mr. Chas. W. Sullivan. Excursion tickets to Onset Bay and return are sold at all the principal stations on the Old Colony Raliread at reduced rates. The fare from Boston to Onset Hay and return is \$215, and at properional rates from all stations. Full particulars

and at proportional rates from all stations. Full particulars as to the time of trains, and price of tickets will be found on the time-table of the Old Colony Railroad, issued June 10th

and supplied at their depots.
 Mr. B. F. Bourne, permanently in charge of the grounds at Onset Easy, will give information to applicants as to location and price of lots. Direct all letters to Onset Bay, East Wareham, Mass.
 DR. H. B. STOREK, Clerk, W. D. CROCKETT, President.

The Niantic (Ct.) Camp Meeting.

The grounds will be open on and after June 12, 1882. The regular Camp Meeting will commence with public speaking onJuly 12, 1882, and will continue until August 20th. The best speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the stay of campers pleasant and profitable. A pavilion will be erected at once, large enough to accommedate about one hundred couple. A balcony, seating about five hundred geo-ple, is also to be added to the pavilion. The pavilion will be two stories; the upper story will be divided into icdiging rooms capable of accommedating about fifty persons. The Association will furtish the rooms and rent them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible. B, ALYMAN, Secretary. D. A. LYMAN, Speretary. Willimantic, Conn.

Michigan State Association-Annual Camp Meeting.

The Fourth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held on the Fair Ground at Lansing, commencing on Friday, August 25, and closing Monday. Sept. 4. Owing to other engage-ments the Secretary will be unable to give his personal atten-tion to the meeting and Miss J. R. Lane, 312 Woodward Avenue, Betroit, has been appointed Corresponding Secretary for the occasion. In view of this meeting the appointment, for a camp meet-ing at louid in August, has been capeded.

ing at Ioni2, in August, has been canceled. Detroit, July 23, 1582. S. B. MCCRACKEN, Secretary.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritual-ist Camp Meeting Association will be held at Lake Pleasant from July 30th to Sept. 3rd, 1882. MEDIUMS.

Edgar W. Emerson of Manchester, N. H., J. William Flet cher of Boston, Mass. and J. Frank Barter of Chelsea, Mass., --Ence of the best public test-mediums in the country--will give tests from the speaker's platform after the fectures: Mr. Emerson from July 30th to August 12th, inclusive; Mr. Flet Energies in the first to adjust 12th, mensue; Mr. Piet-cher from the 13th to 23th of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 2Brd to the close of the meeting. A large number of mediums will attend the meet-ing, and it will be possible, as fast year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day. hour in the day. SPEAKERS.

hour in the day. SPEAKERS Sunday, July 306b, W. J. Colville and Mrs, Sarah A. Byrness Baston, Mass.; Thesday, August 1st, Mrs, Abby N. Burnhann-Beston, Mass.; Wednesday, Be 2nd, W. J. Colville; Thursday, the Srd, Mrs, S. A. Byrnes; Friday, the 4th, Mrs, Abby N. Burnham; Saturday, the 5th, Mrs, N. J. Willis Cambridge-port, Mass.; Sunday, the 5th, Mrs, N. J. Willis Cambridge-port, Mass.; Sunday, the 6th, Prof. J. B. Bucharan, New York City, and Cephas B. Lynn, Stargis, Mich.; Tuesday, the 5th, B. Bucharan; Thursday, the 10th, Giles B. Steiddae, Betrout; Finlay, the 11th, Cephas B. Lynn; Saturday, the 12th Mrs, E. L. Sarcon, Leividere, N. J.; Sunday, the Bito, Mrs, R. Shop-and-Lalile, Broodyn, N. Y., and Prof. Henry Riddle, New York, City; Taesday, the 15th, A. B. French, Cyde Ohle, Wednes-day, the 16th, Mrs, R. Sheraad-Lillie; Thursday, the 17th-Prof. Henry Kindler Friday, the 18th, J. Wark, Eletcher, Ros-ton; Saturday, the 20th, J. War, Fletcher, Ros-ton; Saturday, the 20th, J. War, Fletcher, Ros-ton; Saturday, the 20th, J. War, Fletcher, Hos-ton; Saturday, the 20th, J. War, Stetcher, and Mrs, Melon L. Palmer, Fortland, Mather Tuesday, the 22th, Mrs, Falmer, Fortland, Mather Tuesday, the 22th, Mrs, Falmer, Fortland, Mather Tuesday, the 22th, Mrs, Fannie Bavis Smith, Faraden, Y.; Sanday, the 25th, Ed. S. Wheeder, Philadoinha, Pa.; Saturday, the 25th, J. Frank Baxter and Ed. S. Wincher, Mrs, Standay, the 27th, J. Frank Baxter and Ed. S. Wincher, Mrs, Saturday, the 27th, J. Frank Baxter and Ed. S. Wincher, Mers, Mrs, Saturday, the 27th, J. Frank Baxter and Ed. S. Wincher, Mrs, Saturday, the 27th, J. Frank Baxter and Ed. S. Wincher, Mrs, Saturday, the 27th J. Frank President Greenfield, Mass.

Spiritual Meetings in Chicago.

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1844. FREEHOLD LASTITUTE. 1482. Next term opens September 12th. Prepares for College or for business Course of study thorouch. Three Bepart-ments: English, Scientille and Classical. Packward logs privately faught. Location perfectly healthful. Discipline that of a well resultant family For Catalogues giving. full information and list of prominent pren's sens now in attend-ance, address the Trincipal, Rev. A. G. ChAMBERS, A. M., Freehold, N. J. 32 20 23

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for \$2:80.

The Theosophist for June is at hand, and as usual filled with Oriental philosophy, art, literature.occultism and other secret sciences. For sale at this office, fifty cents per number. ¹ different churches and Sunday-schools are on

.

ITEMS.

The routine of the camp is as follows: Two lectures every Sunday forenoon and afternoon: Sunday evenings, improvised meetings, social gatherings, or rest, as friends choose; Monday, rest; other week days, conferences at 1015 A. M.; lecture at 3 P. M.; band concerts, amusements, such as dancing, archery, rifle practice, swings, boats, base-ball, etc., when-ever they do not interfere with the meetings,

and dancing every evening. Among the mediums present are Mrs. Patterson, slate-writing medium from Pitts-burg; Mrs. George, Mrs. Williams, Mrs. Wal-lace and Mrs. Gladding of Philadelphia, and Mrs. Jennings of Vineland, N. J.

Mr. W. J. Gardner and family, old Spiritualists, of Baltimore, Md., are coming here. The weather has been delightful, for cool breezes have tempered the heat.

No mosquitoes in camp.

The well known philanthropists, John and Portia Gage, of Vineland, N. J., are in camp. Col. and Mrs. Kase, of Philadelphia, are often seen on the grounds.

Mr. James Shumway, the efficient Secretary of the Association, and his wife, are in camp, and also a large Philadelphia delegation.

The dancing in the evening is a very popnlar feature, the orchestra of Prof. DeBarth deserving all the praise it receives.

We have missed very much the presence of the genial and gentlemanly manager of the dances, Mr.¹ W. W. Maybery, Jr., of Philadelphia, on whom as chairman of the amusement committee has devolved much of its labor. Mr. Maybery is a young man and the young-est member of the executive board, and his appointment has been wise, as it has served to interest the young people in the meetings. Let other societies do likewise. Mr. M. is ill at his home in the city, but we have every reason to hope for his presence next week.

Miss Lena Wittkorn is adding much to the pleasure of the gatherings, not only by her music, but also by her congenial, social manners.

Every day one or more picnic parties from

Business Aotices.

DR. PRICE'S Cream Baking Powder stands to-day, in the estimation of thousands, as the only safe and reliable powder to use.

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Spiritualist Camp Meeting at Lake George,

N. Y.

From July 15th to August 20th, 1882. No stagest Railroad all the way. Excursion rates via Sar

atoga Springs to camp ground. Speakers for Sunday, July 16th: Prof. J. R. Buchanan of

Speakers for Sunday, July 16th: Prot. J. K. Buchman or New York, and Mrs. Sarah A. Byrnes of Mass. Regular speaking on Sundays, Thesdays, Thursdays and Saturdays. Boatriding, fishing, drives and amusements on Mondays, Wednesdays and Fridays. Speakers for each week, will be announced from the plat-form age Sounday.

torm each Sunday. Lots of different sizes will be sold during this Camp Meet-

Lots of different sizes will be sold during this Camp Meet-ing, 10 per cent. less regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the prounds for 2 or 6 persons. Un-farnished, per week, \$3, furnished, \$5; unfurnished, for the season (6 weeks), \$10, furnished, \$12. Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including GENUINE SPIRIT MATERIALIZATIONS. Board and lodging furnished on the Grounds at reasonable rates. Also special arrangements have been made with the "Central House" at Lake George, at greatly reduced rates, For information, address Secretary and General Superintenden Balston Spa, N. Y.

The People's Camp Meeting.

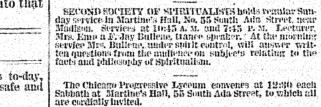
Will be held on the grounds of the Cassadaga Lake Free Association from July 28th to August 28th inclusive. The following are the speakers engaged: 0. P. Kellogg, East Trum-bull, Ohio; Giles B. Stebbins, Detroit, MicLi, Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chel-sca, Mass.; Lyman C. Howe, Fredonia, N.Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Fleid, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clard. Ohio.

Clyde, Onio, The famous Smith family, vocalists, of Painsville, Ohio, will be in attendance. Thos, Lees, of Cleveland, Ohio, will have charge of the Children's Department, and organize a Progres-

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sive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chautauqua, then take D. A. V. & P. H. R. to Lillie Dale. Ample hotel and boarding accommodations for all. Grounds for tents free. Tents and cottages can be leased on trassmable terms. Your name and address on postal will insure a Programme with full particulars by return mail. A. S. COBH, President, Dunkirk, N. Y. JOE W. ROOD, Secretary, Fredonia, N. Y.

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Spiritual Meetings in Brooklyn and New York.

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THE FIRST SOCHETY OF SFIRITUALISTS holds cervices at Republican Hall, No. 58 West 33rd St. (near Broadway) every Sunday at half-past ten, A. M. and half-past seven P. M. Uhldren's Progressive Lyceum meets at B P. M.

Brooklyn, N. Y., Spiritual Fraternity.

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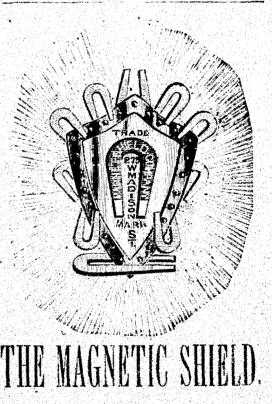
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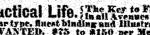
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Peneil Drawing.

ner and get their influence in some way to have the

picture reproduced, either as a steel engraving or a chromo. Now, without further remarks I submit it

You have my heart-felt sympathy and approval in

S. M. BROWN.

your glorious work of purifying Spiritualism by un-covering and exposing frauds. May God and every irue Spiritualist help on the good work.

We are greatly obliged to our correspondent for a

photographic copy of the drawing above described-

some outside spirit aid. It would answer as a design

for a skilled artist to paint or engrave from, but is

too crude to place on sale. While it is a wonderful

thing, considering its manner of execution, that fact

alone will not make its sale a success. It must have

artistic merit sufficient to commend it to those who

Dr. Babbitt, of Cincinnati, writes: The Union Spiritualists of Cincinnati are moving along with the utmost harmony and success thus far and we confi-dently expect to continue in this harmony for a good

while to come. Mrs. Morse-Baker has been speak-

ing here to very fair audiences, and her lectures on

July 9th will close our public meetings for the sum-mer. In the autumn, the eloquent Samuel Watson, of Tennessee, is to open our lectures, and if possible, we shall have a more capacious hall in which to meet, the Odd Fellow's Hall being too small.

In a lately published letter a lecturer makes the

following expression of his views: "All that is beau-

tiful, uplifting and divinely ennobling in Spiritualism

is Christian, understanding Christian of course in ifs

legitimate, catholic and spiritual rather than in any

sectarian sense." Dr. Babbitt comments upon this

This expression, I think, is unfortunate, and as most people will tend to receive it, untrue. If everything "beautiful and uplifting" in Spiritualism is contained even in the pure thristianity of the New

Testament, which is certainly quite superior to that of our churches, then why not take the New Testa-ment as our guide and leave out the phenomena of

Spiritualism, which are capposed at times to lead un-informed minds into danger? But facts show us that

Spiritualism under the light of to-day has many ad-vantages over the Spiritualism of the Bible. Thus

devils, or beings innately and wholly depraved were

Highland Station, Mich, July, 1882.

o your inspection.

will appreciate the design.

statement thus:

Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS.

Ambition Must Wait.

An artist toiled over his picture3— He labored by night and by day. He struggled for glory and honor; But the world—it had nothing to cay. His walls were ablaze with the splendors We see in the beautiful skies; But the world beheld only the colors That were made out of chemical dyes,

Time sped; and he lived, loved and suffered; He passed through the valley of Grief. Again he toiled over his canvas, Since in labor alone was relief. It showed not the sylendor of colors Of those of his earlier years; But the world—the world bowed down before it Because it was painted with tears.

A poet was gifted with genius, And he sang and he sang all the days. We wrote for the praise of the people; But the people accorded no praise. Oh, his songs were as blithe as the morning, As sweet as the music of birds; But the world had no homage to offer, Because they were nothing but words.

Time sped: and the poet, through sorrow, Became like his suffering kind. Again he tolled over his poems, To lighten the grief of his mind. They were not so flowing and rhythmic As those of his earlier years; But the world—lo! it offered its homage Because they were written in tears.

So ever the price must be given By those seeking glory in Art; So ever the world is repaying The grief-stricken, suffering heart. The happy must ever be humble; Ambition must wait for the years, Ere hoping to win the approval Of a world that looks on through its tears.

Are Mediums Responsible?

To the Editor of the Religio-Philosophical Journal:

The present question for discussion by Spiritualists seems to be, are mediums responsible for the charac-ter of the manifestations through them? As I under-stand it, one of the foundation facts of Spiritualism is, that every person in the world has a guardian spirit, at least a little higher morally than the charge. Another is, that spirits of the other world, can, by will and desire, call to themselves almost instantly their spirit-friends; and yet a third is that "Good is pironger than evil." If these are facts, it necessari-ly follows, to my mind, that no spirits in this world or any other can obtain possession of any one if these spirits are on a lower plane of morality than the one they seek to influence. Hence every medium is responsible for every act done through their medium

ship. The medium has the power, so long as he or she is in a normal state, to resist evil influences; and so soon as mediums yield to spirit influence from the other world, their guardians have the responsibility and power of preventing anything transpiring through their charge of a lower nature, than would be allowed by their charge if in a normal state.

If I in any way sense the approach of evil disposed persons when my wife is asleep, my desire and will causes me to press a button, and as quick as thought my friends, the police, are notified that I need their aid, and in a few moments in they rush in sufficient force to cause to flee, or to capture and discipline any and all such intrading persons. Just so, only more quickly and perfectly will our spirit guardians pre-vent our being used in a way we would not choose if

we were in our normal state. If I am seeking to demonstrate a truth to an andience, even though they all be skeptics of the worst character, they cannot force me to practice deception against my will. And if I am seeking to demon-strate the same truth under the influence of my spirit guides, all the evil disposed spirits of this world or any other cannot force these guides to allow

Personal Experiences.

To the Editor of the Religio-Philosophical Journal: To the Editor of the Religio-Philosophical Journal: Having occasion to visit Kirksville, Mo., on the 9th and 10th of May, I was directed by Dr. Grove, a high toned and congenial gentleman, and a leading Spir-itualist residing there, to the house of Miss Lucy J. Hawkins, an independent slate writer and material-izing medium. She is about 17 years old. My real business was to see the father, with whom I had some private business. After procuring two single and one double slate, she requested me to examine a small stand (which she used for slate writing), which I did to my entire satisfaction. I found no device or chance whatever for collusion or fraud. She bit off a small piece of a slate pencil about the size of a common pin head, laid it on the top of the slate, which she placed on one hand and held it under To the Editor of the Religio-Philosophical Journal: To the Early of the Renger Photograph of a pencil draw-ing executed by my daughter, (Mrs. Helen M. Tar-bell) under spirit control. The circumstances are as follows: When in an unconscious trance she stated that she had got to draw a picture of her grand-mother's departure and reception on the evergreen shore. She passed to spirit-life two years ago last January, at the advanced age of 94 years. She told us we must not tell her what the nicture was to be, but we must not tell her what the picture was to be, but that she was to make a pencil drawing, etc. She is no artist—knows next to nothing about drawing. The old lady is represented on the left hand, the most prominent figure of the five, and the likeness is as correct as the average photograph. Several of her eize of a common pin nead, into it on the top of the slate, which she placed on one hand and held it under the slaud, and in much less time than it takes to write this I received to my surprise a communication signed by my Bro. Robert, Bro. William, Sister Mary, Sister Ann, Uncle John and my Mother, who signed her name as "Your Mother." My uncle, who omlited his middle initial, upon being requested by me to give it, promptly did so, without the medium having any knowledge whatever as to the latter, which was S. friends recognized the likeness at first sight; also the two front figures on the right hand. The one, in black was a Baptist preacher and her nephew; the other her son-in-law coming to meet her as she leaves the dark valley of old superstition and crossworship for the evergreen shore. In outlining the drawing she was compelled to lay the card board (16x20) on a stand, hoking her pencil by the top. After the outlines were all complete she sat down and finished shading. The whole time occupied was six hours. Not a line or mark was

knowledge whatever as to the letter, which was S. After getting a few unimportant answers on business After getting a few uninportant answers on business and other topics, I received a request signed by the same persons, saying, "If you will go to Mott's, we will meet yoù there, show ourselves and talk with you." These slate tests gave me entire satisfaction. I inquiret of Lucy if she would give me a material-izing scance at 2 o'clock, P. M., of that day, it being now about 12 o'clock, A. M., on the 9th day of May. Consulting the spirits, they decided the afternoon of the next day would be a better time. Taking their advice, the scance was appointed accordingly. When occupied was six hours. Not a line of marin was erased. A verse was written under each corner, but so dim in copy that I have written it on the back of the card. Subsequently while in a trance, she was (or purported to be) influenced by Isaac Post, an old friend, of Rochester, N. Y., who passed away a few years since. He requested me to photograph the drawing and send you a copy with a brief history. He wished me to see Giles B. Stebbins and Dr. Kay-ner and set their influence in some way to have the advice, the scance was appointed accordingly. When the time arrived, I was in attendence. The room being slightly darkened, Lucy entered the cabinet, which was constructed in the usual manner with a small curtain covering the apperture. Within a very short time the signal was given to examine the rope tying. I entered the cabinet, and found the most complete net work of rope tying about her face and neck, that I had ever seen. Her arms were bared to her shoulders, her hands tied over the top of her head, the rope passing twice around her neck (which would almost be thought to way the temperature) would almost he thought to procure strangulation) and down her back to the top slat of the chair and back, with one end under each arm, and tied tightly The conception is quite similar to others we have in hard knots across her breast. This tying purports to be done by Mexican spirits who claim to be experis seen, produced apparently through the assistance of

in that business. In about three minutes after retiring from the cabinet examination, the projected image of bare arms was plainly visible outside the curtain. Seeing arms was plainly visible outside the curtain. Seeing such a complete initiation of her arms, I had some suspicions of fraud. Although a favorable impres-sion had been made upon me by her, I felt it a privi-lege to examine them, which I did freely by insert-ing my haud in the cabinet. I found them to be vaporous spiritual emanations projected from the physical arms. I fully realized the spirit touch which I had so often experienced, by a gentle and tender fondling with the hand, which had, in addition to what we have ever felt hefore, a feeling of cold per-spiration, which very much resembled that derived from medium's arms, which we had felt of a few from medium's arms, which we had felt of a few moments before. This is an entire new phase to me, but which, in my opinion was a true and genuine materialization. This beautiful law of nature, mater-ialization, is indespensible; without it there would be no change in organic substances. The whole miner-al and vegetable kingdom is materialized and made visible. It is a matter of some astonishment how

little most people know about this natural law. In the face of so much fraud practiced under the name of Spiritualism, it is but justice to this young lady, whose character is pure and unpolluted, to say that her sincerity and caution in guarding against the turbulent billows of life, with the constant watchful care of a vigilant and mediumistic mother, will make her an ornament to society, an honor to Spiritualism, and a blessing to the world.

This scance being ended, she directed me to the age, an independent slate writing medium, where I, got about the same tests, with the addition of the name of a consin. On the following Friday morning I started for Memphis, arriving there about 10 o'clock. I visited Mr. Mott and tried to arrange for a private scance, but found him already engaged. The day being rainy and cold, I was necessarily confined to the house with Mr. and Mrs. Mott, with whom I passed a pleasant afternoon. At 8 o'clock P. M. the regular scance commenced.

and after the usual preliminaries and remarks by

Experiences with Mrs. Kate Blade.

To the Editor of the Religio-Philosophical Journal:

Prompted by the success of an investigator who published an account in the JOURNAL a few days since, of a scance with Mrs. Kate Blade, Corner of Throop and Madison Streets, I called on the lady in Throop and Madison Streets, I called on the lady in question and made an appointment for a sitting. I received four communications from three different friends who had passed over, and cach message was a direct answer to questions which I had written upon a card and placed in the inside pocket of my vest before leaving home. The questions were an-swered on a slate held in the medium's right hand under and against the table. The pencil could be distinctly heard marking on the slate, the medium all this time heirg in constant conversation. I would all this time being in constant conversation. I would also state that my wife called there two days since and had the same, if not more marked success in re ceiving direct answers to questions written and placed in her pocket before leaving home-names of deceased relatives signed, etc. J. ROGERS, No. 2, S. Ada St., Chicago, Ill.

L. H. Warren writes: I must have the Jour-NAL, and I heartily endorse the course you are taking against fraudulent mediums. If there is any one in this world that ought to be despised, especially by Spiritualists, it is the dishonest or bogus mediums. I would advise honest investigators to hold their ewn private circles and develop mediums in their own homes that they know are honest and true, and then they will get reliable evidence of spirit return and control. I know the above to be a fact, as a fey years ago, myself and wife, with a few friends, decid-ed to investigate for ourselves, and in due time we were well rewarded, for in less than six months my wife and oldest son become good mediums, also a lady friend and gentleman, and we have had unmis-takable evidence of the continuity of life, and a principle or law whereby our spirit friends can and do hold sweet communion with us.

George H. Huxham writes: One night last month I retired as usual about nine o'clock and had been asleep, I should think, three hours, when I was wakened by a noise of a human body falling on a floor above me which made the room tremble. My daughter sleeps on that floor. I arose and went up stairs. She was asleep in hed as sound as she ever was. I came down and got into hed again, wondering why my wife did not say anything about it. I got up in the morning and told her. She did not know anything of it, but thought it was an onen of something going to happen. In two or three days I received a letter from Mansfield, Ohio, stating that my brother had dropped dead suddenly with disease of the heart.

Jere and A. L. Miller write: We again send our dues to you for continuation of the dear old JOURNAL, and must say with so many others that we do heartily approve the course you have taken to defend all true and honest mediums, and we feel sure that you have taken the right standard of de-fense, for "truth's sake," therefore it must be heard and appreciated by all true and worthy Spiritualists and mediums. May the good angels of love ever walk with you, in your tireless efforts, which seem of so much profit and real merit: Call us members of your "fraternal brotherhood."

Carrie McCall Black. of Canton, Ill., writes: There is a prisoner at Joliet in whom I am interest-ed; he was sent from this court there, and I have thought he might be able to gain some good advice and influence, if he had the JOURNAL to study. I wish you to send it to him. Linclose two dollars for that purpose. He will only be there nine months longer. I rejoice with every name that is added to your list in upholding the manner in which you deal with mediums.

Mrs. Ann Hays writes: I am more than pleased with the JOURNAL. It came to me like an angel of light and sympathy in the hour of the saddest affliction that can befall a loving wife. That very morning the Death Angel hovered for a moment over our pleasant home, and when he resumed his swift flight, he hore away to the Summer-land the spirit of my well beloved husband. If it was not for my belief in Spiritualism, I should indeed be incon-solable. I cannot afford to do without the consola-tion the JOUNNAL affords me.

R. P. W. writes: I do wish that some good lecturer would come to Bryan, Texas, and revive the glorious work here. I have no doubt he would do well here, and soon build up the cause and be the means of influencing hundreds of people to take YOUR JOURNAL

JULY 29, 1882,

A. B. Ackerly,

To the Editor of the Religio-Philosophical Journal:

One A. B. Ackerly, claiming to be one of the most renowned mediums in the world, visited this place last week. He was kindly received and gave one or two scances at the residence of Wm. Hart, where he was entertained free of charge. The prominent Spiritualists of the town were not satisfied with the performances of Mr. Ackerly and asked him to submit to tests which he refused to do. The efficers of the Spiritual Society at this place, together with several other leading Spiritualists, met at Mr. Hart's Friday night and insisted on Mr. Ackerly being placed under test conditions, which he again demurred to. One of the number present then took Mr. Ackerly's paraphernalia, formed a circle and gave the same manifestations produced by Mr. A., much to the latter's mortification, consisting of bell ringing, guitar playing, etc. All were fully convinced that Ackerly is a fraud, and the President of the Spiritual Society notified him to leave town and save being arrested for obtaining money under false pretenses. Although he had out flaming bills announcing a public scance on the night following, at which ma-terialized arms and hands were to float around promiscuously and many wonderful things were to occur, yet he bundled up his traps and curtains and de-camped on the first train. When he reached Indian-apolis he wrote a very insulting letter to the President of the society, threatening him with dire ven-geance, but which evokes only pity when the maud-lin construction and original spelling is taken into

consideration. Mr. A. is the third materializing fraud that has come to grief here during the past year. Kirksville, Mo., S. M. PICKLER.

God in this world and God in the next world according to Christianity, is a different character al-together; here he is represented as the embodiment of love and mercy, not desiring the death of even the vilest of sinners; but when you pass to the other side of life, love and mercy are no longer attributes of the dime character. the divine character.

[From the Toledo Blade.]

SURPRISING EFFECTS

OF EXTRACT OF CELERY AND CHAMOMILE UPON THE

NERVOUS SYSTEM AND DIGESTIVE ORGANS.

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These are some of the symptoms of nervousness: now, to be fully restored to health and happiness is a priceless boon, and set, for 50 cents, you can satisfy yourself that there is a cure for you, and for \$5, at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and offic our any case.

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fraud to be practiced, if I would not allow it in my normal state; for according to the foundation facts of Spiritualism first enumerated, my guides must have the desire and power to protect me; and if frand is detected it is because I would myself practice deception in my normal state under certain conditions, thus making me unfit for a public teacher. Community, N. Y. D. EDSON SMITH.

Slowly but Surely.

To the Editor of the Religio-Philosophical Journal: No unusual commotion or "new departure" has the peaceful serenity of the spiritual disturbed friends in this city for some time past, yet a close observer cannot fail to recognize an increased attendance and interest in the regular Sunday meetings: The society has fitted up a speaker's stand and seats in a beautiful grove near Lake Calhoun for afternoon services, and the first meeting was held there last Sunday. Mr. Geo. P. Colby was present and delivered the address. He also gave a test from the platform, which was acknowledged by a lady in the audience. Mr. Colby is not only a good test medium, but is becoming a fine trance speaker.

Miss Johnson delivered a very able discourse in the morning on the subject of the hanging of Guiteau, and characterizing a nation as barbarous indeed which could not rise above that old butcher doctrine of "an eye for an eye and a tooth for a tooth." I do not attempt to quote the language used, and may have worded it stronger than the speaker; but the address was nevertheless a bold stand against capital punishment, and that, too, in a city where press and pulpit are almost unanimous in favor of its rigid enforcement. Such lectures ought to be printed and sent broad-cast over the land.

It is hoped the grove meeting will have a tendency to attract outsiders, and create a spirit of investiga-tion which shall result in much good to the cause, A. J. MANLY. Minneapolis, Minn.

Letter from a Skeptic.

To the Editor of the Religio-Philosophical Journal:

In a former communication, I expressed the opinion to the effect, that, in my judgment the JOURNAL is ably and judiciously conducted, and every way ac-ceptable as an exponent of a newfangled "ism"-no offence. I now further say that my object in taking it was and is to keep myself posted as to the status, drift and aims of Spiritualism, together with the hope that through it, perchance, I may be enabled to reach some settled conviction, especially proof of post mortem existence. What men of my stripe need, and must have, in order to become much interested in Spiritualism, is personal experience—not the say-so of this or that one—but evidence which will enable one to form an independent judgment. The issues are too momentous, and vast to be accented upon evidence at second hand. Of course you understand that your mediums, as a class, are the life and soul of Spiritualism. Without the evidence they supply your utmost efforts are vain; the seed falls on stony ground, and your dialectics make little impres-sion on the hard-headed skepticism which confronts you on every side. It is to be regretted these medi-ums are to few and so inaccessible to the masses. Woodsteek, the principal town in our county (Mc-Henry) has name but a wint a start set. Henry) has never had a visit from one of them in the thirty years of my residence here, unless I except Brown, the "mind reader," whose feats and some-what equivocal position, satisfied no one, pro or con. Woodstock, III. W. B. H.

Mr. and Mrs. Horn, of the United States, arrived in Ar. and arts. Horn, of the United States, arrived in London a few weeks ago, and that excellent medi-um, Mre. Horn, was at once influenced to add to her remarkable book, "The Next World." We have re-commenced the work of printing, and have just put into type characteristic papers from "Emerson," "George Exist," and "Beaconsfield," who discourses like a stateshan on the "political situation," particu-larly as it affects our relations with Treland and the pand meeting. The elimate of London operated so land question. The climate of London operated so prejudicially on Mrs. Horn's delicate health, that she had to remove with her hustand to the French coast, and they are at present in Paris. "The Next World," when completed, will be double the value of what was at first anticipated.—Medium and Daybreak.

Gen. Bledso, who is the managing spirit, I saw a spirit purporting to be my Sister Mary, whom I did not recognize, as the attempt at materializing seemed to be a complete failure. The effort was made the second time with the same result and then abandoned. Next came my Bro. Robert, whom I immediate-ly recognized, who said to me: "Mother, Sister Ann and Bro. William are here," My mother then appeared and said: "I am your mother." I told her I should have to take her word for it as she died when I was about six months old. I told her that she resembled her brother very much; her nose was a precise imi-tation of his. She had on what seemed to be a cap with a roll or border around the top, such as was worn by old women at the time she lived. I asked her if she was happy. She said, "Yes, I am happy; so are Mary, Robert and William. You must try and he happy too." She asked me if I was going home the next day. I told her that I was. She said: "I am going home with you." I then asked Bro. Robert to shake hands with me. He took my hand, but said he could not shake much. "We," he said, "are nothing but vapor. Your hand is too hard for us." While he held my hand my mother who stood in front of me, patted me on the cheek, and Sister Ann put her arm around my neck. I then talked with Bro. William, who was delighted to see me, and who said he would much rather talk with me than write to me as he did at Kirksville. He inquired after my son William and said he would be glad to see him, and that I must bring him there. I also talked with Judge Cobb, of this place, who died about six years ago. He seemed glad to see me; he inquired after his family, and told me he had found things over there much better than he expected. What made these words more impressive to me was the spirit hand and arm of my sister. I never beheld such beauty before. Thus ended my experiences as real to me as if they had been from mortals. Hannibal, Mo., J. B. CHESLEY.

Met her Cousin in the Summer-land.

To the Editor of the Religio-Philosophical Journal: I have just heard from the lips of a venerable and respectable couple, old residents in this vicinity, a statement of another of those peculiar occurrences, that form around our philosophy an impregnable fortress of facts, ever at hand to protect and confirm the truth of intercourse between this life and the future. Knowing all the parties concerned I am free to relate it and vouch for the correctness of the state-The couple mentioned had a married ments. daughter, dying some months ago, that we will call S. F. P. She mentioned on her death bed that if there was any truth in Spiritualism they should hear from her. The manner in which this promise was fulfilled seems like a test.

A young physician of Philadelphia had some years before, married in Wimington a cousin of S. F. P. and the wife had passed over not very long after marriage. They called her "Eilie," Some weeks after the decease of S. F. P., as stated, the young doctor wrote from his home in Philadelphia to his mathemia law in Wimington actions if the ways mother-in-law in Wilmington, asking "if there was any such a person as S. F. P.," for he said, "I have just got communication from 'Ellie' and she tells me she has met S. F. P. in the Summer-land." The young man had never made the acquaintance of his de ceased wife's country cousin in Delaware, and hence the inquiry. J. G. J.

W. R. Colc. of Jackson, Tenn., writes: Our little circle has been formed only a few weeks. We now have regular meetings, Wednesday and Sunday venings. Dr. Clark and wife passed through our city on their trip to Florida, and gave some private sittings. Mrs. Morris and myself concluded we would attend the circle to see and hear the manifestations. We were convinced that there was some-thing in Spiritualism too deep for skeptical minds, and we concluded we would form a circle and keep it up regularly. We sat for manifestations for some time, and at last we got the raps; the spirits will now time, and at last we got the raps; the spirits will now rap in the room, on a table or on any piece of furni-ture in the house. As Mrs. Morris is a music teach-er we thought that they would rap the time in connection with the tune. She played, "We shall meet beyond the River." They did so in perfect har-mony. They have presented lights to us, and prom-ise to give us slate-writing soon. I am taking the JOURNAL, and like it very much.

constantly spoken of in connection with Jesus and and the nt calumn ana Father, under whose rule such beings were allowed to exist and act, has filled the church world with the blackness of superstition for nineteen hundred years. Gloriously has modern Spiritualism done away with this myth and shown mankind that they have nothing to dread from devils except as the unripe spirits of men may manifest their perverted traits. Then the New Testament itself is almost an entire blank with reference to the future life of man and containing as it does many words of Jesus and its other authorities which hundreds of millions of the human race have received with terror as predicting the everlasting and awful doom of unbelievers and evil doers, a nightmare of fear, and superstition and hardening influence has rested over the nations during these ages. But here again is the vast superiority of Spiritualism, which comes like an angel of light, shows us just what the future life is, demonstrates the fact that violated law is the only hell either here or hereafter, and that heaven itself is sure to us all as soon as we rise into a spirit of unselfishness and harmony and truth and love. Again, Jesus, although so true and beloved by every true Spiritualist, either could not or did not explain the laws of spiritcontrol, the methods of communion with the beloved friends gone before, by means of which human im-mortality could be demonstrated and the terrors of death removed, and led his follower's to believe that he wrought his cures and remarkable works by the direct aid of God. In other words Jesus did not show his apostles and followers that his greatest achievements were performed in harmony with exact spiritual laws and so they worshiped him as a miracle worker and a God, and the countless millions of Christian church members from that day to this have practiced the idolatry of glorifying him as the co-equal of the Infinite One whose presence fills the illimitable universe. Modern scientific Spiritualism is doing away with this delusion that has so long chained and perverted the human mind, is showing how the same supposed miracles and the same proph-ecies occur now as then in harmony with natural law, and thus is raising man into divine liberty, the liberty of truth which transcends all priestcraft and churchcraft and kingcraft and all despotisms of mere men-made customs. Has not the writer then made a great slip of the pen when he says, "All that is beautiful, uplifting and divinely ennobling in Spir-itualism, is Christian?" Does not real Spiritualism extend above and beyond all ancient conceptions of Christianity, even as a great dome transcends a smaller one placed inside of it? Spiritualism in-ludes not only the diviner side of earthy life but cludes not only the diviner side of earthly life, but the celestial life also, and is as wide as the universe. Spiritualism is a great light, a sun which shines on the evil and the good, and like the sun it may rouse the miasma of the swamp at the very same time it purifies and illuminates the general atmosphere of the world. Why shall we not rise above all the psy-chological bias of early training, all mere names of men however great and good, including those of Je sus, Buddha, Chrisna, or Mohammed, and build on eternal principles which are good in all climes, all

Dreams or Visions.

To the Editor of the Religio-Philosophical Journal:

ages, all worlds?

Many persons previous to a severe attack of illness have a dream or vision of scenes in heaven, where they meet with deceased relatives, etc. Now, many they meet with decreased relatives, etc. Now, many people take these sights as evidence of the identity of the persons so seen in the Spirit-world. It ap-pears cruel to dispet the happy illusion, but my ex-perience and investigations have convinced me that such sights belong to the realm of symbolism or lan-guage of the spiritual realm. I will give a rule by which the truth of my proposition may be demon-strated, as follows: If only the mother, or she and other females are seen, it signifies death to the dreamer in the illness which will soon follow, but if the mother is wrst seen and afterward the father, the dreamer will recover from the illness which is foreshadowed. This rule is based on the discovery of the fact that the father represents success and the mother failure in whatever they appear connected mother future in whatever they appear connected with, whether it be business, health or other mat-ters. The foregoing rule has stood the test of years in all cases which have come to my notice, and it appears to be sustained by the vision of Hattie Craig, published in the RELIGIO-PHILOSOPHICAL JOURNAL of June 24th, fourth page. JAMES MONROE. Proving Ulinois Peoria, Illinois.

H. S. Udell, of Manistee, Mich., writes: To say that I am well pleased with your manner of con-ducting the JOURNAL, is but a faint expression of my appreciation of your services in behalf of the

Jno. C. Bankin writes: I fully endorse your conduct of the JOURNAL in relation to frauds, and in all other respects.

Notes and Extracts.

Men may change as they become better informed. Jealousy is the sentiment of property; but envy the instinct of theft.

In love, women go to the length of folly, and men o the extreme of silliness

The natural tendency of men is in the direction f law and order.

He who wants to do a great deal of good at once will never do any .- Tate.

Experience is a trophy composed of all the weapons that we have been wounded with.

It is safer to affront some people than to oblige them; for the better a man deserves, the worse they will speak of him.—*Seneca*.

To the Spiritualist God is an unchanging power, he same to-day as yesterday; will be the same in a thousand years to come.

There is nothing truer than the aphorism that circumstances are the rulers of the weak and the in-struments of the wise.-Lincoln.

A loving act does more good often than a blazing exhortation. What the race needs is not more good talkers, but more good Samaritans.

Weakness is the egotism of goodness. When one hope departs, the other hopes gather more close together to hide the gap it has left.

An ambitious man whom you can serve will often aid you to rise, but not higher than his knee; other-wise you might be standing in his light.

***Tis** as easy to twist iron anchors and braid can-nons as to braid straws; to boil granite as to boil water, if you take all the steps in order.

Adversity has the effect of eliciting talents which under prosperous circumstances, would have forever lain in a dormant state.-Horace.

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

That which we acquire with the most difficulty we retain the longest; as those who have earned a fortune are usually more carefully of it than those who inherit one.-Colton.

It men were to deal with their fellow men as God is supposed to deal with them, civilization would not have reached the pinnacle of human attainments as it has during the past century.

No man can learn what he has no preparation for learning, however near to his eye is the object. A chemist may tell his most precious secrets to a carpenter, and he shall be never the wiser.

Wint a man does, that he has. What has he to to with hope or fear? In himself is his might. Let him regard no good as solid but that which must row out of him as long as he exists.

There is no such thing as national religion here but every man is left free to enjoy his own convic-tion, and yet the American people has outstripped the whole world in the march of civilization.

If sin has been atoned for, and Deity has been satisfied, what more can be required? What is necessary for further intercession to be made? What the meaning of all these religious observances?

The one heresy is that of faith in man. To donly his ultimate triumph over himself is to strike at the scaffolding of past achievements, on which he stands, and from which he still builds and reaches upward.

Spiritualism came in an hour of need, came s a blessing, a joy, a long felt want. It came to make us better men and better women, to open our eyes to see and realize that we build here, as our lives, our acts and deeds are in this life, so will our recompence be over there.

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taines, commune of Rouziers, have been awakened almost every night by singular and varied noises. Sometimes it is like the noise of a heavily laden wagon. The joiting of the wheels in the ruts of the road, the clash of

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the iron tires against the stony obstructions are heard, as also the prolonged cracking of the whip. The walls of the house tremble as by the passing of some heavy vehicle.

Sometimes dancing music is heard—sound of a violin accompanied with stamping like the noise made by iron-nailed boots striking against the floor in beating time. Again a noise is heard in the well like the fall of some heavy body that on striking the surface of the water chops and spatters it about with a splashing sound, but no one has ever been able to discover the cause of these noises. In vain have the farm people, reinforced by their neighbors, placed themselves upon the watch at night, in vain have they used every strategy they can invent, for they are still ignorant of the cause of their annoyance. The manager, Mr. Ronnin, who has been but a short time in this part of the country, assures us that he used to hear the same noises and sounds in Vendée. May it not be that this man is a medium and the unconscious cause of these phenomena.

"At Rochecorbou, in the canton of Vouvray, a few cases of the same nature have been observed, but the victims of these mysterious visitations being exposed to the ridicule of ignorant people, have passed it over in silence.

"Will these manifestations which have all taken place at so short a distance from our city, have any effect to arouse the people of Tours from their apathy and indifference? I do not dare to believe so! The positivists and materialists of all shades have had a good chance for experiment. We are in a position to say to them: 'You demand facts-here you have them! They are numerous and persistent. Explain them by your methods and doctrines! But it is all in vain. You can get no satisfaction from these people. They intrench themselves behind vague allegations and say, "Those fellows have played their part well, they have not been well searched; they will be found out some day. But no explanation has been found of a material sort for phenomena that has happened at Cabauac, Poitiers, Cassay, Chinon and a hundred other places; nor for that on Gres Street in the heart of Paris. And when the manifestations shall have ceased, silence will reign again and forgetfulness will extend its heavy mantle over these events without our skeptics. having learned anything or devined anything. LEON DENIS.'

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Martin. Ingersoll's Inferviews on Talmage.....

- PART II.

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publishes facts confirmatory of true medium-ship is praised; but whose dares put in print only what he or she saw, because it could not be helped without shutting eyes, if the facts prove simulation, finds that the ink is scarce-

prove simulation, finds that the ink is scarce-ly dry ere there is a deafening howl of "ig-norance, incompetency, prejudice, or wilful, premedifated lying! If this is true when men tell what they know, what wonder that a sensitive and sensible woman shrank from such a deluge of slops! Bro. Clarke claims to be a true medium. I take him at his word, as I do the word of every professed medium until detected by me or some one else, in palpable trickery. But I de-sire to ask him in all candor, what good can come to the cause from efforts to prop up per-sons, no matter how unmistakable or extra-ordinary may be their mediumistic powers, ordinary may be their mediumistic powers, who, on occasion, will resort to shams and cheats? How long would he keep his funds with a banker who generally pays his customers genuine money, but who, now and then, perhaps only when a little short, slips in a bogus eagle? If he says these questions are not for him, then I respectfully commend them to the consideration of Messrs. Kiddle and Nowton and Newton.

Finally, I venture the suggestion that the phrases, "defenceless females," and "suffering fellow mediums," are slightly nauseating. As to Mrs. Hull I am ignorant, but it seems she has a husband, who should be her all sufficient defense. Nor am I posted as to the present physique of Mrs. Reynolds-Crindle; but when she gave scances in this city some years ago, she could have materially aided the young man always with her, and who seemed to be constantly ready to pitch in, if

force was deemed best. As to the "sufferers," I must say I have yet to meet the true medium who did not enjoy and glory in his or her marvellous powers, as indeed every medium should. . That some are so poor in this world's goods is certainly sad; but they are not the only sufferers from CHAS. CASE. empty purses.

Washington, D. C.

Lily Dale Camp Meeting.

NOTES, INCIDENTS AND COMMENTS.

To the Editor of the Religio-Philosophical Journal:

The attempt to escape the rainy season this year by putting the meeting over some two weeks beyond the time of last year, proved a failure, the rain following it to the close this year. Nevertheless it was a decided success. Better talent and mediumship would be dif-ficult to find anywhere. Mrs. Woodruff was a favorite with all. Her utterances are Emersonian, so full of sense and spirituality. She is genial and social with all, and her daily life is full of sermons. No truer work-er can be found in the Spiritual Vineyard. Mrs. Byrnes is strong, earnest and practical, and her discourses eloquent with truth and power. She criticised some of the tenden-cies of Spiritualists to neglect the life that now is for the speculations and uncertainties of the future. She urged the need of self-culture, devotion and discipline. She thought we had no strength or time to waste in personal quarrels or in vain attacks and railings at the church. Make our own household so attractive that church people will forsake their creeds and join us from choice. I can do no justice to her excellent speeches and

inspiring influence. Judge McCormic is a philosopher and deals with principles. He is broad, catholic

ticular, and the medium a total stranger in this county, as in all Western New York. Carrie E. S. Twing also gave many satisfac-tory communications and tests. The mediums seemed to have enough to keep them busy and Mr. Fletcher turned away a score or more, unable to give them a sitting. Mrs. Andrews could not sit for all who applied. Henry B. Allen unexpectedly put in an ap-pearance, and the rush was such that many were turned away unable to get in. As he sat in the circle, joined hands with the rest, while lights were whirled about the room, the dulcimer played with skill and power, hands manipulated, voices talked and mes-sages were written; no one seemed to question the genuinness of the phenomena. I did not attend his scances. I know these manifestations are real, materialization a sub-lime fact, and mediums and mediumship the agents of the most marked and glorious rev-olution that ever shed its prophet-light upon olution that ever shed its prophet-light upon the world, and in spite of all the frauds and foes that have made, "These the times that try men's souls," there is an army of strong, true mediums who are doing a great work against the slavery of ignorance, supersti-tion and materialistic dogmatism, and I wel-come and bless them with all my heart. But I do not think it necessary to waste time and money in experimenting with mediums who insist upon such conditions as any mounte-bank can accept and duplicate all their phe-nomena, thus leaving the investigator as doubtful after as before witnessing the man-ifestations. In most of the phases representifestations. In most of the phases represented at Lily Dale, I am happy to report the most satisfactory behavior on the part of me-diums, and evidence clear and conclusive,

under conditions which no cheat can accept has left a decided impression in favor of the truth. Mrs. Herrick and her son from Jamestown, rendered valuable aid to the meeting. Mrs. Truman Allen, of Gowanda gave excellent satisfaction as a psychometric medium. Inez Hunting, of East Randolph, N. Y., gave writing of a high order and quite satisfactory. Mrs. Ramsdell and Strait ex-amined the sick. The meeting closed with announcement by the chairman of the August meeting, which he commended and compli-mented. Cephas B. Lynn spoke for half an hour, Sunday, in a scholarly and impres-sive manner. He criticised the sectarian spirit of many Spiritualists, and urged the importance of a broad, cosmopolitan religion and a superior standard of liberal thought and fraternal co-operation for the common good. His speech was well received. Nearly all the leading spiritual papers were repre-sented and samples distributed and advertised from the platform. I took pleasure in presenting the claims of the RELIGIO-PHIL-

annual meeting at Lily Dale was announced to commence Saturday, July 16th, 1883, and continue over three Sundays. Mr. Richard-son and his acomplished niece made charming music, the closing piece rippled through the woods like the melody of heaven. Those who neglected this camp meeting have missed a rare treat. LYMAN C. HOWE.

Michigan Spiritualist Camp Meeting-Nemoka the Camp Ground for the Northwest.

To the Editor of the Religio-Philosophical Journal; It may be of interest to Spiritualists to and kind. His ideal is to "Become of the know how or why this point has become the truth, of the good, of the divine," and forget | center where an effort is being made to centralize the spiritual forces. In 1878, E, V. Wilson at a grove meeting in Saranac, proposed and discussed the importance of a Spir itualist camp ground at some feasible point in Michigan. This was just before the semiannual meeting of the State Association of Spiritualists and Liberalists, which was held at Grand Rapids. At that meeting the matter was fully discussed. Mr. L. Shaw, of Saranac, J. M. Potter, of Lansing, and others took a deep interest in the matter. A committee was appointed, progress was made and at the next annual meeting at Lansing the said committee made a report, suggesting that a larger and permanent committee be appointed and endorsed by the Association with power to purchase or devise means for selecting a suitable site. At the semi-annu-al meeting in Nashville, the committee of nine, elected from their number three who were to have full power to purchase, raise funds, and secure land for a camp ground. J. M. Potter was employed as agent to canvass the State. A piece of land at Geaugiac Lake, Battle Creek, wasselected as an eligible site. Negotiations were made with the owner in relation to price, and a certain time given for securing the funds. Over half of the amount needed to buy the land was subscribed, but as the price of the land was high, the full amount could not be secured. At the next annual meeting at Flint, the committee, consisting of James H. White, A. A. Whitney and Lewis Shaw, who had so sacrificingly and unselfishly toiled, asked to be released from further care and obligation, expense or labor. The Association by unan-imous vote, relieved and thanked them for their efforts. During the examination of different localities, most of the committee had deemed Pine Lake, some 9 miles from Lan-sing, on the Grand Trunk R. R., equal to or next in importance to Geaugiac Lake, and in comparison to price far cheaper. After the Association had expended its efforts, released its committee, and abandoned the project of a camp ground, J. M. Potter and a few others who had been so deeply interested, those who do not know fail, still said we will have a camp ground. Arrangements were made, one hundred acres of fine land secured on the shore of Pine Lake, a portion of the same surveyed and platted into a village, and named Nemoka. This enterprise is not under the management, control or endorsement of any issociation, though most of the officers of the State Association have taken lots and are deeply interested in the success of the same. Neither is it a gift arrangement. The lots are fourth of an acre in size, costing those who wish them \$25. As soon as 200 lots are taken, a transfer will take place, in way of warrantee deed from J. M. Potter to each party. The money is placed in the Central Savings Bank, Lansing, by each party desir-ing lots, until the full amount is secured. A beautiful grove is set apart in the center of the lots, which will be be dedicated to Spiritualism, and for the use of spiritual progress and thought. This to us is a grand termination to all the labors, sacrifices and efforts made by earnest workers in this State, who have desired for years a home, place of worship, and camp ground of their own, yet all that has been done, or may be desired will be lost unless parties who have signified their interest and given their names, respond with their funds, by the middle of August. No one need fear would be interesting to many to see them on a gy the intuce of August. No one need lear record. These covered a range of territory or hesitate about sending their money, for unless the project is a success the money will store, Salamanca, Ellington, Jamestown, be returned. But it will be a success, and planets of our system. After the hundreth reflected in the surface of the mercury were

Charlotte Center, Corry, Pa., Dunkirk, Fre-donia, Laona, Ripley, Mayville and Cassada-ga. It was a complete success in every par-tence is that after 200 lots have been taken, the grounds put in order and cottages have been built, the remaining eligible lots will

be worth \$200 a piece. This enterprise does not ask you to give, but to invest for your own good, profit and happiness, and for the sake of centralizing and building up our philosophy. I hope and trust parties in Northern Indiana, Illinois, and throughout Michigan will promptly send in their names, so that arrangements may be made for one of the most successful spiritual camp meetings ever held in the Northwest in the latter part of August. There are hun-dreds of Spiritualists who have much of this world's goods, who should invest a small por-tion of their funds in establishing a spiritual Mecca in our own State.

A. B. SPINNEY.

Notes from Onset Bay.

to the Editor of the Religio-Philosophical Journal:

It is with no little degree of pleasure that we refer to the new hall at No. 73 Pleasant Avenue, built by Major T. B. Grif-fith, being the second building this worker in the interest of Spiritualism has donated to the cause of truth at Onset Bay Grove. The building is two stories in hight, with the hall 20x25 feet in the second story. The outside appearance of the building, being painted in the national colors, red, white and blue, throws off an inspiring influence to all that look upon it, while the inside of the hall, finished plainly, has been carefully fitted up to meet the requirements of the honest investigator. A plain cabinet, with the furniture consisting of a single arm chair stands at the laft as we enter the ball the furniture consisting of a single arm chair, stands at the left as we enter the hall. At the north end stands the table with bouquets of flowers, and a very beautiful and sweet-toned music box, purchased expressly for the circles to be held in this hall at the request of members of Mr. Griffith's family who have passed to spirit-life, and who hold sweet converse with their father, mother and sister who remain in earth life.

On the wall over the table, constructed of moss and encircled also with the same, hangs a beautiful and expressive motto, "We Live," while the sides and both ends of the hall are decorated with streamers and wreaths constructed from oak leaves by friendly hands, and interspersed therewith, to make the scene complete, are small American flags and bouquets of wild flowers.

DEDICATION OF THE HALL.

At three o'clock P. M., on the 14th inst., the hall was well filled with invited guests, who came to take part in the exercises. Mr.Griffith, in calling the meeting to order, said that the hall had been completed solely in OSOPHICAL JOURNAL, and the Olive Branch, the best interests of Spiritualism, and invit-the results of which I send you. The 7th ed all mediums to work for the cause we all love so well while they sojourned at Onset within its walls. He said it was to be free for all, and hoped that good might be brought about by the labors done there.

Remarks were made by Dr. Isaac P. Green-leaf and W. W. Currier; also by the spirit friends present through the mediumship of Mrs. Loring, Mrs. Cushman, Dr. Fred Crock-ett, Mrs. E. L. Currier, Mrs. Price and Mrs. Henly. Mr. Griffith related some three or four splendid tests that he had received through the mediumship of Mrs. Susie Nick-erson White, of Boston. After singing "Nearer my God to Thee," and passing a vote of thanks to Mr. and Mrs. Griffith for the hall and its bountiful outfit, we were all invited to come forward and partake of the edibles that loaded down the tables in the center of the room. After the repast the friends separated, feeling that the occasion was fraught with blessings for all present. There was a general circle held in the above hall in the evening, at which time Mr. Griffith said that he would like to have a list of officers chosen that would take the management of the weekly circles in charge and make the work to be done efficient. William D. Crockett, President of the Onset Bay Grove Association, was chosen President; George Hamer, Vice-President; Dr. H. B. Storer, Clerk, and W. W. Currier, Treasurer; and they were also made a committee to complete the organization. We predict a lasting good from the work to be done in this hall. Saturday has been a busy day at Onset. Every train brings large numbers to camp. E. S. Wheeler and Mrs. E. L. Saxon, the speakers for the opening day, are here. The Onset Bay Dot, edited by E. Gerry Brown, made its first appearance for the season this evening. Sunday morning opened bright and clear with indications of one of the best days of the season. Every cottage at the Grove is full, and still the people come. The trains from Boston and Fall River, and the steamboat Massachusett from New Bedford, all come with full freight to greet and be greet-ed by E. S. Wheeler, of Philadelphia, Pa. Bro. Wheeler said, on taking the platform, "God bless the commonwealth of Massachusetts, Cape Cod, Plymouth Rock, Onset Bay and modern Spiritualism. Since the landing of the Pilgrims a church has been established without a bishop, and a State without a king." Bro. Wheeler, though weak in body, was strong in spirit, and the effort was surely one of the strongest of his life-work. May he live long to proclaim the truths of the advance guard he so nobly represents. Mrs. E. L. Saxon spoke in the afternoon, taking for her subject the "Past, Present and Future of Spiritualism." It was Mrs. Saxon's first appearance at Onset Bay, and though a stranger from the extreme South, she is full of live thought and earnest labor for the uplifting of humanity, and especially woman. The Middleboro Cornet Band not only took part in the exercises at the stand, but also gave an open-air concert in Bay View Grove, at 10 A. M. and 1:30 P. M., which was highly appreciated.

duplication, heat would be evolved by the velocity and momentum of the united masses Their consistency would be that of a pasty mass. Olbers suggested that the asteroids now known to exceed one hundred, were fragments of an exploded planet. They may yet merge into a single sphere. The satellites of Jupiter appear to have been formed by union of vast masses of debris floating around that globe. Many of the more ancient rocks found on the earth, appear to have been meteoric masses. The volcanoes exhibit different mineralogical composition.

There is reason to suppose that the moon was aggregated as an independent planet, be-tween the earth and Mars. It was deflected and retarded in its course by some favorable disposition of the superior planets, and falling across the orbit of the earth, was held by its attraction and became its satellite. Its density according to Lindermann is in the ratio of 0.619 to 1.000 of the earth. Six pounds on the earth only equal one pound on the moon; indeed, over one-third of its surface must be in the condition of a vast mineral sponge.

There was a belief among the ancient Greeks that the celestial bodies which we now see, were not all visible in earlier times The Arkadians, a Pelasgian people, were called *Proselent*, as being prior to the moon. Aristotle is one authority for this, declaring that the barbarians who inhabited Arkadia were driven out by the later Arkadians before the moon appeared. Apollonios, the Rhodian, declares that Egypt was inhabited when the stars did not yet all revolve in the heavens, and only the Arkadians in Greece, of whom it was recorded that they lived before the moon existed, and fed upon acorns. Theodoros, the Samothracian, asserts that the moon first appeared just before Hercules began his Twelve Labors. Mainandros, the rhetorician, explains that the flood of Deakalion and the appearthat the mood of Deakanon and the appear-ing of the moon were epochs or starting points in time; thus that the Arkadians were before the moon and the Delphians immedi-ately after the flood. Pausanias asserts the same thing. The Scholiasts agree substan-tially with these statements. A tradi-tion existed among the Muysens of New Granada, that they were of older antiquity than the moon. There came a flood in their world, during which the moon was created. world, during which the moon was created. Humboldt quotes an old Hellenian belief that "the celestial bodies which we now see were not all visible in earlier times." The pre-Hellenic inhabitants of Arkadia called themselves Proselenes, because they boasted that they came into the country before the moon accompanied the earth. Theodoros declares that it was shortly after the labors of Hercules that the moon appeared. The Muyscas of Bogota have the tradition of a great flood, after which the moon was created. The rhetorician Mainandros and the historian Pausanias mention the first appearing of the moon as an epoch or a starting point in his-toric time. All these accounts are consistent with the theory that the moon is younger than the earth and formed by the aggregation of meteoric matter of metalloid consistency. Perhaps the asteroids will yet be-come a single planet in our system. W.

Science and Art.

A colossal pine which was recently uprosted by an inundation in Finland was found to have 1029 annual rings.

It is estimated that from every square yard of the sun's surface as much heat is emitted JULY 29, 1882.

observed by a telescope, as in meridian in-servations. An express train, passing at a distance of one-third of a mile, set the surface of the mercury in confused vibration for two or three minutes. Other observations were made at stations at some-what greater distances. The experimenter also found that a one-horse vehicle passing along a graveled road 400 or 500 feet distant caused a temporary agitation of the mercury whenever the wheels struck a small stone.

Street hawkers have lately taken to selling a "magic eigar lighter," which is calculated to do much mischief. As every student knows, the affinity of sodium for oxygen is so great that it will take the covered element from water with such rapidity as to cause it to burst into flame. The new lighter is a thin strip of sodium, a fragment of which when placed on the end of a cigar and touched with water, burned with great vehemence. Few of those who buy the little vials of lighters are aware what vials of wrath they may turn out to be if unskillfully handled. The burning sodium will make an ugly wound if it comes in contact with the skin, which is likely to happen from the sputtering way it has. A sweaty finger is enough to set the stuff ablaze, or a sweaty pocket, should the cork of the bottle chance to come out. As the lighters are bought chiefly by the ignorant, who are taken by the seeming miracle of producing fire by the direct action of water, it is a wonder that no serious accidents with them have been reported. The traffic is not one to be encouraged.

A LETTER FROM GERMANY.

SIEGEN, January 9, 1882.

Very esteemed sirs: The praise your Liver Pills have called forth here is wonderful. After taking one and a half hoxes of your genuine DR. C. McLANE'S LIVER PILLS, I have entirely recovered from my four years' suffering. All who know me wonder how I, who, for so many years, had no appetite and could not sleep for backache, stitch in my side, and general stomach complaints, could have recovered.

An old lady in our city, who has suffered for many years from kidney disease, and the doctors had given her up, took two of your Pills, and got more relief than she has from all the doctors. Yours truly,

J. VON DER BERG.

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self and the limitations of personal charac-ter and "Do all for others." He has no creed or partizan feelings to canker and corrupt and carries a blessing for all in his daily Jennie Rhind, eccentric and independent, has peculiar gifts and is manifestly true to her convictions, pure in motive, honest in her mediumship, and very intuitive. She is a favorite with many. J. Wm. Fletcher surprised and disappointed me in his lectures. They were full of points, valuable suggestions, common sense, wit, logic, and spiritual truth, so presented as to impress his hearers with the force and reasonableness of his religion. His tests were remarkable, covering the most ground and combining the most evidence in a short time of any I have ever met. His private sittings were also very satisfactory to skeptics. I do not see how any one can escape the proof or doubt the source after witnessing what we did at Lily Dale.

Geo. W. Taylor, always welcome among Spiritualists and Liberals, gave a most excellent discourse, warmed and lighted with the glory that ever shines from his loyal soul. The mediumship of Mrs. Mary Andrews, of Moravia, the first full form materializing medium of whom I have, any knowledge in modern Spiritualism, and one of the best, attracted much attention. Many claim to have seen and talked with their friends face to face in her scances, and to have received conclusive tests of identity besides the personal likeness. One peculiar double test should be put on record. Juliette Manley, of Erie, Pa., who was for years widely known as a remarkable writing medium, presented herself to friends in the scance room and informed them that she was going to the hall to try and show herself and give her name to Mr. Fletcher. Also a lady well known in this place as Nettie Tenant, who passed away last Spring, came several times to her parents at Mrs. Andrew's scances, and in answer to a mental request of her mother, came up to her, laid her hand on her head in the old familiar way and used the identical words she was wont to use to her mother in the sick room. She also at the same scance with Mrs. Manly, announced her intention of going into the hall to try and give her name to Mr. Fletcher. The scance closed and the curious recipients of these messages followed immediately into the hall, where Mr. Fletcher was then speaking. He soon concluded his lecture and sat down, while Mr. Richardson sang exquisitely sweet and the room seemed to "blossom with melody." At the close of the singing, Mr. Fletcher arose and immediately described a presence which was readily recognized as Mrs. Manly by all who knew her, and then gave her full name and earthly residence, and then immediately gave the name of Nettie Tenant, Fredonia, N.Y. I knew them both and his description was accurate. Mrs. Manley also gave a very touching and char-acteristic communication to her friends who cared for her so kindly in her last sickness, and the medium saw her hand a purple scarf to a lady whom, he said, seemed to be connected with her very intimately, and to whom she expressed deep gratitude. Mr. Fletcher did not understand what this purple scarf meant until informed that the last and very painful sickness, was at the home of Mrs. Purple, in Laona. A score or more of these striking tests were given in such a way, and with so much to ratify them, that it would be interesting to many to see them on

There could be no more perfect day than we have had here at Onset for the opening Sunday of this camp meeting, and we have surely had a feast of good things.

The RELIGIO-PHILOSOPHICAL JOURNAL is read by the people at Onset. Dr. H. B. Storer in his announcement of spiritual books and papers did not forget an honorable mention of the JOURNAL. W. W. CURRIER, Old Pan Cottage, July 17, 1882.

The Moon.

To the Editor of the Religio-Philosophical Journal:

The theory that the moon is younger than the earth, is neither unplausible nor improbable. The planets, stars and suns, it has been set forth, were formed by aggregation of meteoric dust which abounds in the whole ethereal space. We observe them in the sky as irregular in position as rain drops before a shower. Some idea of this may be ob-tained by the fact that particles one-millionth of a grain in weight would require but 137

hourly as would be produced by the combustion of six tons of coal.

Last year Gen. Hazen, the Chief Signal Officer, published an official report on tornadoes, and is now preparing a work giving details of the ravages, characteristic, and general phenomena of the worst storms that have occurred in the United States. In the list of tornadoes occurring last year. Kansas is put down for 62; Illinois, 55; Missouri, 44; New York, 35; Georgia, 83; Iowa, 31; Ohio, 28; Indiana, 27, and so on.

Of the cotton-seed raised in this country last year, about 2,800,000 tons was fed to stock or used as fertilizers as it came from the gin. while from the balance of 180,000 tons the oil was extracted. The 2,800,000 tons contained 98,000,000 gallons of oil, worth \$39,200,000 in a crude state and \$62,700,000 when refined and this was entirely wasted, as the seed is worth more either to feed or use on land after the oil is pressed out.

Professor Couch, of Des Moines, Iowa, advises those living in exposed places to provide cellars or caves of refuge for shelter when the sky looks threatening in the southwest. He says that 1882 is the maximum year of the 11.1 years sun spot period, and also the maximum year of two other periodsa long and very long period; and the same degree of energy that gives the maximum sun-spot period also gives the American continent maximum rainfall and a marked degree of force in the effects of its storms; and the end is not yet.

The present condition of the electric light in London is: Streets are now being lighted with it at one-fourth of the price of gas; in-candescent lamps can be introduced into every room of any house so soon as the mains are laid; there can be a separate meter to each house; the lamps can be separately lighted and put out by turning a cock; if one light goes out no other one is affected; the subdivision is so complete that there is no glare, and yet a room with incandescent lamps is far more brightly lighted than with an equal number of gas lamps, and an equal amount of candle-power produced by electricity is cheaper than if produced by gas. In addition, the electric light has no odor, it does not vitiate or heat the air, nor does it, like gas, tarnish paint and decoration.-Journal of Chemistry.

In a recent letter, M. de Thiersant records curious phenomenon witnessed in Guatemala during eight days of last February. For some three hours about midday, if one looked in the direction of the sun, there would be seen, at a little distance above the ground, multitudes of small bodies like snowflakes flitting past, appearing and vanishing instantaneously. Beautiful rainbow colors were often observed. The temperature having fallen for some days, many supposed these particles to be fragments of snow formed in the upper atmosphere. The phenomenon, however, proved to be a botanical one. It was a migration of the seeds of certain plants which were being distributed by the winds. The visual effect was similar to that which occurs when a sunbeam, entering a room, reveals a multitude of corpuscles invisible without it.

Prof. H. M. Paul has communicated to the Scismological Society of Japan some notes on the effect of railway trains in transmitting vibrations through the ground. A box hold-ing about twenty pounds of mercury, thickened by amalgamation with tin, was placed

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