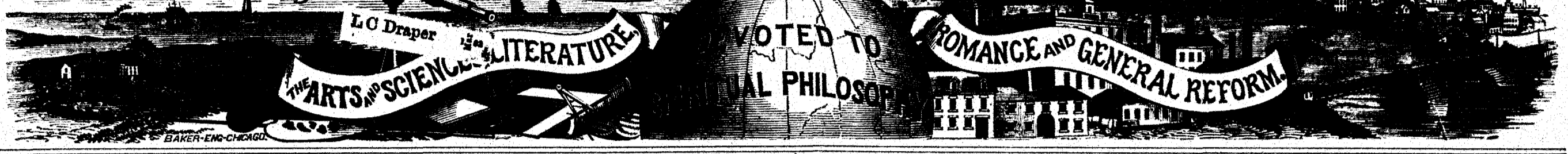


RELIGIO PHILOSOPHICAL JOURNAL



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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut the sheet." All such communications will be properly arranged for publication by the Editor. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Phantom Feast.

Instead of our usual story this week we insert the stirring legend that may be a spiritual reality. While we know little of the conditions of spiritual existence, 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 cannot but picture to himself at times, through imagination, if not by faith, a spiritual world with its activities and enjoyments. And if a Christianized imagination shall embrace 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 realities of time. Such has been the effect upon us in looking at the picture in "The Phantom Feast," drawn by the skilled hand of one who has long studied and ably presented esoteric truth from the sacred texts.—Illustrated 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 gentleman 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 his 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 friend, 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 unforgettable 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 vicinity 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

dream of a Phantom Feast. Its peculiarities were so unique that it will be long ere they shall be effaced from memory. While present 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 and brilliant assemblage that gathered and dissolved before my excited and 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 kindness 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 XIV 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 received 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 changeable notes, wave-like and ethereal, from some undetected source and produced a superhuman enchantment for all the multitude in attendance. The light that bathed 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 no day only could have made them. There was coming and going, movement incessant, changes of place, and such 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 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 philosophize, remembering that it is now pretty well understood that matter itself is refinable, so that it may have a substance indeed, which cannot be detected in its atomic compounds, even by the aid of its 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 deniable 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 interfusion 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 recall their names. They were not "shades," but transparencies. Through them the "other-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 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 unexperienced 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-

less freedom of thought as the vast expanse of a spiritualized scenery extended before my view. Nothing, however, impressed me with so much of strange delight as while recognizing friends once dear there came with each one of them throngs of memories associated with their several individualities. On the first presentation and sight of their features, as with the rush of rapid winds, they were poured upon my mind recollections of former times in other places and under other conditions. These recollections at once crystallized and were set as in golden flagstone 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 ceilings 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 a grandeur and magnificence that surpassed all former imaginings of what might be beyond this visible, diurnal sphere. It was thronged with innumerable occupants, and all were ranged as the stars in their mystical, confused, but sublime order. Like the stars, so far as my finite perception could go, these hosts of high-lit 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 ether that pulsed to every single thought of each particular soul, and was at once the medium and the depository of communications made with all the instantaneousness of thought itself. The vision awaited 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, controlled, 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 these angelic 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 untrapped 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 all-glorious 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 imagination 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.

The first and last thing which is required of genius is the love of truth.

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 Remembering.

The seemingly interminable discussion over the subject of fraudulent manifestations and the questions germane thereto is not pleasant, but if the truth is what Spiritualists and Inquirers want, then such discussion is inevitable and productive of lasting good. We greatly dislike to add to the notoriety of the individuals whose temporary pecuniary success depends as much upon the advertising they get in these discussions as it does upon their expertise in trickery—for unfortunately, public curiosity is not amenable to common sense or reason and is only satisfied when satiated—but the importance 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 accomplished, rapid and healthy progress is both possible and probable. Hence we continue to use space in spreading before our readers such articles as the following from Judge Case. The merit of this policy has already made the continuous readers of the JOURNAL the most clear-headed and best informed class in the Spiritualist ranks.—ED. JOURNAL.

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 bold 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 guiltless 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 reasonable doubt."

This is the common law rule, but very different from one requiring guilt to be established, past all doubt, or "beyond question." Courts uniformly instruct that not every doubt should work acquittal, because, practically, proof to that extent is rarely, if ever possible; just as here I desire most emphatically to add, that if, as Bro. Clarke 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," before 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 somebody 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," but "until a hearing is proffered and ensured, if desired." Equally true is it of judicial trials, that very often the accused has nothing to say—both he and his counsel concluding 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 hearing? 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 instigation is ready to accept their work and gapping 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,

(all of them, for there is no hint of a single exception) were in an unconscious condition? The 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 alleged 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 lively 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 impostures are wilful liars, or so deceived by prejudices, hasty observations, ignorance of occult powers and laws, secret malice, inordinate self-righteousness or some other disqualifying conditions (what a limitless blanket 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 regard? 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 one of the witnesses; therefore it might as well have been levelled at all.

While "whooping" for fair-play, why not have done with vague insinuations? Be specific—call a spade a spade, name the man or woman who has wilfully, or unwittingly tampered with truth; and thus exonerate the honest and reliable from unjust suspicion.

Is it said "it is not for him thus to particularize?" The answer is at hand: No more is it for him, giving no fact as his warrant, thus darkly to calumniate those who so far as appears, are his equals in intelligence, integrity, and even in familiarity with occult laws.

Have we not had, quite enough hush about *ex 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 Hydeville to the last narrative of wholesale materializations of faces, faces, shawls, silks and other drygoods, anywhere in the grounds of Father Hazard, the entire series as published, are *ex parte* recitals and nothing more or better. Most Spiritualists 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?

For one, I decline to swallow such absurdity!

Upon *ex parte* evidence the business world acts in affairs of the utmost importance. History is built 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, sister 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 cooling 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, one who holds her 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. Whoos

Continued on Eighth Page.

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

To the Editor of the Religio-Philosophical Journal:
In the 6th of May number of your widely circulated JOURNAL an article appeared headed, "Remarkable and Valuable Address," given by J. W. Seaver...

This address through the agency of your columns and also of a large edition of tracts freely and extensively circulated, has attracted 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 natural. Doubtless 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 address 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 allow to me the attributes of humanity, you cannot reasonably deny that I may exercise this privilege as readily as others."

I am willing to allow that at first this claim of inspiration by Jesus was very problematical to me, and required much supporting evidence to entirely remove all doubts, but now not one shadow of doubt remains. With regard to the authenticity 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 inspirationally through my own mediumship. I must have been possessed of entire confidence in their wisdom and ability truthfully to communicate their wishes to induce me to undertake the organization of such extensive movements, 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, situated 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 fulfill 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 speaker, assured Mr. Taylor that she saw Jesus and Mary his mother near Mr. Seaver when she 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 of the spirit of the subject to discern spiritual things.

There resides in this country 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 containing 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 correspondents, 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—yes, 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 illumined 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 strutting-making craftsman be despoiled of their gains or 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, survive or perish," as old John Adams said of the American Declaration of Independence, I stand by and support it, expecting and knowing from past experiences during this eventful warfare, that I shall encounter denunciation 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 my eventful history. J. W. SEAVER.

Byron, N. Y.

Medical Freedom.

To the Editor of the Religio-Philosophical Journal:

No one 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 against fraud, robbery, violence and oppression—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.

It is a very plausible statement to say that a law requiring all physicians to have diplomas 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.

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 for successful, when they were suddenly halted by the information that if they proceeded they would all be held responsible 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 clairvoyant, who has been nearly all her life engaged in healing the sick by prescription, and who laughed to scorn the idea that she could be benefited by the tuition of a medical college. She says 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 he is not punished, but if he is eminently successful he is sure to be assailed through 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 devalued. 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 profession; and when I speak of criminal malpractice, I do not exclude some of the most eminent or conspicuous 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 prosecutions for malpractice except among the regular graduates.

It is very true, as one of your correspondents 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-

going remarks that I am now endeavoring to establish a Pantological (College of therapeutics, 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 pretenders, and that the effect of sending forth 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 fraternity, about a hundred people, of whom at least two-thirds were women, assembled in Weisgerber's Hall on Sunday evening, the 2nd instant. There was not enough enthusiasm developed to buoy up a penny peep show. I 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 Cleveland in particular, in a good business locality, comprising large hall for lectures, science room, library, reading room, and store for business office and sale of spiritual books, periodicals, stationery, etc., after the plan so successfully pursued by the Young Men's 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 greater remuneration to the lecturers than is obtained by present methods. The cost, including 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 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. Christy 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-wash 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.

LYCEUM GROVE MEETING.

On the previous Sunday the Lyceum children's annual picnic was held at Congress Lake, a most beautiful place, where nine car loads 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 impressed with the sweet fresh air, waving 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 performers, 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 skill. Something very similar to this would 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 shabby 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 the harlot was treated to a dose of what seemed uncommonly like alms-house 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 make-shift was duly brought into requisition to help eke out her expenses. The expedient hit on was an impromptu levy on a nite 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 carry them out of town, and then trotted 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 tip-top 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 is so precarious and beggarly, that only a

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. 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 am only 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 Spiritualist, 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 "working for glory" is short-lived, especially when necessity is often fixing its relentless talons of "stern demand" into the very life-centres 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 cosmos and is revealed to us in harmonical movements, harmonic blendings and combinations of sounds, colors and odors; in mathematical 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, presented 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 Kate-dids with astringent voice, And no blending of the goats; When the liver notes will come in risings, For 'twere their mellow notes.

I like all music, first and last, Or one grand diapason; The kettle drum of bugles blast, Suited to the occasion.

Funeral dirges have place and time; With pour-calls notes, just so; Then the liver notes will come in risings, For 'twere the light fantastic too!

Emotional notes—such as a sound guard; Scolding wives, a hysterical child; But O my music, in spiritual mood, 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, spirituality and angelic communion. Fire and water are both usable elements, and when put in their proper use, are each a blessing. But, they don't mix well. In that case, 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, ponder to the sensual, and fire up the emotional natures of those who 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 camp-meeting question, 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 normal 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 culture—the 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 show 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 12th 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, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel in the edifying of the church." Thus we see that it all results in "prophecy," edifying, teaching, culture, the royal road to soul-expansive 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 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 Napoleon on his St. Helena.

"Covet the best gifts," and yet show I unto you a more excellent way," "spiritual gifts and prophecy to the end that ye may edify" 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 ministrations of angels?"

Do you want able speakers well posted in all science and philosophy, calculated to promote 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 proper conditions, suitable for an angelic entertainment, and partaking of angelic food, and you get them, and with them an advancement 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, investigation 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 parlor 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 accommodations, but Spiritualists—the spiritual at least would not demand a Barnum's big show or a Delshozzar'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 tend 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 decimated the number of Spiritualists in 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 willows." 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 sustained 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.

Sturgis, Mich.

In a recent communication Mr. Courtney Graham, of Colorado City, Texas, suggests that some enterprising tanner undertake the preparation of patent 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 numbers, 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 grouse 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., says: "I have prescribed it and can testify to its seemingly almost specific virtues in cases of dyspepsia, 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...

Will to live! The life eternal Shines on the straight, narrow way...

How seldom do we reflect that slowly, noiselessly, ceaselessly by night and by day...

The object of what we term education, of which only a small portion can be obtained from schools...

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

The following cablegram was recently received by the press of New York: CASTELAR ON EDUCATION.

WOMAN'S COLLEGES IN ENGLAND.

The first woman's college in England was built at Girton, two miles from Cambridge...

NEWHAM COLLEGE, was founded in the year 1875 by an association to promote the higher education of women.

The University of Cambridge has been won to give a surprised but pleasant assent to the merits of these two colleges for women...

high character of their Alma Maters. Indeed, none other would be admitted or retained. There are three American students connected with Newham...

Miss Helen Gladstone (the eldest daughter of the English Premier), who has from the first taken the greatest interest in the Newham College...

A writer upon this subject says: "In Switzerland, in 1861, women have been admitted to every part of the university."

"At Vienna and at Paris women are welcomed to university instruction, while they are reported in attendance at Rome, Padua, Milan, Leipsic, Breslau, Göttingen, St. Petersburg and Upsala."

"The Edinburgh University still closes its doors against women, but there is significance in the facts that the British Parliament has entertained a bill for breaking down their bars..."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

ADDRESS OF THE CITIZENS' LEAGUE OF the State of Illinois, to the people of the State...

It appears from the address before us that the Citizens' League movement owes its origin to the labor troubles which prevailed in this country in the year 1877.

The discoveries made by the investigating committee not only corroborated their suspicions, but were absolutely appalling. They learned that of the 25,000 persons arrested for crime in Chicago in the year 1877, no less than 6,815 were under twenty years of age...

These deplorable facts were discussed until the community generally became interested, and many prominent business men took part in the proceedings...

The effect of the operations of the League on the morals of the youth of Chicago was instantaneous and permanent.

form them into an association that would promote acquaintance, disseminate information and secure concert of action.

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?"

"The address of the League throughout is admirable, its statistics are unimpeachable, and it is doing a vast amount of good."

THE PRESENT RELIGIOUS CONFLICT. By Augustus Blauevil, G. P. Putnam & Co., New York, publishers. Price \$1.00.

In 1873 a series of articles in Scribner's Monthly on "Modern Skepticism," made some stir and told some honest truths.

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.

"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...

Partial List of Magazines for August. THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; At the Summit; Across Africa; Some Account of Thomas T. Tucker; The Weather-Vane; Studies in the South; New Faiths; Doctor Zany; A Study in Sociology; The Gods said Love is Blind; The House of a Merchant Prince; Ralph Waldo Emerson; London Pictures and London Plays; Hart's Sketches and Stories; Von Holz's Alhambra; 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.

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 Dr. Andrew Wilson; About Elephants; by Hon. T. Wharton Collops; The Chemistry of Sugar; by Professor Harvey W. Wiley; Transcendental Geometry; by Alfred C. Lane; My Spider; by W. H. T. Winter; Sudden Whitaning of the Hair; How Plants Resist Drought; by W. O. Focke; The Topmost Country of the Earth; by Lieutenant G. Kreidler; Sketch of Baron Adolf Eric Nordenskiöld (with portrait); Entertaining Varieties; Editor's Table; Literary Notices; Popular Miscellany; Notes.

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 Trojan War; The Floral Procession; The Crab Catchers; To-Day; No Questions Asked; Nonsense Rhyme; Wild Flower Papers; The Circus-Day Parade; The Rebellion of the Baisies; Magna Charta Stories; Door-Yard Follies; 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, Potter Galpin & Co., London, Paris and New York.) Contents: Prince Charles'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 Patriarchian; 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 Fashion, 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: "Uran Turpentine in Epitheliomata"; The Exigencies of Strangulated Hernia; The Importance of a Correct Diagnosis; Medical Difficulties; Treatment of "Chancres" by Glycerium Boracis; Small-Pox and its Treatment; Brooklyn Academy of Medicine; Obstinate Constipation from Cancer of the Rectum; Bipolar Sugar under the Microscope; On Antiseptic Midwifery and Sepsicemia in Midwifery; Influence of Anesthetics on the Heart, and on the Antagonisms of Poisons; Therapeutic Effects of Daniana; Casarea 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, England.) 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.

The true test of civilization is not the census nor the size of cities nor the crops;—no, but the kind of man the country turns out.

When Ladies are Attractive. All ladies when their faces are more attractive when free from pimples, Parker's Ginger Tonic is popular among them, because it banishes impurities from the blood and skin and makes the face glow and the eye sparkle with health.

There is no prosperity, trade, art, city or great material wealth of any kind, but if you 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 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 package, at all druggists.

"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 Florida Cologne is entirely novel. Signature of Hiseox & Co., New York.

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THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors: W. J. POTTER, B. E. UNDERWOOD. CONTRIBUTORS: Margaret B. Conway and George Jacob Holbrook of London; Walter Gill of Philadelphia; Rev. J. M. Drake of New York; and the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Hollans, W. H. Spooner, Mrs. E. D. Cheney, Mrs. Anna Corbin Swifter, Caroline H. Davis, Sara A. Underwood, Miss M. A. Harshler.

The aim of the Index is: To increase general intelligence with respect to religion; To foster a nobler spirit and awaken a higher purpose, both in the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for sectarianism and 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 ecclesiasticalism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

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SPECIAL NOTICES.

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

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, July 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 understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Rational Doubts are the Beginning of Wisdom.

Generally, doubting may be considered the beginning of the realization of a grander outlook and a more comprehensive understanding of some moot 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, dimly seen and but imperfectly understood. He who doubted the capacity of the unaided eye to satisfy the demands of his aspiring 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 swept irresistibly over the country, engulfing 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 high on the pinnacle of fame, and shedding 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 earth if he would fall down and worship him. Jesus doubted Satan's title and right to negotiate such an extravagantly large real estate transaction, hence promptly rejected his proposition. His doubts saved him from entering into a contract with a disreputable

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 Ilipitian 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 accidentally 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:

Mr. Wulsten—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 my addled excitement would surely kill her. I don't know what to do or how to turn—Herman, his mother, my mother, all possibly killed by me. The only way that 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 beyond my reach, but pity me, pity me, and help me to bear it. W. A. WATSON.

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 poor boy: I am very sorry that through circumstances you have been the innocent cause of my poor Herman's untimely death. God forbid that I should upbraid 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 WULSTEN.

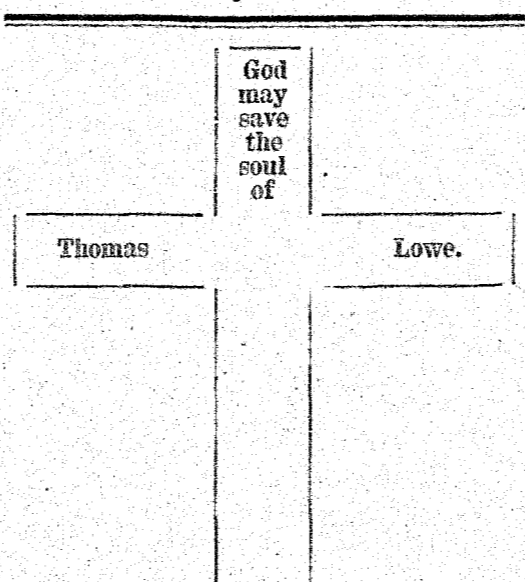
Their doubts gave rise to noble thoughts, to generous impulses, to angelic resolves, and the darkness of vindictiveness was dissipated, and the glorious light of mutual forbearance and trust so illuminated their souls, that when the two met, it is said that Mr. Wulsten took the boy by the hand and talked to him like a father to a son, assuring him that he bore him no ill-will, and that his sympathy for him was as deep as his grief over his dead son. The incident became pathetic in the extreme, 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 counselors. 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 life, and he appears to have left a vestige of his native self to finally blast and mar what remained of a colossal 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. Buckley had doubts as to the comfort of an aged couple living up the ravine three miles from his house. Taking a basket of provisions on his arm, he starts forth to seek those 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 God and the angels for assistance. Her aged partner was helpless; she was powerless to go 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, seemingly 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 of charlatans and impostors, and direct him to a higher plane of thought. To never doubt the genuineness of the manifestations, to never carefully and critically examine into their character or nature, would lead the confiding soul into a labyrinth of difficulties from which he can not easily extricate himself

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 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 Borrien 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 little fellow is about six years old, timid and 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 be had by addressing the Chief of Police of Milwaukee, or Mr. Spencer.

THE ADDRESS FROM THE MAN JESUS.—On another page will be found a letter from Mr. Seaver of Byron, N. Y., in regard to the address in the JOURNAL of May 6th. His high personal character and long and unselfish labors for Spiritualism, entitle his words to careful and thoughtful attention.

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. Duke, 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.

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 Howell, 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. Silvertown, 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 Legislative 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 experienced Spiritualist and active friend of the JOURNAL, spent an hour with us last 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. I 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 Franklin 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 business 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 Sunday, 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 to be worthy and well qualified, a good citizen and an honest man, we are free to confess that we shall be most happy to see him nominated and elected.

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 eloquence 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 applications for the church in these times, says: "We need to pray that the Church of Christ may be saved from the formal, proprietaries 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, they cease to be appreciated and their gray hairs are only signals for the commencement of their martyrdom.

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 right 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 filed every position on a paper from compositor to managing editor.

According to La France Medicale, Dr. Gorini relates 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 incident 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 marvellously 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 preach 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 wisdom of Alexandria he was thoroughly conversant 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." Bowles 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 met his old friend, Dr. Holland, late editor of Scribner's Monthly, and reports the delight the Doctor felt on being able to think better than ever. E. V. Wilson's passage to spirit-life is in the book, here in every detail. Bowles shows up bad ministers, lawyers, doctors, grocers, etc., and contrasts them with good ones. He says money doesn't count in heaven, and millions 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 molasses. He says he heard Washington, Lincoln, Clay, Lord Beaconsfield and others welcome Garfield, and reports in brief their speeches. He explains independent state-writing 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 beautiful 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 of stars. Use and familiar acquaintance take off the fine edge of things. One can scarcely look into any theological treatise without finding some reference to the omniscience 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 tradesman 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 diplomatist conceals his nefarious designs, as he thinks, in secret; the seducer plies his victim in his lovely trustfulness till he has accomplished his base purpose. Yet probably one and all would say "Amen" to "Thou God seeest 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 intellect, to reach any other idea of Deity. To have a unanthropomorphic conception of God one must be the Infinite Himself, and it is a mathematical truism that two Infinities 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 rationally. 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 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."

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 \$2.50.

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.

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 President 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 Association, 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 he had reason to be proud of the high compliment paid him. In accepting it, he also felt deeply the weight of responsibility it carried with it; executive men were rare. It required a peculiar combination of faculties to make a good chairman, and the next six weeks could alone determine whether he possessed 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 inside 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 coming heroes, philanthropists, inventors, leaders and poets were to be cradled to its music, 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 now it must meet the demands of human life by stepping out upon the broad field of discussion and the application of all principles 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 iconoclast, 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 addressed 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 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 10 1/2 A. M.; lecture at 3 P. M.; band concerts, amusements, such as dancing, archery, rifle practice, swings, boats, base-ball, etc., whenever they do not interfere with the meetings, and dancing every evening. Among the mediums present are Mrs. Patterson, slate-writing medium from Pittsburgh; Mrs. George, Mrs. Williams, Mrs. Wallace 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 philanthropist, John and Portia Gage, of Vineland, N. J., are in camp. Col. and Mrs. Case, 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 popular 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. W. W. Mayberry, Jr., of Philadelphia, on whom as chairman of the amusement committee has devolved much of its labor. Mr. Mayberry is a young man and the youngest 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 different churches and Sunday-schools are

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. 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 reporters 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. Everybody 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 old 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 ladies, over the Conference Hall. There are a number of babies in camp and lots of children. Where is the Neshaminy Boating Club this year? Base-ball every hot day on the campus.

Mrs. S. E. Bromwell, of 671 West Lake St., is said to be having some very good spirit manifestations. On Saturday evening last, Mr. Henry Shade was present at her regular public seance. 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 setting 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 Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspepsia, Malaria, etc. Address, Dr. Sanford, 24 Duane St., New York.

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New iron and copper mines are being continually 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-WESTERN RAILWAY, which leaves Chicago every night in the week at 9:05 o'clock. It is the only line that can take you by rail into that region.

Business Notices. DR. PRICE'S Cream Baking Powder stands to-day, in the estimation of thousands, as the only safe and reliable powder to use. HUTCHINSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances liberal. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio. THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose age of patient's hair and \$1.00. Give the name and sex. Remedies sent by mail to all parts. Circular of testimonials and prices sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass. THE COMMON FLAVORING EXTRACTS in the market bear no comparison for fine flavor to Dr. Price's. SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-231F DR. PRICE'S Floral Riches is the finest toilet or Cologne water ever made—a rich perfume. CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. Spiritualist Camp Meeting at Lake George, N. Y. From July 16th to August 26th, 1882. No stages. Railroad tickets for the week, via Saratoga Springs to camp ground. Speakers for Sunday, July 16th: Prof. J. R. Buchanan of New York, and Mrs. Sarah A. Byrnes of Mass. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat-riding, fishing, drives and amusements on Mondays, Wednesdays and Fridays. Speakers for each week, will be announced from the platform each Sunday. Lots of different sizes will be sold during this Camp Meeting, 10 per cent less regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the grounds for 2 or 4 persons. Unfurnished, per week, \$3; furnished, \$7; 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. GENUINE SPIRIT MATERIALIZATIONS. Board and lodging furnished on the grounds at reasonable rates. All special arrangements have been made with the "Central House" at Lake George, at greatly reduced rates. For information, address A. A. WHEELER, Secretary and General Superintendent, Easton Spa, N. Y.

The People's Camp Meeting.

Will be held on the grounds of the Cassadaga Lake Free Association from July 26th to August 28th inclusive. The following are the speakers engaged: O. P. Kellogg, East Troy, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby, Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Chicago, Ill. The famous Smith family, vocalists, of Palmetto, Ohio, will be in attendance. Thos. Lee, of Cleveland, Ohio, will have charge of the Children's Department, and organize a Progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Free passes for the Jameson or Chautauque then take Dr. A. V. & P. R. R. to Little Dale. Ample hotel and boarding accommodations for all. Grounds for tents free. Donations for the poor will be received. For a name and address on postal will insure a Programme with full particulars by return mail. A. S. COLE, President, Dunkirk, N. Y. JOE W. ROOD, Secretary, Fredonia, N. Y.

Grove Meeting in Ohio.

The Spiritualists of Harding and Delaware Counties of Ohio, Allen and DeBarth Counties of Indiana, will hold their annual Grove Meeting on the 13th and 14th of August, in Daniel Westworth's grove, north of Antwerp. R. B. CHAMPION, Secretary.

Onset Bay Spiritualist Grove Meeting.

The sixth annual series of this Association of East Warrham, Mass., on the grounds of the Old Colony R. R. commences Sunday, July 16th, 1882, and closes Sunday, August 13th, 1882. The following speakers are engaged: E. N. Wheeler, Mrs. R. L. Stone, Dr. H. R. Zandberg, Mrs. H. B. Moore, N. S. Greenleaf, Cephas B. Lynn, J. Frank Baxter, A. B. French, Geo. A. Butler, Dr. Geo. H. Geer, Dr. H. R. Stone, Miss Jennie E. Eaton, W. A. Colville, Mrs. Sarah A. Byrnes, Giles B. Stebbins, Mrs. Sarah A. Wiley, Miss Lizzie Brown. Several test mediums will hold public and private seances during the meeting, and in attendance on every advertised session, and entertainments of a varied character will be in charge of Mr. Chas. W. Sullivan. Excursion tickets from Boston to Onset Bay and return by rail at the principal stations on the Old Colony Railroad at reduced rates. The fare from Boston to Onset Bay and return is \$2.50, and includes meals and accommodation during the trip, but not the fare to the time of the train, and price of tickets will be found on the time-table of the Old Colony Railroad, issued June 10th, and supplied at all depots. Mr. B. F. Bourne, permanently in charge of the grounds at Onset Bay, will give information to applicants as to location and programme, and direct all correspondence to Onset Bay, East Warrham, Mass. DR. H. B. STORRETT, 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 seances on the first ground at Onset Bay, Connecticut, on Friday, August 25th. The best speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the most of the seances. Present and prospective mediumship will be created at once, large enough to accommodate about one hundred people. A balcony, seating about five hundred people, is to be erected to the west of the grounds. The position will be two stories; the upper story will be divided into ladies' rooms capable of accommodating about fifty persons. The Association will hold private seances and tests on the 26th of August at the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible. B. A. LYMAN, Secretary, 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 Grounds at Lansing, commencing on Friday, August 25th, and closing Monday, Sept. 4. Owing to other engagements the Secretary will be unable to give his personal attention to the meeting, and Mrs. J. L. Lane, 312 Woodward Avenue, Detroit, has been appointed Corresponding Secretary for the occasion. In view of this meeting the appointment for a camp meeting at Onset Bay, August, has been canceled. Detroit, July 23, 1882. S. B. MCCRACKEN, Secretary.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritualist Camp Meeting Association will be held at Lake Pleasant from July 30th to Sept. 1st, 1882.

Editors W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass.—three of the best public lecturers in the country—will give their own papers, from the 22nd to the 25th of August, inclusive. From July 16th to August 12th, inclusive, Mr. Fletcher from the 13th to 24th of August, inclusive, and Mr. Baxter from the 25th to 28th of August, inclusive, will attend the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private circle of pain medicine to their doors, at almost any hour in the day.

SEPARATE SPEAKERS. Sunday, July 30th, W. J. Colville and Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, August 1st, Mrs. Abby Burdette, Boston, Mass.; Wednesday, the 2nd, W. J. Colville; Thursday, the 3rd, Mrs. S. A. Byrnes; Friday, the 4th, Mrs. Abby Burdette; Saturday, the 5th, Mrs. S. A. Byrnes; Sunday, the 6th, Prof. J. R. Buchanan, New York City, and Cephas B. Lynn, Chelsea, Mass.; Tuesday, the 8th, Mrs. H. B. Moore, Hingham, Mass.; Wednesday, the 9th, Mrs. R. Shepard-Lillie, Philadelphia, Pa., and Prof. Henry Billie, New York City; Thursday, the 10th, Giles B. Stebbins, Detroit, Mich.; Friday, the 11th, Cephas B. Lynn, Chelsea, Mass.; Saturday, the 12th, Mrs. H. B. Moore, Hingham, Mass.; Sunday, the 13th, Mrs. S. A. Byrnes, Boston, Mass.; Tuesday, the 15th, A. B. French, Chelsea, Mass.; Wednesday, the 16th, Mrs. N. J. F. Buchanan, Elm Grove, Mass.; Thursday, the 17th, Mrs. S. A. Byrnes, Boston, Mass.; Friday, the 18th, Mrs. H. B. Moore, Hingham, Mass.; Saturday, the 19th, Mrs. R. Shepard-Lillie, Philadelphia, Pa.; Sunday, the 20th, Mrs. H. B. Moore, Hingham, Mass.; Monday, the 21st, Mrs. H. B. Moore, Hingham, Mass.; Tuesday, the 22nd, Mrs. H. B. Moore, Hingham, Mass.; Wednesday, the 23rd, Mrs. H. B. Moore, Hingham, Mass.; Thursday, the 24th, Mrs. H. B. Moore, Hingham, Mass.; Friday, the 25th, Mrs. H. B. Moore, Hingham, Mass.; Saturday, the 26th, Mrs. H. B. Moore, Hingham, Mass.; Sunday, the 27th, Mrs. H. B. Moore, Hingham, Mass.; Monday, the 28th, Mrs. H. B. Moore, Hingham, Mass.; Tuesday, the 29th, Mrs. H. B. Moore, Hingham, Mass.; Wednesday, the 30th, Mrs. H. B. Moore, Hingham, Mass.; Thursday, the 31st, Mrs. H. B. Moore, Hingham, Mass. Greenfield, Mass. President.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds weekly Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 10:45 A. M. and 7:45 P. M. Lecturer Mrs. E. B. Bacon, under the name of "Ophelia." At the meetings every Wednesday, under the name of "Ophelia," will answer questions from the audience on subjects relating to the facts and philosophy of Spiritualism. Address Box 777 R. O.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited. Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the City of New York, will hold its regular meetings every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M. Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7 1/2 P. M., sharp. All Spiritual Papers sold at all our Meetings. S. B. NICHOLS, President. Address Box 777 R. O.

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Milton type, under the head of "Business," forty cents per line for each insertion. Agate type measures thirteen lines to the inch. Milton type measures ten lines to the inch. Terms of payment, strictly, cash in advance. Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible. GRATULATORY-COMFORTING. EPPS'S COCOA BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maledies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished system."—DR. J. C. WHEAT. Made simply with boiling water or milk. Sold in tins only (15b and 30b) labeled JAMES EPPS & CO., Homeopathic Chemists, LONDON, ENGLAND. 22 23 24 25 COW. PAISPE: A NEW BIBLE. Will be issued on or about the first of September next. Mr. Paispe has been authorized as our only agent to receive orders for the Paispe on the spiritual camp meeting grounds. Terms, Paispe Publishing Association, New York. 32 21 26

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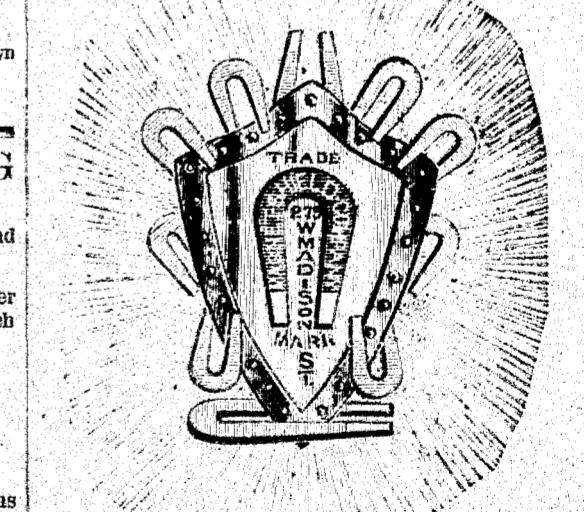
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Ambition Must Wait.

An artist toiled over his picture-- He labored by night and by day, He struggled for glory and honor; But the world--it had nothing to say. 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.

Are Mediums Responsible?

The present question for discussion by Spiritualists seems to be, are mediums responsible for the character of the manifestations through them? As I understand it, one of the foundation facts of Spiritualism is that every human being has a guardian spirit, at least a little higher morally than the charge.

Slowly but Surely.

No unusual commotion or "new departure" has disturbed the peaceful serenity of the spiritual 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.

Letter from a Skeptic.

In a former communication, I expressed the opinion to the effect, that, in my judgment the JOURNAL is able and judiciously conducted, and every way acceptable as an exponent of a new and noble doctrine.

Mr. and Mrs. Horn, of the United States, arrived in London a few weeks ago, and that excellent medium, Mrs. Horn, was at once influenced to add to her remarkable book, "The Next World."

Personal Experiences.

To the Editor of the Religio-Philosophical Journal:

Having occasion to visit Kirksville, Mo., on the 4th and 5th of May, I was directed by Dr. Grove, a high-toned and congenial gentleman, and a leading Spiritualist residing there, to the house of Miss Lucy J. Hawkins, an independent slate writer and materializing medium.

In about three minutes after retiring from the cabinet examination, the projected image of bare arms was plainly visible outside the curtain. Seeing such a complete imitation of her arms, I had some suspicious of fraud.

This séance being ended, she directed me to the house of Irene Aldred, a young lady about the same age, an independent slate writing medium, where I got about the same results.

At 8 o'clock P. M. the regular séance commenced, and after the usual preliminaries and remarks by Gen. Bledso, who is the managing spirit, I saw a spirit purporting to be my Sister Mary, whom I did not recognize.

Met her Cousin in the Summer-land.

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 another of their philosophy an impregnable fortress of facts, ever at hand to protect and confirm the truth in inference between this life and the future.

A young physician of Philadelphia had some years before married in Wilmington a cousin of S. F. P. and the wife had passed over not very long after marriage.

W. E. Cole, of Jackson, Tenn., writes: Our little circle has been formed only a few weeks. We now have regular meetings, Wednesday and Sunday evenings.

Pencil Drawing.

To the Editor of the Religio-Philosophical Journal:

I send you by mail a photograph of a pencil drawing executed by my daughter, Mrs. Helen M. Tarbell, 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 grandmother's departure and reception on the evergreen shore.

In a later published letter a lecturer makes the following expression of his views: "All that is beautiful, uplifting and divinely ennobling in Spiritualism is Christian, understanding Christian of course in its legitimate, catholic and spiritual rather than in any sectarian sense."

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

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 Christianity of the New Testament, which is certainly quite superior to that of our churches, then why not take the New Testament as our guide and leave out the phenomena of Spiritualism which are so objectionable to so many?

Notes and Extracts.

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

In love, women go to the length of folly, and men to the extreme of silliness. The natural tendency of men is in the direction of law and order.

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.

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

There is nothing truer than the aphorism that characterizes the life of the weak and the insinuations 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 epitome of goodness. When one hope departs, the other hopes gather more closely 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; otherwise you might be standing in his light.

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 séance with Mrs. Kate Blade, Corner of 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 each 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.

L. H. Warren writes: I must have the JOURNAL, and I heartily endorse the course you are taking against fraudulent mediums. If there is any one in the world that is left free to do as they please with Spiritualism, it is the dishonest or bogus mediums.

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 awakened by a noise of a human body falling on a floor above me which made the room tremble.

Carrie McCall Black, of Canton, Ill., writes: There is a prisoner at Joliet in whom I am interested. He was sent from the court there, and I have thought he might be able to gain some good advice and influence, if he had the JOURNAL to study.

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 sad affliction that can befall a loving wife.

E. P. W. writes: I do wish that some good humor would be sent to Bryan, Texas, and reach the well here, and soon build up the cause and be the means of influencing hundreds of people to take your JOURNAL.

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

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

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

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 séances at the residence of Wm. Hart, where he was entertained free of charge.

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

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Our Foreign Exchanges.

The Revue Spirite for the month of May publishes some extracts from L'Union Libre de Tours and from the Journal d'Indre-et-Loire, entitled

STONES THROWN BY INVISIBLE HANDS. "A shower of stones has fallen at intervals during the past 60 days, upon the farm house of Lioniere, near Montbazon (Indre-et-Loire). This farm house situated in an open field, completely isolated and alone, is prominent to view and is approached by two broad muddy thoroughfares, over which persons cannot travel without being seen. A clump of trees a short distance away is the only place that could afford a hiding place for mischievous persons, but this piece of woods as will be seen further on, has been the object of special and rigorous surveillance. The stones begin to fall at dusk and the shower continues until morning. They consist of polished silex pebbles and proceed from the bed of a neighboring stream. They fall numerously and thickly and seem to come from all directions and from a distance of 300 metres. Their collision leaves deep indentations upon the walls and doors of the farm house. No one has ever been wounded by them, however, and the intention seems to frighten rather than to seriously injure.

"The rural guards and the armed police of Montbazon have for many nights watched in ambush around the Lioniere without discovering any marauders. The stones fell around them in the darkness in their hiding places. One of the police who was crouched upon the roof of the house was hit upon the shoulder, though very lightly. Companies have been organized with the assistance of the farm hands and neighbors to thoroughly beat about and search the place. Nearly a hundred persons gathered at the farm and scoured it in every direction. Stacks of straw were placed here and there and rapidly set in flames at the first falling of the stones. Nothing suspicious has been seen. During the going and coming and thorough search the projectiles have not ceased to whistle by the ears of the investigators. The gentlemen of the canton, the guardians of the powder magazine of Bihul, all these brave people excited by the jokes of the populace have done their best to discover the authors of the mischief; they have hidden themselves in the woods, beat up every bush and turned over every clod of earth in the vicinity without the slightest result.

"Strangers and numerous curious persons have appeared upon the scene, boasting skeptics and blustering critics have believed that they had only to show themselves upon the spot in order to find a solution. The deception has been general. The Journal d'Indre-et-Loire relates the adventure of one M. B., a confirmed materialist, who hearing the missiles cleave the air around him, beat a precipitate retreat, receiving a well aimed blow from one of them on his seat of honor.

"One night a little shepherd boy who was lying in the lower half of the house felt a vigorous hand grasping his throat in the darkness. His cries brought attendants to his succor immediately; the child's neck bore trace of strangulation but no one was seen anywhere about. It is the only case of injury that has been noticed.

"Other phenomena which the journals have not mentioned, but which have been communicated to me by numerous witnesses, have taken place at divers places. "The divers at the farmhouse of Fontaines, 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 jolting of the wheels in the ruts of the road, the clash of 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-heated 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 Vendee. May it not be that this man is a medium and the unconscious cause of these phenomena.

"At Rochechouart, in the canton of Youvray, 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 in-trench 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 Grés 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 divined anything."

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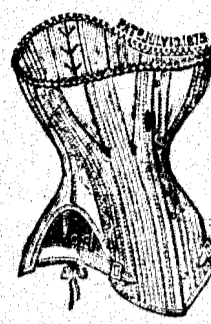
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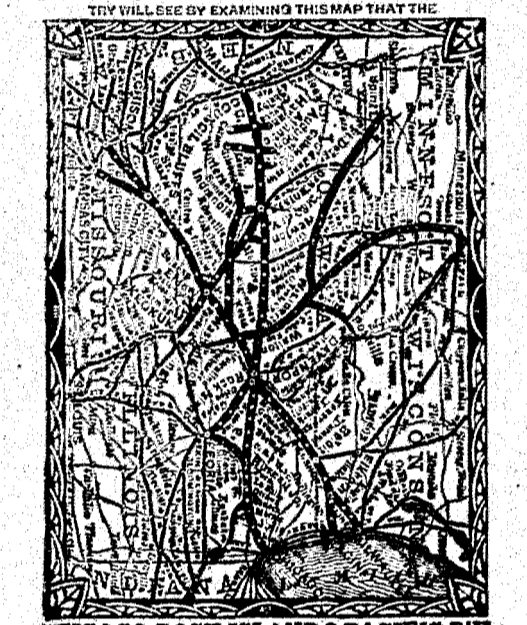


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publishes facts confirmatory of true mediumship... Bro. Clarke claims to be a true medium.

Finally, I venture the suggestion that the phrases, "defenceless females," and "suffering fellow mediums," are slightly nauseating.

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.

Washington, D. C.

Lily Dale Camp Meeting.

NOTES, INCIDENTS AND COMMENTS.

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.

Judge McCormie is a philosopher and deals with principles. He is broad, catholic and kind.

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.

Charlotte Center, (Corry, Pa., Dunkirk, Fredonia, Laona, Ripley, Mayville and Cassadaga. It was a complete success in every particular.

every party who secures a lot at \$25, will more than double his money. My experience 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.

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.

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

It may be of interest to Spiritualists to know how or why this point has become the center where an effort is being made to centralize the spiritual forces.

J. M. Potter was employed as agent to canvass the State. A piece of land at Geaugiac Lake, Battle Creek, was selected as an eligible site.

The theory that the moon is younger than the earth, is neither unprobable nor improbable. The planets, stars and suns, it has been set forth, were formed by aggregation of meteoric dust.

The theory that the moon is younger than the earth, is neither unprobable nor improbable. The planets, stars and suns, it has been set forth, were formed by aggregation of meteoric dust.

duplication, heat would be evolved by the velocity and momentum of the united masses. Their consistency would be that of a pasty mass.

There was a belief among the ancient Greeks that the celestial bodies which we now see, were not all visible in earlier times.

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

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, characteristics, and general phenomena of the worst storms that have occurred in the United States.

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.

Professor Conch, 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.

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; incandescent 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 a recent letter, M. de Thiersant records a 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.

Prof. H. M. Paul has communicated to the Seismological Society of Japan some notes on the effect of railway trains in transmitting vibrations through the ground.

observed by a telescope, as in meridional observations. 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.

Street hawkers have lately taken to selling a "magic cigar lighter," which is calculated to do much mischief.

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