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

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

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ANSWERS TO QUESTIONS.

By One of the Controls of Mrs. R. S. Lillie.

[Reported for the Religio-Philosophical Journal.]

We have a number of questions given us this morning, yet all in one direction—all questions in regard to spiritual conditions or conditions of spirits. First:

"Does the distinction of color in the human family exist in the Spirit-world? or is color of an earthly nature, so that all nationalities become alike in color there? Is color a matter of spirit?"

Before I go very far with this, I would say that we find different explanations upon this point from different spirits; but as for me I cannot separate spirit from matter. What is material to you is infused or infiltrated with what I call spirit material, and it is impossible to make an entire separation. Thus, when a spirit or intelligent being leaves the body, it bears with it to the Spirit-world the spiritual part of all the elements and substances of which it was composed; so, while it is true that the coloring matter which appears upon the surface of man is material, yet the spiritual counterpart, or the material which permeates and infiltrates this, is just as distinct in the Spirit-world, according to its properties, as it is upon the earthly plane. This gradually changes, passing through its various stages in the various spheres or localities of spirit-life.

I want you to remember that originally the color and external peculiarities of nations and tribes of men were due to the conditions existing in that portion of earth overlying or giving birth to them; this is an underlying cause, positive in its effects upon both matter and spirit. In the great law of evolution or growth we have come up through various changes of nature, governed by her laws, and we have brought these same elements and substances with us. There is within that a subtle property that we call soul, some call God; it is that the soul part of our human nature, which is alike everywhere; but the external always is and always will be governed by the conditions in which the internal or interior is placed. In that part of our earth which develops one class or one color of mankind there are properties, both spiritual and material, chemical properties and subtle forces, that cause or project that peculiar development of humanity, just as they cause or project the tropical plants that belong to the same region. If I should say that death changed all this immediately, it would be as reasonable for me to say that death destroyed all the personality of individuals. It does not. Our distinct individualism extends entirely through our being.

Our external coloring is the result of the conditions environing us; of the elements or properties from which we gather our substance, and we do not live entirely independent of these upon the spiritual plane. In the food we eat and the air we breathe, and in everything around us is the supply which answers the demands of the body builder, the soul; and a builder upon any plane of existence must use the material that surrounds him. See the man whose home is beyond the boundaries of civilization, how he cuts down the huge old trees and builds his house of logs into the years bring him some of the inventions of man. Then he converts his logs into boards and makes his house of them. If there is no lumber there, he goes to work with his hands and his clays, and constructs his habitation. Go into any place where man has builded, and you will find he has used the material which belongs to that place, and which is native to it. So with the build-

ing of the temple in which the soul resides. The materials must be gathered from the elements around us, in whatever condition or sphere we may be placed. You know there are chemical properties existing, which, if introduced into the body in any part, will, in passing through the blood, change the color of skin. We find that chemical properties have done this work for man. The aura which is sent forth from plant, shrub, and tree, from everything that surrounds him, he takes up in infinitesimal particles, and it becomes a part of himself. Hence, the soul property of man, which is the builder of the temple in which the soul must live, must work subject to circumstances and conditions.

An entire and radical change in man's physical appearance would gradually be affected by an entire and radical change in all his surroundings. This would be the work of centuries; but were human life long enough you would see it accomplished. Do you say that this makes color being entirely to the earth plane? Then we answer that whatever attributes man possesses upon the earth plane are his when he first enters into what is called spirit-life. Then come gradual changes, as there would upon earth, under proper conditions. Into that sphere in the Spirit-world to which he belongs by wisdom, growth and general development, he enters. There will be gradually left behind him those marks which belong to his earthly existence. There is a condition a height to which souls attain when freed from the conditions which appertain to what you call matter; the pure spirit goes onward and upward, rejoicing in love and wisdom forever. This is accomplished in a greater or less length of time, depending entirely upon the progressive spirit of the individual, some progressing much more rapidly than others. Some remain almost entirely upon the earth sphere, amid earthly conditions, and consequently repeatedly extract from these elements conditions the building material of which they are constructed. Until a spirit by desire for growth has progressed out of conditions that appertain to his earthly existence, there will remain that attachment for them which will identify the man with his past conditions until these are outgrown, until he lives on a purely spiritual plane.

As I said in the beginning, there is such a close relationship existing between spirit and matter, they are so intermingled, one so dependent on the other, it is impossible for me to separate them. I see them in one continuous round of change, one depending upon the other and assuming higher and more beautiful forms as the soul rises to higher planes, and finds its life in a purer atmosphere.

Another inquiry:—"When an insane person enters into spirit-life, does he immediately recover his lost faculties?"

In answer to this I would say that to my mind insanity is simply a derangement of the physical machinery or instrument through which the indwelling spirit must express itself, and oftentimes this derangement is so great that the spirit striving to express itself can do so only in broken sentences and imperfect utterances. That this disease of the body may have its primary source in the abnormal mental conditions, I will not deny.

I wish it were possible for me to make man understand himself in the full deep sense in which, sometime, sooner or later, he will. Then seeing life as it is, in its full and deep reality, he would know that "whatever is, is right." Then no man should fret and worry because all the wheels of his physical mechanism grate harshly upon each other, running at such a rate of speed, that as a resultist would say, "a burning box" is the result; then he knows that all the experiences that have come to him, painful though they may be, are guides to lead him up to higher levels, teachers to bring him such lessons as will enable him to grow in wisdom and knowledge, in love and truth.

If man needs a knowledge of these truths to enable him to live his life bravely and well, how much more does woman! And she needs it not alone for the great trials of life, but for the little harrowing, narrowing trials that beset her path continually. If she could only make up her mind not to fret over them, not to repine at the disappointments of life or grieve hopelessly over her lost loves, but rising in the dignity of her womanhood, live a life approved by that higher judgment which rests upon the throne of her being, then would these trials, which have been her masters, become her servants, helping her to unfold in a glorious womanhood. Then we should not see her with her hair bleaching, and her face becoming seamed with the wrinkles of care, even in the early years of her life. But woman is woman, and life is life, and she has not yet grown to that condition where she may read life's mysteries clearly, as she will do by and by.

Until men and women shall have learned wisdom, they will go on fretting—feeding the fires that consume their life forces, that burn up the oil that would enable the machinery of life, by smooth, harmonious action, to produce harmonious results. Then, at last, as the outgrowth of this jarring discordant action, comes the babbling, chattering talk of the insane man. Then the picture is like this to me. It is as though the wires of that piano had been wrenched by rough, rude hands until every note was out of tune. Then the musician, skillful though he may be, with music in his soul and music in his hand, will try in vain to express it through the poor, shattered instrument. It responds to his solicitations only in inhar-

monious sounds, wails and discords. Thus with the soul's instrument, the body; overstrained, overwrought, out of tune, the delicate nervous system can no longer respond in the harmonious music of intellect and love.

Now you ask me of the spirit: Passing out of the body it is many times like a lost child, amazed and bewildered at the new things which open upon its vision and unable to comprehend their meaning. There is a long blank—a dark wilderness between them and what they first recall. I can only illustrate that by an experience which, perhaps, some of you have had. There is one who has been for many years, it may be, in the dark prison house of insanity, as it is called. Death comes and with gentle touch unlocks the prison doors and calls the spirit forth. Just before it departs it looks up in your face and whispers words of love. It says: "It has been dark, but I am going out into the light!" And it does go out into the light, ministered unto by loving hands.

Sometimes on awakening into soul-life spirits first behold the gentle face of the loving guardians who have walked with them through all the dark places—who have wandered up and down by their sides until at last the dark pathway leads up to the light. Thanks be to God, that from such depths of misery, from such depths of woe unutterable, the freed spirit may enter into peace, and, receiving its baptism of love and light, forever walk therein.

You receive messages sometimes from those who have passed away, in which you are told that they are weak, not able to communicate with you as they would. This is their entanglement again in the meshes of material things. Let us not selfishly call them back too often, until they shall have rested and refreshed themselves in the light of the spirit, and have gained that strength which will enable them to endure or overcome the conditions which find us upon the material plane.

You ask: "What are angels and archangels? Are they different creations, or simply names that have been applied to different degrees of attainment in spirit life?"

These names are used in reference to the degree of growth or development, or to the sphere to which certain individuals may belong, or to which they have attained. There are many other names reaching far beyond these, which are given, but they are not essential. They belong to those who have passed far on—have gone high—but who are not, as the old traditions say, especially created beings.

The other questions which I will answer—all of a spiritual nature—may be summed up in these three points: The phenomena, the philosophy, and the spirituality of Spiritualism. It is generally the phenomena of Spiritualism that first attract attention, and many persons after once learning something of this, go on forever after, constantly seeking for new phases of physical manifestation, and never get beyond them. Some are philosophizing on this or that phase of mediumship, studying the laws that govern it, satisfied that an intellectual comprehension of the truths of Spiritualism is growth and development, whether it broaden their lives and purify their souls or not. Still others, accepting the phenomena and understanding the philosophy, will not rest satisfied until the sublime truths they teach have permeated their souls, and become principles of thought and action, making life harmonious and beautiful.

"Can the first or second course be profitable without the third?"

This is a statement of the condition of mind of those who are acted upon by spiritual teaching to-day. As we said, in speaking of race and color, man is what he can be under surrounding conditions. We cannot say to him, "You must do this, that, or the other." If there are three distinct classes of minds, then there will continue to be until each of these have had their experiences and until they are satisfied, and by growth naturally pass from one phase to the other. True, I might say to the seekers of phenomena, you ought to add to this knowledge which comes to you through the phenomenal, that which is in reality still better—the philosophical understanding of all this, and then its application to your life. The Spiritualist is not completely one until he shall have taken the lessons of life, and, as a philosopher, applies them to his own life, and so lives spiritually.

One may come bounding to you this morning exclaiming, enthusiastically, "I am a Spiritualist—a believer in Spiritualism."

"What! you? I thought you were strong in your prejudices against it when I was conversing with you a week ago?"

"Oh, yes; but I have received a most wonderful demonstration of spirit power since then. My mother has come to me and given me a wonderful test, and now I am a Spiritualist."

We feel a little sorry for Spiritualism until experience shall have ripened the Spiritualist. To be a Spiritualist does not mean simply to witness its phenomena, to receive its manifestations, and to say, "I believe." Spiritualism is, in reality, a practical religion, which one must live understandingly, entering into it with heart and soul, applying its principles to his daily life in order that he may progress as a spiritual being, that he may understand life, that he may appropriate the truths taught him by the returning angels. Until he can do this he must continue to take lessons in the school of experience. I always rejoice to see a soul stepping forward into the light, even though its progress is slow. Looking at life in the

clear light of eternity, I can afford to wait.

An appreciation of the phenomena of Spiritualism may be for some the first step forward. Then there must come an understanding of the wonderful network of life, of the laws that govern it, both on the spiritual and material planes. In this wonderful philosophy of Spiritualism there is a marvelous power which is felt all over the earth; it grasps all mankind, touching all, whether they are conscious of it or not, with its subtle power. Literally speaking, it covers the whole earth.

Sensitive men and women everywhere are unconsciously responding to this wonderful wave of spirit-power that has come to earth in this nineteenth century. Literature is proclaiming its truth. From pulpits and platforms its new gospel is preached.

It is true, there is as yet little organization in its ranks, but its temples are in the homes of the people, its altars in the hearts of the millions who have accepted its truth.

There are as many roads that lead towards wisdom as there are different kinds of men and women to walk therein. Each one must be allowed to pursue the road upon which he is able to travel, to come into the light of truth only as he is able to bear it, to appropriate it. You meet a man this morning who is enthusiastic over the phenomena; he is never satisfied without it. You ask him a question as to philosophy. "Oh, as to that," he replies, "I have scarcely given it a thought." Another individual never goes to a séance where they give physical manifestations; he does not require it. He says, "To me a knowledge of Spiritualism came naturally; it was as native to me as the air I breathed; I was born a Spiritualist; I could not be anything else." This man is not seeking phenomena, but being in a condition to understand its philosophy, the phenomenal has its use even for him. All cannot be nourished alike. Some drink at the fountain kneeling down; some take the cup from the hands of ministering friends—spirits—whether clothed in the robes of mortality or immortality.

Man must go out from where he is. He must see things from his own standpoint, not from that of another. Now some men are almost entirely materialistic in their make-up. It does no good to talk to them about any of the phases of Spiritualism. Even great men like Ingersoll will refuse to seek knowledge in these directions. If you could induce them to go with you to one of these séances, where so much is given which to you seems marvelous and convincing, they would see nothing to convince them of the truth of what you so firmly believe.

Two men ideally different physically, mentally and morally, go into a séance room together; both come out satisfied and convinced; the one that he has just witnessed a most wonderful display of spirit-power; the other that he has heard the most flagrant fraud in his own history to see. Each of these men saw the same thing so differently, because each looked at it from his own plane. You may ask me, "Is not this true of other manifestations? Are they not more convincing, more potent than others?" I answer, it is true everywhere. Some of you here to-day will go out and say, in reference to these questions that have been given, "They were answered reasonably and philosophically." Some of you will go away and say, "Those answers were the merest trash, without reason or solid foundation." So we find that some are fed here, while others go away hungry, unsatisfied, because they are not in condition to receive the teachings as given from this point. So in the séance-room. It is useless to repeat experiences to those who are not ready to receive the light.

One thing more,—it is this: I would advise every investigator upon this phenomenal plane to go to work with judgment, calm and cool, and look upon these manifestations as a reasoner. Let him not look at them through the glamour of hope or desire, but survey them carefully, determined to see them as they are. This is indispensable on the part of those who are investigating—who are going to decide upon the merits of these things.

We want even the most enthusiastic of Spiritualists to look upon things understandingly. Let them be able to hear the ring of the pure metal in the clear silver dollar. That we have that among us which falls with the heavy thud of the counterfeit is not marvelous. It is not strange, I say, because we are in a transition period which makes it possible. The work is in its infancy; but the time is coming when Spiritualism, pure and undefiled, no longer surrounded with uncertainties, but established upon a rock, will shine forth triumphant in the light. It is going to grow until it shall have overcome all obstacles. By and by, as a science, it will be established in the minds of scientific men, and received as such upon our earth-plane by those who study the subtle elements and forces of the universe. Now they stand with only the word "force" upon their lips. They have nothing better to give us. The Spiritualist says, "Yes, it is force, spirit force," and the Scientist answers, "I do not know." He only knows that there is a power lying beyond him which he does not understand, which is a part of this material kingdom, and which enters into its composition, which is, in reality, its controlling power. Only through the light of Spiritualism can he solve the problems that perplex him, and that light is dawning upon him.

"What is genius? Does it originate within the brain of the individual, or is it a form of mediumship?"

Both. I believe that all who have given manifestations of great genius have earth

been overshadowed by strong spiritual influences before birth. It seems strange sometimes that we should declare that so much is dependent upon spirit-power, but, as I said in the beginning, I cannot separate spirit from matter. I cannot separate man embodied from man disembodied. A child who is born with a refined, highly developed organization—who is given this as his heritage—is better fitted to reflect the higher thought, let it come in whatever form it may. It may be a thought evolved by his own brain, and the outgrowth of his own individual power—it may be a radiation from the light "beyond," shining through a human brain strong enough and fine enough to reflect it. Some of the greatest minds, the grandest thinkers of earth, have said: "There are two classes of thought that come to me: one of them I must dig for and work out by myself; the other comes in the secret hours of the night, when the earth is still and my own spirit has relaxed its influence over the body. Whence comes that, if not from some intelligence higher than my own, thus recognizing the inspiration which is so large a part of what we call genius?"

Apparition of Sylvan Maréchal.

From La Lumière.

[Translated for the Religio-Philosophical Journal.]

The following remarkable account of an apparition is a fact attested to by Eliphas Lévi, in the book entitled *La Science des Esprits*:

"Sylvan Maréchal saw the hour of his last, long sleep approaching. His wife and a friend, whose name was Madame Dufour, were watching with him; the death-agony had commenced. All at once the dying man, as if calling to mind something, made a great effort to speak. The ladies bent over him, and he, with a voice so feeble as scarcely to be heard, gave utterance to these words: *Il y a quinze* (there are fifteen), and his voice was hushed. He tried to repeat, and murmured yet again: *quinze* (fifteen); but it was impossible to understand the rest. His lips moved once more a little, and then, drawing a deep sigh, he died.

"On the following night Madame Dufour, who had just gone to bed, had not yet extinguished her lamp when she heard her door open gently. She raised her hand to shade her eyes from the light, and looked up, and there in the middle of the room stood Sylvan Maréchal, dressed as when he was living, and neither more sad nor more gay.

"Dear madame," said he to her, "I come to tell you what I could not finish yesterday: *There are fifteen hundred francs in gold concealed in a secret drawer of my bureau; see that this sum falls not into other hands than those of my wife.*"

"Madame Dufour, more astonished than frightened at this peaceable apparition, spoke to him and said:

"Well, my dear friend, I suppose you now believe in the immortality of the soul?"

"Sylvan Maréchal smiled sadly, shook his head gently, and replied by repeating for the last time his own dictum:

*Dormans jusqu'au beau temps,
Nous dormirons longtemps.*

"We are sleeping till the day
That our sleep shall be for aye."

"He then disappeared, and Madame Dufour now became afraid, which only proves that she was thoroughly awake. She sprang out of bed to go to the room of Mrs. Maréchal, her friend, but met her, pale and frightened, running to her (Madame Dufour's) room. "I have just seen Mr. Maréchal," exclaimed both women in the same breath. And each related the details, nearly identical, of the vision that each one had just had.

"The fifteen hundred francs in gold were found in a secret drawer of the bureau."

"We have this account from a mutual friend of the two ladies, whom she often heard relate it.

"Be it as it may, as to the phantom of Sylvan Maréchal, his posthumous incredulity reminds us of one of Swedenborg's very singular ideas: 'Faith,' said he, 'being a grace that must be merited, God never imposes it upon any one, even after death. Thus, it is not rare to find in the world of spirits unbelievers who deny more than ever what they always denied, and who discredit the evidence of immortality in the supposition that they are not dead, but merely affected by some mental attack that has disordered the seat of their sensations. They live along as they lived upon the earth, complaining of no longer seeing what they used to see, of no more hearing what they used to hear, of no longer owning what they once possessed; and thus they pass a false existence, protesting against the life that is real, and in their troubles continually beguiled by the hope of death.'"

We prefer this truthful opinion, verified by a multitude of facts, to the very risky explanations of Eliphas Lévi, not wishing to confess, as we have before said, the falsity of his theories. One would think himself reading Briere de Boismon, Calmeil and other all-enists, to read him. The grave fact of the fact that follows the apparition does not move him. He speaks of impressions on the mind before dreaming, but he forgets that neither of the ladies had been asleep; he founders at length in a labyrinth of reasonings, each more far-fetched than its predecessor, and admitting of no discussion, so much are they beyond the bounds of all reason.

LETTER FROM AUSTRALIA.

The Human Conscience and Resignation to the Supposed Will of God.

To the Editor of the Religio-Philosophical Journal.

I believe it is a settled axiom among all civilized peoples, that the human conscience is man's highest guide; and when he violates his conscience or his monitor within, he becomes a sinner, a violator of the moral law, and not till then, so long as he is true to the witness within, he stands guiltless before his God. So far I think we are justified in taking it for granted that all intelligent thinking men agree. The conscience in itself is nothing but an empty principle,—its character wholly depends upon the kind of information it receives from the outer world through the senses. The principle is innate, but its character in the constitution of individual man depends upon circumstances. The Mohammedan is taught that Mahomet is the true prophet of God, and makes His precepts the criterion of truth. The Christian is taught that Jesus of Nazareth was the Son of God, and the only Savior of sinful man, and makes His precepts the criterion of truth. So long as they are true to this monitor within, it may be said of them, "Blessed are the pure in heart," although it impels them, as it has often done, to spill each other's blood. The heart educated to the neglect of the head, has been the cause of untold misery. It has filled the world with honest cruelty, and honest cruelty is the most cruel. While the traitor to his own conscience seeks to hide his guilt, honest cruelty boldly justifies itself before high heaven. It has made men happy in doing their neighbors wrong. It has filled the world with the most absurd notions concerning vice and virtue. It has established no settled criterion of truth. Every sect has established one of its own. Such vast interests depend upon the education of man's intellectual and reasoning powers that it becomes of vital importance that it be grounded in wisdom and in truth to enable it to steady and control the heart. From the dawn of history up to the present time this witness within has been the child of ignorance, yet it has managed to control the affairs of men. But as knowledge increases, the witness within decreases. The witness without seeks for knowledge and happiness through reason. The witness within seeks for knowledge and happiness through prayer. Men ask with their breath for what they should labor for with their hands. They pray for health, when the only way to secure health is to obey the laws of health, and to obey the laws of health we must first understand them.

This doctrine of the infallibility of conscience is the mother of superstition and belongs to the age of faith and prayer, from which we are just now beginning to emerge. People talk about human nature being the same through all the ages, as though the life of the human race were drawing to a close, and they could write its full biography. In the broader sense and higher view humanity is in its infancy, shedding its baby teeth and preparing to masticate stronger food. Just beginning to stand and to go alone, and Christianity I conceive to be the culmination of the age of infancy, the age of faith and prayer; the age in which the world was governed on the belief that God made and governed the physical world by miracles and without regard to natural law, and the moral world by breathing His will directly into the human heart. The senses were really made for nothing, but were from the first usurped by Satan, and his batteries turned against the throne of God. This is a condensed but fair summary of the ideas upon which society has struggled for existence in the past. There is not a particle of proof, such as is required in all of the transactions of human life, to substantiate these alleged fundamental truths; yet, kingdoms, dynasties and empires have been founded upon them, and as might have been expected, have one after another crumbled and fallen into dust. This witness within has ever sought to make people contented in their ignorance.

Resignation to the will of God is the alpha and omega of the preacher's theme. It is almost impossible to captivate this inward tyrant, for it takes possession of incipient thought and strangles reason in the bud. It creates epidemics of the public mind, and threatens the very life of communities. It seized and took possession of the Protestant church and consigned fifty thousand witches to dungeons and the flames. It makes it the duty of the oppressed in its turn to become the oppressor. History is full of the terrible results of listening to this inward monitor and instructor. The Catholic church between 1433 and 1517 burned over 13,000 heretics alive, and later on the cruel persecutions drove every Protestant out of Spain. The Roman popes and cardinals believed themselves to be the appointed of God. In their cruelties their prayers were ever ascending to God for His approval, and from their monitors within they heard the approving accents, "Well done, thou good and faithful servant." These were the darkest days of the age of faith and prayer, and the domination of the witness within, and if we read the book of fate aright, it can never happen again. It was the death rattle of the worn-out age of faith and prayer, its last desperate struggle for supremacy. They had for two or three centuries felt a tremor, a deep rumbling ominous of evil. Columbus had found a new world, which was not even alluded to in the Bible. Copernicus had whispered his theory of astronomy, which de-throned the God of Moses, and when Galileo invented the telescope, and brought the stars to his door, and spanned them with a caliper, and measured their distances with a tape line, the fires of persecution commenced in good earnest. Jehovah was insulted, His word was trampled under foot, and the church, the established Kingdom of God on earth, must come to the rescue. The word of God must be vindicated at all hazards. As the heathens of old were exterminated without mercy by the Israelites, led by Jehovah, so they as their descendants must exterminate the heretics, the heathen of their day. Their individual and collective prayer ascended from the holy of holies, continually imploring help to carry on the bloody work. With the approving witness of the Holy Spirit within, the slaughter went on. But through all the tumult and carnage the liberated witness without was busily engaged in the new field of thought. The stars were being counted and put in order. People began to see that the Book of Nature was the Book of God; and that their senses were exactly adapted to its reading.

At this time the world of thought was just where it was fifteen hundred years before. The written word of God and the witness within made progress impossible; but now the mind of man had burst its prison bonds. The seed of liberty had sprouted, and the young shoot at once began to grow and bear fruit. Watt discovered the power of steam. Fulton utilized it, and it carries now on its shoulders the commerce of the world. Frank-

lin discovered electricity. Morse, Field and Edison utilized it, and now it has become the vehicle of instantaneous thought to the uttermost corners of the earth, and the errand boy in all our cities literally ministering to the brotherhood of man. This wonderful waking up of slumbering thought and liberation of the pent up powers of nature were the precursor of a new age, the dawn of a new salvation for the human race. The true reformer of to-day is the man who seeks to purify the fountain of thought. The turmoils, carnage and cruelties that have marked the progress of man thus far have been caused by an erroneous idea concerning God and nature. A stream always partakes of the character of the fountain from which it flows. Filter it as you may, the insidious germs still remain to stamp its character upon all the broad plains below. You may modify the poison with salts, sodas and spirits, but the stream cannot be purified so long as the fountain is foul. So with human society. We may increase our benevolent societies as we will, drop our coppers into the poor box, subscribe to the widow's home, give all our old clothes to the orphan asylum, assist the prisoner's aid society, and ever have an open hand for missionary societies and churches, still the stream of woe and suffering, like the horse leech, cries, "Give, give."

Thus, I say, it is to the fountain of thought that the reformer of to-day should direct his labors. If the fountain of thought be purified, the problems of government will be solved. The individual human mind is nothing but the sum of its thoughts, its ideas; and the mind of society is nothing but the sum of individual minds that compose it. We want gradually to free the human mind from the old Hebrew idea of God, by which a large portion of the human race seem spell-bound, and which their spiritual leaders are determined to retain.

Men, from prudential reasons, cling to old forms in practice long after they have outgrown them in belief. I know the popular rejoinder to the above is that men will not do as well as they know; that they are prone to evil, and knowledge only aggravates the ease and gives them greater power to pursue their evil ways. No doubt, men are prone to evil. They are also prone to good. If the good did not predominate, the human race would degenerate and become extinct.

Man is a complex being, and is possessed of a brute nature, as well as one human and divine. The common belief that human nature is the same through all the ages is a fallacy. It is accepted without proof, or rather against proof. Human nature is capable of great change. This is one of the characteristics that distinguishes it from the brute. The most advanced races have very little resemblance to the primitive man. It is the nature of primitive man to eat the flesh of his fellow-man. There have been tribes, and I believe they are still to be found, who sell their own children to be slaughtered for human food. Humanity is only in the midst of its first age—the age of infancy. Until recently its wisest men drew their mental life from the breast of delusion, and were nourished with the milk of superstition.

As late as the middle of the seventeenth century, Chief Justice Hale, England's great expounder of the common law, passed the sentence of death upon two women for the crime of witchcraft. In his charge to the jury he dwelt upon the heinous nature of the crime of witchcraft, and remarked, that to deny the existence of witches was to deny the word of God. It was plainly taught in both the Old and New Testaments. There had been hundreds condemned and executed before for witchcraft, but these were the last that were executed for this crime in England. The telescope appeared, and witches fled. They could not stand the telescope. Where they have all gone is not known; but if a people can be found who has not heard of the telescope, there is sure to be found witches, spectres, ghosts, apparitions, and a wonderful active witness within. The telescope is the friend of the witness without—the expounder of the law, the revealer of a new God, the symbol of a new salvation, which teaches man to seek for truth and happiness from without, among trees and running brooks, and for God in the works of nature. I realize that all we behold and experience with our senses are the visible and tangible tokens of the indwelling spirit that holds the universe in its grasp. It is impossible to find words to express the ideas that cluster around the soul when the senses are free from superstition, and allowed to roam the broad and diversified field of nature, wholly freed from the cringing fear begotten in a belief in a vengeful, arbitrary and vindictive God. It conceives God to be the all-controlling power and principle in everything in nature; in fact permeating nature in such a deep sense that if He should be taken away, or should withdraw from nature, there would be no nature left. He is all and in all. I know this interpretation of God is called Pantheism; but it is a spiritual Pantheism, that is in harmony with man's experience and his reason, as far as they have power to penetrate, and as far as it is safe for finite man to go. Beyond is the abyss of God. Man cannot penetrate it, and he should not try.

"As once upon Athenian ground,
Shines statues, temples all around,
The man of Athens' food,
Amidst idol altars, one he saw
That filled his breast with sacred awe:
'Twas, 'To the unknown God.'"
"Age after age have rolled away;
Altars and thrones have felt decay;
Sages and saints have risen,
And like a giant roused from sleep,
Man has explored the pathless deep,
And lightnings snatched from heaven.
"Yet still, where'er presumptuous man
His Maker's essence tries to scan,
And lifts his feeble hands,
The' saint and sage their powers unite
To fathom that abyss of Light,
Ah! still that altar stands."

It is beyond the power of human expression to convey the fullness of the joy and satisfaction this view of God and nature brings to the intelligent mind. It purifies desire, and raises the field of thought far above the petty jealousies that distract families and communities, and leaves no room in the breast for animosity to germinate, to the exclusion of charity and love, and to poison the rich and fertile soil of the garden of the soul, and rob life of all its sweetest joys. There is no true happiness among the children of men except in the practice of kindness, forbearance, forgiveness and charity, one towards another. These are attributes belonging to man alone; the only being that can reflect and reason from first causes and principles, and that can better his condition by carefully studying the principles of natural law as applied to the growth and philosophy of thought, as well as the growth and philosophy of a tree. These attributes, as I said before, belong to man alone. They are exactly adapted to his spiritual growth—the channels through which all his happiness must flow.

God does not punish, reward or forgive in any human sense. If man could free his mind from the fear engendered by early impressions, and listen to the teachings of experience and observation, he would learn that God does not forgive. He demands His pound of flesh, blood or no blood, and he always gets it. An unseaworthy ship will founder in a gale, be it freighted with Christian or Jew, saint or sinner. God is unchanging and unchangeable in His law, as well in the moral as in the physical world; but in the moral world the law of retribution and compensation are not so easily traced. Consequences are often so remote from causes that the connection is lost sight of and overlooked, and short-sighted man often attributes plagues and calamities to the special act of God, when they are caused by foul cesspools or undrained swamps. But, as men advance and increase in knowledge, the moral law will be better understood, and they will strive to remedy social evils by seeking diligently for the cause rather than through prayer. "Finites and incarnations will vanish and hide their hideous forms before these rational means of reforming men and society. Prayer in work and desire in labor will be leading characteristics in the coming age. Nature has endowed all men with certain capabilities, both physical and mental, and these capabilities are limited to the range of the senses. The reasoning faculties are sacred ground which God has reserved wholly to Himself. These derived powers with which nature has endowed man are sufficient for the purpose of working out his salvation, or guiding him to a full and true manhood. He has no right to call upon God to help him. God has helped him all He can in bestowing upon him the means to help himself; yet men are continually asking God to vouchsafe to them blessings which it is impossible for them to receive, except through their own exertions. It is this erroneous idea of God—that pollution of the fountain of thought—that lies at the foundation of all our woes.

Thus, I say again, that the true reformer of to-day is the man who seeks to purify the fountain of thought, by teaching men to search for God, truth and happiness in the realms of reason, and from the sacred Book of Nature, which teaches us that the biblical story of the first man, Adam, is a myth, and that man has inhabited this earth at least one hundred thousand years; and that he emerged from chaotic nature, evolved into man, and became a living soul through the law of evolution and progression—the law that moulds and shapes the universe from the glow-worm to the shining spheres.

Ungrateful man does not seem to realize how much God has done for him, and how little he requires him to do for himself, to be happy. He has ordained the relations of sun and earth, which give heat, light and life. The heart beats and the blood circulates; the stomach digests the food, and converts it into living tissues to supply the wants of waste and growth. The nerves, the home of thought and habitation of the mind, accompanies the minutest stream of life, and rings the alarm bell of danger. All of this goes on from the cradle to the grave; in the deep slumbers of the night as well as in our wakeful hours, and without any thought, exertion or volition of ours. It is wholly the work of the indwelling spirit—the soul and power of the universe.

You see there is very little left for man to do for his own comfort and happiness; yet there is quite enough if he would do it well. But he prefers to fall upon his knees and ask God to help him do the little He requires him to do for himself. Thus prayer becomes the voice of ingratitude, and leads to idleness and the neglect of legitimate duties, resulting often in poverty, starvation and death. Ultimate good can never result from error. You may surround error with all the solemnities of the tomb, place it in the heavens among the ancient gods, give it personality, symbolize it, clothe the ideal with flesh and call it incarnate, and call upon man to fall down and worship it under pain of eternal punishment, still it is error all the same; nor do numbers change its character. If so, Gautama should be called the incarnate God, the true Savior, for he has five hundred million followers. I know that wise and good men fall before the reign of terror and conflict between good and evil, and are almost persuaded to proclaim that Justice has fled, and that there is no God; but to the free, intelligent and thoughtful mind this conflict, strife and carnage is proof that truth and justice are not dead, but are in a desperate conflict with the powers of ignorance, and, although often repulsed by the enemy's flank movements, are steadily pressing forward with ultimate victory emblazoned on their banners.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among its worshippers."
One of the lessons to be drawn from the foregoing is, that man has an emotional and an intellectual nature, and that all religions of the past were founded in, or have grown out of, his emotional nature, and have tended only to make him happy in delusion and contented in ignorance, and that the drift of the higher modern thought is toward an intellectual religion growing out of the investigation of the law of God as revealed in the book of nature, which includes mental and spiritual as well as physical law.
Melbourne, Australia. G. G. PIERCE.

For the Religio-Philosophical Journal.
Evolution the Basis of Political Economy.

BY LEON.
Number One.

"In every government, though terrors reign,
Though tyrant kings or tyrant laws restrain,
How small of all that human hearts endure
That part which laws or kings can cause or cure!
Still to ourselves in every place consigned,
Our own felicity we make or find.
With secret course, which no loud storms annoy,
Glide the smooth current of domestic joy."
Believing that analytical philosophy will reveal to us a synthetical evolution which will unveil life's mysteries, when fully understood, furnish the basis for a true sociology and a permanent government, I shall offer to the readers of the JOURNAL a series of brief articles on "Evolution the Basis of Political Economy."

No doubt a theory of esoteric evolution will be rather obtuse to minds unaccustomed to the direction in which my argument shall run. Nevertheless I have the pleasing fact before me that Spiritualists as a class, know more of the psychological side of life than any other people, and that the course pursued by the JOURNAL has made the most intelligent Spiritualists (or at least a larger portion of them), its readers. Hence I shall proceed, confidently believing that I shall be able to point out to the reader the locality of a great system of truths, even though I may be unable to fully uncover it to his view.
We as a nation, and perhaps as a race, are passing through a transition period beyond which there are conditions awaiting us either

very much better or very much worse. Which shall it be? The answer to this question is problematical. If the governing class shall at once make itself master of the situation by obtaining a thorough knowledge of the people to be governed, and can instruct them as to their real wants and interest, and convince them of the fallacy of their imaginary grievances its first duty shall be done. While making this study of the people, there may be discovered and remedied many mal-adjustments of the government to the thing governed.

These "mal-adjustments" will be considered further on in these articles. They are a necessary result of evolution, and we must seek to understand them. Either the governing class, or the governed, is grossly ignorant of its duties. Whether the one or the other, or both, ought to be determined now, before it is too late.

That "the times are out of joint," no one will deny; as to whom the blame should attach, there is a wide difference of opinion. The question is, Are the people right and our social institutions wrong, or, Are our institutions right and the people unreasonable in their demands?

If the former be true, as is claimed by the disturbing element in society, we should at once begin to remodel our institutions. But should the latter interrogative proposition be answered in the affirmative, we have before us a huge home missionary work which should be begun without delay. The cause of the trouble now threatening nations is undoubtedly ignorance of some law which we ought to understand; it belongs in the code of evolution, and I hope that it will be better known before we are done with that subject.

I wish to play the role of neither alarmist nor prophet, nor will I imitate the silly bird that hides its head beneath its wing that it may not see its danger. Considered in the light of history, our present condition is fraught with danger.

A panorama of the past glides before me. I see nineteen centuries stained with the blood of the surging masses of men who have struggled blindly for liberty. My heart grieves because their reward came to them so slowly and at such terrible cost; but it comes, and link by link their chains fall off. Also throughout the same period of time I see the noble, industrial hand toiling with brain and muscle, inventing, perfecting and operating labor-saving and time-saving machinery; sparing neither time nor strength in the effort to upbuild the material part of a civilization.

How well these workers have succeeded is attested by the fact that nearly everything necessary to a man's comfort has been immensely increased in quantity, and correspondingly lessened in cost.

The last picture on the canvas of the Past is gone and we look upon the Present. We see the inheritors of the blood-bought prize unable to distinguish between liberty and license.

Many persons will remember the murder of Archbishop Darboy, by the last Paris Commune. They will also remember the rallying cry of the Communists: "Liberty; equality; fraternity." Thus in the name of liberty was this man seized and cast into prison; in the name of equality and fraternity torn from his friends and murdered like a dog. Well might he say to them: "Why prate ye of liberty, when ye knowest not what it means?" This rebuke of the cultured man was lost upon the ears of the brutal mob, as a pendant pearl would be lost in the ear of the swine. Darboy is dead, but his words remain a living reply to the harangues of Socialism, and it would seem that they ought to ring out from the circumambient air upon the ears of Mr. George and Dr. McGlynn, and strike dumb the tongue of every teacher in the Baben School, in the mind of the graduates of which the idea of liberty is commensurate with appetite, passion and interest. It is such work as theirs that makes us fear that after all liberty has been too widely or too early diffused among men. The material wealth and comfort that have grown up as the counterpart of liberty in our civilization, is now threatened with destruction by those who prate so loudly about that which they do not understand.

Our civilization is the purchase of nineteen centuries of toil and suffering, beside the blood-stained fragments of those upon which it was founded. Shall the twentieth in its teens witness the scattering of all this to the winds and our return to the condition of nomads to perish or to travel again wearily over the same rugged road?

Many civilizations have preceded ours, each differing from all the others. Whence and why are they gone? The skeletons of some are found by the pick and shovel of the archaeologist; others survive in tradition, whilst still others have perhaps for a time shed their glimmering light, or flashed like a meteor, and forever passed away leaving no trace for us to find. The highest civilization will be the soonest forgotten when destroyed. The pyramids and the sphinx speak through forty centuries proclaiming that Egypt's progress was toward the massive in art; whilst ours being an accumulation of the finer arts and intellectualities would show no sign at the end of one-tenth of that time.

Must it always be thus? Has God put an absolute limit to the life of civilization and must nations continue to die as do individuals? The question will probably soon be decided with ours; if we safely pass the crisis and are wise enough to build up a political economy upon a scientific basis, our government may be as immortal as ourselves. Nations, like individuals, bring suffering and death upon themselves by violating the laws of nature. If we would long survive as a nation, preserve and carry forward the grand work of our civilization, we must learn more of the nature and purpose of humanity.

It would seem that in this age of the world the philosophy of life ought to approach the condition of an exact science. It is the thing that is nearest to us and most necessary to our happiness, and yet it is the last considered. It is embodied in one word—evolution. All the thoughts of the mind, movements of the body, and all the deeds of life are evolutionary products, having for a parentage all the various circumstances surrounding at the moment of the conception of the ideas, movement and deeds. It brings us into, carries us through and beyond mundane existence, and while on our way every thought which passes through the brain, and every speech which passes the lips, are shaped by the same laws.

Without an understanding of this great law of evolution, no man is fitted for the office of judge, juror or legislator; nor can he be expected to bring up his own children in the way they should go. Without such knowledge no one can comprehend the immense pressure which circumstances make upon the forming character of the youth, and still less will the ignorant be able to understand the mighty influence which such surroundings exert in moulding the ideas and deeds of mature life. I desire to call the especial attention of philanthropic thinkers

to this matter. Here is a chance for real work in humanity's field. Better the surrounding of the individual and he will grow toward the right; leave him amid mental and moral environment that are evil in tendency and stronger than his will, and his movement will be a retrograde. Let us work for a more healthful public sentiment which will inspire more honest effort in behalf of the unfortunate, and that will shame out of existence the horde of maudlin sympathizers who have an endless amount of bootless fears to shed, and who would freely expend all of the capital saved up by others, in the alleviation of real or imaginary distress, and in the gratification of their own wants.
(To be Continued.)

A RELIGIOUS WAR.

An Important Factor in the European Problem.

Will the Mussulman Hordes Invaade Europe again?—Startling Figures as to the Strength of the Mohammedans—15,000,000 Men ready for Action under the Black Banner of the Faith of Islam—England may cause an Invasion.

There is hardly any doubt in reflecting minds that what is vaguely known as the Eastern question will eventually, if not immediately, lead to a great war among the European Powers. When and how the blow will fall no one ventures to affirm, but fall it must, and, in the opinion of those most competent to judge, the time is not far off. Russian policy is evidently shaped with a view of acquiring Constantinople, and any hindrance the Czar's power may encounter in the attempt to make the Black Sea a Russian lake is looked upon merely as a temporary postponement of a final event. The internal foe of Nihilism counts as naught in estimating the power of the holy Russian Empire. It acts rather as a stimulus toward external aggression, for a large amount of the political discontent arises, doubtless, from mere lack of employment for the energies of the people, and this a great foreign war would furnish. Russia feels the power of her millions, and knows that, provided no unforeseen force interferes, she is able, with the proper disposition of her troops, to seize Constantinople, and perhaps India, in defiance of England.

But there is a factor in this problem to which due attention has not been given, which may prove to be the unforeseen force not only to check the Russian advance, but to do more than that. Several times since the advent of the Prophet of Mecca the black banner of the faith of Islam has been carried into the heart of Europe by the courageous and fanatical followers of the strange new creed. Nearly every incursion of the Saracen and Turkish forces was provoked or invited, partly at least, by Christian powers. The warring factions of Spain introduced the Moors into that country, and, once gaining a foothold, they designed to precipitate themselves upon the rest of Europe, and subject the whole continent to their sway; and they would have accomplished their purpose had not Charles Martel, with sublime heroism, met and routed their advance forces, after a desperate struggle, on the plains of Southern France. History reveals the same policy on the part of Christian rulers during the whole period of Saracen inroads along the borders of the Mediterranean sea. But then appeared the new enemy of Europe, the enemy uninvited since Attila, an enemy, moreover, destined to remain. The Saracen was a mere child to the terrible Turk. From the moment that the first Tartars left the watershed plains of Central Asia, and began to percolate along the edge of the Caspian Sea, into the fertile and ancient kingdom of Logdiana, and thence into the other beautiful regions of Asia Minor and Southwestern Asia, one voice sounded the alarm, one hand pointed the new foe out as the irreconcilable enemy of Christendom and of Caucasian civilization. Whatever else may be thought of the Pope of Rome, none have disputed the fact of his extreme sensitiveness in discerning the forces which menaced Christianity. He has never failed in doing so; nor did he fail upon this occasion. With persistency, with reiteration, sometimes with effect, often without, the Pope continued to denounce the Turk, not as a temporary enemy nor as a civil foe—not as merely a savage race which might be beaten off or ultimately civilized, but as a set, implacable reprobate, brave to fanaticism, brutal to ferocity, the hater of God and the things that are God's, blaspheming and speaking against the Most High with a loud mouth—in short, the forerunner of the Man of Sin.

Few pause to think what an immense power lies in the masses of the dormant Turks or Mohammedans—for the Turks are really the leaders of the Mohammedan world—nor even the extent of the following of the Prophet of Mecca. According to Rand & McNally's Geography—perhaps the best authority upon the subject—the number of Mohammedans in Turkey, Arabia, Persia, and scattered in other countries, is 122,000,000. This is not a large population compared to that of Europe, though it is large when compared to the population of any one country, even that of Russia. But several points must not be overlooked.

The Mohammedans are natural soldiers. Fighting is about their only legitimate occupation. Though they may engage in works of industry, they only do so through the compulsion of necessity and regard labor as a mere temporary expedient to be used while peace lasts. They are in readiness for war at any moment. The large Christian populations they hold subject to them are sufficient to cultivate the soil and to supply food while all the Turks go to war. Supposing that one man out of ten could, in the course of a few years, be put into the field, an immense army of 2,500,000 could be precipitated upon Europe. If one man out of five could be armed, we should have 5,000,000. In the Civil War of the United States, out of a population of 40,000,000, over 2,000,000 troops were put into the field; that is, one out of twenty of the whole population. The same proportions from the Turkish population would yield 6,000,000 men. But, as I have shown, nearly every Turk capable of bearing arms could be readily spared. Should these be in the low proportion of one to eight, we should see the Mussulman world capable of raising over 15,000,000 fighting men. And they would, every one, be a fighting man of desperate character. This is an enormous array to be banded together, but there are three things, one existing, the others imminent, which might make it an accomplished event.

The first thing, which exists already, is the unity of religious belief in a warlike creed. The majority of Mussulmans are under the Sultan's rule, and all are bound to his dynasty by cords of sympathy which would draw them to the cause. Their creed teaches them that he who falls by the sword under the shadow of the black banner of the prophet inherits heaven at once, with all its fullness. What is to a man who believes

this, and believes it with all the intensity of the Mussulman heart? Thousands of men in Christian lands have died for women's loves, although they were told that hell yawned for them in the attempt at murder in which they lost their lives. Here we find heaven opened, smiling with seventy inconceivably beautiful hours, for every son of Islam who dies valiantly fighting for the faith. The highest aspirations of the soul and the lowest passions of our nature are subtly linked together in Mohammed's creed to trap his followers into blind courage. No greater happiness can crown them than death in such a cause. The earth is promised them if they succeed; heaven and earth combined if they die.

The second thing needed is a fulcrum to move this present inert mass. How are they to be lifted to the exalted height of the battle spirit? The powder magazine is all there, but who will apply the torch? Some one will. The Mahdi tried it, and failed. Other Mahdis will follow. So sure as Russia continues to press forward, so surely is she precipitating the struggle. Her troops, in pressing southward upon Turkey, are tramping over a powder magazine or dynamite store. Unfortunately its explosion will not strike Russia alone, but will shake and shatter Europe from center to circumference. Kid-gloved diplomatists, while they handle this weighty but dry and threadworn matter hardly seem to realize what dangerous materials they are dealing with, nor even where that danger is. Russia is the enemy, they say. She is not. Turkey is held down now by outside pressure. Press her back; let the will cry go forth to the Mussulman world, "Allah is God, and Mohammed is his prophet"; let the black standard be raised on the shores of the Bosphorus, and see what will happen. Some men will raise it when the time is ripe, when the Moslems shall have become thoroughly and universally convinced that their creed is to be abolished by the edge of that sword they are so willing to use. Now the final question remains, and it is one whose vital import concerns the whole human family. In order to cope successfully with the trained soldiers of Europe the Turks, however brave, must have arms and money. They have neither, and must, therefore, in such an emergency, obtain them from some outside power. England is that power. It is useless to say that England would not do this except to defend her Indian Empire, upon which the prosperity of her trade rests. Yet India and the rest of the rich southern portion of Asia is the ultimate aim of Russia. Constantinople would be of even less value to her than it is now to Turkey were it not the key to the East and to the Euxine and Black Seas, where a navy could be built. England will fight rather than lose her great Indian Empire, and she will be pushed to use the Turks by arming them to crush Russia. Once armed and engaged in a career of conquest a portion of the Turks could soon supply their fellows with arms. In this manner the whole Turkish forces could soon be equipped to the teeth with the best modern appliances, and they would hesitate at using no means which the inventive cupidity of man would put at their disposal.

What I have written is no mere dream, but a grave possibility. It seems a long time ago since the last barbaric invasion of Europe, but the time between that and the one before it was equally long. They appear to come periodically, and the time for a new one is near at hand, even while we behold the elements disposing themselves for the event. There will be Powers to encourage the Turks, just as there were before; and Christendom will be even less united than then to oppose an unbroken front to the invaders.—Constantinople Letter in New York Sun.

Woman and the Household.

BY HESTER M. POOLE. [105 West 28th Street, New York.]

THE RIVER OF LIFE.

There is a pure and peaceful wave That rolls around the home of love, Whose waters gladden as they lave The peaceful shores above;

While streams that on that tide depend Steal from those heavenly shores away, And on this desert world descend, O'er weary lands to stray,—

The pilgrim, faint and nigh to sink Beneath his load of earthly woe, Refreshed beneath their verdant brink, Rejoices in their flow.

There, O my soul! do thou repair And hover o'er the hallowed spring, To drink the crystal wave, and there To lave the wearied wing.

For droops that wing when far it flies From human care and toil and strife, And feeds by those still streams, that rise Beneath the tree of life.

It may be that the waft of love Some leaves o'er that pure tide have driven, Which, passing from the shores above, Have floated down from heaven. —Anon.

A monument has been erected in Annaberg, Saxony, to the memory of Barbara Uttman, who more than three hundred years ago made a journey to Brussels, and learned lace-making, which she taught her countrywomen, and relieved much suffering occasioned by the lack of work. The monument is a drinking fountain surmounted by a statue of Mrs. Uttman in the German dress of the sixteenth century.

Mr. Norman W. Dodge of New York, has instituted a prize of three hundred dollars to be awarded at each annual exhibition of the Academy to the best picture painted in the United States by a woman.

There is a woman undertaker in Brooklyn, who took up the business to support her family, when her husband died, and has successfully prosecuted it. She takes her orders makes her estimates, and attends to details herself, and it is said to be very pleasant to see this gentle-mannered woman in her neat black dress, performing the sad offices that are so often entrusted to men of a common stamp; who if not rude in their performance, are often noisy, and always indifferent.

No Russian lady can travel without her husband's assent to the issue of her passport, but in Austria a woman's right to a veto has just been recognized. It is stated that a decree has recently been promulgated to the effect that no married Austrian subject shall henceforth receive a passport for journeying beyond the frontier, without the express consent of his wife.

The French Railway Companies have had the honor of setting an example to the rest of Europe in employing women to administrative positions. The Eastern Railway Company has had a double object in employing women: first to enable the wives of employes to help their husbands in their work, in return for a small addition to the salary; and secondly to reserve such appoint-

ments in the first grade as were available for women for the widows and daughters of deceased officials; those in the second grade for the wives, daughters, and sisters of men in active service. Altogether the company has two thousand five hundred women in its employment, of whom four hundred and twenty are widows who provide the sole support of their families.

W. C. T. U.

Nearly twelve years ago the Woman's Christian Temperance Union was organized, but it is only lately that it has begun to show strength and practical results. Local unions exist in nearly every village of the State. In fact, the union is much stronger in the country than in New York city, where there are so many other temperance societies. The union favors total abstinence and directs all its efforts toward that object. Every year a convention, to which all the local unions send a delegate, is held. Here all questions are discussed and a plan is mapped out for the ensuing year.

The membership fee is one dollar, and a life-membership costs twenty-five dollars. The union also receives a great many contributions. The State unions send delegates to the National Woman's Christian Temperance Union. The union has committees on all subjects which it thinks will advance the cause of prohibition. It places strong reliance on its literature to inform people of the deleterious effects of drink.

One of the officers of the union lately declared that the union is continually growing stronger. We believe in education as a means of prevention. We, therefore, pay very close attention to the schools. We have many handbills for little children which are gotten up in attractive style and contain interesting short stories showing the evils of drink. In the country, especially, are these carefully distributed among the school children. Then the law passed in 1884, providing for the instruction of pupils in the public schools in the effects upon the human system of narcotics, stimulants, and alcoholic drinks, is now in operation in three-quarters of the schools of New York State.

The work done by the local unions in prisons and jails has been very encouraging. Special literature has also been provided for this branch of our work.

As to the way in which our work is done, of course, being unpaid work, it depends entirely on the willingness and ability of the individual members to devote their time and thought to the matter. We find all very enthusiastic, however, and all eager and anxious to gather new proselytes. We have reason to congratulate ourselves upon our success.

In that excellent little paper called *The Alpha*, published by Mrs. Winslow of Washington, a series of letters have been running through several numbers which are well worthy of being collected in a book. The author, Elizabeth Kingsbury, an English woman, is remarkable for having put much truth in a nervous, condensed style, full of logic and supported by the best authorities. A few extracts will show the spirit of her teachings: "Man's life is two-fold, the spiritual essence and the material envelope. No scheme of life can be satisfactory, no scheme deserves to be called rational that ignores either element.

"Duty, being action in response to facts, requires recognition of the spiritual element that exists in human nature. The dreariness of modern life comes chiefly, if not solely, from ignoring the demands of the human essence. Men and women are trained from childhood to supply their bodily necessities, and if not taught to disregard the craving of their higher nature, they are at least not put in the way of intelligent gratification. Constant dissatisfaction, misery and consciousness of an aching void, are the result. The adult finds out that, somehow or other, he is on the wrong track and spends weary years in dark gropings that are profitless to himself and to humanity.

"How different would it be if we were trained from childhood to the perception of the homogeneity of human interests; if we learned from our tenderest years the greatness that the good of each is identical and inseparable from the good of all... The solidarity of nations, classes, individuals, is lost sight of, and people are trained to think that 'duty' consists in each concerning himself only and solely with his own affairs.

"But what is duty to-day? Is it conformity to the nature of things? Is it living in perfect harmony with physical and moral laws?

"Duty translated into action in conformity with the facts of existence, compels the recognition of the moral and spiritual nature of men and nations. This recognition of the moral and spiritual nature has, as a correlative, the satisfaction of the moral and spiritual desires.

"Morally and spiritually we desire the good of our fellow-creatures not less than our own physical well being. We may venture to affirm, the depravity of human nature notwithstanding, that to day, in this luxurious, poverty-stricken, drunken, corrupt nineteenth century, there are thousands of men and women who would joyfully lay down their lives if by so doing they could purchase the exemption of a tenth of their fellow-creatures from the sorrows and sufferings of life. So there is no cause to despair of the future destiny of the human family.

"It is true that we can take no course, whether evil or good, without conferring some benefit upon our fellow-creatures, thanks to the working of the mysterious and beautiful law of service. The drunkard preaches temperance; the selfish, left in cold isolation, argues the need of mutual affection; the dark shadow of the broken down debauchee throws into radiant relief the happiness of pure, domestic love; and the cheerless, hopelessness of the confirmed criminal tells of the need of obedience to social law.

"We cannot enjoy alone, we must, for the sake of our own selfish interests, induce some one to be sharer with us in the joys to come. Happiness and goodness are more intimately connected than theologians are willing to admit. In fact, mankind being made for happiness, and happiness being only compatible with the performance of duty, 'per se' in performing a duty ends in making it a pleasure."

FINIS.

With the present issue ends my connection with the Woman's Column of the RELIGIO-PHILOSOPHICAL JOURNAL. During eight years and three-quarters I have weekly presented a desultory synopsis of woman's work and development in various fields of usefulness and activity. It is a wide field, daily growing wider, and now—be it said with thankfulness—my weekly special contributions are not so much needed as they were nearly a decade ago.

The advancement of woman in every line for which she is fitted and needed, is an assured fact. As no one thing can retard, so no one thing can delay her elevation to the place in social life which Deity, in the beginning,

intended her by the evolution of humanity, to occupy. It is her destiny, revealed not only in her own inherent powers, but in the trend of humanity as a unit.

Other duties and occupations require me to lay down this agreeable work, and I do so with profound sadness at the severing of the close tie which has bound me so long to my sympathetic readers. Dear friends whose words have cheered and encouraged me through all these years, very many of whom I have never met face to face, believe that you shall be held in sacred remembrance till we do meet in the world of causes! Believe, too, that until then and after, the unfoldment and elevation of noble, harmonious womanhood shall be the chief end of my poor labors.

My relations with the indefatigable Editor of the JOURNAL and his noble wife, have always been most pleasant and cordial, and the ends for which they work are those, it seems to me, which all honest, high-minded Spiritualists must desire to see accomplished. May we all live long enough on earth to see this fearless paper grow with the growth of that magnificent West of whose radical population it is a fitting exponent, until it becomes the chief moral power of that region which spreads toward the setting sun.

To all the readers of the Woman's Column, Good Bye and Good Will!

Early August Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) A Mad Englishman and The Grapewine are stories that will attract the summer reader. Mrs. Oliphant's Second Son, and Paul Patoff by Marion Crawford gain in color and interest. The Personal Characteristics of Charles Reade forms the subject of a very interesting article. Two Years with Old Hickory is made up largely of quotations from the letters of Francis Preston Blair and giving an interesting account of the political events of 1830; The Spell of the Russian Writers forms the subject of an article by Harriet Waters Preston; The Alkestis of Euripides, and Our Hundred Days in Europe are continued. The poetry of this number comprises some good verses, and the literary department is up to its usual high standard.

THE AMERICAN MAGAZINE. (New York.) The frontispiece of the August number of this monthly is a portrait of General Guzman Blanco, the President of the United States of Venezuela, and a description of a sojourn in Venezuela contributed by Dr. W. F. Hutchinson follows. A Few English Wayside Birds is a copiously illustrated article; Julian Hawthorne's Sketches of Typical Characters are such as are often seen. Col. I. Edwards Clarke presents a review of the new methods adopted during recent years in our schools and colleges. Several completed stories, poems and anecdotes make up a good number.

Late July Magazines Received.

THE UNITARIAN REVIEW. (Boston.) Contents: Feudal Society; The Voluntary System in the Support of Churches; The Earl of Shaftsbury; The Old Faith and the New; Our Western Opportunity; Editor's Note Book, etc.

THE PANSY. (Boston.) The children will find many pretty stories, poems and illustrations in the July issue of this monthly.

BOOK REVIEWS.

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

MORAL PHILOSOPHY. Lectures by A. P. Peabody, D. D., LL. D., Emeritus Professor of Christian Morals in Harvard University. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. 350 pages. Price, \$1.50

This series of lectures aims to give the fundamental principles of Moral Philosophy, to show their alliance with religion, and especially with Christianity; and to illustrate ethical science, especially in its application to modern thought and daily life. Holding to the freedom of man; to right as that which is fit to help uplift; to conscience as a moral sense always growing more prompt, keen and tender with finer culture and larger knowledge; the high suggestion is made that the noblest use of freedom is in the shaping of ideals which it shall be the continuous life-aim to realize... Happy above all is he who wills beyond the power of earthly attainment—who sets before himself a goal which he will not reach till he reaches heaven, which shall be always near enough for his hope, always far enough off to call forth his strenuous endeavor... No claim of originality is made for Christian ethics; they are but the more perfect setting and stating of moral principles always dimly known and taught. Moral Beauty, Hebrew, Stoic and Christian ethics, Roman law as influenced by Christian ethics, Virtue and the Virtues, and other like topics are treated with candor and scholarly research, in a reverent spirit, but in a method which shows that the eminent Unitarian author is no rigid theological dogmatist.

ISAURE AND OTHER POEMS. By W. Stewart Ross. London (England) and Edinburgh: W. T. Stewart & Co.

A handsome English book made up of short poems by a Scotchman well known as an independent thinker and a poet. It has strong feeling, ready use of language and an easy flow of rhythm; but his philosophy of things is fatal to all really great poetry. He says:

"And kind is death relentless life, Sweet is the peace that follows strife; And life is weak and death is strong; The day is short the night is long; Eve hastens on, we strike our tents, And mingle with the elements."

And we are told: "There's one steady star, and dim from afar" Comes the solace that lies in its gleam There's the coffin nail, the brain in white dust.

And the sleeper that knows no dream" From blind old Homer, whose spiritual sight was clear, through the poets of the ages whose words live and last, no singer whose range was limited to the narrow span of life on earth stands in the immortal list.

True poetry is from the depths of the ionic soul and the poet sings of immortality. Mr. Ross has real merit, but the gloom of materialism makes his spirit too hopeless for higher poetic inspiration.

NINETEENTH CENTURY SENSE: The Paradox of Spiritualism. By John Darby; Philadelphia: J. B. Lippincott Co; Chicago: A. C. McClurg & Co. Price \$1.00.

The author gives in a very interesting and lucid style his investigations of Spiritualism, asserting that which was the origin and is the meaning of the report of the Seiber Committee was the origin and is the meaning of this volume. Being favored with visions of an exalted character, he was peculiarly competent to carry on his investigations of Spiritualism. One evening after his usual six o'clock dinner he lay down for a nap. He is not able to say whether or not sleep came, but on opening his eyes a very short period after lying down an aerial child was behead standing demurely at the side of the lounge. It quickly disappeared. On another occasion he was surrounded by a group of spirit children.

The part of the work devoted to "Rosenkrantz Way" is very suggestive and will interest lovers of the occult.

THE OBELISK AND ITS VOICES. By Henry B. Carrington. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, 50 cents.

This pamphlet of forty-seven pages has on the right hand side a poem and on the left Washington Memorabilia and Illustrations, and a sketch of men now at work within the Obelisk. The cover has an Arab-

esque margin, into which are wrought the names of continents contributing stones, and of all the Presidents, also leading statesmen of the country. It is fully dedicated to Hon. Robert C. Winthrop.

New Books Received.

ROBERT G. INGERSOLL'S GREAT CENTENNIAL Oration on the Declaration of Independence, also the Immortal Document, and the National Anthem entitled "Land of Liberty." Buffalo: H. L. Green. Price, 6 cents.

COMFORT FOR THE BEREAVED or where are our Loved Ones? By Hugh Junor Brown. Melbourne, Australia: Published by the Author.

ATHETISM PHILOSOPHICALLY REFUTED. By Hugh Junor Brown. Melbourne, Australia: Geo. Robertson & Co.

The record of cures accomplished by H. O. P.'s Sarsaparilla can never be completely written. The peculiar curative powers of Hood's Sarsaparilla are successful when everything else has failed. If your blood is impure, your digestion out of order, try Hood's Sarsaparilla.

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And a Book For Big Babies. HIGH ART. We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even artists are unable to print the reproductions from the originals, except by close water-color paintings. The subjects of these two pictures, a pair of Babies, one "Blue Eyes," one "Blue Eyes," about a year old, happy smiling, call forth an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN a large folio of 24 pages, crowded with attractive pictures and exquisite stories for little ones. The covers of this book are in rich colors, and are printed in 22 colors, and on the back cover is 18 baby heads, and on the first cover a life-size head. I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain 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 30, 1887.

"The Saloon in Politics"

The Fourth of July commemorates a great event, but its significance is only dimly seen and faintly felt by many thoughtless people. The Lord's Supper, as actually partaken by Jesus and his little band of disciples, when he felt his earthly end near and his clairvoyant sight saw the mercenary soul of Judas, was touching and tender. How few communicants over the ceremonial bread and wine appreciate that supper! A deal of "sound and fury, signifying nothing," goes with the fire-crackers and boom of cannon, and savorous periods, hollow as sounding brass, of pretentious orators.

One of the places where the day we celebrate, is fitly honored, is Roseland Park in the old town of Woodstock, Conn., and H. C. Bowen of *The Independent*, is manager of the affair, a love of his native town inspiring him to this good work. For years multitudes have met there to hear words that must help to the true greatness of our national future.

This year Hon. John D. Long, M. C., and ex-governor of Massachusetts, Rev. W. W. Patton, D. D., President of Howard University, and others, spoke, each taking up some topic to keep the great past in mind and help open to a higher future. Gov. Long, a leading Unitarian, was in unity with the orthodox D. D. In some year to come a leading Spiritualist may be there. For Mr. Bowen's growth in grace to that point we can work and wait.

While much else was timely and well said, the real point of interest was an address on "The Saloon in Politics," by Hon. William Windom, of Minnesota, former U. S. Senator. It was not a speech for any political party, but a broad and strong statement of the corrupting power and danger of the saloon, and of the imperative duty of breaking up its political influence. He used plain words, and emphasized them by plain facts. The saloon he characterized as "a league of law-breakers, a tyrant more exacting, intolerant and hateful than ever wielded a royal sceptre or disgraced a kingly crown. In the wide sweep of its malign influence, it touches and threatens the very warp and woof of our social, political and industrial organizations. How to curtail and finally destroy this evil is the great problem of the hour." "The saloon has boldly entered politics, and it has come to stay until vanquished or victorious."

He shows that the saloon is a new thing, an active system, organized and encouraged by distillers and wholesale dealers, to create and foster the vicious appetite, from which their great gains come, and hesitating at no means, however monstrous, to gain the foul end—defying law, corrupting the ballot, bribing legislators, and intimidating the weak by arson and assassination. He tells of \$1,000,000,000 invested in the making and sale of liquors—of their revenues larger and percentage greater than those of all our 140,000 miles of railroads; of the annual cost of liquors and loss of wages and waste of property counting up \$1,350,000,000 as the expense of this wicked rule each year and of the 80,000 victims going down annually to a drunkard's grave, leaving poverty, blighted hopes and shameful memories, as their sole legacy to families and friends.

A statement of Powderly is given, that in one Pennsylvania county the workmen spent \$11,000,000 in a single twelve months for liquors, and the suggestion follows that an anti-saloon, anti-poverty society would be most effective. Surely there is no possibility for this dignity and elevation of labor of which we hear so much, and which is surely desirable, so long as laboring men spend \$400,000,000 yearly for that which curses and degrades them in body and soul.

Senator Windom well says:

The home and the ballot are the very corner stones on which our free institutions rest, the very holy of holies behind the sacred altars of freedom. The liquor saloon aims its deadly blow at both. The only ground on which the saloon system can claim the right to be the right of the individual to get money regardless of the consequences to society. For the same reason that we punish criminals who put that principle into practice, we have the right to abolish the saloon.

To this end he urges such action as is seen to be best in each region, be it taxation or local option, or wider prohibition, but would have all alive to the great peril and ready for constant vigilance and courageous action.

It is matter of surprise and regret that suffrage for woman was not urged by this gentleman, as a strong help in the good work he so well advocated. That help must be had.

There is an important aspect of this temperance matter of interest to Spiritualists, and which they ought to appreciate. We believe in the influence of those in the life before upon those here, and that such influence on the whole uplifts and ennobles. The higher our earthly life the easier it is for the Spirit-world to reach us. Banish intemperance and kindred evil habits, let a community have pure souls in clear bodies, and blessings from supernal spheres will descend as never before. The atmosphere of the drunkard is like a wall of brass to shut out the light. Sometimes it penetrates even that wall, but far oftener it cannot, and the poor smirched soul and body are in outer darkness, where indeed there is weeping and wailing. To the Spiritualist comes with especial emphasis the gospel of personal purity. Banish the saloon that this gospel may have free course and be glorified, and that the windows of heaven may be opened.

The Difference.

The *Christian Union* had recently an article with the above title, showing the relative views of the contestants in the great fight which has been going on in the Missionary Board of the Congregational Church. It showed that they agreed that a knowledge of Christ and faith in him are necessary to salvation; that they differed only in that one party believes the heathen will have Christ made known to them in the future world, while the other has no opinion on the subject, and the article justly insinuates that it is a very small ground of contention. While we agree with this, we would add that the ground occupied by either party, or both, is also very small. Their common affirmation that a knowledge and adherence to the historic person and teaching of Jesus is a condition of salvation, and that failure here involves eternal damnation, is their great mistake. It is based on an artificial and fantastic view of the universe and God, and operates depressingly, on the higher faculties of man. Their small difference among themselves is puerile. This great variation from the normal intellect of man ought to receive their chief attention; and they should either answer the world's opposing thought or abandon their position in conformity with nobler views.

It would be a good exercise for them to try and explain to the world why a knowledge of, and adherence to, the historic Christ is necessary to salvation. It must be supposed that some rational exposition of it is possible, else the position is irrational, and the mental action which is the conditional process of salvation, is irrational and blind. This is not a thing they will be ready to admit, though they do sometimes confess that they cannot furnish an exposition which is entirely self-consistent. The value of history consists, not chiefly in the separate facts of which it is composed, but of the rational principles which pervade, control and illuminate them. Only in this way can the historic Christ be of any moral and spiritual value to any one. It must be from the intellectual and spiritual illumination and stimulation which it affords. In other words it must be a knowledge of facts, rationally construed, with logical consistency. Discipleship to Christ, then, as the result of an historic knowledge of him, so far as it is of any spiritual value and true saving power, must be self-justified as an intelligent and wise course of procedure. God is the infinite Reason, and religion is conformity with that.

The historic Christ, then, so far as he can be of any benefit or saving influence, must be known or conceived as a manifestation of the divine perfection; that is, as a being of excellent and elevated character, whose teachings commend themselves to the moral intelligence, and will bear the strain of all logical criticism.

But this principle applies with equal force to all other beings just so far as they are wise and good. All such are, so far, of God, and representative manifestations of Him. Therefore, as really as Christ, all these, all creatures, are saviors of others so far as they exhibit this spirit and wield this influence. It may be that Jesus holds among them all a preeminent rank, but the difference between them is only one of degree. Men are not to be divided into two great classes, as the eternally saved or lost, according as they have or have not seen and felt the influence of any one of them, whether Buddha, Confucius, Socrates, Moses or Jesus.

To be saved is to be moving in the line of spiritual progress; and to be greatly saved is to be far forward in the line, and advancing rapidly. This is the condition and career of many in this life who have never known the historic Christ, and some of them are far more nobly saved than the average saintly disciples of Christ. We need only to mention some great historic names in proof of this, such as Aurelius, Boethius, Socrates, Zenophon, Plato, Confucius and Gautama. These famous characters are the representa-

tives of unknown multitudes who, through ages, have been greatly and nobly saved, and saved through them in a goodly degree.

We would not abolish these missionary societies. We would have them labor for the salvation of the heathen, provided their salvation be not enthralment to erroneous dogmas. Let them diffuse light, provided their light be not darkness. Let them go and save the heathen from whatever degrades them or hinders and diminishes their intellectual and moral dignity and progress, and so far they will do well.

Charles Wesley's Mediumistic Ways.

While it is not healthy to think that spirits from the higher life do all, and these spirits of our immortal bodies little or nothing, it is useful and helpful to realize how they strive to do their part, helping and guiding us in hours of need. Studied in the light of such rational psychology as is only possible with the spiritual philosophy, and the facts which illuminate it, we see how mediumistic have been some of the great religious teachers of the past.

Charles Wesley was the poet of early Methodism, as his brother John was its preacher and apostle, and both these men were receptive of spiritual influence and inspiration. An early life of Charles tells how he would leave the white horse he rode in his old age in front of his house and come in crying out, "Pen and ink! pen and ink!" and with these words would write out rapidly one of his hymns, and then salute those present and read what had come to him while thus possessed by his inspiration.

His ministry was solemn, awakening and tender. "When in health and under the influence of the spirit," as he often was, he "was fluent and powerful. If his thoughts did not flow freely he was very deliberate" in the pulpit, making long pauses as though "waiting for the spirit's influence." His biographer tells us also that in such cases he usually preached with his eyes closed, fumbled with his hands about his breast, and his whole body was in motion—all in a manner quite like that of a medium when well or only imperfectly influenced and helped. In his last hour all was peace. "With his hand lying in his daughter's, the old saint passed home so gently that the watchers did not know when the spirit fled."

Afterwards it was found that at the same hour John Wesley was in Shropshire preaching with his usual spiritual fervor to a great audience, and at the moment of his brother's death, he and his congregation were singing Charles Wesley's hymn:

One army of the living God,
To his command we bow;
Part of His host have crossed the flood,
And part are crossing now.

Mrs. Hester M. Poole Retires.

This week the JOURNAL parts with one who has been a loyal and most industrious member of its staff for nearly nine years. With this number Mrs. Hester M. Poole closes her official connection with the paper, but in so doing the ties of friendship are in no way relaxed and her interest will ever continue as warm and deep and faithful as it has proven in the stirring scenes of the past ten years. Called to his office under most trying circumstances; beset with dangers and difficulties that ever attend one who leaves behind long accumulating impediments, sends camp followers and sutlers to the rear, and strikes off on new lines of advance, the Editor-in-Chief needed discreet, courageous, untiring co-workers; he needed those whose keen intuitions fortified by study and experience assured them he was advancing, by the surest and most expeditious lines and that however startling some of the movements might seem to observers not possessed of the data governing his acts, yet they must be for the best. Among these friends in need the editor gratefully counts Mrs. Hester M. Poole, a woman of wisdom, patience, endurance, and imbued with a spiritual strength equal to any emergency. The cause of spiritual truth owes this woman much more than it is possible for the world to know, for work done over a wide range and in channels where its influence indirectly affects large masses. The JOURNAL believes Mrs. Poole has her best work yet to do, and while it regrets the severance of official relations with her it is cheered by the hope that the change will not withdraw her from public work, but rather increase her scope by broadening her field. The nine years work on the JOURNAL has given a training and acquaintance that should materially aid her prospective literary efforts. The product of her pen will find a large constituency of cultured and influential readers already familiar with her name and eager to welcome her work; thus while her long service has been one largely of love, it may in the end return substantial financial reward.

Chicago has "vindicated" her reputation as a summer resort. By some unfortunate freak of invisible forces she got very hot the first half of the month and persisted in running the thermometer up to 90 degrees and over. This resulted disastrously to the physical life of some who trusted her. But she demanded a test trial; this occurred last week, and as a result, people had to put on overcoats. It is now clearly seen by all but the wilfully blind that she was in no way responsible for the heat, misery and fatality experienced during the week of the Teachers' National Convention.

Please read the paragraph which leads the first column of first page, also the special notices in first column of editorial page—and don't forget them.

The Reformer.

The *Reformador* is a fortnightly Spiritualist periodical, published in Rio de Janeiro, Brazil, and in the language of that country—the Portuguese. It has a very neat typographical appearance, and does credit to the art preservative. One of the numbers before us is dated March 31st, and is full of anniversary matters; but the burden of every page is homage to, and eulogy of, Allan Kardec, which is the pseudonym of Hippolyte Leon Denisard Revail, whom the Spiritualists or Spiritists (as they term themselves) of the Latin races, endearingly call "Master," in all their writings. His name is canonized in their affections, and he has become to them a full blown patron saint. We translate the following extract from the number just mentioned:

"The learned Mons. Pierrard, influenced by the master's (Allan Kardec's) writings, went so far as to admit the fact of communication with spirits, but was opposed to him in the matter of re-incarnation, which promoted a lively contention between those two remarkable men. The chief argument of Mr. Pierrard was that 'one would not desire to return again to the world in which he had once been so unhappy, and in which we all suffer.' He obtained a few followers in France, but they gradually disappeared, and Allan Kardec's doctrine alone gained a complete foothold. This is the destiny of all false theories. Even in England and North America, where Pierrard's doctrine used to prevail, it is being supplanted by the truth."

You must go away from home to learn the news! It will be a surprise to nineteenth-century Spiritualists of England and North America, who do not believe in the re-incarnation theory, that this doctrine of Allan Kardec prevails to any extent in these respective countries.

Denominational Colleges—Read Both Sides.

Having given the address of Prof. Frieze at the late commencement of the Michigan State University at Ann Arbor, in another column are extracts from the *North-Western Christian Advocate*, the Methodist journal published in this city. Prof. Frieze makes his argument for undenominational college education, and the *Advocate* pleads earnestly and ably for denominational schools. As both these views are from persons of undoubted evangelical standing, and both are marked by sincerity as well as ability, they may both be read with profit.

GENERAL ITEMS.

W. T. Brown is having a grand picnic while learning agriculture with the Harvard Shakers.

Brother John Jenkins of the Nebraska State Bureau of Labor and Industrial Statistics gave the JOURNAL a call last week.

J. Clegg Wright will rest at his home in Newfield, New Jersey, until the 4th prox., and then take up his camp meeting engagements.

Mr. J. J. Morse is engaged in delivering a course of twelve lectures on "Physio-Psychological Science," at San Francisco. They are well received by thoughtful minds, and will have an excellent influence.

"Henry George's land theories are examined in the light of facts, and their sophistries exposed. 'Progress from Poverty' is a magazine of information," says the *Detroit Tribune*. Price, cloth, fifty cents; paper, twenty-five cents. For sale at this office.

An occasional Cleveland correspondent, with an enviable professional standing, in the course of a letter on other topics speaks most enthusiastically of Mrs. Mary V. Priest as a teacher of mental healing and a lady full of inspired zeal for spiritual truth. The JOURNAL also learns from several other sources that Mrs. Priest's labors in Cleveland have already given fresh stimulus to the investigation of the phenomena of Spiritualism by some of the leading citizens who have heretofore manifested only indifference.

A very "wicked" man Sergeant Alexander B. McGrew must be. It is said that he spent the Fourth of July in a part of Illinois where the farmers hadn't had any rain for a month and were praying for it to come. He was in the house of one of these farmers, a strong believer in the efficacy of prayer, and he told him he thought the Lord was sending them the drought to punish them for their wickedness. After dinner McGrew went out into the woods and lay down under a tree. Pretty soon a big dead limb dropped off a tree close to his head. He had lived in the country long enough to know that that was a good sign of approaching rain. Then, in a little while more, he heard a tree toad chirp. Rain sign number two! Then he heard a rain-crow caw, and he sat up to listen. Sign number three. Presently he heard a locomotive whistle and the train rattle over a track he knew was fifteen miles away. Sign number four. He got up and went into the house and told his friend that he had been out praying for rain to come before night, and added that he was confident of getting what he wanted. His friend looked at him mournfully and said in a hopeless way that he guessed not. It wasn't for an irreligious man from St. Louis to come out there and outpray the good people of that neighborhood. McGrew took him out in the yard and showed him the clouds. "Oh," said he, without cheerfulness, "that will pass around us. We've had that occur before." But before long there came a rain that would have drowned a man if he had been out in it. The farmer was in ecstasies and would have canonized McGrew if he had known how. He left while his laurels were green, and the pious farmers have not yet decided whether or not he possesses supernatural powers.

Ridicule, says a German critic, is like a blow with the fist; wit, like the prick of a needle; irony, like the sting of a thorn, and humor, the plaster which heals all these wounds.

A violent volcanic eruption has occurred on the Island of Galita, off the coast of Tunis. Streams of lava are issuing from the crater of the volcano, and the glare of the flames emitted are visible for fifty miles.

The Rev. Edward Young Hincks, D. D., Professor of Theology at Andover, one of the trio charged with heretical teaching, has been united in marriage at Kennebunk Port, Me., to Miss Elizabeth Tyler Clark, daughter of Charles P. Clark, president of the New York and New Haven Railroad.

On the 15th of June there was a gathering of pioneers at Mr. James Waugh's home near Montpelier, Ind., to celebrate the 50th anniversary of Mr. Waugh's residence in Indiana. The meeting was largely attended, several mediums being present and we regret the account was received too long after for insertion in our columns.

The Spiritualists of Southwestern Michigan will hold a five days' camp meeting at Lake Cora, August 4th, 5th, 6th, 7th and 8th, 1887. Speakers engaged: Hon. V. Moulton, of Grand Rapids; Mrs. E. C. Woodruff, of South Haven, and W. H. Blair, Chicago. Good vocal and instrumental music will be furnished. Miss Lora Burchard, of Paw Paw, will give some of her beautiful songs. Dr. W. W. Knowles, of Grand Rapids, will be on the grounds to give clairvoyant diagnoses and hold public seances. Mrs. Ollie Denslow is expected, and will give psychometric readings.

One morning lately was an eventful one in the history of dogdom in Buffalo. Twenty-seven luckless captives whose terms of probation had passed were offered up on the electric altar. The new form of execution dispenses altogether with the "dull thud," the "sharp report," and the "loud splash." One by one the doomed dogs were led from the kennel room to the chamber of death. One by one they were placed in a box about two by three, lined with tin, with about an inch of water in the bottom. One by one they were muzzled with a wire running through the mouth. A simple touch of the lever—a corpse!

Frothingham, in "Consolations of Rationalism," says: "We rejoice in the widening thought that marks this age of ours, in the broadening and sweetening sympathy that extends itself further and further where grace and compassion are needed; in the increasing fortitude and courage, in the growing determination to hold evil at bay and compel the world to give up its long-hidden secrets of knowledge and beneficence. We rejoice in all the spread of truth, in the deepening love of liberty, in the higher respect for order and harmony and peace, and in that grand vision of a nobler and better time coming that floods with light all higher spirits and touches with its beams of radiance even the dark and stubborn ground where poverty and misery have their abode. Be it ours to feel that we live in a world full of light and grandeur and glory—full of promise, full of coming joy. May it be the wish and purpose of our hearts to live in such a world, not basely and meanly, but in a manner worthy of men and women, lifting up our song of praise to that which is true and beautiful and good."

The legislature of New York last year established a commission charged with inquiring into the expediency of substituting a different method of inflicting the death penalty for the one that is generally sanctioned in countries where the common law prevails. The commissioners, it is said, will not render their report with accompanying recommendations for at least a year. They have sent out many circulars of inquiry to persons from whom replies have been received. They have also received numerous letters from persons to whom no circulars were sent. It appears from these that the number who favor hanging and who recommend some substitute for it are about equally divided. Many conservative men in New York and elsewhere put themselves on record as favoring "old-fashioned hanging." They believe that persons who commit murder or other crimes punishable by taking the life of the offender should suffer an ignominious death. They think that the substitutions of some mode of causing instantaneous and painless death that is not associated with degradation would have a bad effect.

Huxley in "Lay Sermons," says: "Why should scientific teaching be limited to week days? Ecclesiastically-minded persons are in the habit of calling things they do not like by very hard names, and I should not wonder if they brand the proposition I am about to make as 'blasphemous' and worse. But, not minding this, I venture to ask, Would there really be anything wrong in using part of Sunday for the purpose of instructing those who have no other leisure in a knowledge of the phenomena of nature, and of man's relation to nature? If any of the ecclesiastical persons to whom I have referred object that they find it derogatory to the honor of the God whom they worship to awaken the minds of the young to the infinite wonder and majesty of the work which they proclaim his, and to teach them those laws which must needs be his laws, and, therefore, of all things needful for man to know, I can only recommend them to let blood and to be put on low diet. There must be something very wrong going on in the instrument of logic if it turns out such conclusions from such premises."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS FOR THE RELIGIO-PHILOSOPHICAL JOURNAL.

BY JULIA GREY BURNETT.

I stood on the sand which the fast ebbing tide had left with its lingering...

The sand where I stood, so smooth and so bright was washed by the hard-soft wave...

Now here, and now there, all along the wide beach exposed by the hurrying tide...

It seemed like a symbol of life unto me. This ocean-washed beach and the sand...

I saw the rough way with its wearisome care, its pleasures, its joys and its pain...

I gazed o'er the waste of the waters so deep, as an ocean of life yet untold...

The ocean, I knew, was still there with its tide, though gathering mists hid my view...

For I know in the life that is veiled from our sight, in eternity's ocean so vast...

Krishna.

Charles E. Ford, formerly a member of the Y. M. C. A., has awakened, washed away from his brow the letters Y. M. C. A., and written a book...

The earthly life of Krishna, whom the Rev. Haweis aptly calls the sympathizer and victim...

Many of the JOURNAL'S readers may think they have proof that mind reading enters into spirit manifestations...

How many children have I seen, I asked, who were given just here a keptic smile...

While getting something out of my hand, and asked for the money concealed in my hand...

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Weak Points of Spiritualism.

To the Editor of the Religio-Philosophical Journal: In the lecture of James Abbott in the JOURNAL of July 17th, on the "Weak Points of Spiritualism,"

Much good comes of these criticisms upon ourselves and our religion. They tend to the banishment of bigotry, and build us up on broader foundations.

Much of the narrow-minded fanaticism of the churches is the consequence of viewing their narrow creeds as too sacred for review or criticism.

Placing at all the extreme earnestness of our brother to place the mirror properly before ourselves has caused him to extend the area of that mirror somewhat, so that it includes surroundings not technically within the pale of Spiritualism.

Should an enemy to our cause parade "the innumerable hordes whom no man, not even the census taker, can number, who are alleged mediums for remote ones?"

Now I would ask if these words weaken his philosophy. His 2d point is, I think, still less in point. The uncertainty and irregularity of the phenomena I have always regarded as one of the strong points.

The feats of the magician are always well marked in kind, and are sure to be placed to every attempt; and for the obvious reason that they are mechanical.

If I sat down at a distance and asked for a communication from a sister, with my mind made up as to just what I want, and get it, there would be some reason to cry that my mind was a factor in the result; but how strong the argument in favor of an independent intelligence arising from the fact that an old schoolmate communicates, hardly seems necessary to contend that spirits can communicate with us.

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AUTOMATISM.

Conscious and Unconsciousness.

The following, by Mr. E. W. H. Myers in the Proceedings of the Society for Psychical Research, London, is worthy of consideration.

We can no longer draw a broad line between the conscious and unconscious, and say that what a man is conscious of is part of his true self, and that phenomena, however complex, which never enters into his consciousness, must be considered as lying outside his true identity.

We cannot say this because the cases here cited (amongst others) have shown us that it is quite impossible to predict what acts will ultimately enter into a man's consciousness. And what will not, I use the phrase "enter in his consciousness" in order to imply that the mere fact of being recollected—of entering into the "memory of evocation"—as M. Richet has happily termed it—constitutes the only test of consciousness which we can apply.

The only way in which a man can prove to us that he was conscious of any act is by describing it afterwards, and what acts he may be able, at some date or other, and in some condition or other, to describe or show recollection of, it is—as hypnotic experiments teach us—absolutely impossible to foretell.

We do not know how deep the "memory of fixation" goes; we cannot determine, that is to say, inferior to the level which fixation is, so far as to leave an impression on our nervous system capable of subsequent revival. We may, of course, say that it does not seem likely that a man should ever be able to remember, for instance, so purely vegetative an operation as the growth of his hair.

But observations during recovery from fainting, and under narcotics, show us that when the action of the hemispheres has been wilyly paralyzed, they may suddenly open him new chambers in his own past. If we are to hazard a conjecture, the safest supposition would seem to be that at least any cortical operation whatever which had taken place in a man's brain was potentially memorable, whatever its origin; so that we might on this view expect that we should find scattered instances where these automatic messages—whose production must have been in some way connected with the unconscious—ultimately become a part of the writer's conscious being.

Here, in conclusion, I may fitly call attention to what seems to me a prevalent fallacy connected with this class of observations. It has been assumed—by some with indifference, by others with horror—that this view of our personality as a complex, a shifting thing—a unity upheld from multiplicity—an empire aggregated from the fusion of disparate nationalities—must bring with it also a presumption that there is nothing in us beyond this ever changing identity, whose continuance depends not on links of perishable memory, on organic syntheses which an accident may distort or decompose.

I do not myself think that this analysis of our serene personality—pushed even as I am pushing it now—does in reality introduce any additional difficulty whatever into the hypothesis of a transcendent self, which is the whole of us, and which we call a human soul. The difficulties are now made more glaringly visible; but they existed for any reasonable mind already. No one, surely, supposed that the soul was coincident with the psychical manifestations known to us? No one doubted that it was expressed more fully at some moments than at others, in manhood rather than in infancy, in waking rather than in sleep, in sane life rather than in dementia or in delirium.

There are few things that cannot now be made out of paper. Its adaptability is astonishing, and the wildest speculations as to its future are feasible when we reflect upon the present uses of this material. As the delicate substance can be made to serve for steel or iron, it is not difficult to understand why paper is for many purposes now taking the place of wood.

Mention was before made of a new mill in Sweden for the manufacture of paper from moss. Paper of different thicknesses and pasteboard made of the white moss have already been shown, the latter even in sheets three quarters of an inch thick, and the material can be easily painted and polished. It has all the good qualities, but none of the defects, of wood. The pasteboard can consequently be used for door and window frames architectural ornaments, and all kinds of furniture.

Paper made from strong fibers, such as linen, can in fact, be compressed into a substance so hard that it can scarcely be scratched. As houses have been made of this material, built complete and furnished, a residence has since been manufactured of paper. For the Breslau fireproof chimney, it is quite possible, for instance, that cooking or heating stoves can be made of similar materials. These paper stoves are annealed—that is, painted over with a composition that becomes part of the paper, and is fireproof. It is said to be impossible to burn them out, and they are much cheaper than iron stoves. Bath tubs and pots are made in the same manner, by compressing the paper made of linen fibers, and annealing. The tubs, we are assured, will last forever, and never leak. Placed on the fire, they will not burn up; and it is almost impossible to break or injure them. Our rooms can be floored with this wonderful accommodating material, as proved by the Indianapolis skating rink, before referred to in this paper. It may here be mentioned that cracks in floors around the skating rink, at other places, have been made by the method permanently filled by thoroughly soaking newspapers in paste made of one pound of flour, three quarts of water, and a tablespoon of alum, thoroughly boiled and mixed. The mixture will be about as thick as putty, and may be forced into the cracks with a case-knife. It will harden like papier mache.

Doors which one would think were polished mahogany, but they swing so lightly and are free from swelling, cracking, or warping are composed each of two thick paper boards, clamped and moldered by hand, and lined together with glue and potash, and then rolled through heavy rollers. The doors are first covered with a waterproof coating, then painted and varnished and hung in the ordinary way. Few persons can detect that they are made of wood, particularly when used as sliding doors.

Black walnut is said to be getting very scarce in this country; but picture frames are now made of paper, and colored like walnut without cutting them. Paper pulp, glue, linseed oil, and carbonate of lime or whiting are mixed together and heated into a thick cream, which, on being allowed to cool, is run into molds and hardened.

Drawing-rooms can be set off by handsome pianos manufactured from paper—a French invention. A beautiful musical instrument of this kind has lately been an object of great curiosity to the connoisseurs and musical savants of Paris. The entire case is made of compressed paper, to which is given a hard surface and a certain brilliancy of polish. The legs and sides are ornamented with arabesques and floral designs. The exterior and as much of the interior as can be seen when the instrument is open are covered with wreaths and medallions painted in miniature by some of the leading artists of Paris. The tone of this instrument is said to be of excellent quality, though not loud. The broken, alternating character is replaced by a rich, full, continuous roll of sound, resembling somewhat that of the organ. One of them is still on exhibition; the other has been sold to the Duke of Devonshire.—Chamber's Journal.

The greatest duty of life is not to give pain.

The Spiritualists of South-Western Michigan.

To the Editor of the Religio-Philosophical Journal:

The association held its quarterly meeting at South Haven, June 18th and 19th, Vice-President Mrs. E. C. Towers, of Mattawan, presiding in the absence of the President, Mr. W. T. Jones, Lyman C. Howe, of Pontonia, N. J., and Mrs. E. C. Woodruff, of South Haven, acted as speakers.

Lora Burdick, of Paw Paw, furnished vocal and instrumental music, which was highly appreciated. The meeting was called to order at 2 P. M. on Saturday. After the song, "Angel Footsteps," Mr. Howe was introduced and delivered the opening address upon the subject "The Needs of the Hour," suggested by Mr. Samuel Sheffer. He took the hearts of his hearers by storm with his sound arguments and philosophical reasoning. At the close of the lecture he gave a graphic delineation of the term "God" from a spiritualistic standpoint.

The evening train brought a number from a distance, Grand Haven, Benton Harbor, Sturgis, Breeds-ville, Kalamaquoy, Paw Paw, Mich., and South Bend, Indiana, being well represented.

Monday Morning. The morning session was opened with a conference, short speeches by Mr. Howe, Mr. Burdick, Mr. Sullivan, Mr. Cook and others upon the subject of "Prayer," which was very freely discussed, and though there was a diversity of opinion expressed as to the efficacy of prayer, the discussion was conducted with the best of good will and harmony. The official resignation of the President, Mr. W. T. Jones, at present sojourning in California, was read and acted upon, Vice-President Mrs. E. C. Towers being elected to the vacancy, and Mrs. L. S. Burdick of Kalamaquoy elected Vice-President. Song, "Only a Thin Veil Between Us," Mrs. Woodruff read a selection from Emerson, followed by a discourse upon the subjects, "Inspiration, Education and Prayer." Song, "When the Dear Ones Gather Home." Adjourned until 2 P. M.

Afternoon Session. The Misses Jones of Benton Harbor sang "The Messenger Bird." Mr. Howe made a report upon the late report of the Seybert Commission, stating that considering the aggressive manner in which the investigation had been conducted, it is no surprise to any rational thinker that no satisfactory conclusion had been arrived at. A truth remains the same forever, the only changeless thing in this world of change. Thousands of fair minded people have investigated mediumship and know it to be an incontrovertible truth. The scientists, W. B. Vailley, Crookes and others, have brought to bear the most rigid tests, and pronounce the phenomena as occurring beyond the possibility of fraud. Spiritualism is a fact, the result of the Seybert Commission to the contrary notwithstanding.

Song, "When the Dear Ones Gather Home." Invocation by Mr. Howe, followed by an address upon the question, "What is the Meaning of the Term, War in Heaven?" Your scribe is inadequate to the task of doing justice to the eloquent word-painting executed by that gifted speaker.

It was a very successful meeting in every respect. The hospitality of the friends at South Haven is unbounded. The grave in which the meeting was held was spacious and clean and in fact everything was done to make the meeting a success. All pronounced it a very enjoyable time. MRS. N. NESBITT, Secretary.

A Plan for Denominational Colleges.

This college commencement season suggests half a score of possibilities and duties that ought to make a good man's very heart jump. Ohio, Wesleyan, Albion, Mich.; Delaware, North-western, Illinois, Wesleyan; Cornell, Iowa; Lawrence, Wis.; Wesleyan, Conn.; Upper Iowa and other universities and colleges in Methodistism are just now closing their school years. One fairly hears the tread of hundreds of noble young folk who march with a shout to reinforce the churches' public and no less significant, private work. All hail and a welcome to these cultured cultivators, and conquering hosts! The graduates of 1877 present about 100,000 of the best minds now in actual college courses. The old battle respecting the claims of church education, as competing with the state and school system in its application beyond the public grammar-school, goes bravely forward. The secular idea is to demonstrate through non-discrimination in education by placing that education in hands not friendly to any particular church. Fairness to Christ is proven by practical anti-Christ. This saying is essentially just. In a few states—notably Iowa—where the mass of population is Christian and Protestant, the public schools are, as a rule in right hands. In other states the best level of educational advancement is often non-churchism. As long as Romanists, Jews and other non-evangelicals pay taxes there is an argument, sound or not, why churches as such shall be silent with respect to public education. If the principle were correct, and satisfactory to the sensible people whom the churches educate, there would be a growing tendency to displace church schools, whereas every evangelistic church is now working its hardest never before to multiply and strengthen its schools.

All Methodists of 1877 may not adequately realize what a resistless lever is being forged for our church's next century. It is simply grand that a child of the church, whether an orphan or the offspring of a portionless family, may be sure of an education in the name of his Sunday-school. A boy or a girl thus aided will never forget his gratitude, nor will he be apt to be persuaded that the church should abandon future college work to the state. We verily believe that a Methodist university endowed by a million, or millions, will not be a rarity in the year of our Lord 1925. About these universities will cluster medical, law, and other colleges, while our borders will gladden with the sites of well-provided seminaries and academies which will serve as "feeders" to every higher institution in Methodistism. Alas, for us if our ministry must rely on state colleges for candidates for the ministry, supported by the state and the so-called churches. Each denomination must do its own work of the kind. Each must plan as if all depended on itself. Do you suppose the church pleads for her schools just for glory, for mere notoriety, or for fun? Next to a converted heart comes a cultured mind. If you cannot do both, delight your wife by living in the old house, rather than build a new home and thus use the dollars that would educate your children. If you have no money and no credit, get a loan, help that bright young friend of yours to the culture he covets. Who knows how grand may be the intellectual and moral copartnership into which you may thus induce yourself.—North-Western Christian Advocate.

The Cause at Silver Creek, Col.

To the Editor of the Religio-Philosophical Journal: The Spiritualists of this place are trying to enlighten the people in the philosophy of modern Spiritualism. Nearly one year ago Mrs. Mary Jane Russell, formerly of Council Bluffs, Iowa, but more recently of Los Angeles, Cal., came here to promulgate the spiritistic philosophy. She, in the hands of her gift control, is very successful as a healer and in diagnosing disease. She is clairvoyant and clairaudient, and during the last few months she has been developing as an inspirational speaker. She has come to stay, having bought a good home. She is a good disciplinarian, and our cause is rapidly improving.

A few weeks since Mrs. Russell opened her parlors and organized the Silver Cliff Philosophical Society of Spiritualists, readily obtaining fifteen subscribers to her declarations of principles. She and Miss Rose Gregory (a very successful healer and speaker) have nabbed their inspirational efforts and given us each Sabbath very excellent spiritual discourses. They have also organized a public developing circle, the proceeds to be used in the purchase of books for a free public library. They have both performed some wonderful cures, baffling the skill of our best old-school physicians. G. C. HOWARD.

The Chinese are to have a new coinage, and ninety coining presses and all necessary machinery for fitting up a mint in China will be ready by next August. The presses, which are being prepared in England, will be able to strike gold and silver coins of the value of 2,700,000 coins per day of ten hours. The coins are to be dollar pieces and three subdivisions, a half, and fifth, and a tenth in silver, as well as the "cash" or "mills," equal to one-thousandth part of a dollar in rolled brass. The silver dollar is equal to English money of £2.70, 900 coins which are to be struck per day, 100,000 are to be (if required) silver dollars. The extent of the order was estimated at £1,000,000. The Royal Mint in London has just finished with sixteen presses. The value of the daily coinage in English money is £28,500. London Courier.

Notes and Extracts on Miscellaneous Subjects.

If 32,000,000 persons should clasp hands they could reach round the globe.—L.A.

Mrs. James P. Scott has been entertained in London by Mrs. Hughes-Hallett. Secretary Lamar is an ungraceful horseback rider, but he is partial to the exercise.

A Manchester grammar school Miss recently declined "sinister" as a "female sinner." The Rev. Dr. Abel Stevens, the Methodist historian, has arrived in California on his way around the world.

Gen. S. W. Crawford, U. S. A., is gradually increasing his purchases of the historical acts of Gettysburg. There are more than 65,000 widows in the State of Massachusetts, of whom about half are less than 40 years of age.

Valentine Baker Pecha never drinks anything except brandy and soda. He says it kept him alive in his Egyptian campaign. The average age of European girls when they marry, according to a German statistician, is 26 years, while that of men is 28 years.

Joshua Roberts, of Peterboro, Canada, is proud of his dog who celebrated dominion day by laying an egg 6 1/2 inches long and 8 1/2 inches around. Miss Betts, Sergeant of Canterbury, N. H., is 100 years old. Her mind is vigorous, her memory good, and she is active enough to work about the house.

Mrs. Mackay has presented her tiny grandson, Prince Colombia, with a magnificent dressing case, the appointments being gold, richly encrusted with diamonds. Dr. Edward Schnitzer, now best known as Brain Pecha, the hero of the equatorial provinces, whom Mr. Stanley is on the way to relieve, was born at Oppeln, in Silesia. He was the son of a German merchant.

Brook county, Ga., shipped north this season 2100 cart loads of watermelons at an average of over \$100 on each car. A local paper says the watermelon crop there upward of \$50,000 from her watermelon crop this year. Edward Heisler, a farmer of Thomaston, Mass., has two daughters 14 and 17 years old. They each have twelve fingers and twelve toes. The elder weighs 217 pounds, the other 219 pounds; the elder is 78 inches bust and 51 waist measurement, the other is 69 and 40.

Jonathan Houston, a ragged old man of Decatur, Ind. died recently, and the authorities ordered his clothes to be buried. Before an autopsy was carried out the rags were examined, and \$200 in currency and \$4,300 in certificates of deposit in the Adams County bank were found. The Rev. Dr. S. H. Virgin, in a Fourth of July address at West Chelmsford, said that recently in Washington he examined with microscopic scrutiny the original draft of the declaration of independence, and not a trace could be found of the signatures of the men who put forth that immortal instrument.

A tenant at Dubuque was locked in a house because he failed to pay the rent. He cut his way out through the front door with an ax, for which he was arrested and taken before a justice of the peace, who decided that as the man was not a prisoner by authority of the law he had a right to break out, and he was accordingly discharged.

A woman in Chico, Cal., awakened by the jarring of an earthquake recently, thought the noise was made by a burglar, and, seizing her revolver, she rushed to an open window, from which she fired a volley in the direction of the supposed robber. The shaking ceased, and she again retired, and was considerably surprised to hear a few hours later that she had been shooting at an earthquake.

M. Camille Flammarion, the well-known Parisian scientist, suggests that a hole, several thousands of miles deep, should be excavated in the earth in order to furnish accurate knowledge as to the composition of the interior of the globe. Let the European governments, he proposes, lend all their troops to carry out this colossal work, and by so doing two grand ends would be gained—the mystery under our feet would be revealed, while soldiers would forget how to fight.

German susceptibility in Alsace-Lorraine is carried to a point so minute as to be almost ludicrous. The latest illustration is the arrest of a pipe manufacturer named Samain for making pipes adorned with various designs, and featuring an eagle. In vain did his advocate plead that the eagle was regarded as in contravention, inasmuch as there was nothing emblematic about them. The unfortunate manufacturer was fined 40 marks, and all his pipes were confiscated.

A Newton, La., man was picking apples recently, when an old cow ran up to him and then away, acting very strangely. Knowing that she was an unusually intelligent cow, he suspected that something must be the matter, and coming down from the tree followed her. She led him to a cow in another part of the orchard that was nearly choked to death with an apple. After he had relieved her the old cow fairly cried for joy and licked the sufferer profusely, and when the latter was driven into the barn yard, where she would be out of danger, refused to leave her.

J. O. Collier, of Dauphin county, Pennsylvania, made a happy find while bearing down the old dwelling on his property. After the old kitchen cupboard built close to the chimney was removed, a joint, and in this corner, wrapped in linen pouch, were twenty-nine silver half-dollars, with dates from 1795 to 1836, in good condition. A supposition says they were placed there by Mr. Isaac Ogle, an old settler, who built the house and lived there until his death, which was caused by falling from a tree and breaking his neck, and the money lay in its impromptu safe ever since.

The total amount of new coinage added to the existing circulation in 1876 was in gold \$80,551,020; in silver \$126,321,850. Of the silver coinage \$52,000,000 was coined in the United States, \$30,000,000 in Mexico, and \$44,321,850 in other countries. The London Economist says about 1 1/2 per cent. of the increase of Indian coinage is 80 per cent. Recent discoveries of almost fabulous sums hidden in Hindoo palaces have added considerably to the world's store of silver. It is estimated that there are five billions of coin in present circulation or available for circulation, of which \$3,200,000,000 is gold and \$2,800,000,000 silver.

"We have cricket fighting with little black bugs," said a Chinaman to a Cincinnati Enquirer reporter, "It's rare sport. The bugs are caught in bills by pouring water into their holes or putting a fruit called dragon's eye in front of the hole. The best fighters are those that chirp the loudest. They keep them in earthen pots with a little water and some mold, and feed them on two kinds of fish, man-yu and kul-yu. They are fed on honey to give them strength, and for two hours the female is put in with the male."

"How do you fight them?" "In a pit or tub called lip, and they are matched according to size and color. They bet very heavy on them sometimes, and when a cricket has won many victories he is called Shon-lyp, and if it dies they put it in a small silver coffin and bury it. Its owner thinks this brings good luck and that good fighting crickets will be found in the neighborhood where the cricket is buried."

I never tire of examining through it the microscope some bit of ocean mud, for in it I am constantly finding some remarkable form of shell. They are often spined, sometimes they are as smooth and polished as the best glazed china-ware; at times they are pure white, then again they are banded and striped with every hue of the rainbow. It seems a pity that such beauties should be so small and hidden so far from the eyes of men. On this great bed of mud the most remarkable creatures live in vast numbers. They are

For the Religio-Philosophical Journal.
By Telegraph from the Spirit World.

Answers to Questions by the Spirit, Dr. Wells,
and a History of R. S. Rowley's Development

Question. Can the trance-state be self-induced?

Answer. Allow me to say that to a certain extent it can be, but not to a completion in its most perfect sense. The person who desires to go into the trance-state, and who has control over his own mind and will, can to a considerable degree suspend the mental faculties, and through them the entire nervous system, and through these the circulation, and, lastly, respiration almost. It is in this case, when not superinduced by an outside force, very similar to the condition of the opium when it simulates death. It is merely a question of how far the body may be subjected to the will. It matters not whether it is the subject's own spirit, or an outside spiritual force, providing that the will power is present to a sufficient degree. Physicians are well aware that even almost any disease and attending symptoms may be simulated by the patient; and it is one of the first things a practical physician will observe as to whether the disease is real or simulated. In fact the power of mind over matter is so great that diseases may even be brought on, and the various stages of them passed through by sheer imagination of the patient. It is a well-established fact in the history of all contagious epidemics, that probably two-thirds of those who die as a result of these diseases, bring it upon themselves through fear, followed by imagining that the disease exists in their particular cases. This digression I have made to illustrate the power of mind over matter, as having a bearing on this subject. One may readily determine, however, a simulated trance condition. It is under the subject's own will. A sudden noise or alarm of any kind will cause a nervous start in spite of the will, as the nerves and muscles have a latent power outside of that which nature has provided, to insure the safety of the most exposed parts of the body. On the other hand, when it is an outside force that has control of the subject, the muscles and nerves lose that latent power that I have described, as you may have noticed that the true medium, while under perfect control, will fall over frequently, and suffer severe contusion upon the body, through the carelessness on the part of the controlling influence, or its inability or inexperience in manipulating the various parts of the body. To resume, then, I would say that the perfect trance state cannot be self-induced, but a first-class counterfeiter can be assumed by an experienced subject.

Question. Wherein does somnambulism differ from the ordinary trance or the hypnotic state?

Ans. This I will answer in a few words. It differs only in this respect, that in a complete trance-state the mind and will of the subject are completely beyond his power, and controlled by an outside psychic force exclusively; while in the somnambulist state merely a portion of the brain is dormant (or asleep), while the remaining portions are awake and capable of controlling the voluntary muscles, thus guiding the subject hither and thither, by chance performing the most difficult feats, such as sealing the most precipitous heights and taking the subject over dangerous routes, that he would not dare to encounter if every function of the mind was in action. Understand, then, that somnambulism is only a suspension of some of the functions of the brain, and entirely beyond the control of the subject until all the parts of the brain are aroused to activity, when he awakens entirely oblivious to all he has been doing, owing to the lack of a permanent impression being made upon the plastic substance of the brain.

HISTORY OF MR. ROWLEY'S DEVELOPMENT.

It has been a source of wonderment to some intelligent people, why spirits, who have passed out of the body, should care to come back and spend their time in administering to the comforts of the human-physical subjects, to the detriment of their own spiritual advancement. Permit me to say that, speaking for myself, it was and is my greatest pleasure to take up the thread of life, just where I laid it down, and to go on, and by helping others help myself. He who holds out his candle that others may have a light, loses nothing himself, while others are the gainers; so while we come back and administer to the sick through the instrumentality of a medium, we not only benefit mankind, but derive a lasting benefit therefrom for ourselves; so we are unselfish, yet selfish, for true is the old adage, "while helping others we are helping ourselves." While I was in the body I saw many things that were to me inexplicable. It had been my desire and full intention, before I passed out of the body, that if such a thing were in my power I would come back, and so far as possible finish my work. I soon learned upon my advent into spirit-life, that such a thing was possible. I immediately began to look around for some suitable means by which I might communicate my thoughts without having them mixed with the thoughts and the mind of a medium. To do this I knew there must be some purely mechanical contrivance operated through the combined magnetism and electrical force of a sensitive, and it was some little time before this was accomplished. I thought at once of the electric telegraph, and it occurred to me that if raps could be made by spiritual forces, as was then well established, that these raps could be systematized so as to conform to the Morse alphabet, and regular telegraphy be established, if I could find a telegraphic operator who would be so kind as to devote himself to this work with me.

I immediately consulted some accomplished electricians, and together we endeavored to study out a plan of action, and as to the best means of making the connection from shore to shore. We found, by experiment, that it would take a very peculiar, sensitive organization and magnetic influence. By chance we met Mr. R. P. Wade, now in this life, formerly of Cleveland, Ohio. He, too, having been experimenting for some time upon intermundane telegraphy, being himself a telegraph operator, immediately cooperated with us, and we set about to find a subject that we could use. Through the kindness of Drs. J. T. Lillibridge and A. G. Springsteen—the former of Forest, Ohio, the latter of Cleveland—who immediately cooperated with us, and informed us that they, too, had had this very thing in view, and that they knew a subject, they thought we could use. Experiments proved they were correct, for, through their selected subject, Mr. W. S. Rowley, of 513 Prospect St., Cleveland, Ohio, we found one whom we could use. Then R. P. Wade influenced his father and another prominent telegraphic official to become interested in this subject and the medium. Directions were given by R. P.

Wade and other electricians how to construct an instrument that could be used. I should go back, however, and give credit where it is due, to my most faithful friend, John Rife, the operator who first succeeded in making the telegraphic symbols through this medium first upon his cuffs and collars; second, upon two slates laid together, as in independent slate-writing; and who has ever since been a most faithful assistant, standing by me constantly as a co-operator in all I do. His services were suggested by Dr. L., he knowing that Rowley learned telegraphy through Mr. Rife.

After Mr. Rowley was fully developed, we began to look around for some physician we could use, and through whom our diagnoses and prescriptions might come, so as to have the sanction and co-operation of people in general. We selected a certain physician in Cleveland—one whom we knew was willing to risk almost anything if it appealed to his reason and promised success. We have no fault whatever to find with this physician; but, for good and sufficient reasons, brought about a change, and we substituted a gentleman who is in full sympathy with the entire spiritual philosophy, as a supervising physician. We hope to do much good in the way of curing the sick, and will do so as long as Rowley and (Whitney) the supervising physician keep themselves pure, and have in mind the curing of the sick, and not the making of money; but just so soon, if it should ever occur, that they would place mercenary benefits above other things, we would immediately take our departure.

This much I give in explanation as to how this phenomenon has been brought about, that people may know that these things do not come by chance.

Respectfully, DR. WELLS.

Flying Sketches.

To the Editor of the Religio-Philosophical Journal:
It was my good fortune to be present at the people's meeting at Conversational Hall in Grand Rapids, on Thursday evening, July 14th, and in spite of the intense heat a good audience assembled. The exercises consisted of music, recitations and volunteer speeches. Considerable enthusiasm stirred the pulses of the speakers and hearers alike, and the trend of thought was philosophical and moral, with a touch of the religious. Dr. Schemerhorn presided. As I arrived Pope's Universal prayer was being recited in an impressive manner. Mr. Marvin spoke briefly on "the destiny of law, and the law of destiny." He fully believed that all things happened as they must. Considering all the antecedent circumstances and conditions everybody does the best he can. He might do better next time for the condition would be changed. We learn by our mistakes and profit by the discipline of pain; but at the instant every voluntary action obeys the strongest motive. Punishment may change the motive and prevent the repetition of the wrong. If we are not moulded by circumstances, rewards and penalties would be a farce. This view of life gives charity for offenders without weakening the demands of justice or our efforts to improve upon the past and present.

Mr. Lindsay spoke earnestly for reform in social life. Justice as well as charity should thunder in the ears of transgressors. He thought the doctrine of destiny cancelled moral obligation and left no incentive for self-discipline. If all was foreordained what can we do to change the law of fate? We are born in the law, subject to the law, but with individual freedom and responsibility, and it is our duty to use the law for the betterment of ourselves and others. If we believe that all is predestined we may as well fold our arms and drift with the current of crime, and leave the result with fate.

It occurred to me during this discussion that the question was only partly grasped. We all float with the tide, protest as we will; but in summing up our individual share in the endless chain of circumstances which constitute destiny, we should not forget that the ego is one of the most important links upon which the totality of results depends. Yet, we are all "Parts of one stupendous whole," and never for an instant independent of the moulding influence of causes from within and without, and the pulses of a thousand centuries echo in our spiritual arteries and the deeds of our ancestors constantly modify the impulses that stir us to action and we are never alone, never free, never escape the authority of the causes that so hedge us in that they leave no place for a chance, or a single independent thought or action. And it is this very relation of cause and effect by which every action is governed, and antecedent and consequent follow in unvarying precision in both mental and physical relations, that determines our responsibility and holds us accountable for every thought as well as action.

Dr. Schemerhorn spoke forcibly and bravely for the cause of Spiritualism. It is glorious, he said, in substance to know that life is a continuous and eternal journey, unbroken by death; but this is but a small part of the great truth. It illumines our way here and now. It furnishes the highest incentives for noble living. Those time-serving superficial Spiritualists who begin and end in mere phenomena, and never apply the moral ideas or spiritual incentives to their daily lives are little credit or advantage to the cause nor does the cause help them. Spiritualists owe it to themselves and the cause they love, to keep a constant watchfulness over their own lives and so demean themselves that the prejudiced world shall be compelled to realize the beautiful light and moral power of our faith.

Mrs. Graves spoke feelingly of the influences that inspire her, and the attractions that bring kindred souls together to cultivate these gifts of the spirit. Mrs. Lindsay said she had belonged to the church many years, and is still a member and the church never did her any harm. She recited her experiences when getting her first lessons in Spiritualism. She trembled with fear and awe and felt as if she stood on uncertain ground, and as she put forth her hand to partake she was in doubt whether it was God or the devil, and suffered until she got free. [Query: If she had never been under church training, would she have been such a moral slave?] She saw spirits, and they brought her counsel and comfort, and she fears no more, and death has lost its terror.

Mr. Knowlton had given his words of wisdom before I arrived. Mr. and Mrs. Austin, whose names are a credit to any cause they espouse, are faithful attendants at these meetings, and their beautiful home was my rest the first week I was there and I appreciate their kindness gratefully.

A picnic and excursion to Reed's Lake was appointed for Saturday, July the 23rd. I arrived in Sturgis Saturday, and found Judge Wait in his usually merry mood, and a pleasant welcome greeted me. Mrs. Wait makes the air blossom with her genial atmosphere and pleasant smile while her unseen helpers sustain and guide her.

cept on paper. He seems absorbed in questions beyond the common ken. Mr. Grimes, who has done some work for the cause with his voice and pen, is rather feeble, but his "soul is marching on." Brother A. B. Smith, who has quite a reputation as a medium and speaker, has a pleasant home and beautiful display of flowers. In his garden I saw for the first time a green rose blossom! For reasons best known to himself, he never attends the public meeting—at least none that I have attended, I think.

Some people seem satisfied with themselves, and have no desire to hear what others think or know, and think there is nothing for them to learn outside of their own experience. With superior mediums who are in daily communion with a high order of Spirits, there may be no profit in listening to public lectures; but I know many that have no such resource who never find anything to interest them in a lecture (no matter how learned or eloquent the speaker), unless it is one of their own delivery. Such are usually narrow-minded, self-seeking, jealous obstructionists, whose influence never helps to build, but rather to disintegrate the good works of other builders.

LYMAN C. HOWE.
Sturgis, Mich., July 20, 1887.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:
The first week of the 11th annual camp-meeting at Onset has passed very pleasantly. The meetings have been well attended, while the arrivals have been continuous, largely augmenting the number in attendance. In all probability the extreme hot wave has had something to do in hurrying people to the seashore, and also to the mountains; at any rate the people are seeking cooler quarters than are offered them in city life.

Walter Howell closed his engagement here on Thursday, July 12th, giving a severe criticism of the healing art, including Christian Science, mind-cure, laying on of hands, "poultices and compounds." It was replete with good common sense, and commonsense people are loud in their praises of the deep thought and timely utterances set forth; a few cranks, however, that infest all camp-meetings, take exceptions.

Sunday morning, July 17th, Miss Jennie B. Hagan took her subjects for lecture and poem from the audience: "Is Life worth Living, and Why?" "The Religion of Spiritualism." Both subjects were carefully handled and were listened to with the very closest attention, after which the following subjects were used for poetical improvisation: "No Miracles, but fill the Earth with Knowledge as the Waters cover the Mighty Deep," "The Christ," "The Influence of the Spirit of the Universe upon Materials," "Life," "Reincarnation," "Growing Old," "The Result of the Seybert Committee."

PLATFORM SEANCE.

Edgar W. Emerson followed Miss Hagan with platform tests of spirit presence in one of the very best seances that has ever been given upon the Onset platform. Two gentlemen from Pittsburgh, Pa., received a group of some ten or twelve spirit friends, with special incidents of earth life and their passing on to spirit-life, that were truly wonderful. At the close of the seance Mr. Emerson asked the gentlemen if they had ever met him before or had ever spoken to him. They replied that they had never seen him until the previous evening, and neither of them had ever spoken to him. They said the communications were true in every particular. Since writing the above the two gentlemen have kindly given me their names as John H. McElroy and C. L. Stoner. Mr. Emerson told Mr. McElroy the nature and speciality of the business he was engaged in at Pittsburgh.

At 2 o'clock P. M., Miss M. T. Shellhamer of the *Banner of Light*, spoke upon the development of mediumship. Miss Hagan followed with an improvisation upon the subject, "The *Madus Operandi*" of the Growth of the Soul." The services closed with platform tests by Mrs. Emerson. All three of the speakers were given the closest hearing.

The Middleboro band has discoursed some of its fine music to the multitude in attendance. Miss Jennie B. Hagan closed her engagement with the Association for the present camp meeting on Tuesday, July 19th, speaking in the forenoon to a good sized audience, taking for her subject "The Trinity." Miss Hagan has given perfect satisfaction during her stay at Onset, not only in her lectures but also in her practical improvisations which are always impromptu, the subjects being received at the time from her audiences, and always treated in a candid, thoughtful and exhaustive style, that holds her listeners spellbound.

Mr. Emerson as a platform test medium is doing a great and good work at Onset, following the lectures with the phenomena of spirit communion that is truly marvelous, if such a word as that is admissible. The friends in spirit life have in him one of the purest channels of communication living at the present day. It is very seldom that one of the spirit friends reports through him that they are not recognized, and Mr. Emerson, like Miss Hagan, is always ready to work, not only upon the platform, but in the social gatherings in private cottages.

The conference meeting are well attended and supply a place for interchange of thought that cannot be afforded the average person so well in any other way, giving him a chance to express himself upon the merits and demerits of the preceding lectures and doings of the camp. I sometimes think these people would collapse altogether if they did not get a chance to express themselves and throw off surplus steam collected at the lectures and in the seances; so I say, "All hail conference meetings!"

Last Sunday morning during the lecture the platform at Onset was dotted with the person of Hannah V. Ross of materialization-fame-courts record. There were persons present at that meeting who felt her presence to be nothing less than an open insult to the cause of Spiritualism. If gall is another name for inspiration I think she must have a full supply.

Among the arrivals here are Mr. and Mrs. Wm. L. Law, San Francisco, Cal.; C. M. Brown, the *Eastern Star*, Glenburn, Me.; Mrs. Julia A. Spaulding (medium), Worcester, Mass.; J. C. Batdorf, Jackson, Mich.; Sison F. Mosler, Seneca Falls, N. Y.; Dr. J. V. Mansfield, Boston, Mass.; John Lowe, Chelsea, Mass.; Jennie B. Hagan, Edgar W. Emerson and Carrie S. Twigg.

The Onset Street Railway Co. has declared dividend No. 2, a 5 per cent. semi-annual dividend.

Sunday, July 31st, Mrs. Sarah A. Byrnes and Mrs. R. S. Lillie will be the regular speakers, Congregational singing, led by Prof. C. W. Sullivan, vocalist, and Prof. Frank E. Crane, organist, is in order at the Onset camp meeting, a collection of hymns being distributed at every advertised service.

The Children's Progressive Lyceum meet Sunday afternoon at the close of the regular lectures, the Temple usually being well filled. Thous. we move.
Onset, Mass., July 22, 1887.

President Fairchild of Oberlin College, 1 in his 70th year, and desires to resign his position. The trustees urge him to remain but in the event of his resignation will continue the payment to him during his life of his present salary.

General Sheridan said the other day to a New York reporter that he considered the Indian a very uncertain quantity, but denied that he ever made use of the remark, so often attributed to him, that "the only good Indian is a dead Indian."

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PROGRAMME FOR THE SEASON OF 1887.

The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their Eighth Annual Camp Meeting on their camp grounds at Cassadaga Lake Chautauque Co., N. Y., beginning Saturday July 30th and closing Monday Sept. 4.

List of Speakers Engaged.

- Saturday, July 30th, Jennie B. Hagan, Mass.
- Sunday, July 31st, Jennie B. Hagan, Mass., Lyman C. Howe, Fredonia, N. Y.
- Monday, Aug. 1st, Conference.
- Tuesday, Aug. 2nd, Jennie B. Hagan.
- Wednesday, Aug. 3rd, Lyman C. Howe.
- Thursday, Aug. 4th, W. J. Colville, Boston.
- Friday, Aug. 5th, Mrs. Clara Watson, Jamestown, N. Y.
- Saturday, Aug. 6th, W. J. Colville, Boston.
- Sunday, Aug. 7th, W. J. Colville and Mrs. Cora L. V. Richmond, of Chicago, Ill.
- Monday, Aug. 8th, Conference.
- Tuesday, Aug. 9th, Cora L. V. Richmond.
- Wednesday, Aug. 10th, W. J. Colville.
- Thursday, Aug. 11th, J. Frank Baxter, Chelsea, Mass.
- Friday, Aug. 12th, Mrs. Cora L. V. Richmond.
- Saturday, Aug. 13th, J. Frank Baxter.
- Sunday, Aug. 14th, Mrs. Cora L. V. Richmond and J. Frank Baxter.
- Monday, Aug. 15th, Conference.
- Tuesday, Aug. 16th, Walter Howell, of England.
- Wednesday, Aug. 17th, Mrs. H. S. Lake, of Wisconsin.
- Thursday, Aug. 18th, Walter Howell.
- Friday, Aug. 19th, Mrs. H. S. Lake.
- Saturday, Aug. 20th, Walter Howell.
- Sunday, Aug. 21st, A. B. French, of Clyde, Ohio, and Mrs. H. S. Lake.
- Monday, Aug. 22nd, Conference.
- Tuesday, Aug. 23rd, Mrs. H. S. Lake.
- Wednesday, Aug. 24th, Walter Howell.
- Thursday, Aug. 25th, Mrs. R. S. Lillie, of Boston, Mass.
- Friday, Aug. 26th, Dr. J. C. Street, of Boston, Mass.
- Saturday, Aug. 27th, Judge R. S. McCormick, of Franklin, Penn.
- Sunday, Aug. 28th, Mrs. R. S. Lillie and A. B. French.
- Monday, Aug. 29th, Conference.
- Tuesday, Aug. 30th, Dr. J. C. Street.
- Wednesday, Aug. 31st, to be announced hereafter.
- Thursday, Sept. 1st, Mrs. R. S. Lillie.
- Friday, Sept. 2nd, to be announced hereafter.
- Saturday, Sept. 3rd, Mrs. R. S. Lillie.
- Sunday, Sept. 4th, Mrs. R. S. Lillie.

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