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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 until 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 he gradually leave 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 its 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 life. 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

have 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' fond,
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 sages 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 or 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 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 follow 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 late 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 employees 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 great truth 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' is 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 Gophers Grapevine 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 Shaftesbury; 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 just, 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 beheld 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.

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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 enthrallment 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 unfortunates 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."

An interesting article in *Popular Science* by Dr. Joseph Sims, gives the following facts regarding human brain weights: The average brain-weight is greater in cold than in warm climates. Men with large heads endure cold better than those with small ones. The Laps have the largest heads in Europe in proportion to their stature; Norwegians next; then come Swedes, Danes, Germans, French and Italians. The average size of the brain differs at different stages of life, the brain weighing heavier in youth than in old age. Dr. Peacock gives the average weight of 131 male brains from 25 to 55 years of age at 50 ounces 3 drams. Dr. Austin Flint estimates it at 50.2 ounces. Dr. Thurman finds the average European brain to be 49 ounces, but this weight is too small for the northern countries, as is shown by other authorities. In Italy, Spain, France and Greece the average is less than this, being but 46.6 ounces. The heaviest average brains are those of the Alpine plateau of the Rhine, 53.25 ounces. The evidence is that that brain-weight decreases as the intellectual power increases, and the conclusion is that no parallel exists between power of mind and weight of brain. Many eminent scientists express their conviction of this fact. The brain attains its full size at the age of 20, after which period it gradually diminishes. It appears also that tall men have heavier brains than short men, and this is considered another proof that quality not quantity is the true measure of mental power. Women's brains weigh on an average five ounces less than men's brains, but they are generally shorter in stature, and according to our authority the lack of weight proves nothing.

In the *Brit. Med. Jour.* (London *Med. Record*), Mr. J. A. Francis describes a simple method of artificial respiration which, he alleges, combines all the advantages of the Marshall Hall, Sylvester and Howard methods, without any of their disadvantages. The plan is as follows: The body of the patient is laid on the back, with clothes loosened, and the mouth and nose wiped. Two bystanders pass their right hands under the body at the level of waist, and grasp each other's hands, then raise the body until the tips of the fingers and the toes of the subject alone touch the ground; count fifteen rapidly; then lower the body flat to the ground, and press the elbows to the sides hard; count fifteen again; then raise the body again for the same length of time; and so on, alternately raising and lowering. The head, arms and legs are to be allowed to dangle down quite freely when the body is raised. The author alleges that this method is most successful, and it is so simple that any one can perform it without any teaching.

For the Religio-Philosophical Journal.

Individualized Life a Blessed Boon.

BY WM. G. WATERS.

Previous to the advent of the spiritual philosophy, there did not seem to be any outlook towards the future state that gave any assurance that life in the body is a boon to be desired. The views generally held by agnostics and materialists are gloomy enough, if sincerely believed, to send many to a madhouse. The belief entertained by the popular churches would save but a mere fraction of humanity from endless misery. If the materialist is right in his way of looking at the matter, then the Scripture language may properly be held as true which says:

"Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labor the days of his life which God giveth him under the sun. . . . For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

The class of persons having no faith in a future life, not infrequently question the goodness of the power that placed us here. They point to the poverty and squalid condition of the many millions of the human family, the suffering that daily fills the earth with sighs, groans and tears. They may say: "Behold how the God you worship sends abroad His pestilence and famine, sweeping humanity from the earth by millions—the innocent babe, the loving mother, the good, the just and the unjust, go down in great, whirling maelstroms of destruction and death. Man in the sweat of his brow, earnestly labors to obtain from the soil the means to provide for his wife and children. But that being who, we are told, has his pavilion in the clouds, and rides on his whirlwind, with mad storms sweeps away the poor man's home and crops—without mercy. He sends destroying floods and untimely frosts; and yet you say He is more forgiving, tender and loving than any earthly parent."

If in melancholy, heartsick, we turn away from the indictment of the materialist, and look to our orthodox friends for comfort, their faith and counsel tangle still worse the web of fate. While they cannot disprove the charge brought by the materialist, for that stands self-evident, they add a thousand fold more horrors to the indictment. To suffer, to struggle on for a few years in want, doubt, darkness and dread, and then fall into oblivion, to be no more forever, would be sweet mercy compared with the terrors presented to us in the popular church doctrines. If only here and there a traveler is to be saved, and the great surging throng of the Fatherless children are to swelter on in woe eternally, does not reason, justice and common-sense teach us that it would have been far better that no human family had ever existed? What noble man or woman would wish for a continuous life of happiness for themselves, if it could only be secured through a divine proceeding that places countless millions of their fellow beings in torment without end? What affectionate parent would not rather never had an existence, or having it, would not prefer to pass into utter forgetfulness than that a son or daughter should wall in sorrow forever?

But Spiritualism sets a thousand wild vagaries aside that were born out of the dark-

ness of the past; it teaches us that life in the present world is a precious boon, even under the most disadvantageous circumstances. A man may have been born in the lowest state of poverty, ignorance, and debasing conditions surround him from the cradle to the grave, obliging him to enter upon the future state, a thief, an assassin, a low browed villain, whose moral nature, might be compared to a tangled woodland where wild brutes, in furious combat, contend for victory. Our almost daily observation assures us that this must be the case with a vast multitude of those dwelling in earthly bodies.

Their existence in this world would be infinitely worse than none at all, if some grand purpose was not to be reached through this muddy swale of low earthly conditions. The most misanthropic or uncharitable will not claim that it is possible for untold millions to avoid being placed in circumstances that tend to want, ignorance, vice and crime. They have no choice in the matter—they must start on the lowest round of the ladder; they must pass through appalling scenes of misery while in the body, and pass out of the body, having gained but little here except individuality.

But in view of the sublime instruction coming to us from the spirit side of life, there can be no danger of placing too high an estimate upon the value of conscious personality, when we take into consideration the boundless possibilities which accompany, as a birthright, every human soul, whether born of high or low degree. Is there gold enough in all the world to compare in value with that of an immortal life? It may be said that, in a future state it will take a long time to educate these misdirected and belated souls in the beatitudes of a heavenly state of mind; but how long? Shall we limit the power of the infinite Soul of the universe? We know that men here in their most primary states, are but infinitesimal anomalies. To-day may be heard the wail of an infant in his cradle, but ere thirty summers have passed, his voice may be sounding forth words of wisdom in the august senate of a nation; he may command great armies, or wield the executive power of a nation as king or president.

Some of us have lived long enough to behold such changes. These things are rendered possible, even in this lower school of human existence; then what rapid strides may not be made through the laws of endless progress in that higher life? Here there stand about us many clouds to darken and mislead; but there in the effulgent light of celestial day, how rapidly may the somber shadows of earth life be swept away.

Shall it be said that there are men so depraved that they cannot be educated into righteousness in this world or any other? I deny the charge as an insult to the wisdom and goodness of omnipotent power. That which any elevated, finite soul possesses, all have the same in some relative degree. All possess within themselves the basic elements upon which to rear a spiritual structure of matchless excellence. That enduring foundation comes of an inheritance from the Universal Father. Who is to keep us out of our inheritance? Light, goodness, wisdom and knowledge—the heavens are full of these—the spread banquet waits for all, and this renders life in the body a priceless boon. It has been said that there are three things that we should be ever grateful for: first, life; then death, and last the continued existence after death. These three are a chain bound together. We cannot have one without the other. They are born of love and wisdom. Let us forever praise the power that grants the blessed boon.

Letter from Walter Howell.

To the Editor of the Religio-Philosophical Journal:

Having landed in New York on the 8th of July, fulfilled my engagements at Onset Bay, and now taking a few days' rest, I thought it an opportune season to convey the fraternal greetings of English Spiritualists to my many American friends. You having extended the courtesy to me of publishing my English letters and other notices, I will not weary your readers by reiterating that which has already appeared. I will simply say that my work in England has been as far as one can judge a thorough success. The labors of my inspirers have been universally appreciated, and the many kindly expressions, testimonials, and earnest entreaties to return shortly and carry on the work, indicate the satisfactory nature of what has been accomplished. I shall never forget the farewell demonstration held at Bradford as long as memory holds its seat. On the 25th of June, friends came from all parts of England to manifest their sympathy and express their esteem in the most tangible way. More than two hundred sat down to tea in the evening, the large Temperance Hall being well filled. Representative Spiritualists and workers from various parts of England addressed the meeting. Many flattering things were said, and no doubt sincerely, and my only hope is that I may in some way evidence a worthiness of them.

Mr. Whitehead, president of the Yorkshire District Committee, occupied the chair. Addresses were delivered by J. Burns, editor of *Medium and Daybreak*; Thomas Shorter, former editor and publisher of the *Spiritual Magazine*, published about 27 years ago; Mr. Armitage, of Batley; Mr. Gilman, of Leeds; Mr. Bradbury, of Morley; Mr. Swindelhurst, of Preston; David Richmond, formerly a member of the Shaker community in this country, and the introducer of Spiritualism to Keighley, Yorkshire, and others. Songs, glees and recitations constituted a well selected programme. During the evening Mr. Gilman read the following resolution:

Whereas our highly esteemed and respected brother, Walter Howell, has for the past few months labored amongst us most assiduously in the cause of Spiritualism, manifesting as an inspirational speaker, a capability of disseminating a knowledge of the divine truths of Spiritualism, in such a manner as while influencing the highest and most cultured intellects, at the same time insured the respect of opponents, and swayed the deepest and noblest emotions of the human heart. Now, as he is about to leave our shores for a time, be it

Resolved, That we convey to him herewith an expression of our highest respect and esteem, and that we heartily invite for him the sympathy and co-operation of all Spiritualists and advanced thinkers.

Signed on behalf of the Yorkshire Spiritualists, J. WHITEHEAD, Chairman. About half way in the exercises, Mr. Joseph Armitage, treasurer of the Yorkshire District Committee, was called upon to make a presentation. He rose, and in very feeling terms expressed the good wishes of the Yorkshire friends, and the sincere hope that the day was not far distant when they would again have the pleasure of listening to my inspirers and welcoming myself among them. The presentation consisted of two magnificent albums containing the portraits of representa-

tive Spiritualists, mediums and workers. The illuminated frontispiece contained the following inscription: "Presented to Walter Howell by the members of the Yorkshire District Committee of Spiritualists on behalf of the many friends who will hold in dear remembrance his companionship and labors during his visit to England, and his former residence among them, and whose earnest love and good wishes will accompany his return to America. May the perusal of many faces here inserted awaken pleasant reminiscences of 'Auld Lang Syne'."

"Pres., J. WHITEHEAD.
"Sec., J. ILLINGWORTH.
"Treas., J. ARMITAGE."

A little after ten o'clock, one of the most unique of meetings terminated. There was a strange mingling of pleasure and pain. The following day my farewell discourses were delivered in Walton St. Church, Bradford. On Monday I went to Manchester, spent the evening with my much esteemed friend, Wm. Oxley, and others. The following Tuesday I went to Liverpool and was the guest of my old friends Mr. and Mrs. Savage. On Wednesday the 29th, at 4 o'clock in the afternoon, a number of friends waited my arrival at the landing-stage, among whom was the veteran Spiritualist and noble man, John Lamont; Mrs. Keves of London, for a number of years a medium and speaker; Mr. and Mrs. Armitage of Batley, so frequently my mine host and hostess that I have learned to call their house my home; Mr. Sandham of the Liverpool society; Mrs. Miss, and Master Savage; Mrs. and Miss Scattergood (who were to sail the following day and are now residents of Conn.), and a number of other friends. As many as could conveniently do so, came on the tender and remained on board with me until our vessel was about to sail.

I will assure you, Mr. Editor, these leave-takings are not pleasant things, and those who have felt the choking sensation, and the inability to give expression to even a last good-by, will understand my feelings as I stood on the deck watching my handkerchief in response to the many counter-signs of friends between whom and myself the ocean was so soon to roll.

We had a pleasant voyage, and until we reached the banks of Newfoundland the sea seemed as calm as dreamless slumbers. Our route was somewhat a southerly one and we therefore avoided as much as possible the fog so prevalent in that locality. But we were doomed to enjoy our share of that tribulation (heaven is only to be gained by that route). After passing through several fog-banks, and coming within about 48 hours of New York, a lively storm put to the test the sailorship of the passengers on board.

I informed a few friends, confidentially, that I had a license to perform the church rites, and if any of them should require the burial service performed, the matter might be arranged very cheaply. The storm lasted about twenty-four hours, and to myself it was the most enjoyable part of the voyage, for I like to see things lively. On Friday, July 8th, grave fears were entertained that we should not be able to land, owing to our engine having so frequently to be put on half speed in consequence of the dense fog-banks through which we had to pass near New York. However, we did land. We passed through the ordeal of the quarantine inspection, our declaration to the custom-house officers, and eventually saluted the Statue of Liberty on entering New York harbor. It was indeed a treat to find one's self on terra-firma once more, and learn how the world had been getting on since we left it.

And now, Mr. Editor, that I again greet the shores of America, permit me to express the hope that under the influence of my invisible friends, and the exercise of my own manhood, we may be enabled to accomplish some good and useful work. I shall be glad to hear from societies respecting fall and winter engagements. My address is as usual, 1742 N. 22nd St., Philadelphia, Pa. Thanking you for the space you so kindly afford me, and my many friends for their repeated hospitality, I remain as always, most sincerely yours, WALTER HOWELL.

The Young Peoples' Progressive Society.

To the Editor of the Religio-Philosophical Journal:

A fair sized and very appreciative audience greeted the Y. P. S. Sunday evening, in its hall on 22nd St., and a very profitable as well as pleasant meeting was the result. Mrs. Ahrens occupied the rostrum and spoke almost an hour on the "Children of Darkness." Her pathetic appeal on behalf of fallen humanity, her humble prayer for more light, love and purity could not fail to touch the hardest heart, and show to the skeptical world that true Spiritualists are indeed working for that which will make them better and more beautiful in the life to come.

Thus far, the society has been very fortunate in obtaining speakers who are capable of making the short hour and a half interesting. Mrs. Coverdale usually devotes fifteen or twenty minutes to tests, but a meeting of promiscuous speakers is considered unprofitable as well as uninteresting. Dr. Gray, through the mediumship of Mrs. Coverdale, will address the assembly next Sunday evening on "The Growth of the New Dispensation," after which tests and messages will be given. CELIA.

Chicago, July 25, 1887.

General News.

Max Well, who is rated at \$8,000,000, is said to be the richest of the forty few millionaires in New York.—Prof. Tyndall, who recently avowed himself a Coercionist, is an Irishman by birth. He was born in County Carlow in 1820.—George Francis Train is said to have recently received and declined an offer of \$10,000 from a Chicago syndicate for a series of thirty lectures.—Mrs. James P. Scott, who died last week in Philadelphia, was reputed to wear the finest jewels in that city. Her diamond necklace was said to be worth fully \$100,000.—Lucky Baldwin has shipped eight fine horses to his farm near South Bend, Ind.—Miss Alice E. Freeman, President of Wellesley College, has placed her resignation in the hands of the trustees, but has consented to remain until a successor can be found. She is to marry Prof. George H. Palmer of Harvard University. At last report Iowa's old soldiers in her poor-house numbered but sixty-four.—French soldiers are wearing the Boulanger beard, as they did the imperial cut under the last Napoleon.—Captain Mike Regan, ex boss in the Sixteenth Assembly District, New York, is called the Boulanger.—A lad 16 years old, living at Bryn Mawr, near Philadelphia, shot himself over the grave of a pet dog.—In good American company, with Senator Hawley and Murat Halsted, Matthew Arnold goes to see Buffalo Bill.—Representative Patrick A. Collins, of Massachusetts, is now in Ireland, where he is called Senator Collins.—The largest cotton planter in the South is James S. Richardson, of New Orleans. He has 38,000 acres in cotton.



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MY DUTCHER'S LIGHTNING KILLER. The most successful exterminator. Every sheet will kill a quart. Quick work. They lie near the plate. Commence early and keep ahead of them. Five cents every where. Dutcher's Dead Shot.

FOUR WEEKS FREE! The Free Press. A Live, Wide-awake, Weekly Journal, devoted to Spiritualism in every line, will be sent FREE four weeks to any one wishing it on trial. Address Glenburn, Maine.

AMERICAN EDUCATIONAL AID ASSOCIATION. The first object of this Association is to provide homes for Homeless and Friendless Children of special promise. The Association now has under its care:

One 5 year old boy. One 1 year old boy. One 6 months old baby. And others from 3 months to 7 years. These children are sent to families desiring them on trial, a sufficient length of time to insure satisfaction. Address: Rev. H. W. H. VAN ARSDALE, Englishman, Chicago, Ill.

SPECIAL IMPORTATION.

Spirit Workers Home Circle HANDSOME DEMY SVO. Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years, BY MORELL THEOBALD, F. C. A., of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction on the price at which the English-bound edition can be supplied in America.

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The book is a large 12 mo. of 310 pages handsomely printed on fine heavy paper from newtype, with fancy initial letters and chapter ornaments. Price \$2.25. Postage 15 cents. A few copies of the Original English Edition for sale at \$5.00. For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, JOHN C. BUNNY, Proprietor.

Voices from the People.

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

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...

The beautiful scene was inviting and fair, bespeaking the grandeur around...

I thought of the future. I stood there alone and noted the lines on the sand...

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...

As I gazed o'er the waste of the waters so deep, I had an illusion of life yet untold...

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

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...

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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 interest and, I trust, not without profit...

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...

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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 first 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, inferiorly, how far below the fixation is to be made 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 conscious, and whose 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.

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The Spiritualists of South-Western Michigan.

The association held its quarterly meeting at South Haven, June 18th and 19th, Vice-President Mrs. E. C. Towers, presiding in the absence of the President, Mr. W. T. Jones.

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.

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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 egg which 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 Coloma, 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.

Uncle Tom's Cabin.

Was it written by spirit aid or inspiration?

Harriet Beecher Stowe, the author of the immortal work, Uncle Tom's Cabin, has recently been interviewed, and thus expresses herself thereby concerning her work:

"I never thought of writing a book when I commenced 'Uncle Tom's Cabin.' I became first interested on the subject of slavery when I lived in Cincinnati, and used to see escaping slaves come over the Ohio from Kentucky. Ah, that it thrills me even now, the sight of those poor creatures! Now a young girl, suggesting the lover, parent or brother for whom her heart was breaking in bondage; again, the strong husband, aged father or stalwart brother, I must write a story to stop the dreadful shame! I kept putting it off, dreading bringing the characters to life, till the fugitive slave law lashed me into fury, and I commenced what I meant to be a short story. But it grew, and grew, and grew, and came, and came, and came. I wrote, and wrote, and wrote, and finally thought I never should stop. I did not plan the book as it turned out. I was only full of the wrath, and the story built itself around me. I told him the subject I had undertaken. He wrote saying, 'You have struck a popular subject for heaven's sake keep it short.' I wrote in reply: 'I shall stop when I get through—not before.' He never got it, for I had to make a book of it. While writing it I was filled with an enthusiasm which transfused my being, knew no hindrance, no rival interest, no belief but in writing it. I had young children, was helping home and teaching school at the time, and never worked so hard, but I had to write. Dinner had to be got, I knew. This had to be written just as much—aye, and more, too. It was though it was written through me, I only holding the pen. I was lifted off my feet. Satisfied. When it was finished it was done, and relief came. I never felt the same with anything I afterward wrote."

This is very interesting; and the great question is, was it an inspiration in which every faculty of the author's mind and being was so filled with her subject that she did not seem like herself; or did great and good spirits take possession of her brain, and to some extent control it? Both. It would be an interesting subject for the psychologist.

A Challenge or a Compromise.

The above was one of the subjects of J. J. Morse, at the camp meeting in California. He said:

"Make yourself familiar with the most advanced thought of the day, else you will be unable to understand the theory of the phenomena running through the book. If you are not prepared to accept the spiritual phenomena therein recorded, you will make little or no progress in the light of the demonstrations of Spiritualism you are better able than ever before to comprehend and appreciate it all. You will find humanity continued beyond the grave. Spirits are essentially human; and of all these who have gone before none have succeeded in finding either a heaven or a hell. When they return and tell you they have not found either the one or the other, do they lie? The Christians will tell us that from heaven there is no escape nor any improvement. Should we not ask for that proof of this assertion which we are ready to furnish those who doubt our claims? They ask us to put new wine into old bottles—to mingle the stupid errors of the past with the vital issues of the present. The purpose of Spiritualists is to look at matters just as they are, not as we would have them, remembering always that it is the truth and the truth only can make you free."

Solid Facts.

Meeting between the Owl's Head and the Tortilla Mountains, Pinal County, Arizona, are the twelve mines of the Tortilla Gold and Silver Mining Co., which expose a sufficient wealth of ore to run a 20-stamp mill for years to come. During the past three years a 10-stamp mill has produced nine tons of ore daily, while a 20-stamp mill will turn out forty tons daily. Such a showing has caused capital to seek possession of the mines. Capital stock for shares of stock (which are non-assessable), information, etc., address the Tortilla Gold and Silver Mining Company, 57 Broadway, New York. The shares are two dollars each, and the company gives the same attention to an order for one share that it does to an order for five-hundred shares. If desired, certificates will be sent by express, the money to be paid when they reach the investor.

The second paper by DAVID A. WELLS on "The Economic Disturbances since 1873" to appear in the August Popular Science Monthly, will probably be the most important of the series, as it contains a statement of the conditions and events which Mr. WELLS is convinced were the causes of the world-wide commercial depression.

Worth Remembering.

Every inspiration of the lungs, every pulse throbs of the heart, every sweep of the arm—even our very thoughts as they speed through the brain, all create waste matter that must be constantly removed if there is to be that beautiful harmony of functional effort which constitutes health. Nature's remedy is the sure and eminently wise one of expelling, by proper purgation, the humors which cause disease, and Dr. Pierce's "Pleasant Purgative Pellets" are nature's great ally in the cure of digestive disturbances, and an unfailing remedy for constipation and its pernicious effects.

In the Forum for August, General A. W. Greely will give the results of his observations of the effects of alcohol in the polar regions, when used to revive the strength of men reduced by cold and starvation. The facts will have an interest for those prohibitionists who hold that stimulants work harm, and harm only, under all circumstances.

And all diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. "I consider Scott's Emulsion the remedy par-excellence in Tubercular and Strumous Affections, to say nothing of ordinary colds and throat troubles."—W. R. S. CONNELL, M. D., Manchester, O.

Dr. Howard Crosby, who has made for himself so many friends and enemies by his independent and determined attitude on moral questions, has prepared for the August number of the Forum a very caustic article on "The Forgotten Cause of Poverty," in which he seeks to show that the George McGlynn attack on Capital is having the effect to call attention away from the real cause of human misery.

Accompanying an interesting and instructive report, by Dr. E. W. Stevens, of remarkable psychical phenomena manifested through Mary Lutz, a young Venetian, known as "the Watsaka Wonder," is a well-written article upon the same subject by Rev. Wm. S. Plummer, M. D., originally published in Harper's Magazine. We commend this little work to intelligent investigators.—The World's Advance Thought.

The test of a man is not whether he can govern a kingdom single-handed, but whether his private life is tender and benevolent, and his wife and children happy. If I could write my name in stars across the heavens, I should be put to shame by the man whose home brightens whenever he enters it, and whose true name is known only to his wife, since she invented it when they were young lovers.—Julian Hawthorne.

Prejudices are like the knots in the glass of our windows. They alter the shape of everything that we choose to look at through them. They make straight things crooked and everything blurred.

We must wait patiently and study to do what we can, not despising the day of small things, but meekly trusting that hereafter it may be the day of greatness.—Carlyle.

All beauty is truth. True features make the beauty of a face; and true proportions the beauty of architecture; as true measures that of harmony and music.—Shaftebury.

Live in peace with yourself, with your relatives, with your neighbors. Do all the good you can and expect no thanks, for this will save you from disappointment.

Three years' undisturbed possession of a setter dog will destroy the veracity of the best man in America.—Mason (Ga.) Telegraph.

Multitudes of People

Who are afflicted with Dyspepsia, the majority are beyond the reach of ordinary remedies, and can be cured only by Ayer's Sarsaparilla. The disease has been allowed to run so long that the whole system is affected, and, therefore, in need of this powerful Alterative.

George Garwood, Big Springs, Ohio, says: "I was for years a constant sufferer from Dyspepsia, but Ayer's Sarsaparilla has effected a permanent cure."

"I have been using Ayer's Sarsaparilla for Dyspepsia, and would say to all who are afflicted with this disease, that this medicine relieved me after all other remedies failed."—Ray H. Boyd, of the editorial staff of New York Monthly, New York.

"Being greatly reduced by Dyspepsia, I was advised to take Ayer's Sarsaparilla, which entirely cured me."—Mrs. J. W. Brailce, Hyde Park, Mass.

"Until quite recently, I have not seen a well day for years. I was troubled constantly with Dyspepsia and

LIVER COMPLAINT.

I have taken less than four bottles of Ayer's Sarsaparilla and feel like a new person.—Mrs. A. L. Chase, Payette St., Dover, N. H.

"I have been a great sufferer from Dyspepsia, but after taking Ayer's Sarsaparilla, and speak from experience."—C. M. Hatfield, Farmland, Ind.

Dr. J. C. Ayer & Co., Lowell, Mass.

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The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in getting control at will of the organs unconsistently employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

FREE GIFT! A copy of my Medical Science Book will be sent to any person afflicted with Consumption, Bronchitis, or Spitting of Blood, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo, 1877. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. N. E. WOLFE, Oneida, Ohio.

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LIVER DISEASE AND HEART TROUBLE. Mrs. MARY A. McCLELL, Columbia, Iowa, writes: "I addressed you in November, 1884, in regard to my health being afflicted with liver disease, and heart trouble, etc. I was advised to use Dr. Pierce's Golden Medical Discovery, 'Pleasant Purgative Pellets,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, and I do not think I ever feel well again. Your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness and thank God and thank you that I am as well as I am, after years of suffering."

LIVER DISEASE. Mrs. I. V. WEBBER, of Yorkville, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' I was afflicted with liver disease, and I suffered much; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhoea Cured.—D. LAZARUS, Esq., 275 and 277 Deceur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhoea."

Indigestion, Boils, Blotches. Rev. F. ABNEY HOWELL, Pastor of the M. E. Church, of Ellersburg, N. J., says: "I was afflicted with indigestion, and I suffered much. I began using Dr. Pierce's Golden Medical Discovery, and I experienced a great feeling of relief. I began to feel like new man, and am now sound and well. The Pleasant Purgative Pellets are the best remedy for bilious or sick headache or indigestion. I have used them for several years, and I have never used any other medicine."

HIP-JOINT DISEASE. Mrs. I. M. STROBE, of Alton, Ill., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time."

Consumption, Weak Lungs, Spitting of Blood. Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs Spitting of Blood, Shortness of Breath, Nasal Catarrh, Eror chills, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the flesh and weight. One reduced below the usual standard of health by "wasting diseases."

Consumption.—Mrs. EDWARD NEWTON, of Harrodsburgh, Ont., writes: "You will ever be pleased by me for the cure of my case. It was so reduced that my friends had all given up, and I had almost been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try cod liver oil if I liked, as that was the only thing that could possibly have any curative power. I tried the cod liver oil, but it did me no good. I was only a last resort, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he could find for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and, to the surprise of everybody, am to day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and I feel that I believe, with a continuation of your 'Golden Medical Discovery' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first, but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need not write me, enclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Ulcer Cured.—ISAAC E. DEWYN, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad ulcer."

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LIVER, BLOOD AND LUNG DISEASES.

GENERAL DEBILITY. Mrs. PAMELLA BRIDGEMAN, of 161 Lock Street, Longport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly catarrhed. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and cannot say enough in their praise. I must not say a word in reference to your 'Elixir of Life,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

INVIGORATES THE SYSTEM. DYSPEPSIA.—JAMES L. COLBY, Esq., of Freetown, Hamilton Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced making use of your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done so much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to do so much for me as your 'Discovery' and 'Pellets.'"

CHILLS AND FEVER.—REV. H. E. MOLES, Montmorenci, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

"THE BLOOD IS THE LIFE." Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, bright eyes, and bodily health and vigor will be established.

A TERRIBLE AFFLICTION. Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsport, Berks County, Pa., had been cured of a case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and hands, and was cured by the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and protracted her days."

WASTED TO A SKELETON. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly."—Mr. Downs continues: "Consumption and Heart Disease.—I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me that you had hopes of curing me, but I would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now walk, step by step, the stairs and realize of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

BLEEDING FROM LUNGS. JOHN F. McFARLAND, Esq., Athens, Ga., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

A MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL GAIN BY EXAMINING THIS MAP THAT THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. By reason of its central position, it offers a relation to principal lines East of Chicago, and continues lines of principal lines West of Chicago, and is the only one that has a middle link in that transportation system which carries and distributes freight and travel in either direction between the Atlantic and Pacific. The Rock Island main line and branches include Chicago, St. Louis, St. Paul, St. Joseph, Keosauqua, Burlington, and Rock Island, in Illinois; Des Moines, Muscatine, Waterloo, Fulton, Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Iowa; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Kansas; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Missouri; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Arkansas; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Louisiana; and hundreds of intermediate cities, towns and villages.

The Great Rock Island Route. General route, and a map of the route, showing its principal lines East of Chicago, and continuing lines of principal lines West of Chicago, and is the only one that has a middle link in that transportation system which carries and distributes freight and travel in either direction between the Atlantic and Pacific. The Rock Island main line and branches include Chicago, St. Louis, St. Paul, St. Joseph, Keosauqua, Burlington, and Rock Island, in Illinois; Des Moines, Muscatine, Waterloo, Fulton, Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Iowa; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Kansas; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Missouri; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Arkansas; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Louisiana; and hundreds of intermediate cities, towns and villages.

The Famous Albert Lea Route. In the direct, favorite line between Chicago and Minneapolis, St. Paul, and Duluth, the Albert Lea Route offers a daily service of comfortable day coaches, magnificent Pullman Palace Parlor and Sleeping Cars, elegant dining cars, and excellent meals, and a direct route between Chicago and Minneapolis, St. Paul, and Duluth. A short, desirable route, via Keosauqua and Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Iowa; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Kansas; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Missouri; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Arkansas; Keosauqua, Burlington, Winterset, Atlantic, Emporia, Ansonia, Harlan, Guthrie Centre and Clinton, in Louisiana; and hundreds of intermediate cities, towns and villages.

MIND, THOUGHT AND CEREBRATION. BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL DISPENSARY, BOSTON, CHICAGO.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCER'S POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the positive and negative powders"—so says J. H. Wiggins, of Dover, N.H., who cures dyspepsia, indigestion, rheumatism, neuralgia, sciatica, headache, toothache, earache, and all kinds of nervous and general debility, with frequent sore throat, and my mouth was badly catarrhed. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and cannot say enough in their praise. I must not say a word in reference to your 'Elixir of Life,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

FOR SALE, wholesale and retail, by the RELIGIO-PHILOSOPHICAL DISPENSARY, BOSTON, CHICAGO.

GENERAL DEBILITY. Mrs. PAMELLA BRIDGEMAN, of 161 Lock Street, Longport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly catarrhed. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and cannot say enough in their praise. I must not say a word in reference to your 'Elixir of Life,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

INVIGORATES THE SYSTEM. DYSPEPSIA.—JAMES L. COLBY, Esq., of Freetown, Hamilton Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced making use of your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done so much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to do so much for me as your 'Discovery' and 'Pellets.'"

CHILLS AND FEVER.—REV. H. E. MOLES, Montmorenci, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

"THE BLOOD IS THE LIFE." Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, bright eyes, and bodily health and vigor will be established.

A TERRIBLE AFFLICTION. Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsport, Berks County, Pa., had been cured of a case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and hands, and was cured by the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and protracted her days."

WASTED TO A SKELETON. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly."—Mr. Downs continues: "Consumption and Heart Disease.—I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me that you had hopes of curing me, but I would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now walk, step by step, the stairs and realize of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

BLEEDING FROM LUNGS. JOHN F. McFARLAND, Esq., Athens, Ga., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

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 telegraphic 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. Schemmerhorn 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. Schemmerhorn 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 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.

Thomas Harding was at the church Sunday, but he is not very communicative, ex-

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.

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. Moeler, 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."

Do you suffer from eczema, salt rheum, or other humors? Take Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

Consumption Surely Cured.

TO THE EDITOR:
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM, 181 Pearl Street, New York.

See Ad. of Mt. Carroll Sem. in last issue of this paper.

UNION COLLEGE OF LAW. Fall term begins Sept. 21. For circulars address H. Booth, Chicago, Ill.

FOR BOYS A Special Physiology, BY DR. L. L. SHEPHERD. Postpaid, \$2.00. Welcome by White Cross Workers. Agents for their Circulars Free. Parents rejoice in their Sanitary Pub. Co., 150 LA SALLE ST., CHICAGO.



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Have you heard of "Eradicator," the wonderful preparation for removing "superfluous hair" from the face, arms, neck, and moles instantly? Positively no pain, scar or blemish. Perfectly harmless. Send twenty-five cents for sample package and circular. We also carry a fine line of toilet articles never before introduced in this country. Intelligent ladies wanted to act as our Agents in every city in the United States. Liberal terms. Address: INTERNATIONAL TOILET CO., Room 91, 161 La Salle St., Chicago, Ill.

THE REPORT OF THE SEYBERT COMMISSION ON SPIRITUALISM.

Published Under the Auspices of the University of Pennsylvania.

Coming from such a source, and from a Commission composed of honorable professional gentlemen, impressed with the seriousness of their undertaking, the Report cannot fail to prove highly interesting and valuable to all who wish to have their doubts removed (and who does not?) about this absorbing question.

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THE CASSADAGAN.

A daily paper, published on the Cassadaga Lake Camp Meeting ground, in the interest and for the information and benefit of the members of the association, its patrons and the public, during the meeting of 1887. It will contain a brief synopsis of the leading discourses, a careful report of its interesting conferences, in which all are invited to take part, a record of the public tests given, important arrivals, notices of mediums and such other matter as may be found interesting. The whole comprising a graphic record of the sayings and doings at the Camp. The meeting will cover a period of thirty-seven days and the paper will be sold on the grounds at five cents a copy, or furnished to cottages, delivered, at twenty-five cents a week; but in consideration of the advantage of knowing just what to depend upon and how many to provide for it will be furnished to advance paying subscribers, by mail on the grounds, at one dollar for the entire series.

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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