

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

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Beaders of the JOURNAL are especially requested to ana in fiems 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 arganged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones. movements of lecturers and mediums, interesting inclsents of spirit communion, and well authenticated acequats of spirit phenomena are always in place and will or published as soon as possible

#### CONTENTS.

#### FIRST FAGE .- The Practical Benefits of Christian Science Hypnotism, Trance, Ciairvoyance, Sunday Closing in Europe.

SECOND PAGE .- Evolution of the Soul After Death. Em. anation of the indwelling Life. Our Saturdry Night.

THIRD PAGE .- Reply to J. Clegg Wright's Criticism. Time. Miscell ous Advertise

FOURTH PAGE .- Death by the Electric Shock. Talmage Court Pope Mary I. of Boston. Send in the Facts.

General Items. FIFTH PAGE .- The Pos-tbilities of the Soul. Shepard on

Wright General News Miscellar ous Adverth SIXTH PAGE .- Heaven's Telegram. Spiritualism -- Its Connection with Fraud. Not Strong Enough. "Takes Me Out of My Own Self." The Woman of Ender. Letter from an Appreciative Reader. Superstitious of Miners. An open Letter. Governor Hill Signs the Electric Death Penalty Bill. The Yearly Meeting of the Progressive Friends, Brookian, N. Y., Letter, Priestly Craft of the Notes and Extracts on Miscellangous Orient. jects.

SEVENTH PAGE .- The Reformer. Saw the Spirit of Mr. H. What Would You Call This? Miscellaneous Adver-

EIGHTH PAGE .- Michael Servetus, M. D. Mrs. Chant-Women in London and Chicago. "From England to America." Camp Cassadaga. Miscellaneous Advertise-

For the Religio-Philosophical Journal, The Practigal Benefits of Christian Science.

URSULA N. GESTEFELD.

All over the country at the present day, from the Atlantic to the Pacific coast, in every city, town, and even village, Christian Science has become known—at least by name—to the dwellers thereip. L'ke every-thing new, new to those to whom it is presented, it is liable to misinterpretation and even to ridicule; for what we have long been accustomed to; habits of thought, of living, the traditions of our fathers, especially in all that pertains to religion, becomes in time. Iaw to us; and whatever conflicts with that

a distance and in the mass, challenges admiration. But seen from the within where it can be dissected and analyzed, it bears a different aspect to the earnest thinker, who does not allow himself to pronounce a final judgment upon appearances only, but who considers effect in connection with its cause. He sees that individual suffering is as real, as potent and palpable to day as ever; he sees that neither the national, the spiritual nor the physical ministers have overcome or even mitigated it, as a whole. Man suffers to day not only as much but more than he ever did; for our civilization; our modes of education, render him more sensitive to it. A change of form is no destruction of the essence embodied in it; and that, living, vi-tal as ever, new and more forms are the le-gitimate outcome. That that essence has never been reached, the very things to which we point with pride as evidences of what we have accomplished stand as witnesses. Wherever our civilization pushes its way, a church is one of the first manifestations of does not allow himself to pronounce a final

wherever our civilization pushes its way, a church is one of the first manifestations of it; and it is sure to be followed, sooner or later, by a hospital. This is succeeded by a home for "Incurables" and an insane asylum. The mixture of good and evil with the evil predominant which constitutes our present state of consciousness and which we call "life in this world," maintains its character now as formerly. So long as the church, the hospital and the asylum stand side by side, so long are they thousand tongued witnesses to the failure of the religion which the church presents, and to the inadequacy of the boasted civilization of the nineteenth century to subjugate and destroy the evil apparent to us. "Be not overcome of evil, but overcome evil with good." was the direction given by the world's Teacher eighteen hundred years ago; and his presen-tation of the law which accomplishes this result-a law which is not for a time, a peri-od, one race or nation, but for a world in all times-has not been handed down to us in the religion of our fathers, or revealed to us in the scientific discoveries of the day. The endowment of an ecclesiastical hospital is the most open and confessed admission on the part of the church of the faisity of its claim to be the conservator of the teachings of Jesus the Christ; of its inability to meet the needs and necessities of men as those teachings did meet them in the day in which

they were given. The establishment of asylums and pene-tentiaries by the State is also a self-confess-ed failure on the part of the combined forces of the government to establish the fact of the soundness of their systems by a result which is manifest as mental and moral health. Because of this failure of re-ligion, civilization, education and modern ligion, civilization, education and modern science to overcome and destroy the sufferings of mankind, the general demand for something which will do so, has arisen; and this demand is as a mighty torrent overleaping the walls of creed and "ism"; of opinion solidified into law; of local prejudice and conservative inertia. It is the voice of many nations crying as one, "Enough of that stone which has been offered us and which cumbereth the ground on which we dwell; give us to eat of that bread of life which cometh down from heaven." The universal reaching out of all races of men to-day the world over, for the be-yond of the sensible realities of the moment; for something which shall dominate their painful quality, is the universal de-mand which calls for and will have that supply only which is as universal in its ability to meet this demand. "Go ye into all the world and preach the gos-pel to every creature," said the great Teacher. Why this command if the gospel is not a universal gospel; one adapted to the needs and necessities of every human being with-out distinction of race or environment. What has been given in modern times, previous to the advent of Christian Science, has been sectional, has been-often unconsciously and unintentionally-the work of partisans for partisans; not the outcome of that Christlove which knows no race or creed, which includes all humanity, and works for a world: Christian Science comes to day as the mes-senger of that love; "behold L will send my messenger before my face;" comes in re-sponse to a race-demand, and possessing the power of universal application to the needs of the race. Shall not all who discern this fact, take care that this power of universality be not circumscribed and crippled by the sectional and partian spirit which has been the curse of so-called religion for cen-turies? The statement that the Christian science of to-day meets this demand is a statement which can be proven as true only by him who has attained to the approximate understanding of that which is embodied in the name. It follows necessarily that the benefits ensuing therefrom, can be positive-ly known as such by him only. As suffering is an individual conscionsness, its mitigation or destruction is an individual consciousness also; and sufficient time must elapse for individual instances to form an aggregate large enough to consti-tute a majority before the claim of Christian Science to be the universal panacea for universal ills, stands before the world as proven.

the improvement, mental, moral and physi-cal, which takes place with 99 per cent. of those who give their time and best efforts to the understanding of Christian Science. This is a result which, while admitted by those who have not reached that understanding, is incomprehensible to them; for while the va-rious religions of the world have demanded of their followers what is called a high mor-al standard, not one of these has taught them man's entity as a spiritual being, and his consequent power of domination over all which is not from the same source as him-self; has not taught them how to discover and use this power which makes possible in the present, results which have been deemed legitimate only to a future state of exist-ence. the improvement, mental, moral and physi-

All these religions have taught men to have confidence in the hereafter; but not surety in the present; have relegated to the farther side of the "valley of the shadow of death" those experiences which belong rightfully to this side; have taught men that suf-fering was a necessary and inevitable con-dition of existence which could only be escaped from through the door of physical death; and that the acceptance of this condi-tion and the submission to it with resignation, ensured the longed-for release and freedom from it, in the hereafter. But that re-ligion which does not meet the needs of mankind in the to day of its presentation, but must depend upon a future state of existence for a manifestation of its truth has no prac-tical value; and a large proportion of man-kind would gladly exchange a future possi-

biltity for a present certainty. The Christian Scientist of to day-mean-ing by that term not all who bear the name, ing by that term not all who bear the name, but those who are really "disciples"—has proof of the practical value of Christian Sci-ence. He gains gradually in the to-day, those results which have been believed to be possible only to a dimly discerned future. A change takes place in his conception of himself and his environment, which, work-ing from within outward comes to maniing from within, outward, comes to mani-festation in a change for the better in all of his relations and conditions. The fact that this or that one has recovered from this or that disease under Christian Science treatment, is not of half the importance of another fact, for all methods of treatment show their cures.

The mere fact of cure gives Christian Sci-ence no greater value than other methods. But when the Christian Scientist finds that a change within which is known only to himself, ultimates in a change for the better in conditions which are visible to others, a law is revealed which is of the greatest practical value to every human being; because a result for one in this way is a possible result for all. He has done that for himself which he has been taught could only be done through dependence upon some one or some thing beside himself. If a man by a steadfast adherence to, and application of, a principle, a law which he discerns, which is entirely invisible in its workings and therefore unknown to those who can see externals only, displaces his consciousness of weakness, of fear, of suffering, mental and physical, of uncertainty in the present and doubt of the future, with strength for every need; the disappearance of fear for the now and the then; the constantly lessening susceptibility to suffering; the increasing domination over all that constitutes his environment instead of subjection to it; the ability to transact business without pay-ing a penalty therefor; the quickening into renewed activity of his sense of duty to others; and the corresponding power to dis-charge that duty; the meeting of every obligation squarely with no impulse to shirk the least of them because conscious of the health, the strength, the time, the opportunity and the desire to fulfill every one of them; the calm and steadfast facing of every day with all its possibilities as it comes, with a confidence and happiness which becomes peacefulness and which no one of those pos-sibilities or all of them combined can destroy; a peacefulness which enables him to stand unmoved in the midst of misfortune, of criticism, of condemnation even, he has accomplished what neither religion, science, civilization nor education has accomplished for him; for they have one and all lacked the one thing needful; the perception of the true nature of man; a perception which must be the basis of an enduring system of education, an education which is a development of his potentialities; which must be the mainspring of true civilization, a combined evo lution and involution which displaces the man who is subject with the man who is master. This result for the individual proves that man has capabilities which, when developed, constitute him his own priest and his own physician; proves that he can best prescribe for and minister unto himself; and it proves also that an understanding of himself is necessary to that end; verifying that old, old statement. that for man to know himself is to possess the highest wisdom. This understanding must be worked for and gained by, each one individually. No one can do the work necessary for others to do on their own-account. No one, past, present, or to come, has been or can be more than an instructor for the human race, every individual of which has to do the work, which is a working out of his own salvation from the sufferings of his day and kind; a work resulting through this individual endeavor, in the redemption of the race.

his own dignity as man, and destroys that personal vanity which is the outcome of as-sumption and self-deception. It broadens one's mental horizon; due to the fact that he stands upon a higher point of observation than formerly. He looks over and beyond that wall of sectionalism and partisanship which circumscribes the vision of most men, and prevents them from seeing their places as units in a universal whole. He climbs out of and away from that swamp of morbid self-consciousness which grows nothing that does not partake of its own nature; whose miasmatic vapors distort and color all visi ble things for him, into the higher and purer atmosphere of self-forgetfulness, whose in-breathing destroys little by little, the vanity and self-righteousness; the jealous watchful-ness and unkind criticism of others; the enviousness and covetousness which are the con-comitants of egotism. It leads him insensibly farther and farther from the plane of personality with its turmoil and strife up to and in-ality with its turmoil and strife up to and in-to that higher consciousness which, at last, solves all mysteries, which lifts the veil hanging before the "holy of holies" and shows him the dweller therein, his true, therefore divine self. Chicago, June 16.

> For the Religio-Philosophical Journal. Hypnotism, Trance, Clairvoyance.

#### A. E. CARPENTER.

In spiritual circles sensitives are often hypnotized, and thus become susceptible to impressions from different sources. How much of what is communicated by mediums omes from spirits, it is absolutely impossible to tell. Each communication should be judged upon its intrinsic merits. There is one stage of hypnotic responsiveness so nearly allied to the normal condition that it cannot be readily distinguished from it; yet persons in this state often get as clear and correct impressions as those who enter the deep unconscious trance

the deep unconscious trance. Dr. Beard was accustomed to call the hyp-notic state "the trance," and I have always liked the term. It simply means a transfer or change of consciousness, somewhat re-moved from the normal condition, which from known and unknown sources. All peo-ple are susceptible of entering this condi-tion, more or less, and all people do enter it at times.

The action of the mind in a dream is precisely similar and analogous to that of a person hypnotized. We all know how real are the experiences through which we pass in our dreams. We are then as completely subject to the operation of our fancy or imagination as

that establishes their existence beyond a doubt. I speak of her because I have had a better opportunity of observing her power; but she is by no means the only individual thus gifted. At one time I came into posses-sion of a piece of plaster about the size of a large pea, presented to me by Prof. Wm. Dension of a place of plaster about the size of a large pea, presented to me by Prof. Wm. Den-ton, and taken from the ruins of the house in which Cicero lived in Pompeii. This place of plaster I folded in paper in such a way as to make it impossible for any one to know what the paper contained. After mag-netizing Mrs. C., I placed it in her hands, asking her to hold it to her forehead and tell me what she saw. Directly she said: "I go a long distance. I come to a place where the climate is warmer than it is here. Now I see a strange looking ruin, different from any thing I ever saw." She described it in detail and finally said: "If I could go up to the wall there, I could get a piece of some-thing just like this." Prof. Denton had told me that by raising this specimen back on the forehead, the sensitive seemed to go back in time and see things in the past. So I said, "Please move the specimen farther back upon the forehead and tell me what yon see." She said: "How strange this is. This is no lon-ger a ruin, but seems to be almost new. It is furnished. The floors are covered with mats," and she proceeded to describe the furnishing of a Roman house of the time of Cicero. Then she said: "I see the man who lives here," and proceeded to describe him and his dress, speaking especially of the toga worn at that period. I sat writing with a pen-cil what she was saying. Suddenly she said: "Give me the pencil." I placed it in her hand and she traced slowly upon the paper, in old Roman characters, the name Cicero. I ought to say that the sensitive was unac-quainted with Roman history, and I, of

I ought to say that the sensitive was unac-quainted with Roman history, and I, of course, quite unaware of what was enclosed in the paper which she held in her hand.

in the paper which she held in her hand. Again when we were in Oakland, Cal., last season, Mrs. C. was blindfolded by the land-lord of the hotel where we were stopping, be-yond all chance of natural vision. He placed in her hand the photograph of a little child which she saw and described perfectly, and then told him that it was a picture of his wife when she was a child. She was unacquainted with the landlord's wife, then a lady passed thirty. I mention this to show that this per-cention cognizes without eyes, and penetrates ception cognizes without eyes, and penetrates entirely beyond the physical senses. In the experiment with the plaster she not only sees what was thousands of miles away, but goes back into the past and sees things as they existed nearly two thousand years ago, and writes the name of the man Cicero who inhabited that dwelling at that remote time.

If these powers of our inner life exist, as I

law is alternately laughed at and frowned upon for its pretensions by the unthinking majority

Contrary to the expectations of many. Christian Science has gradually obtained a firmer and stronger foothold wherever it has made its appearance. The reason for this is said to be, by some, that people 'like to be humbugged. P. T. Barnum is authority for that statement, and surely he has a large and varied experience to speak from. Others, that man's inherent love for the mystical and marvelous is taken advantage of by shrewd and skillful manipulators of human nature, under the name of Christian Science. The majority agree that it is only a kind of a craze which will die a natural death in time

But there is a reason for this spread and growth of the Science and even for its ap-pearance, which is discerned and admitted by those who do not drift with the majority. The law of supply and demand is a universal one. Whenever anything new is presented to the people, it is there in answer to their own demand for it; a demand unconsciously made, perhaps, but existing, together with : consciousness of needs to be met. A demand is the attraction for the needed supply; and the appearance of Christian Science is not inopportune; is not premature; and the science itself is not a Jonah's gourd spring-ing up quickly to meet a hasty, unthinking call of the moment, but is exactly what the demand has called for; therefore we shall gain an insight into what Christian Science does for us, by investigating and compre-hending the demand. For generations up-on generations past, mankind has been striving to mitigate and to avoid suffering; not only those forms which are classed un-der the general head of physical, but all that pertain to a nation, a people. Every generation has had its ministers; using the word not in its theological sense merely, but as a comprehensive term for all whose life-work has been specially, distinctively, an effort to help and benefit others. But with all these-upon the surface-grand results which have been achieved by workers in special departments and philanthropists in general, there exists to-day as much suffer-ing as ever with individuals; even though the labor-saving improvements; the discoveries in the departments of science; the approximate annihilations of time and space in this nineteenth century are the wonder and ad-miration of civilized and uncivilized people alike.

Ministers of the gospel-spiritual physicians; ministers for the physical-doctors of medicine; ministers for the people in the several departments of national government, have been doing their several works steadily. unceasingly. And what is the result to-day? National prosperity; wonderful public and private enterprise; constantly increasing educational facilities; the steady advance of home village, town and city toward our western boundary; a result which, seen from

But the immediate results to the individual are such as afford him a proof, and these multiply constantly in proportion to his earnestness and fidelity in meeting the con-ditions which bring them forth. He only realizes the full force and meaning of the statement, "old things have passed away and all things have become new."

tatement, "old things have passed away and Il things have become new." One result which is patent to on-lookers, is

the hypnotic subject is to the operator's suggestion. Thus we do not have to go outside of our own experience to know what the sensations of the hypnotic condition are. In a profound slumber somnambulism sometimes ccurs and a remarkable state of second consciousness manifests itself that seems to be separated by an almost discrete degree from the normal action of the senses; a consciousness that sees without light; that hears and feels without the use of the ordinary medium of those senses; that somehow recognizes the objects towards which its perceptions are directed without the use of the external faculties of sense. It is not the intensified or extended action of the physical senses but is the awakening of a perception that acts through other means by entirely different methods. It does not see the body but the soul of things. The Theosophist would say it is bathed in astral light and sees the astral world that corresponds to the world of physi-cal sense. This has been known as the clairvoyant power. It is supersensuous in this, that it is above the physical senses and superior to them. It is psychic consciousness or soul perception. This manifestation of consciousness without the use of the physical senses, is a strong evidence of the possibility of its continuance after the death of the ody. I have spoken of clairvoyance as developed through somnambulism, but it dif-fers in no essential particular from that produced in other ways. Thus in the trance, however induced, clairvoyance is liable to present itself. This condition of psychic action may be cultivated by certain gifted individuals until it can be used with as much accuracy as the ordinary vision and in a condition apparently normal. Is this not an indication of the possibility of the existence of another state of consciousness in us, that may lead us to a knowledge of things hitherto unknown? Mr. Stuart in his magnificent sermon published in the RELIGIO-PHILOSOPHICAL JOURNAL speaks of this in glowing terms:

When the inner vision shall be increased until the invisible becomes visible.

The earnest seekers in the psychic world are trying to unfold these powers of man's inner life until they shall be known as not only possibilities, but sublime realities. To do this we have to make patient and labored experiments, extended and difficult investi-gation, and meet with cold and stern opposition from the mere physical scientist. We have already a large array of facts that flash like diamonds far down in the depths of the mind in the light of a new truth, grander than any that has yet dawned upon the hori-zon of human understanding. By way of illustration, let me relate an instance or two that have taken place within my experience: My wife, Mrs. J. M. Carpenter, has had a long experience as a clairvoyant and psychometric subject, and is every day and several times a day exercising the use of these psychic perceptions with an accuracy

Sec. La sec.

am convinced by many facts like these quoted do we not see that not only all the present but all the past lies within the range of this limitless vision? By this mysterious law of our being all the experiences of bygone ages may become our own. Individual memory merges into universal memory, and the divinity of human nature rises into glorious realization; the finite blends with the Infi-nite, and identity remains. It becomes us to seek after an understanding of a soul like this. A psychical research that leads us to such grand conceptions is eminently worthy of our attention. Some one has well said that the ideal is but a prophecy of the possible and real. In conclusion it seems to me that we want a Spiritualism that spiritualizes and carries us up into an understanding of our spiritual powers and relations through the unfolding of our spiritual perceptions. In this higher realm of soul-consciousness, we defy all contingences of pain and sorrow, of sickness or death, knowing that they pertain to our lower nature, our sensuous being, which will be left behind as we rise into that perfect realm of power which makes all best things possible. Boston, Mass.

# Sunday Closing in Europe.

American advocates of Sunday closing in the cities of this country either as a measure temperance reform or as an incident of religious observance, would do well to inform themselves concerning the extent to which the practice has been carried out in the "mother countries," and in the flations of Europe which have contributed the bulk of our immigrant population. The advocates would learn, perhaps, from a study such as has been suggested, that by adopting a more moderate course than that which they have hitherto pursued they would be more likely to win the support of the majority, and therefore to succeed in what is admitted even by

their opponents to be a worth / purpose. They would find that in Puritan England, in Puritan Scotland, and in Puritan Ulster of Ireland, from which the ancestors of the great bulk of the American people came here, there never has been any attempt to prohibit the sale of intoxicating liquors during Sun-day afternoon. Public opinion never sus-tained a teetotal Sunday in any British or European city. At the same time public opinion demanded and the legislature made laws prohibiting the opening of saloons, or "-pub-lic houses" as they are called in Great Brit-ain, until after the hours of worship Sundays. Such laws govern in Great Britain and Ire-land now. The public houses are closed Sun-days under severe penalties rigorously enforced until one or two o'clock in the afternoon. Then they may be opened for the rest of the day. This regulation seems to meet with the approval of all classes of community, of all Christian sects-the Presbyterians (Continued on Eighth Page.)

### EVOLUTION OF THE SOUL AFTER DEATH.

A Sermon Delivered in the Universalist Church at Oneonta, N. Y., by Rev. E. F. Temple.

"We are transformed into the same image from glory t lory."-Il Cor. Ill:18

Notice, in the beginning, please, that my theme is not will the spirit exist hereafter, but the supplementary problem, how will the spirit exist hereafter. We have already discussed, on other occasions, future existence as forecast in nature and human thought, and summoued reliable witnesses to prove a universal predisposition toward a belief in a hereafter; but granting as an established fact, conscious existence after death, the problem still remains to perplex the sensitive and speculative, what form will that exist-ence take, and how will our identity be pre-served, if we are in any respect to be transformed? No other subject, 1 suppose, commands wider attention than that subject which relates to the conditions under which

Which Printes to the conditions under which we are to exist after death, We think about it—some of us at stated intervals, some of us holding it almost con-stantly in our thoughts, not so much, perhaps because we distrust the wisdom of those fundamental laws which control existence as we understand it in its present conditions, or fear personal detriment through the change which we know to be inevitable, but rather because our interests are so firmly knitted in with the interests of others with whom we are or have been associated, that we want to be satisfied that the intercourse, once so pleasant, but unexpectedly broken through the encroachments of disease, will be resumed under conditions at least as pleasant as those we so reluctantly resign, and that the friends who have dropped our hands to obey some mysterious summons from beyond, the import of which is not for our ears, will not only preserve hereafter those constituents of character which belong to them here, but continue to sustain toward us those personal relations upon which so much of what we call human happiness depends. It is a subject, I repeat, which sways to a considerable extent ration-al beings without distinction as to nationality, religion or outward circumstances; a subject which the philosopher puzzles over sometimes hopelessly and sometimes despair-ingly, according as his mental attitude is acted upon by extraneous conditions; a subect which the mother ponders as she puts the cluster of rosebuds at her dead baby's bosom, and tries to behold a bow of promise in the tears that fall when they take it from her arms to plant it under a mound, it is a subject which has solicited the most earnest and concentrated thought in every age since conscious existence began, and will contin ue to absorb human interests, and call into activity the finest intellectual powers, so long as death remains the mysterious portal through which we must pass to conditions which we can never fully appreciate intil experience gives them the personal charac-ter they desire. While the result of so much profound thinking has not been so practical as we might naturally expect, while the di-versified views advanced have strongly flavored of personal prejudice, while men have sometimes conjectured recklessly, and thought vaguely without that logical closeness necessary to the formation of a well fortified opinion, some of us, at least, have reached conclusions with which we ourselves are con-tent, even if they have not secured the unqualified endorsement of others.

The word evolution is comparatively a new word in religion. Some are afraid of /it because it is new, and fear, perhaps, that it in-volves notions which are anti-biblical, and destructive to antiquated but fondly cherished forms of belief; but the more my thought is directed to the process which the word represents, the more I am convinced that-although the word may be new, the processis old-as old, indeed, as the earliest germ of existence that ever appeared on this or any other solar system—and that the interpreta-tion of vexed religious problems, the myster-ies of life and death, the origin and destiny of the human soul, aye, even the details of future existence, it understood at all, if interpreted with logical consistency, and with any possibility of closeness in fact, must be interpreted on the basis of the theory of evo-lution. "We are transformed into the same image from glory to glory." This is unconscious evolution. It is the Apostle Paul's solution of the problem to which our thought is so often directed, and upon which so much mental energy has been expended, but notwithstanding the fact that Paul knew nothing of evolution as a name, these words employed by him in depicting the conscious existence hareafter, evidence that the theory of evolution as applied to the solution of perplexing problems in religion, is not so anti-biblical as the advocates of the more conservative doctrines are disposed to helieve. It seems reasonable, first, to suppose that after death we shall be transformed. Indeed, we know that the moment what we call dis solution takes place we dispense with those physical appendages so necessary in our fulfillment of the conditions of earth. What remains after disease has accomplished its ravages—the stiffened form our friends come and weep over and tenderly array in its grave clothes-is not man, but the deserted tenement which man once inhabited, and which he has no further use for, and there is no mistake more palpable and fatal to hu-man happiness than to believe that death destroys or in any respect interferes with those centres of activity which result in the products we call human integrity and human thought. To live on the earth necessitates certain conditions. We must energize through earthly media which assumes diversified forms under the generic name of sense. At death these are discarded. They are constituents of dust, and to dust they must return. We are transformed to meet the requirements of other conditions of existence. Nothing is more absurd than the thought once so generally believed, and even now rigidly held by no inconsiderable portion of evangelical Christianity, that the body, cast off for a season, is retenanted at some future day of judgment, and that somehow-of course weare never told how—it is restored in all its essential parts precisely as before given over to the ravages of decay. We are satisfied, if we allow ourselves to think without theological predisposition, that the body once discarded is discarded for ever. Whether we bury or burn it, as samitary considerations may decide, the manner of its consumption in no respect affects its future condition. Once given to the elements it becomes a part of that to which it is given, reappearing only in atoms acted upon by chemical changes, deepening, perhaps, the color of a rosebud, or poising itself in the center of some sparkling drop of dew, but never again a receptacle for the spirit which

advanced conditions. We are transformed, evolved, developed, if you like the term better, from earth contact and earth environment to spirit contact and spirit environment, done forever, as the Apostle says, with the corruptible and hap-pily possessed of the incorruptible, no longer needing fl-sh appendages because removed to a wholly different sphere, and forever in-dependent of that earthly media we call sight and sound. It may be heresy—call it what you will—it may be a radical departure from established methods of belief—I am willing that it should be so, but I believe firmly, conscientiously, and with ever growing cond-dence, that man as he exists to day is a de-velopment from lower existences, that he has struggled up to distinct personality through an almost endless succession of forms, and that what we call death is only another link in that beantiful chain, conceived and sustained by love, which extends from the simplest polyp, yea, from the most primitive and indistinct nebula sent off from some luminous centre in distant space to the widest expansion of the infinite thought. I believe that we die only to unfold spiritual forms which the conditions of earth now hold in restraint; that when the body grows rigid, and friends bend over and kiss for the last time those features mockingly natural even in their inability to respond, we do not cease to exist, but simply rise into a superior environment, and that what we so often de plore as separation and a dissolution of associations at once sacred and dear, is only the transformation which not only involves future intercourse with loved ones, but puts the

But naturally the question arises, does not transformation involve total loss of identity? If we are to be changed, will not those who are friends here be only strangers in heaven. and human longing remain forever unsatis fied in its quest for the loved and lost?

brightest spiritual attainment within our

Heed well the Apostle's words. He does not stop when he says that we shall be transformed. He says that we shall be trans-formed into the same image. I do not un-derstand that the change which death necessitates will in any respect blot out or essen-tially alter individual identify. We have garments sometimes which become shabby and worn. As soon as we find they are not longer adapted for service, we lay them aside and purchase others. The new garments in which we appear may be more becoming, and cause our friends to remark upon our im-proved appearance, but they do not oblite rate our identity. We are transformed, it is true, but in the same image. So, I believe, with the transformation 54 death. We dis-card the habiliments of flesh and appear in robes woven by spirit hands, but no essential constituents of character are lost.- The same mind is there, only developed; the same affection stands revealed, only capable of pro-founder, regard even than that of earth; the same will power is exerted, although more often in the direction of righteousness. We have the same individuality, retaining our memory, and with it the indispensable power of recognition, and although beholding no longer the physical appointments which sense perception disclose, although no longer thinking of the color of our friend's eyes and the contour of his face and figure, we are satisfied by unmistakable resemblances of soul, by responsive caresses, by signs of endearment which a spirit may manifest even if it has no physical appendages—we are satisfied, despite the transformation, that whom we behold is the same as that which on earth it was our privilege to call our own. It is sometimes a query with the mother who has lost a child whether in the spirit

realm it will still seem to her the child she laid away under the violets, or whether its growth through years of separation will not be so apparent that the longing at her heart for her baby love will remain forever unsat isfied. We must put entirely out of mind, remember, what we understand as physical growth. Spirit is indifferent to length and breadth and degree of thickness. Spiritual-ly, certainly the child has grown; in point of ethereal glory it may be far in advance of the mother who again seeks to recognize and renew old time signals of endearment, but if that longing is there in the mother heart for her tiny child, I believe that to her a child it will seem; that upon it she will lavish the same delighted affection that she would were it again a child on the earth, although in point of moral endowment, in point of grace of character, spiritual blessed-ness, the child may be the leader and the mother the led. It is wholly unnecessary to think of magnitude in connection with spirit if by magnitude we mean physical proportion. Expansion there is only in the direction of thought and character. Another query is sometime put to me: If man is a development from simpler forms of existence and death the portal into another and still higher existence, and we carry into that higher existence a recollection of the present existence, why do we not remember the conditions of some former existence? Be cause I believe man has never before existed as a distinct personality. He received per-sonality only when he became a man. In other stages of development, whatever physical organs he possessed he certainly tacked those intellectual and spiritual attributes which constitute soul and establish what we call identify of person. Had he been thus endowed he must remember in this existence what transpired in some former existence. Since, therefore, he does not so re-member, it is safe to infer that when he be-came a man he received attributes totally different from any previous endowment; only then, friends, is he created in the image of God, and that image he is to treasure, to preserve undefiled, to maintain through every transformation, retaining with it not only-a vivid recollection of the earth existence which it includes, but always making possible between friend and friend that recognition without which Heaven would be but an empty name. But the Apostle does not stop even when he says we shall be transformed into the same image. The progression which into the same image. The progression which the theory of evolution discloses is from glory to glory. We are to expand indefinitely, fo think toward ever recoding boundaries, to reach moral attainments whose beauty and impressiveness we cannot have even con-ceived, yea to develop without restraint, to outreach toward spiritual possibilities which may be to day ours only in longing, and to morrow ours in fact. Heaven is not, as many people believe it to be, a place fenced in and populated with winged harp players, or with favored individuals spending eternity thankfavored individuals spending eternity thank-ing God that they are saved. Such a Heaven would verge strongly toward stagnation. It is a law operative, not only here but here-after, that development depends on exercise, that perfection in any degree, success in any department of labor, possession in every vital and self-realized sense, involves personal equipment and persistent exertion in the direction of the object desired; that energy reaches the summit while indolence forever reaches the summit while indolence forever for an end what he loves; therefore ends de-lingers at the base, and dreams of the glory termine a man's life, and constitute its qual-

has rejected it as no longer adequate to its it lacks the energy to achieve. Heaven im-advanced conditions. without. Ever alert in the direct.on of peronal development, passing on from attainment to attainment with no artificial restraints to intercede, and no limitations to hinder its progress, the soul hereafter is only the soul here transformed and trans-figured, but with the image of its eternal self hood forever intact. Do you appreciate the magnificent sweep of the Apostle's words? Do you not thrill with gratified expectation when you remember that goodness without measure, and grace without stint is within reach of the disembodied spirit, that from glory to glory does not mean merely variety in spiritual enjoyment, but gradation, every experience into which we pass being more exalted than the one before?

When death comes let us greet it without fear. It is only the passage which connects one existence with another. If we belong to God, his summons are always good tidings whether they call us into superior connections here, or to untried experiences hereafter; if the image of the eternal one en-dures under our appendage of flesh that im-age is as indestructible as himself and to be transformed into the same image from glopy to glory is to retain our individualism in the life beyond the grave, and at the same time to engage in an unbroken pursuit of the

#### Emanation of the Indwelling Life.

pheres was altogether unknown in the Christian Church prior to Swedenborg's time. And to the majority of Christians even in our own day. It is entirely new. But nearly every one recognizes its truth as soon as it is clearly stated; yet not until it is thoughtfully pondered, can we expect any one to see how important it is in a practical point of

too small for the eve to discern even by the aid of the most powerful microscope, constantly emanating from all material objects, and forming around each a kind of atmos-phere which, in its essential nature, is similar to the object itself. This atmosphere is generally too refined and subtle to be detec-ted by the senses; yet its existence round about thousands of objects, often manifests itself to the sense of smell; and in a dog this sense is so acute that he can scent his master's sphere in the print of his shoes, and distinguish his track- from all others many hours after they were made. The per-fume of the lily or the rose is but the exten-sion of the flower's own substance—the radiation or emanation of its own essence in the

is reasonable to conclude that souls also have their encompassing spheres; and that these must be spiritual and of the same quality in very case as the souls whence they emanate. We should expect that every mind would have an encompassing atmosphere similar in its essential nature to the mind itself; that thought, true or false-affection, good or evil-would have extension, and exert an unconscious influence upon other minds, healthful or baleful according to its own nature. We should expect that every heart would constantly carry with it its own sphere—a sphere more penetrating and powerful, espe-cially in its effect on the young and persons oftenest within its reach, than any oral or written instruction. We should expect, there-fore, that there would be spheres of selfishness, hatred, conceit, pride, jealousy, avar-ice, contempt and revenge; spheres of doubt, fear, anxiety, melancholy, discouragement and despair; also spheres of an opposite character-spheres of love, joy, peace, humility, reverence, resignation and confiding trust; and that the particular character or quality of the spiritual sphere emanating from and encompassing each individual, would be in all cases according to the character of that individual-not according to his words or outward actions, unless these were in agreement with his internal feelings and purposes. The spiritual sphere being the unavoid able and unconscious outgoing of the individual's inner and real life, should be-must be-of precisely the same nature as that life;

ity. Hence especially is his sphere." (A. C. 4,464.)

The same illumined author further says. that in the other world these spiritual spheres sometimes manifest themselves as odorsoffensive or fragrant, according to the na-ture of the sphere; "for odors correspond to pheres." The sphere of those who have acted the part of hypocrites so habitually that they have contracted a hypocritical nature, "when changed into an odor, is like the stench of vomit," this being the correspondence of such a sphere. And the sphere of those who have a sphere. And the sphere of those who have, lived in hatred, revenge and cruelty, "when changed into an odor, has the stench of a pu-trid carcass." While "such as have been im mersed in sordid avarice, give forth a stench like that of mice." But when the spheres of saintly souls-such as have lived in charity and faith-" are perceived as odors, they are most delightful; the odors are sweet and delicious like those of flowers and spices of divers kinds, with an indefinite variety." (A.C. 1,514, 1,519.) Now, let this doctrine concerning spiritual

pheres be cordially accepted, and it is plain that its practical tendency and legitimate effect upon the receiver must be most saln tary. It shows the parent and guardian and teacher and all who have the shaping of other minds, that it is not so much what they seem, or say, or do, as what they are-not what they are outwardly, but what they are inwardly-not so much their oral instruction, wise or otherwise, as the vital currents of thought and feeling perpetually flowing forth from their inpermost and ruling love, that moulds the character of those under their charge. Their own spiritual sphere-the unconscious but resistless influence of their cherished thoughts and purposes-this, as a formative and educatory power, is vastly more potent than any instruction by word or printed page. It is this spiritual atmosphere, extensive and far-reaching enough to encompass a multitude of younger and Teeb-ler minds, that the souls of our children are inhaling continually-day by day and, hour by hour. How important, then, that this atmosphere be pure and sweet-that it be, indeed, as the breath of heaven fresh wafted from the throue of God!-B., in the New Christianity.

### OUR SATURDAY NIGHT.

#### Only a Beggar In Calico Rags.

As we drew the lamp table near to the desk and sit in our deeply curtained room to this writing the hands of the little friend before us point to nine o'clock. In three hours from now the week will have gone from us-will have been taken by flying time to the inspec-tion room of the hereafter where a million of angels will be scanning its pages to smile at records of good acts and to mourn over our week ones that ignorance terms bad.

A little less than three hours now has the week to live. What can we do to load the stage that silently rolls out into the darkness, clear to its capacity? Here are hundreds of things we could do in the little time left us. We could say very mean things by the pen driven to the right or left as it is held in hand; could write something that would give pain or make our friends disgusted or unhappy. How glad we are that God gives us the power to choose good or evil, to be the architects over our own fortunes in all things; that He gives us a mother whose sweet and loving influence from her home in the "Land o' the Leal" distils itself into our soul and all through the loving wishes of a life.

We know that our mother is in Heaven. There is not a day of our life that she, from an upper window, does not look out and down to whisper sweet words to the weary worker on the walk below. She tells us to be brave; to be honest; to be fearless as a man should be; to be loving to all; to have charity and more charity; to keep our soul whole, and to seek only such rest for the physical as will give strength to the mental; to avoid excesses and dissipation. She tells us that what we write will be light to many a desponding soul, and that we must be very careful.

We are glad our mother went to our home years ago. It is so much better to live "Over There," than here where the prison house is so small and spirits are only held in check till

Two-hours yet till midnight! How time does fly! Our mother to-night sits in the easy chair just there. She nods approvingly at the vase of fresh flowers arranged to give her welcome. She visits us as we write and she will be here till the clock strikes twelve, then she will take our work, our acts, our good intentions direct to God, and while the good is being saved, she will blot out the bad, and

we can rest. Only a little time now! There is always some work to be done before the day closes; something to be said before we go home. We have not done all the good this week we might have done; perhaps we can make up for neglect before midnight. One day we stood under the gallows where

opoor, weak man was to be hung. He was oo much gnarled and warped by the accidents of ignorance to be of use to anyone here, so the officers of the law vented their spite on his body and threw his shrunken spirit over the walls into the laps of angels who finish "Over There" the work that was begun here. He had but ten minutes to live. We asked him if he had aught to say. He whispered

"Give me sympathy!"

How often we have thought of that wish. What if he was the victim of causes that resulted in breaking a law which forced him to suffer the penalty? He was a sufferer. We had no war to make on him. A pressure of the hand told the story. It sent a thrill of life into his depleted magnetism. As the sail of a ship swell to shape in the rising breeze, so did the poor man lift his physical to fuller form as he took in life, pluck and air. Anoth-er pressure of the hand, and with compressed lips he closed his eyes and went home. With sympathy on the bridge as a carpet, he walked over with less pain to his trembling feet. Sympathy for those who are in sorrow and trouble! This is what made Christ such a trouble! This is what made Christ such a beautiful example. His coming and going is proof of Divine love. It was his sympathy for the poor, the sore, the week, the distressed, the robbed, the hungered, the outraged, the despised, the impoverished, the persecut-ed, the weary hearted, and the heavily-laden or over-loaded children of circumstances, that made him the head of a rallein, that that made him the head of a religion that we fear is forgetting his beautiful teachings. Christ loved the poor, for they were the

purest. They were more -natural and less-metalized in heart. They welcomed him be-cause he did not seek to rob them. He gaye them health, hope, life, love, kindness and sympathy. He lashed those who robbed the poor out of the temple. He was strong and positive in his power against those who, from the wants of the weak, drew gain for the wealthy. He was not a politician, but a mag-nificent legislator who believed in building up, and up, and up, the temporal, physical, and epiritual, till the hand of man should rest on the knees of God. He gave sympathy. Men respected, children loved, women ca-ressed and the angels lifted him to life eter-Lal.

A few days ago there came to our room a poor little girl in rags. She was a little beg-gar. She told of her father who, for four months, has been ill and out of work; of a mother who has three children to look after. She told how she had been forced out to beg. keep father, mother and family from

starving. "Is it not hard work to beg?" "Yes, sir. Aud it is hard to bear what peo-

"How old are you?" "Nine years old." "Are those the only shoes you have this cold day?"

Yes, sir, and these are my mother's.' "I do not like to have you beg. Why do you not try to sell something?"

"I have nothing to buy with." "I am a banker. In that little drawer is money to start little people in business. There is not much money--but a little. If I lend you some money to buy a few oranges with, what will you do?"

"I will sell the oranges and pay you back the money." "Now, that is a bargain. Here is half a

dollar. This will buy quite a little basket-full. Here is a note—a little letter—for you to carry in your pocket, asking some mer-chant to sell oranges to you at wholesale. If you sell the oranges well, come here and I will lend you another half-doller, and you can have it until you have made five dollars, then give it back to me without inferest. God pays the interest every day; so you who are poor need not worry about that part of The little girl thanked us and went away, The next day she came with a little basket of oranges. She said our letter was a 'luck pa-per'' for her; that she showed it to one merchant and he gave her a basket; that she showed it to another and he gave her six oranges; that she showed it to another and he at once gave her twelve oranges. She had been on the street nearly all day, and had made a dollar, which she had taken home and used to buy coal for her mother. She had bought a loaf of bread and a piece of meat, and her father was so happy to think her lit-tle brother and sister could have some nice soup with bread in it. We never saw our own dear little girl so happy with all the pretty things that are given her as was this poor little child at being helped to her feet. We bought some of her oranges, and a kind-hearted lady bought more of them. Then she hutried away. To night she came again. She had just gone when we sat down to this writing. She came to report her sales, and to say how much happier she was to work than to beg. Her profits had been good and she was doing well. Papa was encouraged and was getting better. He actually smiled this afternoon, she said. Her papa told her to come and give us an orange, but we prefered to pay for it. She has gone now. sat in the great big chair where now sits the spirit of our sainted mother who was and who is all love for her boy. Before she went out this little girl in calico asked:

things of God.

The doctrine of soul emanations of spiritual view

It is easy to believe that there are particles most subtle form. And so of all other objects that diffuse an odor, grateful or otherwise. From the analogies of nature, therefore, it

heavenly or hellish (in varying degrees) ac cording as the life's love is angelic or infernal

And any one of much spiritual discernment, or who is at all susceptible to the influence of mental spheres, if he has ever been long in the immediate presence of very saintly or very vile persons, knows from personal experience that what we have spoken of as altogether reasonable, is actually true. In humble cabin or poorly furnished chamthe ber of some saintly soul, how many have of-ten felt a sweet and heavenly peace as per ceptibly as they ever smelled the perfume of clover blossoms or new made hay!—an expe-rience inexplicable upon any other theory than that of the existence of spiritual spheres. Accordingly Swedenborg says: "In the spiritnal world the will or love of

every one constitutes the whole man; and a sphere of life thence proceeds from him as an exhalation or vapor, and encompasses him, and makes, as it were, himself around him; like the effluvium encompassing vege tables in the world; which is also made sen-sible at a distance by odors; like that also encompassing beasts, of which a sagacious dog is exquisitely sensible. (A. C. 10,130.)

"Man does not know that a certain spiritual sphere encompasses him according to the life of his affection, which sphere is more perceptible to the angels than a sphere of odor is to the most exquisite sense in the world. If his life has been in external things alone, viz., in pleasures derived from hatred against his neighbor, from revenge and consequent cruelty, from adultery, self-exalta tion and the consequent contempt of others from elandestine rapine, avarice, deceit, lux-ury and the like, the spiritual sphere which encompasses him is as foul and offensive as is the sphere of odor in the world arising from dead bodies, dunghills, stinking filth, and the like. The man who had led such a life, carries this sphere along with him after death; and because he is entirely in that sphere, he cannot be anywhere but in hell where such spheres exist."

"But they who are in internal things, viz., who have had delight in benevolence and charity toward their neighbor, especially who have found blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere which is essentially celestial; on which account they are in heaven. The spheres which are perceived in the other life, all arise from the loves and consequent affections in which the spirits had been princi-pled, consequently from the life; for loves and consequent affections make the very life itself. And since they arise from loves and consequent affections, they arise from the intentions and ends for the sake of which man so wills and acts. For every one has

e soul is born again and thus to an inher itance with the loved ones in Heaven. From her spirit home we know that she looks down lovingly upon us all the time. We know that we are her only love on earth; that she holds us to her bosom as she did the night she divided a kiss, half to us and half to the angel who went with her across the deep river that flows between "Here and There." We know that she has sorrowed over our weaknesses, and has touched our spirit with her invisible hand thousands of times to give us strength; that she has been one of His agents to direct us safely through a hundred dangers and around a thousand temptations; that her influence has been greater over us in that life than it would have been in this, because over there she has not been cramped, held in leash, worried and had her attention all taken away from her child by those who sell fashions and who live for self, as all are apt to do in this life. It was from her that we drew life when a young babe. It is her spirit that nurses us now all these years. She drinks from the fountain of redeemed love, and into our life distils the good we receive more and more each day, as we hold ourself in closer connection with the better world, and try more and more to live as the good mother wishes her child to live.

It was Saturday night she died, or went home. It was near the midnight hour. She comes to us now as she left us then. She tells us more of Heaven than ever have all the teachers whose mothers are still on earth. she points the way for us through many a thorny labyrinth, as she used to lead us by the hand when a weeling. She tells us that it is all of life to live well, and if we do this, Heaven's doors will open quick and wide to us as soon as our work is done.

Do you know why we do not fear death? Because there is nothing in it to fear. We do the best we can in life. We heed the whisp-erings of conscience. We drink from the waters that give us strength. We shall rest with her. "Over There," and we do know that in her life is a home more beautiful than any we ever saw on earth; that every good act we do in this life will be reproduced in statuary groupings in the "Eternal Gardens," to de light us forever.

Yes, we are going home in a few days—in a little while! As soon as our work is done; as soon as we have sown more good seed; as soon as we have helped others to clean the dirt from the bottom of the well; as soon as we have builded a few more bowers, of rest for the poor and weary; as soon as we have thrown more patches of sunshine into desponding souls to kindle them again to growing; as soon as we have struck right and left more blows against those who war upon the rights and harmonies of others; as soon as we have laden a few more weeks with good "May I come here as often as I wish to?"

"Yes, come at any time. I will always open the door for you. But why do you wish to come again? Suppose I buy all your oranges at once, so that I may not be bother-

"It does me so much good to come! You give me kind words and I take them home to papa, and it is helping him to get well! It is so bright and happy here! I feel good when I am here, and if it is very cold I will run from home any time to come and see you just a minute."

"All right, little brave one, come at any time. I have sunshine and magnetism to spare; come and get your all, and then run home to papa with it. Tell him, and tell your mamma, that down town there is a man who wishes them well, and who was once very, very poor himself, but who never gives up, and they must not."

She said she would come; then went out into the cold and the darkness, but with heart warmed and the lamp in her soul relit. We know she is stronger for coming here. Sympathy gives wondrous strengh! It is God's best power. How often has it car-

# JUNE 23. 1888.

for it is rest for a patient soul! Oh, the hearts that are starving for this one great reach of God to humanity! and the one great reach of God to humanity! and the homes where are men and women and child-ren to whom no sympathy is given! How often does the man who has no sympathy at home, but is forced to go into the street for it, fall by the wayside to be rolled into the gutter. How often does death, hell and despair enter into the soul of wife and moth-er because the one she foves or did love so well, gives her in her wilderness of care, aches, pains, troubles, griefs doubts, sorrows and misgivings, not a partical of that symand misgivings, not a partical of that sympathy, which, if a true woman has makes her an angel. And think of the children who are dying for want of sympathy, that sweet-est of all the essences of love! and the people all around us who have no sympathy from the rich! Well, we can all huddle closer together and the hand of Christ can cover us the better. If we find not sympathy always on earth, we know that "Over There" are those who hold us to their hearts; who bless us with loves, and who thus bring us into closer relations with our Father in Heaven, who is so good to us, as we shall try to be to all on earth till comes our final Saturday Night. "BRICK" POMEROY.

#### For the Religio-Philosophical Journal. Reply to J. Clegg Wright's Criticism.

#### CHARLES DAWBARN.

In the RELIGIO-PHILOSOPHICAL JOURNAL of June 2nd, I find an article by Mr. Wright criticising my review of modern Spiritual-ism published in the JOURNAL two weeks earlier. Mr. Wright's passionate love of intellectual battle fits him for pre-eminence in a debating society; but it unfortunately leaves his sincerity an open question. What shall we say to the following paragraph in his present article?

"What would barren morality be without reverence? A civilization that kills its rev-erence, kills itself. A church that holds no reverence, while itself. A children in the pulpit is in a bad way. The curse of modern Spiritual-ism is its want of reverence....I will pull off my hat in the presence of Gladstone. I would kneel before the majesty of a member of another world. A moral code dies withof another world. A moral code dies with-out reverence. Reverence is an attribute of religion. Religion is that sentiment in my nature that makes its ideals from my knowl-edge and ignorance. It is the main thing about any man's life.... I mean by religion worship. It is a mental and moral act of reverence to some object."

Here is the plea that has been made by every priesthood and theological tyrant that has ever cursed the world. Reverence has al-ways been the silver-plated shackle worn by the bigot and the devotee; and has been the mother of the awful crimes perpetrated in the name of religion. There is a tremendous difference between "reverence" and "respect." One permits me to retain my manhood; the other destroys it. Mr. Wright would stand barefreaded in the presence of Gladstone as an inferior. But no member of parliament would remove his hat in legislative halls of out reverence for Mr. Gladstone. He maintains his brotherly equality every time. But Mr. Wright is not a member of parliament, so he is ready to proclaim his own lit-tleness. The poet Southey tells us that the Devil's favorite vice is "the pride that apes humility." There is no place for such syc-ophancy in a land of freedom where man-hood denies all "caste." Standing barehead-ed before Gladstone, and kissing the Pope's toe, are exhibitions of the "reverence" which Mr. Wright admires, but are equally the scorn of every self-respecting man and woman. Both pope and premier may win our respect by conduct; or our admiration of genius; but the whole-souled man will never forget his own royalty. A deny that "the curse of modern Spiritu-aliam is its want of reverence." On the con-trary, every careful investigator knows that "reverence" for spirits has been the founda-tion for many of the disgusting follies and frands that have made the very name of Spir-itualist stand for credulous belief. The en-tire parapraph is loaded with a belittled manhood. Read again: "A church that has no reverence for the teacher in its pulpit is in a bad way. The old Puritan and the Catholic have way. The old Puritan and the Catholic nave each taught and rested upon that doctrine; and held manhood in the grasp of a self-as-serted anthority. We may well assume that this "reverence" for its teacher is to be the this "reverence" for its teacher is to be the foundation thought of the "church" which I understand Mr. Wright is now endeavoring to establish in Philadelphia. But all the same, and once again contradicting Mr. Wright: Civilization has advanced just in proportion as it has cast off that "rever-ence"; and Mr. Wright will dnd himself held to a standard of conduct and ability in his pulpit. Even if he win respect, he will gain no "reverence" from self respecting men and women who have learned to draw a marked women who have learned to draw a marked line between "respect" for a man and "rever-ence" for a truth. It is such assertions as these which have made me hesitate to reply to Mr. Wright's articles. He is well known to be the most irreverential speaker now on our platform. irreverential speaker now on our platform, therefore I doubt his present sincerity. He is evidently arguing in the spirit of the de-bating society; and I must decline to follow him in that direction. I devote my life to advocating just what I believe; and always appreciate honest differences of opinion. There are, however, some points made and questions asked by Mr. Wright that have an importance independent of any particular importance independent of any particular lecture, to which I will briefly allude. My critic complains that I do not "tell us what morality is, nor what are the exact con-nections between it and modern Spiritual-ism." I defined morality as "conduct," but I did not deem it necessary to insult my intel-ligent audience by telling them conduct might be either good or bad. Such a truism was quite unnecessary. But Mr. Wright has a definition of which he is proud. He tells, us that "morality is that code of conduct which will make the most people happy." This is reducing "morality" to a question of a majority. Here are one hundred respect able inhabitants of Chicago: 51 happy; 49 miserable. A moral 51, and an immoral 49 every time. That is the absurd position in what morality is, nor what are the exact conevery time. That is the absurd position in which Mr. Wright's definition places him; and there I respectfully leave him. and there I respectfully leave him. Mr. Wright fails to comprehend the work that modern Spiritualism is doing to-day, and has done in the past, for he thinks it a strong point to deny that it has enlarged

ried us through labor to which no promised man's conception of morality. But all the same the field for ethical action has been wondrously enlarged by modern Spiritual-ism. It is showing us every day that man invisible and man mortal can affect each other by conduct; and it teaches that the mortal has a responsibility to his fellow man, not limited by the dark continent or the frozen north. As a result of modern Spiritualism we have learned that spirits and mortals are alike subject to the same-rule of conduct we speak of as moral or immoral. I made this so plain in my review by actual illustration, that my critic must be almost the only one amongst the JOURNAL readers who has failed to comprehend it and

I am sorry that Mr. Wright did not ascer-tain the meaning of "universal law" before he became a public teacher; and am sur-prised that he should offer the JOURNAL read-are such "haby talk" as that "universal law ers such "baby talk" as that "universal law is neither good nor evil. That is good which pleases me, and that is evil which displeases pleases me, and that is evil which displeases or, hurts me." But that is his position, not mine. But he is assuming that, I, too, am mentally befogged when he writes as fol-lows: "What is the difference between Jeho-vah and universal law? Universal law is Mr. Dawbarn's substitute for God. He can-not worship universal law; it cannot hear prayer; it is not a fountain of honor." The readers of the JOURNAL and my audiences know full well that I scorh worship of any being: and lamge at prayer taked up at the being: and laugh at prayer talked up at the Infinite. But I know how often the human immortal can soothe the woe of his brother in earth life, and to him I turn, assured of symearth life, and to him I turn, assured of sym-pathy and love; but worshiping neither Je-hovah nor universal law. I presume that with such views it will be hopeless for me to apply for membership in Mr. Wright's new "church"; at least if its name is any indica-tion of the process by which its members' propose to climb heavenward. But my critic for the asserts that "Modern

But my critic further asserts that "Modern Spiritualism has thrown no light upon the nature of life that is new to us," and declares nature of life that is new to us," and declares that "the doctrine of the universal law of life is simply unproved." The scientist has proved that matter, force and intelligence are always associated, so far as he can reach, and that they mean life everywhere, peeping out as conditions may permit. By his tele-scope he has discovered the triune sisters in the balance day and the day due to the science of the the nebulous fire mist and the star dust of distant space; and by his microscope he dis-covers the same life; law and intelligence without limit of size or power that sense or imagination can discover. But eye, instru-ment, and brain/are alike of the earth, earthy; and each has its hour of decay.

It is the glory of modern Spiritualism that it enters a world to which the mortal scientist can discover no portal; and in that world it finds the triune majesty associated with the same universal law, which man, the spirit, must study and obey ere he can learn to rule. I am aware that my debating broth-er may say, "Somewhere there may be a realm without (universal law." He might as well-say " somewhere, it may be, there is a realm where 2 and 2 make 5." Yes, it may be, but common sense and common experience demand a solid foundation, and know just what I meant when I said that "modern Spiritualism comes as a revelation of the universal law of life;" that is to say it fol-lows that law into the world of the invisible, and finds it as much monarch there as in

earth history. Mr. Wright asks, "What can Mr. Dawbarn mean by the term 'religion'"? And yet I gave a number of illustrations to show just what I did mean. But he takes care to leave us in no uncertainty, for he says, speaking for himself, "I mean by it worship," which is exactly what each of my illustrations were used to prove. And after this declaration he writes two long paragraphs to argue that it was all right in the time of H, which no

modern thinker disputes. I feel that Mr. Wright's complaint of my statement that "myriads of men and women statement that "myriads of men and women remain earth-bound spirits because they have lived solely to earth iffe here," is wholly for the sake of argument. He declares that he positively denies it. And why? His very re-markable reason is that "our knowledge comes through mediums and we have not yet settled what a medium is." If such is his public teaching, he has the proud distinction of baing along in his bailer more the century.

life," and to the best of my belief no one has ever asserted that it is. The mortal scient-ist has discovered what he calls "the uni-versal law of life," but limited by his experience of time and sense. The glory which I have claimed for modern Spiritualism is that it has revealed this "universal law of life," as all potent in the world of the invisi-ble, and, therefore, truly "universal."

Thus in the conclusion as in the begin-ning and middle of his article, Mr. Wright makes assertion or inference for the prominent purpose of showing us his skill as a de-bater, by cleverly picking to pieces the thoughts born of his own imagination. New York City.

TIME.

Amid all the prevalent discussions as to conditions under which matter is evolved out of spirit, or spirit out of matter, there is generally, with materialists and Spiritualists alike, a curious assumption of the perman-ence of present conditions. The Spiritualist who imagines his departed friend to be living a happy and agreeable life possibly in the possession of "property" that he was not blessed with here, has surely never grasped anything outside the continuity of the pres-ent state of things. Nor is there any attempt at realizing any other than these same con-ditions in the "érraticité" of the French spiritist. The dwellers in the "spheres" have the same time and space as we have and the same time and space as we have, and come back to their different re-incarnations with only a change from "fluidie" to "solid." Now and then some speculators, but general ly outside the circle of occultists, have at-tempted, as in "Flatland," to surmise, at any rate, the possible existence of a state of things different from this, different, that is, as respects the dimensions of space, and so forth, as we know them. But little else has

been done. When a clairyoyant sees through a stone wall, it may of course be said that the condi-tions of his sight are very different from ordinary conditions; so they are in a way, but the fundamental conditions are really the same. That the clairvoyant sees between the molecules is simply an exaltation of the faculty of vision, for we know there are spaces between those molecules, through which we could all see were our eyes adapted for the purpose. When, however, a prophecy of future events, afterwards realized, has taken place, or a true history of the past, a history unknown generally, is given, then we may fairly look for conditions absolutely and entirely different from those with which we are generally acquainted. The series of remarkable prophecies of the Scotch seer as to the fortunes of the Scatorth family is a case in point. It is strange to see the smile of incredulity flit across the face of the occuit philosopher when space of four dimensions is mentioned; he dismisses it with as easy a grace as certain others have dismissed all the accredited phenomena of occultism. He does not understand it; that is enough. Yet it would seem a possible thing for such socalled space to exist, even though one can neither understand nor explain it in terms of cognition at present at our disposal.

But though we can not say much about such space, very much because of the difficulty of expression; yet it does seem easier to talk about a condition in which what we call "Time" is of more than the one dimension in which we know it. As we know of space of three dimensions it seems a little less difficult to grasp the idea of an extension to two or three dimensions, of anything which we as a rule only conceive of as of one dimension.

The set of sequences which we call time is essentially of one dimension only: When we look back in the ordinary way of recollection we go back over the sequences, and apparent-ly do little, if anything, more. But if an individual could stand outside the line of time, he would be conscions of neither past nor future, in the ordinary sense of those words. A man standing on a plain can look along a row of trees on that plain in either direction; so a person existing in two dimensional time could prophesy, or trace back the past as easily as we can see the present. To such a ere would be neither past ne t future. of being alone in his belief upon the spiritu-

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"What in the world has happened to you since the "What in the world has happened to you since the last time I saw you"? asked one lady of another when they met on the street the other day; "I can't understand it. Then you were pale, haggard and low-spirited, and I remember you said that you hardly cared whether you lived or died. /To-day you look ever so much younger, and it is very evident from your beaming face that your low spirits have taken flight." "Yes, indeed," was the reply; "and shall I tell you what drove them away? It was Dr. Plerce's Favorite Prescription. I was a markyr to shall i tell you what drove them away? It was br. Pierce's Favorite Prescription. I was a mar'yr to functional derangement until I began faking the 'Prescription.' Now I am as well as 1 ever was in my life. No woman who suffers as I did, ought to let an hour pass before procuring this wonderful remedy.

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days' trial; that if I did not like it I need not pay anything, etc. "But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly



stand. 1 looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mns. ELLA A. GOFF, 61 Terrace Street, Boston.

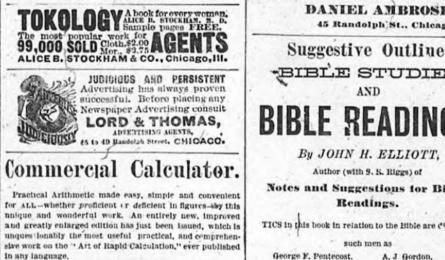
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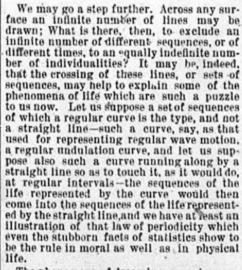
al rostrum. He makes a further argument that "this tenet of earth-bound spirit means that the universal law of life makes the life that the universal law of life makes the life hereafter one of consequences; in other words, a place where virtue is rewarded and vice is punished." As this is the opposite of the truth I have italicized his words. If the life hereafter be a life of consequences— that is, of cause and effect—then, as every school child could tell him, it is not a place of cause and punchments, and it is ha of rewards and punishments; and it is be-cause it is a life of consequences that we have the earth-bound spirit as a potent factor in spirit return. Mr. Wright is strangely mixed in his ideas

Mr. Wright is strangely mixed in his ideas of religion and morality, for he calls my warning against "living for pleasure, for money, for ambition" a "religious exhorta-tion." Yet I was speaking of the effect on the life of to-day, induced by association, no matter whether with mortals of spirits. It was conduct I was discussing, and its effect as between man and man. The word "relig-ion" is a stanch in my nostrils, for it is alion" is a stench in my nostrils, for it is al-ways associated with the "worship" which I pbhor, but which Mr. Wright clings to, as essential to the reverence with which the pastor of every church should be treated by his flock.

Yet again Mr. Wright declares that he holds all mediums morally responsible for what is done by or through them. This is such cruel injustice and bespeaks such ignorance of both the nature and facts of mediumship, that I am surprised a public teacher of modern Spiritualism can take such a position. I published two articles on "The Re, sponsibility of Mediums" in the Carrier Dove of last March, to which I must refer my critic, as fully expressing the truth from

Mr. Wright finds fault because Figave warning that modern Spiritualism may bring a curse instead of a blessing. Fwonder what can be his thought in the face of every-day facts. Did not the circle of thieves in New Orleans, sit for and draw to itself spirit New Orleans, sit for and draw to itself spirit thieves who helped its members to become more skilful at robbery? Does not every one who uses "spirit return" for low and base purposes become by spirit association lower and baser than before? This is so palpable a truth that once again I can only take the criticism as from the standpoint of a debat-ing society. In what possible respect my above assertion is "Jonah like talk" only Mr. Wright can explain, for he adds, "Spiritual-ism means certain facts which are found in nature, to be hunted for and then tested," In which we all agree with him. which we all agree with him.

Mr. Wright concludes by firing his heavi-



The phenomena of dreaming seem in some ways to show that this speculation is not an idle one. The incongruous mixing up of details in certain dreams, and the well attested prophetic character of others, receive an ex-planation at once, if the dreamer is allowed at. times to have stepped out of one dimenslonal time into a region in which there is no past, present, or future. Without going further into speculations as to n-fold extensions of space, and the corresponding multiplicity of sequences or times, what a vista of infinite variety is suggested-a vista which makes our present condition with all its stupendous interests sink into a nothingness to which the smallness of our earth, as compared with the visible universe, is but a feeble representation.—"M. A. (Oxon.)" in Light, London.

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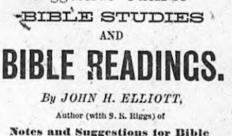
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#### CHICAGO, ILL., Saturday, June 23, 1888.

Death by the Electric Shock.

Governor Hill of New York has signed the bill passed by the Legislature of that State, substituting for the hanging of murderers death by electricity. The provisions of the bill require that the condemned prisoners shall be taken by the sheriff to one of the State-prisons, and there kept in solitary confinement until the day of execution, to be visited only by officers or by his relatives, physicians, clergymen, and counsel. The court which imposes the sentence is to fix the week of the execution, the particular day being left to the discretion of the prison officials. "Only the officials, clergymen, physicians and a limited number of citizens can be given permission to be present at the execution. The funeral services may be held within the prison grounds.

It has long been known that electricity can be applied to man in a way to destroy life instantly and without pain. The shock may pe applied at a tension that will cause a rupture of the veins and even the right side of the heart. Great care is required in order to produce actual and not merely apparent death by the electric shock, which may produce prostration so complete as to be mistaken for death, when the victim is not only not dead, but in a condition admitting of restoration to consciousness if not further molested. This method of execution, therefore, requires on the part of those intrusted with the destruction of life, practical scientific knowledge in regard to the application of electricity for this specific purpose; else the criminal is liable to be buried alive when supposed to be dead. It is on record that the subject of a lightning stroke, who, when prepared for burial, heard the sound of his own. funeral bell, and yet recovered and lived several years to recount his terrible experience.

and feelings of humanity require that the | and by assisting him in what he knew they act be performed in a manner that will the least degrade those in whose interests it is done. The tendency of ordinary executions

is to brutalize the beholders, to blunt the finer sensibilities of some, and to arouse the bestial passions of others. The effects of the sight or smell of blood on wild beasts is well known. There is much of the beast in the average man, however much it is covered with a veneering of civilization; and spectacles such as are afforded at public executions only serve to arouse and strengthen the worst that still lurks in human nature. The JOURNAL is opposed to capital punish-

ment in whatever form inflicted. It does not admit of defence on rational or moral grounds and it is unworthy a great and enlightened community. In the first place it utterly ignores one of the objects of punishment, which is the reformation of the offender. In the second place it fails to protect society from criminal acts. During those historic periods in which the penalty of death was inflicted for the greatest number of offences, such as the period of Henry VIII., these offences were the most common. The States of the Union which have substituted imprisonment for life for the death penalty, have never had just reason to change their laws. When there has been a return to the old barbarous system, it has been made because of an unadvanced public sentiment, in some cases lowered by the influence of accessions of the ignorant class of immigrants to the population.

Considered merely from the common standpoint, the protection of society, the execution of criminals is to be condemned; for it is not in accord with the highest thought and best spirit of the times; regarded from the Spiritualist's peculiar point of wiew, it is one of the follies and barbarisms" incident to human progress, against which, however, protest can not be made too often or too strong. Punishment there must be for those who prey upon society, and the severest restraint and discipline are often required; but the taking of the criminal's life while it may, to some extent; deter brutal men from the crime of murder, tends to lower the moral tone of society in general and in many persons it revives the worst elements in their nature. Make the punishment of criminals certain and swift; keep them confined under a system that will exclude interviewers and that will prevent their posing as heroes or being objects of morbid sympathy; keep them employed at some useful work and under a strict, repressive and at the same time educational discipline which shall tend to arouse and strengthen whatever good there is in them, and the object of punishment will, the JOURNAL believes, be much more effectually promoted than by the barbarous and shocking spectacles now so often witnessed in our jailyards.

Talmage's Court.

The Rev. DeWitt Talmage having arraigned Spiritualists and Spiritualism in his Court where he acts both as prosecutor, witness and judge; and having pronounced Spiritualism the spawn of hell, so to speak, and Spiritualists fools, knaves and lunatics, he now has time to turn his attention to some of the peculiarities of Christians. The JOUR-

knew to be an imposition upon the public? If not, then why not, and what is the cause of this brother's downfall?

In the city of Chicago, where plous church members have been convicted of "boodling" and sent to the penitentiary, there lives a man named C. B. Holmes who for years has been noted for his public efforts in philan thropic measures and as the Superintendent of Prof. Swing's Mission Sunday School where some four thousand pupils gather once a week. This man is at the head of the gigantic monopoly known as the South Side Cable road; and has an employe named Welch, whose principal business appears from a judicial investigation to be that of bribing jurors in cases where Mr. Holmes's railroad company is defendant. During the investigation testimony has been put in which seems to involve Mr. Holmes very seriously, and places him in a most unenviable plight before the community. The case

against him is so serious that a movement is pushing to have him presented to the Grand Jury for indictment for connection with Welch's abominable practices. Whether evidence sufficient can be uncovered to hold him as the principal and responsible party, for whom Welch was only a tool, remains to be seen, but the general verdict of the community is that he is guilty.

Will Judge Talmage explain from his ju dicial perch why a man can so far separate business from religion as to furnish money to bribe juries six days in the week, and then on Sunday stand up and teach the Ten Commandments to prospective jurymen? Is it because according to preacher Talmage's orthodox creed one may be a jury briber all his life and yet with his last breath repent and by the help of Jesus be transported to the realms of eternal bliss?

The JOURNAL prays that his Honor will hasten to pass upon these several cases, as there are more upon the docket and new ones being entered daily.

### Pope Mary I. of Boston.

Pope Mary I., the sacred as well as secular head of the Christian Science cult, was in town last week. She is also known as Rev. Mary Baker Grover Eddy, inventor and copyrighter of the Christian Science label and relict of three departed husbands, the last of the batch having been transported before his time by the "Malicious Magnetism" route. Pope Mary has & good thing and knows it. She not only knows how to put money in her purse but how to garnish her three score years with the adulation and veneration of a considerable body of effeminate natures, mostly women, who are never happy when not worshiping some sort of an anthropomorphic God, male or female.

The central principle of Christian Science is sound and sensible; it was not invented or discovered by Mrs. Eddy, nor by her former doctor and teacher, Quimby. Kant knew all about it and talked of it, as likewise did Buddha, and many others outside of India, Germany and Judea. Before Mrs. Eddy had popularized the thing it had already been cultivatea with greater or less assiduity and more or less success by many Spiritualists who used it but failed to accentuate it as they should; relying in too many instances implicitly and passively upon spirits to help them out of their physical and mental troubles, instead of bracing up and stimulating their own spiritual powers and placing themselves in harmony with the Over-Soul. Mrs. Eddy realizing its value and also the necessity of giving it a name that would prove alluring bait for evangelical peopte evolved the title of Christian Science wherewith she has secured much money and fame-Now it seems that a large number who have studied Christian Science, consider themselves-perfectly competent to pursue their way without flexing the knee to Pope Mary of Boston; they acknowledge her good work but decline to worship the woman or obey her as the self-constituted secular and religious head of the Christian Science Church. They are grateful to her for what she has done but do not regard her as the infallible representative of God to man, nor as the only interpreter of His laws. The old lady don't like this characteristic exhibition of American spirit; and Chicago, having become the headquarters of the insubordinates she made her pilgrimage here last week for the purpose of disciplining the recalcitrants and re establishing her waning personal sway. That Mrs. Eddy filled Central Music Hall to suffocation with nearly three thousand people at ten o'clock in the morning is a significant fact from whatever point of view it is considered; doubtless a majorify were attracted by curiosity, but there were hundreds of devoted admirers present who came feeling that for them this little old woman had been a Savior indeed. Let those laugh and sneer who will, the force which the Spirit-world has exerted upon mortals through this very human and imperfect instrument is something astounding and well worthy of profound consideration. Her desire to hold all students of Christian Science within her power and to arbitrarily dictate their course is an unwise assumption which will defeat her ambition and cloud her fame. Already the rebels far outnumber her loyal subjects, and only that they are split up into his mission and the tremendous potency of little cliques and fighting one another, Mary would find her earthly kingdom already gone. In time the warring factions will unite and dethrone the Boston Pope, and she, wringing her wasted hands, will cry aloud in her own trade vernacular, "Alas! malicious magnetism hath given me my death."

#### Send in the Facts.

The JOURNAL again requests its readers to supply it with well attested instances of spirit presence, as well as incidents showing the beneficent results of spirit communion and study of the spiritual philosophy. There are hundreds of households from whose wealth of incidents can be supplied valuable records calculated to cheer the hearts of those less favored, and stimulate to greater effort those struggling toward the light. Forget that you are writing for publication and tell your story in that unrestrained manner used between sympathetic friends, only using care to be accurate and clear. Remember that you are under obligations to humanity and should be willing to make some effort to share your knowledge and happiness with those less favored.

An account of a strange restoration to life comes from Memphis, Tenn. Mrs. Dicie Webb keeps a grocery store on Beale street, of that city, and is known to hundreds of people. Two years ago John Webb, a son of Mrs. Webb, married Sarah Kelley, a remarkably pretty girl, to whom the mother-in-law became greatly attached. Before the first year of their married life had passed Mrs. Webb junior become stricken with consumption. About a month ago the young lady became anxious to visit her parents in Henderson County. A telegram announced her death one day, and the husband started for the remains. Three days later he returned with the corpse. The mother-in-law plead so hard for a sight of the dead woman it was decided to open the coffin. While looking at the placid face Mrs. Webb became almost paral yzed with fright at beholding the eyelids of the dead woman slowly open. Mrs. Webb was unable to utter a sound. Finally she fell upon a chair near by, but her horror was only increased when the supposed corpse slowly sat upright and in an almost inaudible voice said: "O, where am I?" At this the weeping woman screamed. Friends who rushed into the room were almost paralyzed at the sight. One, bolder, than the others, returned and spoke to the woman, who asked to be laid on the bed. -Hastily she was taken from the coffin and tenderly cared for. The day following she related, as her strength permitted, a wonderful story. She was conscious of all that occurred, and did not lose consciousness until she was put aboard the train for Memphis. Soon after being placed in her mother-in-law's home she regained consciousness. A supreme effort was made to speak while her mother-in-law was look. ing at her, and in that instant, while returning to life, she again lost track of her surroundings, which caused her to ask where she was. Mrs. Webb lived a rumber of days, when she again apparently died. The doctor pronounced her dead, and she was once more placed in the coffin from which she had been

The startling information comes from Italy that there is great excitement in the Catholic world over the promulgation of the new criminal code of that nature, which, if rigidly enforced to its letter, might result in the imprisonment or exile to the pope. This code is explicit in its requirement that all eclesiastics shall in no way interfere with politics or criticise in any way the official acts of the

Government of Umberto. Violations of this

taken, and buried.

JUNE 23, 1888.

that number is included the large meetingtent, which has a seating capacity of 1,200. It is round, and is admirably adapted to the uses for which it was built. A convenient and comfortable platform has been built at one end, and this is flanked by a fine planoand a stand for the San Francisco Cornet Band. The floral decorations were very charming. Sentiments and mottoes were lettered in flowers pendent from post and pole in the commodious tent."

In the death of Emperor Frederick, Germany has lost an enlightened, wise and humane sovereign. He had for years lived in the midst of current progressive thought and he, was saturated with its spirit and embued with an enthusiasm to infuse it into German life and the administration of German affairs. His ambition was to cultivate pacific relations with all nations, and to supersede the Bismarckian policy with one which should give more encouragement to science and literature, industrial progress and popular reform, and less to military display and effort to arouse the furor Teutonicus, and to keep other nations in apprehension and fear of German aggression. Frederick was no effeminate, no dilletante, but a strong man and a brave and skillful soldier, as his military services abundantly proved; but he saw that the true prosperity of the German people must, to be permanent, have a basis in the undisturbed freedom of the people, and in the successful arts and industries of the country. Frederick was sustained and aided in the noble work which marked his brief reign, by the Empress whose influence in German affairs was most conspicuous, and always on the side of the people's best interests. William, who succeeds to the throne, seems to be a reversion to the old German military type, but, elevated to power, he can hardly fail to be profoundly influenced, and if ambitious of military conquests, to be restrained by the progressive spirit and enlightened thought of the empire which his father and mother have so nobly represented.

#### GENERAL ITEMS.

Geo. H. Brooks has been lecturing at Fort Dodg?, Iowa.

Prof. Maria Mitchell has been offered a home at Vassar College and a free use of the observatory for the rest of her life.

The Rev. Mr. Spurgeon, according to late London advices, is not expected to return tothe Baptist Union.

Mrs. Garfield, widow of the murdered President, is in comfortable financial circumstances. She is worth about \$400,000, and her yearly income is about \$25,000

Mr. George Knowles of Delphos, Kan., is at present sojourning at San Bernardino, Cal. He speaks very encouragingly of the country and the outlook for Spiritualism.

The Wisconsin State Association of Spiritualists will hold their convention on June 22-24, at Rehearsal Hall, 383 Milwaukee st., Milwankee. Mr. J. L. Potter of Wonewoc, Wis., and others, will address the meeting.

Prof. A. E. Carpenter's paper on Hypnotism, Trance, and Clairvoyance which appears on another page is an interesting and valuable contribution. The closing paragraph contains sentiments strikingly in accord with Mrs. Gestefeld's article.

It is said that Solon Humphreys of New

The London Lancet raises a question as to the policy of ending the lives of criminals by electricity. It says:

If the execution of criminals is to be maintained If the execution of criminals is to be maintained it must carry with it some degree of terror. If it does not, then, even in the eyes of those who are in favor of it, it will be looked upon as a solemn and cruel farce. It would be so, nothing more, nothing less. The argument for the act is that "it is a terror to evil-doers," but, as we once before pointed out, if the dread of suffering is to be taken away, if the transit from life id each is to be made more easy than transit from life to death is to be made more easy than the common modes by disease, then in some case an actual premium will be put upon crime. In plain words, if the death penalty be right there is nothing whatever in the present system that is one whit too severe.

The JOURNAL believes that the substitution of the electric shock for the horrible method of hanging is a great advance, and is one of the indications of intellectual and moral progress. The destruction of a criminal's life by hanging is one of the most primitive and brutal modes of punishment, and it is an Anomaly in our modern civilization. It is defended by the press and the pulpit, because generally public opinion still favors it. It is easy and profitable to support established usages, customs and methods.

But the fact that the New York Legislature has passed, and that the Governor of the State has signed a bill which abolishes in that State the barbarous method of executing criminals by breaking their necks or strangling them to death by the fall of their bodies at the end of a rope, and substitutes therefor instantaneous and painless death by an electrical shock, shows that public sentiment has undergone and is undergoing a radical change on this subject. It shows that the people are becoming more enlightened, more reasonable, more refined, and more humane.

If a fellow being must be deprived of life, -the highest wisdom and all the best instincts

NAL therefore presents some cases for his consideration:

A few weeks ago the St. Louis Globe-Democrat published the following dispatch from Wilkesbarre, Penn.:

Rev. Hy Hyatman, the noted evangelist, is con-ducting large meetings in the Franklin Street M. E. Church, of this city. He has succeeded in making many conversions. This evening, in the midst of the service, a man named Leonard Johnson jumpe out of his seat and cried, out at the top of his voice "Don't say another word now; I am saved. I see the Lord. Lea me do the preaching." Johnson made a rush for the pulpit, becoming very desperate. He threatened to stab those surrounding him if they did not let him take possession of the pulpit. He was finally overpowered, and four policemen took him to the lock-up. The man is now a raving maniac.

Had such an incident occurred at a Spiritualist meeting it is clear what Judge Talmage's decision would be; as it was in a Christian church and under the auspices of a devout evangelist, the judgment of the Court is invited.

A San Francisco telegram of June 13th to the Chicago Herald reads as follows:

The steamer Australia, which arrived late last night from the Sandwich Islands, brought news of Washington Irving Bishop, the mind reader, which shows he has become a total wreck from the use of cocaine. Bishop will be remembered as having fied from a private insane asylum in this city, where he was undergoing treatment for nervous prostration, which was the polite term for the morphine habit. He sailed for Honoiulu, but the climate there seems to have had a bad effect on him. On June 2nd he was advertised to give an exhibition for the benefit of local charities. When he appeared on the stage of local charities. When he appeared on the stage nearly one hour after appointment he was in such a condition he could not talk audibly, and his physic clans printed a card in the newspapers the next day, clans printed a card in the newspapers the next day, saying Bishop's condition was due to enormous doses of cocaine, which he had taken to brace his nerves. Honolulu has been fatal to a number of San Franciscans, who fell into drunkenness and the oplum habit here, and who are now in the insufe asylum on the Island. Bishop will probably go the way of these, as he is said to be in a bad condition, his left arm being paralyzed.

This is the pious and exemplary dude who for twenty years has had the friendly endorsement and active co-operation of preacher Talmage and very many other clergymen of wide notoriety or reputation, as the case may be. In whatever city Bishop played, he was always sure of the presence of leading orthodox ministers on the stage with him, and he carried autograph letters of a divine character-leastwise from divines, vouching for his work in exorcising the spiritualistic demon.

Will Judge Talmage give his earnest attention to this case and decide whether preacher Talmage and other pulpifeers demoralized Bishop by associating with him, act are to be punished by imprisonment for three months or a year. There is no possible exception made. As the pope has been engaged in a direct contest with Umberto for years this law now creates great excitement and such interest that its rigid enforcement will certainly have great effect upon European politics. This code also abolishes the death penalty for murder or any serious crime. It substitutes therefor imprisonment for life. The first ten years is to be in solftary confinement at hard labor. At the end of that period if he has conducted himself well he can thereafter work among his associate convicts, but is still condemned to remain silent. For continued good behavior he is to be rewarded by permission to speak occasionally. Contract labor on public works is abolished. The new code punishes the sale of political influence and all citizens who work against the interest of Italy's allies. For adultery the woman and her accomplice are to be punished from three to thirty months The same punishment is provided for a hus. band who keeps a mistress and for the concubine also., In case of dueling the court has first to determine whether all the laws of honor have been complied with, and, then the penalty is six months' imprisonment for the men fighting; for death, five years' imprisonment. The seconds in the first case have three months; in the second case, two months and a half. -

The San Francisco Chronicle says: "Among the trees that fringe the sloping shores of Lake Merritt the California Spiritualists have erected tents and have gone into camp 200 strong. A more delightful spot for a camp meeting could hardly be found so near San Francisco. Everything necessary to make the life of the camper pleasant is close at hand, and where nature has fallen short in some matters, detail-loving art has stepped in and provided them. This is the fourth annual gathering of the California Spiritualists' Camp Meeting Association, and it opened June 4th under the most favorable auspices. Efforts were made by those assuming the management of the camp to make the quarters as pleasant and comfortable as possible, and the experiences of the first day under canvas prove how successful they were. There are forty tents on Lake Merritt Park, but many more will be erected. In ceses.

York, for himself and associates, has closed an important deal for the sale of 400,000 acres of land in the State of Chihuahua, Mexico, to Andrew J. Stewart and George M. Brown of Salt Lake City, agent of the Mormon Church of Latter Day Saints, for colonization.

John Bright has refused the offer of a titleand seat in the House of Lords, just made tohim by the government. His admirers, who like to remember him as a great commoner, are glad that, notwithstanding his serious illness, he had strength of character to refuse a title which would merely serve to conceal his identity.

Mrs. Gestefeld's contribution on "The Practical Benefits of Christi in Science" published on another page is well worthy fair and sober consideration. Mrs. Gestefeld has, in the opinion of the JOURNAL, no superior as an exponent of pneumatopathy from the standpoint of the Christian Science cult. She brings to her task a good preliminary equipment, and is a living example of all that she claims for her teachings.

Mrs. Fredric Cunningham, a-daughter of the late Amos Lawrence of Boston, is building cheap and model tenement houses for the working people of Brookline. Great care is taken to give the tenements, which have from three to four rooms each, perfect ventilation and sanitary arrangements. The rents are collected weekly and vary from \$1.60 to \$2.10. The tenants pay promptly.

The color line seems to cause as much trouble in religion as in politics. The Congregationalists encounter it in their missionary and educational work in the South, conducted through the American Missionary Association, but they have consistently declined to recognize any race distinction, and it is their attitude upon this point which provoked the infamous Glenn bill in Georgia, and, when that failed of enactment, led the Georgia legislature to withhold aid from Atlanta University. It is this race question and the -. disposition to establish separate religious organizations for the negroes which keeps the Southern Presbyterians from responding heartily to the cordial overtures of their northern brethren. Among the Episcopalians the prospect is that the division in the South Carolina diocese upon this issue will come before the next general convention on the question of the establishment of colored dio-

Miss Grace H. Dodge of the New York Board of Education is one of the few public officials who have no time to take a vacation. Her family have gone away for the summer, but she remains at home; she has an office and contrives to keep a stenographer busy most of the time. Miss Dodge is one of the few Commissioners who go to the schools and see all the rooms. She has made a close inspection of all the departments, both grammar and primary, except two.

Mr. Ruskin was asked recently what were his views and practice regarding the sacrament of 'he Lord's Supper. "My dear sir," replied the great critic and .moralist, "I gladly take the bread, water, wine, or meat of the Lord's Supper with members of any family or nation who obey Him; and should he equally sure it was His giving-if I were myself worthy to receive it-whether the intermediate mortal hand were the Pope's, the Queen's, or a hedge-side gypsy's."

Dr. Rachel L. Bodley, Dean of the Women's Medical College of Pennsylvania for twelve years, passed away suddenly on the 15th inst. Heart failure is the cause given. The remains were taken for interment to Cincinnati, her native place. Dr. Bodley was about 60 years of age, and had made the study of medicine her life work. She studied medicine and took a degree in Cincinnati, where she afterwards was an instructor.

Twenty years ago woman could not vote anywhere. To day they have full suffrage in Washington and Wyoming Territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario, and Nova Scotia; and school suffrage in these fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon, and Wisconsin.

As the JOURNAL goes to press-Tuesday noon-the Republican Convention is assembling. For the past three days the city has been crowded with visitors from all parts of the country. The Grand Pacific Hotel, headquarters of the National Committee and most of the delegations, is a pandemonium, where men who are counted as staid fellows at home are working off long restrained-well, call it enthusiasm. There is a strong undercurrent toward Blaine and it would not surprise the JOURNAL if his nomination was the outcome of the contest.

Chauncey M. Depew, out of purely philanthropic motives of course, donated one hundred round trip tickets over his railroads for the benefit of patriots desirous of attending the Chicago convention. The JOURNAL meekly rises to ask Senator Cullom and the Inter-State Commissioners if President Depew's generosity is in accordance, with the letter and spirit of the Inter-State Commerce Bill? Such noble charity is liable to be misconstrued by millions of horny-handed sons of toil, not to mention the views of stock and bondholders of the several railroads which Mr. Depew manages.

George W. DeLong Post, of Honolulu, is the only one of the Grand Army of the Republic in existence outside of the United States. The Pacific Commercial Advertiser. published at Honolulu, gives two columns to the exercises of Decoration Day. 'Twentynine members of the local G. A. R. Post, as-Bisted by twenty-seven visiting members, of ficers and marines from the U.S. vessels in the harbor, officers of the Hawaiian Government and citizens marched to the cemetery. where a considerable number of U.S. Soldiers are buried, and after decorating the graves listened to an oration by Lieut. Rittenhouse, U.S. N., which is described by the Advertiser as a wonderfully eloquent effort. A dispatch from Chicago to the New York World, states that the house here in which Wm. Barrett was murdered, is haunted. A bartender named James Pope lived in the same house with Barrett. June 11th, he died under somewhat peculiar circumstances. Three nights after the murder, it is said that he ran screaming into his sisters' room in a great fright and fell into a swoon. When he recovered he said that the ghost of the murdered man had stood by the head of the bed and awakened him. His sisters tried to convince him that he had been dreaming, but he insisted that he had seen a real spirit. The next night the scene was repeated, and for several nights thereafter. The young man began to grow thin and pale under the worry and excitement. The sisters say they sat up with him one night and heard the groanings and rappings which their brother had described.

## The Possibilities of the Soul.

A CONTROL BY THE DRUIDICAL ASTRONOMER, "ASTRA."

Thou great Supreme! Thou in Thy grand reations clothed in eternal splendor! the highest language on earth fails to express Thy Infinitude. O Eternal One! open the eyes and hearts of all men, to hear and see Thy grandeur, and the beautiful beneficence

manifested for Thy creatures' enjoyment. In Thy Wisdom Thou hast ordained that the Soul of Man, the germ of Thy Spirit, should begin its individuality in the lowest grade of earth's existence; and through the progressive discipline and experiences of that state, should attain to the knowledge of its Divinity; by searching for knowledge and wisdom in the exalted spheres of life, where dwelleth wisdom, love and purity, and where reigneth peace and righteousness.

But while the Spirit is incarnate in mat-ter, it must work out its own unfoldment, until it becomes a perfected life.

The soul is the intelligent principle in man; constantly in motion; creating impres-sions on the brain, and by the exercise of

this faculty, mental culture is obtained. Light hath God given to all men, that they may progress for ever; but the All Highest can never be attained; however high we soar there is always something higher: but whether a denizen on earth or in the heavens, let thy soul work with thy Creator, and thou shalt become one with Him, even His Son!

After the lapse of countless ages, when the soul has passed through all the vicissitudes and all the knowledge of Divine wisdom, and sees in everything the attributes of Deity, power will be given to that soul to govern a world, in the dominions of the Grand Universe.

There are different degrees of attainment of each sonl, and according to the capabilities unto which that soul has reached, he will receive a world, or many worlds, to command and govern.

The power of the Infinite digelleth in his heart and hands, the shining worlds that you behold in the blue vault of night, are each held in equipoise and guided in its orbit by a mighty angel who once was human upon some planet of the Universe.

Those suns, stars, and planets that you be-hold, have all had their birth from the great fountain of life and light; and they move in their eternal cycles by a power that man calls magnetic and electric, but in the thought of an angel, it has another name, which earthly language cannot define.

This earth on which you dwell is a star or globe of small magnitude; though there are some smaller, and many ten thousand times larger.

The earth is yet in an undeveloped state, and the light from it is very dim, because of its denseness; but it is passing on from stage to stage of development, and will ultimately become refined, and shine with a brighter

During the last age, nebulæ from the crea-tive heavens have been falling upon it, and it is now receiving a stratum of refined matter, and by this refining process, and a pro-gressive parentage, a race of beings will be produced upon it, that will excel in intelligence and wisdom.

The new race has already begun, and pure intelligences, from superior planets, will come and visit the earth, and impart wisdom to its inhabitants.

Those planets in the solar system, that you observe with the naked eye, are inhabited by human intelligences, some of very superior order, and others inferior to man on earth, according to the progression and refinement of the planet; and these planets are constantly casting off an emanation of refined particles; and are held in a definite reaction to the planet from which they emanate, and these form a real tangible spiritual planet.

Thus every planet has a duplicate in spiritlife, which becomes the home of those, who once inhabited mortal bodies on the natural

planet. This spiritnal planet is not a separate the natural or cruder planet, like a hollow globe. Clairvoyants on earth have plainly seen the spiritual zone. There are spiritual suns, and worlds, for angels of high degree; who have passed be-yond the spiritual zones of their planet. The splendor and purity of those worlds can not be described in earthly language.

curse of the movement from first to last. A man who refuses to take off his hat to his mental and spiritual superiors is not fit to

govern in the family or in the councils of the nation; a man without reverence for the good and the great of earth and heaven, is an atheist, pure and simple. "I bow the knee neither to God nor to man," said a wealthy, progressive, Spiritist to me one day; and in-deed, he put his maxims into practice by sitting with mediums without paying them; by borrowing the spiritual papers from his poor neighbors, and by attending lectures, without contributing a penny towards the general expenses. Note this fact will, you who expatiate on the glories of spirit return. A man without the elements of true reverence, morality and religion will build no hospitals, endow no institutions of art, set no worthy example before the eyes of the world, do nothing to build up and spiritualize humanity. He will live to himself, and die to himself. He makes no friends while here and can have no real hope for future peace and soul contentment when his spirit leaves the body.

George Ellot, although an agnostic, was raised to sublime heights by her love of the beautiful and her reverence for the great of every age and every clime. We may call such a mind materialistic, but it is in reality so far spiritualized that it soars into regions far above the conceptions of the modern phenomenalist, who sees and recognizes nothing here below, but a vulgar manifesta-tion of machine mediumship. Mr. Wright does not err when he says: "A

moral code dies without reverence. Rever-ence is an attribute of religion. Religion is that sentiment in my nature that makes ideals from my knowledge and ignorance. It is the main thing about any man's life." The last line might have been uttrad by Carlyla last line might have been uttered by Carlyle, who declared that only mean men refuse to do homage to greatness

Avoid that individual who refuses to recognize true merit in others. Such a man will be found at all times, on all occasions, full of hypocritical sophistry, mediocre in intellect, obscure in reasoning faculties, and audacious to the verge of insanity. The old adage taught by ignorant people in my younger days, that "we are all young Gods." was but a forerunner of the shocking materialism that was to be forced, nolens volens, into the minds of the coming generation. Such sentiments are at present, signs of spiritual and intellectual decadence.

Nothing will revive it, so far as the present age is concerned, because maxims and codes fostered and founded by men without reverence, die with the inventors or the age that JESSE SHEPARD. gave them birth. San Diego, Cal.

#### General News.

It is said that Ex-Senator Fair has had streak of bad luck lately, but there are still some \$20,000,000 between him and the poorhouse.—Judge Albion W. Tourgée, the au-thor, is an inventor of mechanical devices as well as of lurid plots for Ku-Klux stories. He has recently patented a metal fence-post for wire fences.—Frank Lisbic of San Fran-cisco has worn a silver assistant-windpipe for twenty years.—William II., the new Emperor of Germany, spent two years in learning to set type and one year in a press-room. -The King of Holland's heiress, the Princes Wilhelmina, aged 7 years, has been betrothed to the 12-year-old Prince of Saze-Weimar.— Paul Fechter, son of the well-known actor, died recently in Paris from a wound inflicted by his brother-in-law while fencing.-Presi-dent Cleveland has been presented with one of the gorgeous badges worn by the Cali-fornia delegation at St. Louis; the solitary souvenir possessed by him of the convention which renounced him for the Presidency.— Isaiah W. Williamson of Philadelphia, the richest bachelor in the United States, has seen 85 summers and winters, but he still keeps his little office and is industriously adding to his fortune of twen'y millions.

Mark Twain is an enthesiast regarding base ball, and attends all the games played at Hartford.—Rev. Dr. Augustus C. Cowles,

The want of reverence has been, and is the Lorraine to France, to kiss and make up, and then both have a go at England.-Calvin Brice, the railroad millionaire, is the son of a Presbyterian clergymen, who saved money enough out of his \$300 a year salary to give the young man a good education.—The case of the watch formerly belonging to Louis Napoleon, Prince Imperial, who was killed in South Africa. has been sent to London.-Mr. Alexandre Dumas lives by measure and weight. He rises at 6:30 in the summer and at 7 in the winter. His breakfast invariably consists of milk.—Rev. Mr. Rainsford, of St. George's Church, New York, startled his congregation a few Sundays ago by the novel suggestion that, while those of its members who lived in large, comfortable houses were away for the summer, they should allow the respectable poor of the far-ish, who were huddled together in hot tenements, to occupy them during their absence.

> Samuel Russel Hawks passed to spirit life, June 1st, at the home of his daughter, at Englewood, in the 78th year of his age. Being a Spiritualist, his religion consisted in doing good, and his field of action was only limited by his ability. The remains were taken to Watseka, Ill., for interment. At the funeral, which took place there, Rev. Florence E. Kolloch, of Englewood, delivered a beautiful and touching discourse, paying the highest tribute to the memory of her dead friend and speaking words of comfort to the living. She gave a roseate view of death, and read words of consolation from the Bible to show that death is not the King of Terrors but a joy unto the righteons.

> Mr. J. A. Unthank of Arlington, Neb, called at our office June 18th. He came over to the convention, and while here will see all he can in a Spiritualist way as well as otherwise.

#### Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Libra-ry series and has been widely circulated. It is fuil of suggestions and hints for those who feel de-pressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to pre-sent a record of facts bearings on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with informa-tion for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for mission-ary purposes.

Four Essays Concerning Spiritism. By Hein-rich Tiedemann, M. D. The subjects embodying the four eesays are, What is Spirit? What is Man? Or-ganization of the Spirit-Body; Matter, Space, Time.

Price, 30 cents, The Watseka Wonder. A narrative of startling Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psy-chological studies and have attracted world-wide at-tention by their authenticity and startling phenome-na. Price, 15 cents.

Da. Price, 15 cents. The following works are by Giles B. Stebbins: Chapters from the Bible of the Ages. These chap-ters are selected with great care from the Hindu, Vedas, Buddha, Confucius, Zoroaster, Talmuds, Bi-ble, Plato, Luther, Milton, Max Muller, Lucretta Mott, T. Starr King, Parker, Emerson, Denton, Tuttle, and many other authentic, sources. It is a most valuable collection and is a work that has re-ceived enconiums from high authority. Cloth bound, price reduced from \$1.50 to \$1.00 postbaid. price reduced from \$1.50 to \$1.00 postpaid.

After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.

Poems From the Life Beyond and Within. Voices from many lands and centuries saying: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hindostau, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with insufact values from the entit hand. Cloth with inspired voices from the spirit land. Cloth, price, \$1.50, postpaid. The American Protectionist's Manual. This work s especially sought after at this time when the tarif is especially sought after at this time when the tariff question is discussed by all stanch American citi-zens. A subject that has entered as a vital ques-tion into the politics of America deserves' careful thought and serious attention and the statements in this work are offered/as a help to all classes. A chapter on prection and free trade will enlighten many that are present groping for light ou this all absorbing subject. Price, cloth, 75 cents; paper cever, 25 cets, postpaid. Progress from Poverty. This is a review, and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cts.



WHY do I have this drowsy, lifeless feelings? WHY do I have Backache? WHY Neuralgia and Rheumat-WILY does Scrofulous taint and Erysipelas 1sm 9 show ltse'f?

BECAUSE your blood is filled with Poison, which must be Completely Eradicated before you can r gain health. You must go to the root of the matter. Pat the Kidneys---- the great and only blood purifying organs-in complete order, which is complete health and with



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WILY do we know this? BECAUSE teus of thousands of grateful mer women in all parts of the world have volum tarily written us to this effect.

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Are You Making Money? There is no reason why you should not make large sums of money if you are able to work. All you need is the sight kind of employment or business. Write to Hallett & Co., Portland, Maine, and they will send you free, full information about work that you can do and live at home, wherever you are located, earning thereby from \$5 to \$25 per day, and upwards. Capital not required; you are started free. Either sex; all ages, Better not delay.

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SHETLAND { Herd in America; WELSH AND ICELAND DESCRIPTIVE LIST. | PONIES

MEDIUMSHIP.

-1-CHAPTER OF EXPERIENCES.

### Orthodoxy vs. Spiritualism.

Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Dailey. Although this was delivered in May, 1884, it is especially appropriate at this time, after the tirade of Talmage delivered April 29th, on the same subject. Judge Dailey is a fairminded believer in Spiritualism, and states facts and truths that cannot be gainsaid. Thousands of copies of this tract should be distributed to vindicate the cause so dear to many hearts. Price only five cents. For sale at this office.

The supply of J. J. Morse's book is temporarily exhausted at the JOURNAL office. Orders will be filled at the earliest moment.

The Report of the Seybert Commission should be read by all fair-minded thinkers, price, \$1; and this should be followed by A. B. Richmond's able Reply to the Seybert Commissioners, showing how unfair and narrow the experiments were carried on of which this is a report. Price, \$1.25. For sale at this office.

. .

The sun of our system of worlds and planets is not habitable. It is the fountain of lifesences that forms, creates, and sustains its family of minor suns, stars and planets in its own system.

It is a parent. continually providing and

educating its children, and clothing them with glory and beauty inexpressible. Upon every planet, where the human fam-ily exists, they will by infinite progression, become perfected in purity and holiness; and they shill shill a resplayed on with glory and they shall shine resplendent with glory and beauty; exalted in wisdom, love and power and they will glorify the Infinite Father of the everlasting universe, and praise Him for the gift of eternal life. O Thou Omniscient and Omnipresent Spirit! we would even praise Thee.-Medium and Daybreak.

# Shepard on Wright.

#### To the Editor of the Religio-Philosophical Journal

I have read with deep satisfaction Mr Clegg Wright's masterly article in the JOUR NAL of June 2nd. I remember nothing like it for lucid, concise, plain statements of the mental and physical facts relating to Spiritualism to-day. The few exceptions I take to Mr. Wright's article I have neither the time nor the inclination to state, for there is so much good, so much direct, outspoken truth in it, that I have no desire to stop on the way to cavil over some minor points. As I pondered over this powerful array of spiritual facts aimed with such keen intuition; such positive, out-spoken sentiments against the glaring materialistic tendency of the times, I felt as if the JOURNAL ought to be read in every home where the selfish God of phenom-enalism is alone worshiped, where, in other words, the manifestations of spirits are the only aim and ambition of this life.

Mr. Wright says, "Liberty would be an-archy without religion in the present state of the world," a statement that no healthy, experienced mind can for a moment doubt but the most striking and needful sentiments, according to my experience and knowledge of modern thought, are the following: "Morals without religion is like a man without feet"; and again, "What would barren morality be without reverence?" An answer is given to this in the following admirable aphorism: "A civilization that kills its reverence, kills itself. A church that holds no reverence for the teacher in the pulpit is in a bad way; the curse of Spiritualism is its want of reverence.

Here we have the secret of the selfishness and materiality of what I term Spiritism.

for thirty-three years President of Elmira College for Women, has resigned.—Professor Maria Mitchell has been tendered a home in assar College and free use of the observatory for the rest of her life.—Mr. Robert B. Roose-velt has resigned his appointment on the New York State Fishery Commission, after twenty years of voluntary and unremunera-tive services.- Eighty-six young men were graduated at Columbia College, New York. For the first time in the history of the college the degree of bachelor of arts was conferred upon a woman, Miss Alice Louise Pond, the 0-year-old daughter of a New York editor .--The late Colonel King Harman had an estate of nearly 44,000 acres in Ireland; and until the Land League disturbances began he enjoyed an income of more than \$100,000 therefrom.—Mr. Orange Judd, the veteran agri-cultural editor, has recently relinquished his management of the *Prairie Farmer*, of this city, and Mr. Jonathan Periam, another veteran agricultural writer, succeeds him .--The window glass factories have closed down until Sept. 1.-Solomon Strauss was killed by a runaway horse at Cincinnati.—At Three River, Mich., Irving Homer, aged 18, was drowned while bathing.—The Anawan mills at Fall River were struck by lightning and burned. Loss, \$80,000.—William Sass, the murderer of William Martin, has escaped from the Fond du Lac jail -At Goldsberry, Mo., Florence Hilton took poison because her lover had jilted her.—Mary N. Prescott, a sister of Harriet Prescott Spofford and a writer of some celebrity, is dead at Newbury-port, Mass.—The gambling dens of Marion, Ind., were raided by the police, a dozen of the occupants being captured. together with all the grambling ontfite.—Graat indignation the gambling outfits.-Great indignation prevails at Toronto over the arrest of the Rev. W. R. Wilson, a prominent Methodist divine. who refused to "move on" when hustled by the police .- Twelve thousand crates of the choicest southern fruits were dumped into the Atlantic outside of Sandy Hook to prevent breaking down prices in the New York markets.

"Onida," it is reported in Europe, has become extremely religious, and will give up literature.-President Carnot, of France, will pass his summer holiday in preparing mate-rials for a history of his illustrious family of republican patriots.-Lady Randolph Church-ill is now regarded as one of the leading authorities on dress in London.-Miss Florence Bayard, the daughter of the secretary, has won the first prize at a tennis tournament, and her dog brought home a third prize from a dog show .-- Ten presidents have been re-nominated for office, and of these seven were elected and three defeated. Old John Adams, his son, John Quincy Adams, and Martin Van Buren were the unsuccessful ones.-Miss Julia Bryant, a daughter of William Cullen Bryant, who has been living in Paris since the death of her father, has returned to New York.-The Parislan Petit Journal recently appealed to Bismarck to restore Alsace and

#### A Prize of \$100,000

is a good thing to get, and the man who wins it by superior skill, or by an unexpected turn of Fortune's wheel, is to be congratulated. But he who escapes from the clutches of that dread monster, Consumption, and wins back bealth and happiness, is far more fortunate. The chances of winning \$100,000 are small, but every consumptive may be absolutely sure of recovery, if he takes Dr. Pierce's Golden Medical Discovery in time. For all scrofulous dis-eases (consumption is one of them), it is an unfail-ing remedy. All druggists.

#### The Voices.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of poems has had a wonderful sale and the demand of poems has had a wonderful sale and the demand is now greater than ever before. The price has been reduced to \$1, and is cheap at that. A new edition also of Orthodox Hash has been issued, and with this popular author's well known poem. If Then and When is being called for by all readers that have not now got a copy. These pamphlets are 10 cents each and well worth the time spent in peru-sil. For sale at big office. sal. For sale at this office.

Ayer's Sarsaparilla operates radically upon the blood, thoroughly cleansing and invigorating it. As a safe and absolute cure for the various disorders caused by constitutional taint or infection, this remedy has no equal. Take it this month.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

#### Campers Attention! Onset Station.

The Onset Station on the Old Colony Railroad is now open and excursion tickets are sold to Onset, which is the most direct way of reaching the On-set Bay camp-ground. The Onset street rail way is also in operation, connecting with all trains to and from the grove.

Advice to Mothers. Mrs. Winslow's Sooth-ing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhosa. 25c. a bottle.

Foreign periodicals received for May: The Theo-sophist with a good table of contents, price 50 cents; Lucifer, the new Theosophical Journal with able contributors, price 35 cents. We are prepared to fill orders for these.

1. .....

By MES. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship Illustrated by the Author's own exper-iences. It explaies the Religious experiences of the Chris-ian in consonance with Spiritual laws and the Spiritual Philosophy It is valuable to all, and especially to the Chris-tian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spirit calists. Price \$6 per hundred; \$3.50 for 50; \$1 for 13, and 10 cent per single copy

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

# THE PROOF PALPABLE

#### OF IMMORTALITY,

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

#### By EPES SARGENT,

Author of 'Planchette," "The Scientific Basis of Spiritualism,"

Price, paper covers, 75c., postage free; cloth, \$1.00, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, CLUPAGO,

# HOW TO MAGNETIZE,

#### OR

#### MAGNETISM AND CLAIRVOYANCE.

A practical treatise on the choice, management, and capa plittles of subjects with instructions on the method of proced

#### By JAMES VICTOR WILSON.

This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Mes-merism and the psychic laws relating thereto presented in a concise and practical manner than any work we know of. Every one investigating the psychic phenomena sheuid get and read this little book. 104 pp., 16mo, Price 25 cents.

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# HOME CIRCLES. How to Investigate Spiritualism

# SUGGESTIONS AND RULES,

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Information for Investigators, Spiritualists and Skeptics. AND AN

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\$1,000. CONTENTS.-Home Circles. Suggestions and Rules. By Glies & Stobbins. Cultivation of Mediumship. By Hiddson Tuttle. Physical Phenomena: Hints to Investigators and Ma-dums. Conjurers on Paychic Phenomena and Legerdemain. 41,000 Offer to 'Exposers' and Conjurers by the Editorol the Religico-Philosophical Journal. What Do-Sprittualists Belleve? The Other World-a Poem by H H. Stowe. To Whom it May Concern. A forty-page Pamphet with cover printed in two colors and liluminated with a likeness of Stevens S. Jones, founder of the Religio-Philosophical Journal. Price 10 cents, 3 copies for 25 cents, postage free. Just the book for Spiritualists. Just the book for Spiritualists. Just the book to castiter broadcast and missionary document.

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and primary, except two.

Miss Grace H. Dodge of the New York Board

of Education is one of the few public officials

who have no time to take a vacation. Her

family have gone away for the summer, but

she remains at home; she has an office and

contrives to keep a stenographer busy most

of the time. Miss Dodge is one of the few Commissioners who go to the schools and see

all the rooms. She has made a close inspec-

tion of all the departments, both grammar

Mr. Ruskin was asked recently what were

his views and practice regarding the saorament of the Lord's Supper. "My dear sir."

replied the great critic and moralist, "I

gladly take the bread, water, wine, or meat

of the Lord's Supper with members of any

family or nation who obey Him; and should

be equally sure it was His. giving-if I were

myself worthy to receive it-whether the in-

Dr. Rachel L. Bodley, Dean of the Women's

Medical College of Pennsylvania for twelve

years, passed away suddenly on the 15th inst.

Heart failure is the cause given. The re-

mains were taken for interment to. Cincin-

nati, her native place. Dr. Bodley was about

60 years of age, and hal made the study of

medicine her life work. She studied medi-

cine and took a degree in Cincinnati, where

Twenty years ago women could not vote anywhere. To day they have full suffrage in

Washington and Wyoming Territories; mun-

icipal suffrage in Kansas; municipal suffrage

(single women and widows) in England, Scot-

land, Ontario, and Nova Scotia; and school

suffrage in these fourteen of the United

States: New Hampshire, Vermont, Massachu-

setts, New York, New Jersey, Kansas, Colora-

do, Nebraska, Minnesota, Kentucky, Indiana,

As the JOURNAL goes to press-Tuesday

noon-the Republican Convention is assem-

bling. For the past three days the city has

been crowded with visitors from all parts of

the country. The Grand Pacific Hotel, head-

quarters of the National Committee and most

of the delegations, is a pandemonium, where

men who are counted as staid fellows at home are working off long restrained-well, call it

enthusiasm. There is a strong undercurrent

toward Blaine and it would not surprise the

JOURNAL if his nomination was the outcome

Channeey M. Depew. out of purely philan-

thropic motives of course, donated one hun-

dred round trip tickets over his railroads for

the benefit of patriots desirous of attending

the Chicago convention. The JOURNAL meek-

ly rises to ask Senator Cullom and the Inter-

State Commissioners if President Depew' generosity is in accordance with the letter and spirit of the Inter-State Commerce Bill?

Such noble charity is liable to be miscon-

strued by millions of horny-handed sons of

toil, not to mention the views of stock and

bondholders of the several railroads which

George W. DeLong Post, of Honolulu, is

the only one of the Grand Army of the Re-

public in existence outside of the United

States. The Pacific Commercial Advertiser,

published at Honolulu, gives two columns to

the exercises of Decoration Day. Twenty-

of the contest.

Mr. Depew manages.

Michigan, Oregon, and Wisconbin.

she afterwards was an instructor.

termediate mortal hand were the Pope's, the

"Queen's, or a hedge-sidesgypsy's."

# RELIGIO-PHILOSOPHICAL JOURNAL.

WHY do I have this drowsy, lifeless feelings? WHY to I have Backache? WHY Neuralgia and Rheumat-WHY does Scrofulous faint and Erysipelas

BECAUSE your blood is filled with Poisson, which must be Completely Eradicated before you can regain health. You must go to the root of the Pat the Kidneys-the great and only blood purifying organs-in complete order, which is complete health and with



and WARNER'S SAFE PILLS your Cure is Certain.

WILY do we know this? BECAUSE tens of thousands of grateful men all parts of the world have volum tarily written us to this effect

There is no stand-still in disease. You are either prowing Better or Worse. How is it with YOU?

WHY not to-day resort to that medicine, which has veritably Cured Millions, and which will cure you if you will give it a change?

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the contrary, t ey have stood the test-they have proved

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Are You Making Money f There is no rea-on why you should not make large sums of money if you are able to work. All you need is the -ight kind of employment or business. Write to Hallett & Co., Portland, Maine, and they will send you free, full information about work that you can do and live at home, wherever you are located, earning thereby from \$5 to \$25 per day, and upwards. Capital not required: you are started free. Either sex; all ages, Better not delay.



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MEDIUMSHIP.

CHAPTER OF EXPERIENCES. By MRS. MARIA M. KING. This Pamphlet of 50 pages is a condensed statement of the

The Possibilities of the Soul.

A CONTROL BY THE DRUIDICAL ASTRONOMER. "ASTRA."

Thou great Supreme! Thou in Thy grand creations clothed in eternal splendor! the highest language on earth fails to express Thy Infinitude. O Eternal One! open the eyes and hearts of all men, to hear and see Thy grandeur, and the beautiful beneficence manifested for Thy creatures' enjoyment. In Thy Wisdom Thou hast ordained that

the Soul of Man, the germ of Thy Spirit, should begin its individuality in the lowest grade of earth's existence; and through the progressive discipline and experiences of state, should attain to the knowledge of its Divinity; by searching for knowledge and wisdom in the exalted spheres of life, where dwelleth wisdom, love and purity, and where reigneth peace and righteousness

But while the Spirit is incarnate in mat ter, it must work out its own unfoldment, until it becomes a perfected life. The soul is the intelligent principle in

man; constantly in motion; creating impressions on the brain, and by the exercise of this faculty, mental culture is obtained.

Light hath God given to all men, that they may progress for ever; but the All Highest can never be attained; how ver high we soar there is always something higher: but whether a denizen on earth or in the heavens, let thy soul work with thy Creator, and thou

shalt become one with Him, even His Son! After the lapse of countless ages, when the soul has passed through all the vicissitudes and all the knowledge of Divine wisdom, and sees in everything the attributes of Deity, power will be given to that soul to govern a world, in the dominions of the Grand Universe.

There are different degrees of attainment of each soul, and according to the capabilities unto which that soul has reached, he will receive a world, or many worlds, to command and govern.

The power of the Infinite dwelleth in his heart and hands, the shining worlds that you behold in the blue vault of night, are each held in equipoise and guided in its orbit by a mighty angel who once was human upon some planet of the Universe.-

Those suns, stars, and planets that you be-hold, have all had their birth from the great fountain of life and light; and they move in their eternal cycles by a power that man calls magnetic and electric, but in the thought of an angel, it has another name,

which earthly language cannot define. This earth on which you dwell is a star or globe of small magnitude; though there are some smaller, and many ten thousand times larger.

The earth is yet in an undeveloped state, and the light from it is very dim, because of its denseness; but it is passing on from stage to stage of development, and will ultimately become refined, and shine with a brighter

During the last age, nebulæ from the crea-tive heavens have been falling upon it, and it is now receiving a stratum of refined matter, and by this refining process, and a pro-gressive parentage, a race of beings will be produced upon it, that will excel in intelligence and wisdom.

The new race has already begun, and pure intelligences, from superior planets, will come and visit the earth, and impart wisdom to its inhabitants. Those planets in the solar system, that you

observe with the naked eye, are inhabited by human intelligences, some of very superior order, and others interior to man on earth, according to the progression and refinement of the planet; and these planets are constant. ly casting off an emanation of refined parti-cles; and are held in a definite reaction to the planet from which they emanate, and these form a real tangible spiritual planet. Thus every planet has a duplicate in spirit-life, which becomes the home of those, who once inhabited mortal bodies on the natural planet.

This spiritnal planet is not a separate globe, suspended in space; but it encircles nine members of the local G. A. R. Post, assisted by twenty-seven visiting members, ofthe natural or cruder planet, like a hollow ficers and marines from the U.S. vessels in globe. the harbor, officers of the Hawaiian Govern-Clairvoyants on earth have plainly seen the

The want of reverence has been, and is the curse of the movement from first to last. A man who refuses to take off his hat to his mental and spiritual superiors is not fit to govern in the family or in the councils of the nation; a man without reverence for the good and the great of earth and heaven, is an atheist, pure and simple. "I bow the knee neither to God nor to man," said a wealthy, progressive, Spiritist to me one day; and in-deed, he put his maxims, into practice by atting with mediums without paying them by borrowing the spiritual papers from his poor neighbors, and by attending lectures without contributing a penny towards the general expenses. Note this fact well, you who expatiate on the glories of spirit return. A man without the elements of true reverence, morality and religion will build no hospitals, endow no institutions of art, set no worthy example before the eyes of the world, do nothing to build up and spiritualize humanity. He will live to himself, and die to himself. He makes no friends while here and can have no real hope for future peace and soul contentment when his spirit leaves the here he body.

George Ellot, although an agnostic, was raised to sublime heights by her love of the beautiful and her reverence for the great of every age and every clime. We may call such a mind materialistic, but it is in reality o far spiritualized that it soars into regions so far spiritualized that it soars into regions far above the conceptions of the modern phenomenalist, who sees and recognizes nothing here below, but a vilgar manifesta-tion of machine mediumship. Mr. Wright does not err when he says: "A moral code dies without reverence. Rever-ence is an attribute of religion. Religion is that settiment in my nature that makes

that sentiment in my nature that makes ideals from my knowledge and ignorance. It is the main thing about any man's life." The last line might have been uttered by Carlyle, who declared that only mean men refuse to do homage to greatness

Avoid that individual who refuses to recognize true merit in others. Such a man will be found at all times, on all occasions, full of hypocritical sophistry, mediocre in intel-lect, obscure in reasoning faculties, and audacious to the verge of insanity. The old adage taught by ignorant people, in my younger days, that "we are all young Gods," as but a forerunner of the shocking materialism that was to be forced. nolens volchs, into the minds of the coming generation. Such sentiments are at present, signs of spiritual and intellectual decadence.

Nothing will revive it, so far as the present age is concerned, because maxims and codes fostered and founded by men without reverence, die with the inventors or the age that gave them birth. JESSE SHEPARD. San Diego, Cal.

#### General News.

It is said that Ex-Senator Fair has had a streak of bad luck lately, but there are still some \$20,000,000 between him and the poor-house.—Judge Albion W. Tourgée, the au-thor, is an inventor of mechanical devices as well as of Jurid plots for Ku-Klux stories He has recently patented a metal fence-post for wire fences.—Frank Lisbic of San Francisco has worn a silver assistant-windpipe for twenty years.—William II., the new Emperor of Germany, spent two years in learn-ing to set type and one year in a press-room. -The King of Holland's heiress, the Princes Wilhelmina, aged 7 years, has been betrothed to the 12-year-old Prince of Saxe Weimar.— Paul Fechter, son of the well-known actor, died recently in Paris from a wound inflicted by his brother-in-law while fencing.—Presi-dent Cleveland has been presented with one of the gorgeous badges worn by the Cali-fornia delegation at St. Louis; the solitary souvenir possessed by him of the convention which renounced him for the Presidency .-Isalah V. Williamson of Philadelphia, the richest bachelor in the United States, has seen 85 summers and winters, but he still keeps his little office and is industriously adding to his fortune of twen'y millions. Mark Twain is an enthysiast regarding

base ball, and attends all the games played at Hartford.—Rev. Dr. Augustus C. Cowles, for thirty three years President of Elmira College for Women, has resigned.—Professor

St. George's Church, New York, startled his congregation a few Sundays ago by the novel suggestion that, while those of its members who lived in large, comfortable houses were away for the summer, they should allow the respectable poor of the par-ish, who were huddled together in hot tenements, to occupy them during their absence. Samuel Russel Hawks passed to spirit life. June 1st, at the home of his daughter, at Englewood, in the 78th year of his age. Being a Spiritualist, his religion consisted in doing good, and his field of action was only limited by his ability. The remains were taken to Watseka, Ill., for interment. At the funeral, which took place there, Rev. Florence E. Kolloch, of Englewood, delivered a beauti-

Lorraine to France, to kiss and make up, and

then both have a go at England.-Calvin B; ice, the railroad millionaire, is the son of a Pres-byterian clergymen, who saved money enough

out of his \$300 a year salary to give the young man a good education.—The case of the watch formerly belonging to Louis Na-

south Africa. has been sent to London.—Mr. Alexandre Dumas lives by measure and weight. He rises at 6:30 in the summer and at

7 in the winter. His breakfast invariably consists of milk.-Rev. Mr. Rainsford, of

ful and touching discourse, paying the highest tribute to the memory of her dead friend and speaking words of comfort to the living. She gave a roseate view of death, and read words of consolation from the Bible to show that death is not the King of Terrors but a joy unto the righteous.

Mr. J. A. Unthank of Arlington, Neb., called at our office June 18th. He came over to the convention, and while here will see all he can in a Spiritualist way as well as otherwise.

### Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Librarus pampines was issued in the white Cross Libra-ry series and has been widely circulated. It is full of suggestions and hints for those who feel de-pressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to pre-sent a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents.

Home circles, how to investigate Spiritualism, with suggestions and rules; tegether with informa-tion for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for mission-ary purposes. ary purposes.

Four Essays Concerning Spiritism. By Hein-rich Tiedemann, M. D. The subjects embodying the four eesays are, What is Spirit? What is Man? Or-ganization of the Spirit-Body; Matter, Space, Time. Price, 30 cents,

The Watseka Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Conaclousness. These cases are wonderful psychic and physio-psy-chological studies and have attracted world-wide attention by their authenticity and startling phenom na. Price, 15 cents.

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ment and citizens marched to the cemetery where a considerable number of U.S. Soldiers are buried, and after decorating the graves listened to an oration by Lieut. Rittenhouse, U. S. N., which is described by the Advertiser as a wonderfully eloquent effort.

A dispatch from Chicago to the New York World, states that the house here in which Wm. Barrett was murdered, is haunted. A bartender named James Pope lived in the same house with Barrett. June 11th, he died under somewhat peculiar circumstances. Three nights after the murder, it is said that he ran screaming into his sisters' room in a great fright and fell into a swoon. When he recovered he said that the ghost of the murdered man had stood by the head of the bed and awakened him. . His sisters tried to convince him that he had been dreaming, but he insisted that he had seen a real spirit. The next night the scene was repeated, and for several nights thereafter. The young man began to grow thin and pale under the worry and excitement. The sisters say they sat up with him one night and heard the groanings and rappings which their brother had described.

#### Orthodoxy vs. Spiritualism.

Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Dailey. Although this was delivered in May, 1884, it is especially appropriate at this time, after the tirade of Talmage delivered April 29th, on the same subject. Judge Dailey is a fairminded believer in Spiritualism, and states facts and truths that cannot be gainsaid. Thousands of copies of this tract should be distributed to vindicate the cause so dear to many hearts. Price only five cents. For sale at this office.

The supply of J. J. Morse's book is temporarily exhausted at the JOURNAL office. Orders will be filled at the earliest moment.

The Report of the Seybert Commission should be read by all fair-minded thinkers, price, \$1; and this should 'be followed by A. B. Richmond's able Reply to the Seybert Commissioners, showing how unfair and narrow the experiments were carried on of which this is a report. Price, \$1.25. For sale st this office.

spiritual zone.

There are spiritual suns, and worlds, for angels of high degree; who have passed beyond the spiritual zones of their planet. The splendor and purity of those worlds

can not be described in earthly language. The sun of our system of worlds and planets is not habitable. It is the fountain of lifeessences that forms, creates, and sustains its family of minor suns, stars and planets in its own system. 🔪

It is a parent, continually providing and educating its children, and clothing them with glory and beauty inexpressible.

<sup>3</sup> Upon every planet, where the human fam-ily exists, they will by infinite progression, become perfected in purity and holiness; and they shall shine resplendent with glory and beauty; exalted in wisdom, love and power; and they will glorify the Infinite Father of the everlasting universe, and praise Him for the gift of eternal life. O Thou' Omniscient and Omnipresent Spirit! we would ever praise Thee.-Medium and Daybreak.

#### Shepard on Wright.

#### To the Editor of the Religio-Philosophical Journal

I have read with deep satisfaction Mr. Clegg Wright's masterly article in the JOUR NAL of June 2nd. I remember nothing like it for lucid, concise, plain statements of the mental and physical facts relating to Spiritualism to day. The few exceptions I take to Mr. Wright's article I have neither the time nor the inclination to state, for there is so much good, so much direct, outspoken truth in it, that I have no desire to stop on the way to cavil over some minor points. As 1 poadered over this powerful array of spiritual facts aimed with such keen intuition, such positive out-spoken sentiments against the glaring materialistic tendency of the times, I felt as if the JOURNAL ought to be 'read' in every home where the selfish God of phenom-enalism is alone worshiped, where, in other, words, the manifestations of spirits are the

only aim and ambition of this life. Mr. Wright says, "Liberty would be an-archy without religion in the present state of the world," a statement that no healthy, or the world," a statement that no healthy, experienced mind can for a moment doubt; but the most striking and needful senti-ments, according to my experience and knowledge of modern thought, are the fol-lowing: "Morals without religion is like a man without feet"; and again, "What would barren morality be without revence?" An answer is given to this in the following adanswer is given to this in the following ad-mirable aphorism: "A civilization that kills its reverence, kills itself. A church that holds no reverence for the teacher in the pulpit is in a bad way; the curse of Spiritualism is its want of reverence."

Here we have the secret of the selfishness and materiality of what I term Spiritism.

Maria Mitchell has been tendered a home in assar College and free use of the observatory for the rest of her life,-Mr. Robert B. Roosevelt has resigned his appointment on the New York State Fishery Commission, after twenty years of voluntary and unremunerative services.— Eighty-six young men were graduated at Columbia College, New York. For the first time in the history of the college the degree of bachelor of arts was conferred upon a woman, Miss Alice Louise Pond, the 20-year-old daughter of a New York editor.— The late Colonel King Harman had an estate of nearly 44,000 acres in Ireland; and until the Land Leagne disturbances began he en-joyed an income of more than \$100,000 therefrom.—Mr. Orange Judd, the veteran agri-cultural editor, has recently relinquished his management of the *Prairie Farmer*, of this city, and Mr. Jonathan Periam. another veteran agricultural writer, succeed him.— The window glass factories have closed down until Sept. 1.—Solomon Strauss was killed by a runaway horse at Cincinnati.—At Three River, Mich., Irving Homer, aged 18, was drowned while bathing.—The Anawan mills at Fall River were struck by lightning and burned. Loss, \$80,000.—William Sass, the murderer of William Martin, has escaped from the Kond dn Las init.—At doldsbarr from the Fond du Lac jail.—At Goldsberry, Mo., Florence Hilton took poison because her lover had jilted her.—Mary N. Prescott, a sister of Harriet Prescott Spofford and a writer of some celebrity, is dead at Newbury-port, Mass.—The gambling dens of Marion, Ind., were raided by the police, a dozen of the comparison of the context with all occupants being captured, together with all the gambling outfits.-Great indignation W. F. Wilson, a prominent Methodist divine, who refused to "move on" when hustled by the police .- Twelve thousand crates of the choicest southern fruits were dumped into the Atlantic outside of Sandy Hook to pre-vent breaking down prices in the New York markets.

"Oulda," it is reported in Europe, has become extremely religious, and will give up literature.- President Carnot, of France, will pass his summer holiday in preparing mate-rials for a history of his illustrious family of republican patriots.—Lady Randolph Church-ill is now regarded as one of the leading au-thorities on dress in London.—Miss Florence Bayard, the daughter of the secretary, has won the first prize at a tennis tournament, and her dog brought home a third prize from a dog show.—Ten presidents have been re-nominated for office, and of these seven were elected and three defeated. Old John Adams, his son, John Quincy Adams, and Martin Van Buren were the unsuccessful ones.—Miss Julia Bryant, a daughter of William Cullen Bryant, who has been living in Paris since the death of her father, has returned to New York .- The Parisian Petit Journal recently appealed to Bismarck to restore Alsace and

The American Protectionist's Manual. This wor is especially sought after at this time when the tariff question is discussed by all stanch American citi-zens. A subject that has entered as a vital ques-tion into the politics of America deserves careful thought and serious attention and the statements thought and serious attention and the statements in this work are offered as a help to all classes. A chapter on prection and free trade will enlighten many that are present groping for light on this all absorbing subject. Price, cloth, 75 cents; paper cever, 25 cets, postpaid.

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is a good thing to get, and the man who wins it by superior skill, or by an unexpected turn of Fortune's wheel, is to be congratulated. But he who escapes from the clutches of that dread monster, Consumption, and wins back health and happiness, is far more fortunate. The chances of winning \$100,000 are small, but every consumptive may be absolutely sure of recovery, if he takes Dr. Fierce's Golden Medical Discovery in time. For all scrofulous dis-eases (consumption is one of them), it is an unfail-ing remedy. All drangeist. ing remedy. All druggiste.

#### The Voices.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of poems has had a wonderful sale and the demand is now greater than ever before. The price has been reduced to \$1, and is cheap at that. A new edition also of Orthodox Hash has been issued, and with this popular author's well known poem. If Then and When is being called for by all readers that have not now got a copy. These pamphlets are 10 cents each and well worth the time spent in peru-sal. For sale at this office.

Ayer's Sarsaparilla operates radically upon the blood, thoroughly cleansing and invigorating it. As a safe and absolute cure for the various disorders caused by constitutional taint or infection, this remedy has no equal. Take it this month.

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#### Campers Attention! Onset Station.

The Onset Station on the Old Colony Railroad is now open and excursion tickets are sold to Onset, which is the most direct way of reaching the On-set Bay camp-ground. The Onset street rail way is also in operation, connecting with all trains to and from the grove and from the grove.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhosa. 25c. a bottle. \*

Foreign periodicals received for May: The Theo-sophist with a good table of contents, price 50 cents; Lucifer, the new Theosophical Journal with able contributors, price i fill orders for these. price 35 cents. We are prepared to

laws of M diumship illustrated by the Author's own expe lences. It explaiss the Kellgious experiences of the Chris-lences. It explaiss the Kellgious experiences of the Chris-tan in consonance with Spiritual laws and the Spiritual Philosophy It is valuable to all, and especially to the Chris-tian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spirit nalists. ualists.

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## Toices from the People. INFORMATION ON VARIOUS SUBJECTS

6

For the Religio Philosophical Journal.

Heaven's Telegram.

MRS. L. B. DERMOND. With no heralding noise or commotion,

It comes through the darkness to me, A gem from the bed of the ocean, A pearl from the depths of the sea.

A message of love and of warning, That brings blessed visions of light, Comes softly as first rays of morning, To break on the shadows of night.

We read the glad tidings that never Are our dear ones so far from our side, But are near us, and love us as ever, And linger to cheer and to guide.

That Heaven's no far away city Where the few tread its pavements of gold, While the many are crying for pity Outside of the heavenly fold.

But a world all around and above us, The earth and etheres! meet: And those who are gone and still love us, Are watching and guiding our feet.

Spiritualism-Its Connection with Fraud.

To the Editor of the Religio Philosophical Journar

The following aiticle on "Spiritualism-Its Con-nection with Fraud," was sent to the New York World. As it has not appeared in print, I suppose its publication has been declined. It may not con-tain much that will interest the Spiritualist reader, but will show that the World at least is not disposed to marking the World at least is not disposed. to mapifest much fairness in the treatment of the subject of Spiritualism. Why I sent it to the World the article will explain itself. You can publish the same if you think best. A. S. D.

same if you think best. A. S. D. As much is said and published just now in regard to Spirifual an, as one who has been identified with the subject, more or less for over thirfy years, I thought it would be an appropriate time to say a few words through your widely circulated paper as. to the attitude of the more conservative and con-siderate class of believers in reference to this sub-ject. So far as the matter of frandulent mediums(?) ject. So far as the matter of fraudulent mediums(?) is concerned, there is a misapprehension on the part of the general public relative to the position of Spir-itualists. No class of persons are more desirous to have all frauds and impostures exposed, than are the Spiritualists themselves. In fact, no one is more interested and competent to engage in this line of duty than the cantious and critical believer with respect to this subject. Having arrived at his conclusions from previous investigations upon in-dubitable proof, he does not hesitate to attack error wherever it may be found; and in doing this work. wherever it may be found; and in doing this work, he welcomes the co-operation of all well disposed persons, whether believers or skeptics. But the gen-eral missporehension is this: That Spiritualists be-lieve in all that claims to be manifestation of spirit power through professed mediums; that the entire fabric of Spiritualism depends on maintaining the credibility of all its claimants, and that the exposure

fabric of Spiritualism depends on maintaining the credibility of all its chaimants, and that the exposure of one or more professed mediums endangers the entire spiritualistic superstructure. Hence it is er-roneously supposed that the adherents of this doc-trine are oversensitive to any interference with me-diums, and ever ready to defend them when assali-ed? They only ask for fair play and the exercise of a wise discrimination. Another mistake, I apprehend is, that in this ef-fort to expose fraud, in the courts or otherwise, that Spiritualism is on trial. Spiritualism is the out-growth of centuries, although modern in its more significant phenomenal phases, and is no more af-fected by the exposure of a fraud, than the funda-mental principles of Christianity are affected by the exposure of a ministerial imposture. Much is said-about fraudulent mediums. The test of criticism can be applied to the real modium without/ fear as to the final result. This is being done daily/through-out the civilized world. Finally, I think i speak the sentiment of all true Spiritualists when I is ay that eliminating the faiss and the doubtful, when we have explained and "uccessfully simulated as much as is possible of its so-called evidences, there is still enough left properly appertaining to Spiritualism, reating on the knowledge of the through endity. enough left properly appertaining to Spiritualism resting on the knowledge of the thoroughly enlight ened, whose numbers are counted by the tens of thousands, that cannot be explained on any other probable hypothesis than that man lives after what is called death, and can and does hold communion with mortals. This is immortality demonstrated, and should it not commend itself to the thoughtful nd the wise everywhere? New York City. A. S. DAVIS.

#### Not Strong Enough.

# As an equal suffragist, to whom the right of citi-zenship is a matter of abstract justice, based upon

## SUPERSTITIONS OF MINERS.

For the Religio-Philosophical Journal.

The Woman of Endor.

Reading the recent tirade of Dr. ratingle against Spiritualism I could but note the willful or ignorant misstatement of the scance of Saul with the woman of Endor. It seems almost incredible that one at all desirous for truth, and, presumably, as familiar with the Jewish history called the "Word of God" as is Dr. Talmage, should so misstate a simple his-torical feet. There is no exidence to show that she

ned a familiar spirit" (we call such people trance mediums) and under influence was clairvoyant. She saw the spirit of Samuel, and at once recognized Saul. Knowing of his recent acts she was im-mediately frightened for her own personal safety at his bands.

Saul certainly did not see Samuel, but held con-verse with him, either by independent voice, or more probably by the spirit captrolling the medium

and speaking through her lips. It was only when he realized the doom awaiting him and his on the

I have heard something like forty sermons preach-ed about this scance, and in all it was branded as

ed about this scance, and in all it was branded as evil, and damned as infamuus. A common sense view of it shows it to be neither. In her words she proves herself law-abiding. She refused the sitting offering, and had he been as good as she was he would have respected her principle. If it be said that fear of Saul alone made her law-abiding, then what of it? At least one-half of the world's population observe the laws through fear, and the power of the church that keeps the flock'

world's population observe the Jaws through fear-and the power of the church that keeps the flock well together is fear. What do not religion, social science and government owe to a fear of the law? What mankind has so universally recognized as a safeguard to human and (so-called) divine institu-tions, certainly can not be imputed to her as das-tardly. As a medium she was truthful and reliable. All that the spirit foretoid was literally fulfilled on the morrow. As a woman, she was thoughtful.

the morrow. As a woman, she was thoughtful, kipd and humane. When Saul fell groveling on her floor, overcome by his sorrow and cowardly fear, and she learned of his long fasting, she nourished and fed him and strove to strengther him for his trials.

She knew him for an oppressor; she had found him deceiving her but a few minutes before. She did

fore the dawn of day, and yet, in the spirit of broth-

fore the dawn of day, and yet, in the spirit of prota-erhood that all true mediums should show, she ministered unto bis needs. Was there evil in this? Samuel, the communicating spirif, had been a judge and leader of Israel, made such by his wonder-ful powers as a medium. He became known to all Israel as a "Seet" or "Prophet," (for the Prophet was often termed the Seer) and the people sought him whenever his counsel or instructions were needed, even about so triding a matter as the stray-

needed, even about so trifling a matter as the straying of live stock. He was a priest, "a man of God" (because he was a Seer), and in 1 Sam. 12:3, he proves himself "an honorable man" in the enumer-

ation of virtues that moderns would do well to emulate. (It was not considered to be evil to con-

emulate. (It was not considered to be evil to con-sult him while he was yet in the body. Where was the sin of it after his death? He spoke the truth just as unerringly through the medium as in his own proper person. What is there damnable in the spirit of a good man speaking the truth? Saul, the "Anointed of the Lord," seems to have been addicted to occult inquiry. He had sought in-formation by his own medial powers as a dreamer. He had interviewed the seers or prophets, and con-sulted the crystal or prophetic image—the Urim and Thur, mim—and received nothing; so he comes to his

sulted the crystal or prophetic image—the Urim and "Them" mim—and received nothing; so he comes to his "Triend" who had never failed to tell him truly, whether he told of good or ill. He recognized Samuel on a very meagre description. If a modern Spiritualist recognize a spirit on such slight evi-dence as Saul did, he would be called "credulous," and twenty-four hours after he would be found denying to himself ever having talked with a spirit at all Howaver. Saul had good course to remember

denying to inimiseit ever naving taked with a spirit at all. However, Saul had good cause to remember the cloak (which, by the way, was not a "sepulchrai" wrapping, but a part of Samuel's well-known garb) in connection with their last memorable interview. Like the veteran seeker of mediums that he was, he

Like the veteran seeker of mediums that he was, he took on trust that which was speedily demonstrated as true. As it is no where apparent from history that any part of Saul's doom came upon him for thus hunting mediums, but because he did not obey the instructions thys received, the charge of evil in the the act of so doing, stands "not proven." His curse fell on him largely for worshipling by sacrifice when the medium Sachuel was not proven."

the medium Samuel was not present. It was natural to the man to seek information by

morrow that he became frightened.

Reading the recent tirade of Dr. Talmage against

#### Veteran Tells How He Was Saved by Premonitions.

San Francisco Alla: "I do not know of a more superstitious class of men in the world than miners. Their strange fancies and beliefs are at least called superstition, but by miners whose lives have often been saved by timely premonitions of impending danger, they are as sacred as a religion. I could give facts to substantiate my assertions." The speaker was a veteran mining man who had spent the greater part of the life among the miners of California and Arizona. At the request of an Alle reporter, who had become interested in the subject, the miner continued, and related some thrilling tales of his own personal experiences. "No one," he said, "treated the peculiar beliefs of the miner with more derision than myself before I became one of them. A few years' experience, how. as is Dr. Talmage, should so misstate a simple his-torical fact. There is no evidence to show that she was old and shruveled, or a witch, and practiced the arts of the sorcerer; none that Saul saw, anything whatever; none that Saul or his attendants fell into fits of fright when Samuel came. Saul assumed a posture of reverence or supplication. From first to last the taint of evil is not upon the scance. The truth only was reacaled.

last the taint of evil is not upon the scance. The truth only was revealed. . Dr. Taimage's account is highly dramatic, and gave him, doubtlessly, scope for a very pretty piece of pulpit stage work; but for general reading it is wanting in the very necessary element of tuthful-ness to the text. If Saul was sometimes troubled with an "evil spirit from the Lord," is it not just possible that this divine is troubled with a lying one from the same source? As far as history shows, the woman may have been of any age of puberty. She had "a familiar spirit" (we call such people trance mediums) and under influence was clairroyant.

the miner with more derision than myself before I became one of them. A few years' experience, how-ever, taught me, the skeptic, to hold these so-called superstitions sacred. Would you like to hear how my life was saved through a feeling of danger which I fortunately heeded? Well. You must know that in 1879, after the mines in the vicinity of Bodie had been pronounced a failure, there was a great rush for the gold and silver producing dis-tricts of Arizona. I lost no time in beginning a prospecting tour in the new and what appeared to be then inexhaustible t-rritory. I was fortunate enough to soon strike a tich lead and, with the as-sistance of an intelligent young man whom I had be then inexhaustible territory. I was forfunate enough to soon strike a tich lead and, with the as-sistance of an intelligent young man whom I had taken into partnership, began operations. We dug into the bank of a gully, said to be a wonderfully rich spot. The work progressed favorably, and in a week our excavations extended in some fifteen feet from the mouth. Not knowing that our mine would be permanent, little attention was paid to putting in the proper timbers for safety. Well, I was working steadily ahead with pick and shovel one afternoon after my partner had departed to prepare supper at our cabin, when I experienced a most peculiar feeling. My whole body seemed to turn as told as ice, and my bands trembled so viol-ently that I could not wield the pick. After trem-bling for a few seconds a voice of thunder seemed to sound in my ears: 'Run for your life; the mine is caving?' I obeyed this strange and unaccount-able warning or premoilton, and never ran faster in my life as I started for the mouth of our little mine. An instant after I reached the open air the roof caved in and the mine was completely filled with the falling rocks and dirt. Was this a pre-monition, superstition, or imagination?' I firmly believe that the timely warning I received was the voice of the spirit that watches over the miners and saves thousands from violent deaths. Laugh, if you will; but I can account for it in no other way. In the case I have cited, an instant's delay or hesitation would have caused my life to come to a terrible end. You may be sure that after that experience I never failed to take advantage of the settrape never failed to take advantage of these strange warnings; and I am firmly convinced that they have saved my life or, at least half a dozen occasions.

"A peculiar circumstance of the case I have told you is that the night previous to the caving in of the mine my partner dreamed that it was going to cave in. He did not tell me of the dream for fear that I would have nothing more to do with the mine. After a little more represented to with the

Mountains, Los Angeles County, that has caused the death of every man who tried to carry ore away from it. You may call this superstition also, but there are a dozen miners besides myself who know of the millions that could be taken from this mine and yet are afraid to go near it. Some half a dozen men had been killed by caves, etc., when my part-ner and I arrived after a run of six months of hard ner and I arrived after a run of six months of hard luck in Arizona. We worked around a few days and took out some specimens of as beautiful gold, quartz as man-ever laid eyes upon. My partner de-sired to go to San Francisco to purchase tools and material for developing the mine. He went and took several pieces of ore for assaying with him. The ore was found to be worth about \$1,000 a too. The ore was found to be worth about \$1,000 a ton. In the meantime I remained in Los Angeles await-ing my partner's return. The next I heard of him was that he had been stricken with leprosy and died a horrible death in the pesthouse. It is hardly necessary to state that I never returned to the mine. The certainty that I also would come to my death in short order prevents me from doing so."

#### For the Religio-Philosophical Journal. An Open Letter

To William Emmette Coleman, Hudson Tuttle, J. G. Jackson and Others of the Same Class.

Gentlemen, recognizing you as the exponents of confidence in such judgment as yours, based upon connected in such judgment is yours, based upon scientific and scholarly attainments, joined to ex-tensive experience, I with thousands of decent, earnest Spiritualists will place such reliance on what you say as these facts justify. Doublessiy it can not have escaped your notice, that in communications, genuine or otherwise, an immense amount of platitudes and "glittering generalities," appear, while that plain common-sense information, so much desired by practical people, is painfully absent. De-siring to put to you a few plain questions, I feel'A

#### The Yearly Meeting of Progressive . Friends.

#### be Editor of the Religio-Philosophical Journals

On Thursday, Friday and Saturday of last week On Thursday, Friday and Saturday of last week was held the annual gathering of Progressive Friends at their Longwood meeting house, near Kennett Square, Pa. These free meetings or liberal conventions, which have been held for over thirty years, are a rallying point for various shades of lib-eral thought. The founders were members of the Hixsite Friends (the most liberal branch of Qua-kers), who were disowned from membership in that society because of what was considered their too active interest in the cause of abolition. The progressives insisted on the holding of meetings in the old meeting houses in behalf of the anti-shavery agitation by Stephen Foster and other radicals, which course became obnoxious to the more con-servative members who, being in a majority, read which could be became obnoxious to the more con-servative members who, being in a majority, read the radicals out of meeting. At these meetings William Lloyd Garrison, Theo-dore Parker, Lucretia Mott, Oliver Jchnson, Giles B. Stebbins, and a host of others identified with the

anti-slavery movement, as well as leading advocates of temperance, woman's equality and other kindred

of temperance, woman's equality and other kindred reforms, bave gladly come from year to year and exchanged thoughts, and adopted resolutions, "tes-timonles" in Quaker language, which have been sent to the world in their "annual proceedings?" The morning session of the first day, Thursday, was opened by a brief address by the chairman, Frederick A. Hinckley, of Providence, R. I., when followed a variety of business varied with beautiful selections of vocal music by Misses Turner and Low of Philadelphia. These were continued through-out the three days and were one of the chief attracout the three days and were one of the chief attrac-

out the three days and were one of the chief attrac-tions of the meetings. The Thursday afternoon meeting was devoted to a consideration of the "Scientific Charities," the subject being opened by an able and carefully pre-pared paper by Mrs. Frances Wood, of New York city, in which the evils attending alms-giving and the most of our methods of attempting to aid the nearer classes were classic property and more ra-

the most of our methods of attempting to aid the poorer classes were clearly shown, and more ra-tioral means were outlined. The Friday morning session was opened by a dis-course from Abbey Morton Disz upon "What shall we Do for Humanity?" She traced to superficial and false ideas and the greed for wealth the most that is bad in our civilization, the remedy being through true education and the upbuilding of char-enter and this must come human in the start. acter; and this must come lurgely through the home, and the unconscious influences there at work moulding the character of the children. People must everywhere come together and consider how they can practically work for uplifting man, which

On Friday afternoon memorials were read of Ed-ward M. Davis and Willam Loyd, active participants in the meetings, decased during the year. Then a discussion encued upon the adoption of a "testimodiscussion ensued upon the adoption of a "testimo-ny" favoring political prohibition but opposing the attitude of the Prohibition party in asking for the Insertion of any theological ideas into the constitu-tion of our nation or of any State. This resolution was finally divided into two, one covering each point noted above. After full discussion both were adopted as the sense of the meeting. The leading speaker was 'Mrs. Hammer, Superin-tendent of Home Work for the Nat. W. C. F. U., who, however, was not in sympathy with testimony in opposition to the God-iz-the-Constitution movè-

in opposition to the God-in-the-Constitution movement.

Saturday's meeting was opened by an eloquent address by Rev. Mangassar Mangasarian of Phila-d lphia, who has recently come out of an orthodox church, of which he was pistor. His present po-sition is that man knows of nothing higher than his sition is that man knows of nothing higher than his own ideals. Mrs. Hammer then rose to say a few words in favor of orthodoxy. The subject of dis-cussion for the remainder of the meeting was Free Trade vs. Protection. William Lloyd Garrison of Boston, son of the distinguished abolitionist, opened for Free Frade, and Mr. Galvin of Germantown for Protection. Mr. Hinghar in his slowing morth endow Protection. Mr. Hinckley in his closing words spoke of the importance and completeness of a meeting which welcomed the widest variety of belief and opinion so long as all were earnest to aid truth and the welfare of map. F. M. P.

#### Brooklyn, N. Y., Letter.

### To the Editor of the Religio-Philosophical Journal:

The pastor of the Church of the Blessed Hope re-peated his sermon on "Spiritualism" hast night, by request. He began by saying that he would enter into no personal abuse regarding our mediums or the cause in general, but present rather the ideas held by us, in a kindly though critical spirit, and weigh them according to God's word as found in the Bible. He selected as a text passages which warned against consulting "familiar spirits," rather than those which prophesy the coming of such an age as this, when even the young men and maidens shall prophesy and do divers strange things. He was fairer than Dr. Talmage; more just, more rational, more balanced in his brain organization and thought; and it is wonderful how much the general and special conformation of a man's head (brain also) has to do with what he uiters, and we have only to observe our speakers and, our friends, with this The pastor of the Church of the Blessed Hope re observe our speakers and our friends, with this point in view, to verify the statement. He men-

Notes and Extracts on Miscellaneous Subjects.

A planter at Brookville, Fia., cleared \$1,000 off a cabbage patch of 100 acress Farmers in Salem and New Vineyard, Me., are

suffering from the depredations of bears. "Woolenite" is a new word used to designate the man who wears garments entirely of wool.

A girl of ten years, who is missing from White-hall, Va., is believed to have been devoured by a

The ravages of a new green bug are causing a steady and increasing decline in coffee production in Ceylon.

A five-foot alligator was captured in Central Park, New York, by two policemen the other day. It had escaped from the menagerie.

The frame house in which General Grant was born has been floated down the river from Point Pleasant, Ohlo, to Cincinnati, where it is to be placed on exhibition.

A copy of "Pickwick" in the original parts has just been sold in London for \$150. It was the first from the press, and was presented by Dickens to Mary Hogarth.

An Alaska Indian sentenced to prison for ninetynine years for murder wants to know if the govern-ment is going to keep him alive long enough to serve the whole term.

A heavy raintall has visited Colorado this season. extending throughout the state, and the region for-merly known as the great American desert is blooming like a garden.

The fastest run on an American railroad was made on the Philadelphia & Reading Road, when a train run ninety-two miles in ninety-three minutes. One mile was made in forty-six seconds.

A Carbon Township, Huntington County, hen last week laid an egg upon the shell of which was clearly and plainly raised the figure of a snake about three inches long with head poised for a blow blow.

There are about thirty grand dukes in Russia, all of them being pear relatives of the Czar. Each re-ceives from the state an annual pension amounting to \$8,000, and the majority of them have large pri-vate fortunes besides.

The largest ship afloat is the British iron ship Palgrove, which has a gross tonnage of 3,187 tons. The Palgrove is a four-masted vessel, and was built in Glasgow in 1884. Her length is 322.5 feet, and her breadth 49.2 feet.

A new kind of strike occurred in a female semi-nary at Nashville, Tenn., the other day, where a class of young ladies indignantly struck against in-struction from a text book on history which recited the old story of Jefferson Davis' capture in female attire.

A correspondent of a Kentucky newspaper writes that he recently visited the birthplace of Abraham Lincolo, in Laure County, and found the neighborhood the most unpromising locality in the State, the land immediately surrounding it being almost as barren as a desert.

"Ik Marvel," the author, has a habit of jotting down valuable thoughts as they occur to him, but it js said that often, when he has been unable, af-ter a few minutes'search through his note books, to find the particular thought he wants, he angrily casts the books into the fire.

Mrs. Julia Ward Howe apparently did not look upon her matriage as an end of her school days, for since her matriage she has learned to speak French, Italian, and modern Greek fluently, and has acquired a profound knowledge of the works of Kant, Hegel, Spinoza, Compte, and Fichte.

English farmers, as a class, keep no regular ac-counts. Chaik marks on the backs of doors or scattered notes in memorandum books are the usual means of telling farmers how they stand. It would be interesting to know how many American farmers understand and employ the art of bookkeep-

ing. Moscow Jackson, a sleeping car porter on the Central Georgia Railroad, has been in the employ of Southern railroads since 1833. He was a slave, and was sold by his master to the Macon & Western Road, now a part of the Central, and was for eigh-teen years put down among the valuable assets of that corporation.

A new state is about to be admitted to the sistero "The British East African Company," giving them full power to erect and maintain a govern-ment, with taxes and army. It lies north of the German East African Society, near Zanzibar, and includes some of the finest land in Central Africa.

A native of Finland, named Runen, was sent two years ago by the government to try to discover the art of Persian carpet weaving. He finally obtained employment in a small factory in Smyrna, where he acquired the desired information and made the de-sign of the loom. A Persian carpet factory has now been established in Finland, and great results are expected.

The largest umbrella in the world has been made in Glasgow for II e King of East Africa It can b opened and shut in the usual way, and when open is 21 feet in diameter; the staff is also 21 feet long. It is lined with cardinal red and white, has a lot of straw tussels, and a border of crimson satin. The canopy itself is made of Italian straw, and the top terminates in a gilded cone.

mine. After a little more experience he also came to believe in these warnings as firmly as I do. "I know of a vastly rich mine in the San Gabriel

renormatory or philanthropic grounds. I protest against the so-called equal suffrage plank in the Prohibition platform. It is most palpably an eva-slop, a sop thrown to the Southern cerberus, which the North has been conciliating ever since the days of Puritan and Cavalier. If suffrage is to be granted women on an educational basis in which men are nominally included, to hoodwink the too confiding, the discrimination is not without purpose. Those who devised it knew perfectly well that it is dia-metrically opposed to the spirit of the Constitution. wherein full and unqualified representation is made the only compensation for taxation. Had it been practicable, would it not have been urged long ago in the case of ignorant foreigners, who vote when they are unable to speak one word of English, or in the clust of the negro, newly emancipated and wholly uneducated? There is but one aim in the so-called plank, and that is to still deprive tax-paying, educated women of the rights which they most certainly had reason to expect the Probibition party would recognize. There is nothing inconsistent h the Democratic coalition with the liquor league, and its consequent contempt for the political claim of women; -it has made no promises and is bound by none.

#### THE REPUBLICAN PARTY.

in its high license measure, has taken a definite stand, and probably the most procticable are, from a legal stand-point, in favor of temperance, and it might as well be admitted now that if women ever This is not saying that they will be by the Republican party. This is not saying that they will be. As to the Pro-bibitionists, their action is an unmistakable breach of faith. They are bound in all bonor to farther the political interests of the women from whom they have demanded and accepted every possible sacrifice. It is the women, beginning with Mrs. Stewart, who have borne the brunt of the fight. They began it, stood by the cause when many of the men who are now monopolizing the honors were weighing the questions of popularity and personal political interest. The party has greedily accepted their money and their labor, as insatiable as the daughters of the horse-leech, and now, when it can manage without them, insults them with a namby-pamby, lukewarm, indefinite plauk that the suffragist and anti-suffragist may interpret each to suit himself. It is an af-front to every intelligent, self-respecting woman in the country, who is perfectly well aware that the educational clause, while it will not affect these who are already enfranchised by right of sex, can do nothing whatever to alter her political disquali-fication, though she be a marvel of accomplishment and a miracle of learning. Verily, it does bear upon it, from beginning to end, the imprint of Sam Small.—Mary H. Krout, in Inter-Ocean.

#### "Takes Me Out of My Own Self."

The June Book Buyer has the best portrait of Dr. The June Book Ringer has the best portrait of Dr. Rolmes yet seen. It was sugnived from a photo-graph taken in London two years ago. In the ac-companying sketch the genial poet is quoted as fol-lows: "What is the history of 'The Chambered Nantius?" It has none-it wrote itself. So, too, did 'The On-s Ross Shay.' That was one of, those random conceptions that gallop through the brain, and that you catch by the bridle. I caught it and range the All my poems are written while I am in reined it. All my poems are written while I am in a sort of spasmodic mental condition that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written any more than the subject of double consciousness can recall the ideas of his other state."

occult powers. It was a practice among the com-mon people to seek the seer, prophet or priest on all occasions, and the law enforced by Saul was against sorcerers (practicers of Black Magic) and not against the true mediums, else he would have attacked the priesthood, the very foundation of their ational strength.

One of their sacred practices was consultation by Urim and Thummim. This certainly has more the look of magic and incantation that the simple scance with the Woman of Endor. How is it that the one is holy and the other evil? As for the Woman of En-dor I feel constrained to ask, like Pilate of old, "Why, what evil hath she done?" OTTO.

### Letter from an Appreciative Reader.

#### It the Editor of the Religio-Philosophical Journal:

For a year I have been a reader of your valuable and interesting paper. It is truly distressing that in many articles there are thoughts and words which many articles there are thoughts and words which grate harshly. Of the many theories and opinions they all centre or focus upon the same conclusion. In the Bible we find: "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." None can read our thoughts; none can see our soul, but Science says when the ilps speak, then that which is within us is revealed—revealed forever: "The purses of arliculated air may pass away from the cognizance of the senses, but as no motion can ever wholly cease, the spaces, but as no motion can ever wholly cause, they quiver in that sensitive medium until the end; in other words, registered for aye." Spirituaiism says, "As a man is so shall he be." Our genuine thoughts are the shadow of the soul. Many spirit communications tell us "we must work out our own salvation, not only here but there," and must give an account of the deeds done in the body. I find many cruel, unkind words from those who

are firmly established in the spiritualistic knowlare drinly established in the spiritualistic knowl-edge, and who purport to be conveyers of messages from our loved ones. I do not understand or com-prehend this. Are the "iniquities of the third and fourth generations" not yet eliminated or evolved? Try the practice of their philosophy and see if it won't win: "Peace on earth and good will to man." That the practice of their philosophy and see if it won't win: "Peace on earth and good will to man." That the greatest of mediums. Why not heed the Master's words and put them into practice? We have master-builders of all kinds, and was not he the master-builder of character? Many, by violent 'language and unjust deeds, are endeavoring to root out stem and branch this new philosophy; yet the advocates and thinkers turns upoff them will the same weapon. Are they not still flauding the old and uncharitable sentimed, "an eye for an eye, a tooth for a tooth?" Obs. Cot. Bundy, how I wish you could destroy the gross materialism which is, so closely allied in many cases to your beautiful phi-losophy; mortals and immortals eating, drinking and talking together in true sensous style. Do not our loved ones come to us purified, sanctified and with bicher thoughts than those which eatisf edge, and who purport to be conveyers of messages and talking together in true sensuous style. Do not our loved ones come to us purified, sanctified and with higher thoughts than those which satisfy carnal man? They have passed into the beautiful beyond. If there are those who can tread the un-known and unseen way, bringing to us messages from idolized ones, oh! I beg of you, urge them to cleanse and purify themselves, so that they may be the receptacles for the highest, holiest thought that can come to us. Target them to lies unadilarated the receptacles for the highest, holiest thought that cau come to us. Teach them to live unadulterated, harmonious, unspotted lives, that they may be a folles-ing to humanity and the swift, unfaitering, faithful messengers of the two worlds. Let us have the broad, free, liberal, generous sentiment of the nine-téeoth contury, "With malice towards none, with charity to all." Why mind the tempest of yesterday or to-day? Give us a bright, beautiful future, a sure humanide of the hereafter, where all is its peece knowledge of the hereafter, where all is joy, peace and love, MRS. NORAH GRIDLEY. and love, Jackson, Mich.

will be doing what thousands have long desired. Will you, gentlemen, answer, through the columns of the valued JOURNAL, in plain non-sentimental manner, the following questions: Where in the universe do the the disembodied

spirits of this earth dwell as their homes? Are they contined to this planet? Do they dwell on any of the planets of our solar system?

What are the actual relations of the sexes in the Spirit-world? I mean, does the union in true mardage in this world continue in the Spirit-world, and, so, how do you know? What are the avocations in the Spirit-world?

How are the bad spirits restrained in the future State?

Is death into a higher life a feature of life in the Spirit-world?

Do children grow in body and intelligence out of the material body? Has Prof. Crookes ever written or published a full

and detailed account of his experiences with Fior-ence Cook, and does he yet hold that no fraud could have been practiced on him, and that Katie King was a veritable personal entity? Have you ever known a case where any spirit has

ever tried to excuse such gross frauds as those perpetrated by the Bangs Sisters and others, who pos-

sees genuine mediumistic powers?. Is not the mental inanity exhibited by many Spiritualists, an evidence of the danger arising from benomena following?

I hope each of you and as many others of like I hope each of you and as that, will reply, as can education, character and reliability will reply, as can F. H. S.

#### Governor Hill Signs the Electric Death Penalty Bill.

Gov. Hill of New York, June 6th, signed the bill which abolishes hanging for all murders committed after Jan. 1889, in that State, and provides that executions shall be carried out by the use of electricity The bill provides that a prisoner sentenced to death shall be immediately conveyed by the sheriff to one of the State prisons, and there kept in solitary conin energy that a state the securitor, to be visited only by officers or by relative, a physician, his cler-gyntan or counsel. The court delivering the sen-tence shall name merely the week within which the execution shall take place, the day of execution being left to the discretion of the principal officer of the prison.

The execution is required to be practically private The execution is required to be practically private, only officians, clergymen, physicians, and a limited humber of citizens being allowed to be present. After execution the funeral services may be held within prison walls, and the body shall be delivered into the the custody of relatives, if requested; otherwise it shall be decently interred within the prison grounds. This bill is the outcome of a recommendation con-tained in the first annual message of Gov. Hill to the Lavislature to 1855 as follows:

Legislature in 1885, as follows: "The present mode of executing criminals by hanging has come down to us from the dark ages, and it may well be questioned whether science of the present day cannot provide a means for taking the life of such as are condemned to death in a less barbarous manner. I commend the suggestion to to the consideration of the Legislature."

The attention of the Legislature." The attention of gcientific men was attracted to, the subject by this message, and in 1886 a commis-sion was appointed by the Legislature to investigate and report the most humane and practical method of carrying into effect the sent-nee of death in cap-tical case. This bill be attended by the legislature to the sentence of the ital cases. This bill is substantially in accordance with the recommendation of such commission to the Legislature of the present year. ital ca

tioned having been at the general Methodist Con-ference in New York, and hearing one of the bishops say he felt that the risen and departed saints of their faith were there in council with them; and if this were so, it was much the same as the claims of Spiritualism.

Spiritualism. He claimed that the spirit, however, came from God and went back again to Him at death, if one died in Christ; consequently there could be no "world of spirits," for all who were really saved weat straight to God. Now, if our world of spirits or Spirit-world is not a part and parcel of the great body of God or Universal Spirit, so that a man body might die and go to the Spirit-world, and still go to God and heaven as well, then I am much mistaken. It is these little quibbles of creed and thought, and It is these neutron quitous of creat and spiritual chilght, and this reason without intuition and spiritual chilght-enment, that break mankind up into so many sects and establish so small a church as his where 200 people are looking for the coming of the Lord in their own special way and in their own church, while at the same time the whole Christian world is also looking for that self-same coming in power and glory. Instead of coming right to the movement and judging it on its own merits, he must weigh it almost wholly from what the Bible tells him he must think about it; not from the dictates of his own God given reason (though he used that to a con siderable extent), but from what a book says that was written loog ago, before mankind generally were ready to think for themselves upon such a

wre ready to think for themselves upon such a subject as the hereafter. Toward the close he spoke of the coming of Christ as "the brilliant morning of a day that should have no night." How little he realized that this very movement and time are in real-ity the 'dawning of this very age or "day," and that because of the enlightenment of truth now coming to us, there shall ultimately be no night or ignorance regarding spiritual things. The very ignorance regarding spiritual things. The very figures of the Bible, which we can readily admit to be God's word from our own standpoint, based upon mediumship, inspiration and prophecy, are construed literally when they should be read spiritually.

All denominations have yet to come to us for demonstrated truth regarding Bible prophecy, and for those facts out of which shall finally be evolved a true spiritual science. Mr, W, C, Bowen is occupying the rostrum of our

leading Sunday meeting in place of Mrs. Hyzer and will continue probably until the close of season. W. J. C:

## Priestly Craft of the Orient.

If the barbarian reporter have carried away a truchronicle, the priests of the Chinese oracles at New York City have been following the practices of all

Joss, as he is worshiped in this unhappy clime, Joss, as he is worshiped in this unhappy clime, has eighteen claws which, to every Chinaman, pro-foundly aftest a power to get back, to punish. In the flowery region which gave Joss for the solace of mankind, it is a legedd that the golden dragon should not be moved around. When, in journeying to the end of the new earth, the laundrymen ar-rived in New York, they rented a room at 18 Moti street. For many years Tom Lee, the landlord, has religiously directed the attention of worshipers to the eighteen claws of Joss, and raised the rent. Fearing to incur the displeasure of the lord of heaven, the demands of the landlord have been sonheaven, the demands of the landlord have been so-rowfully met. This year a Martin Luther rose up. The landlord was defied, and the god was tot-d around the corner into Pell street, at a marvelou-reduction of rent.--Chicago Herald.

and the

There is no city in the world in which so much black is worn as Paris, writes a correspondent. It is a rule in all large establishments that the sales-women should be clad in black. Dark colors are made the badge of respectability, so that the moth-er of a family hesitates to engage a teacher or gov-erness who makes her appearance in anything that is not drab, black or brown.

The authorities of Vienna, the most musical city The authorities of Vienna, the most musical city of Europe, have shut down upon the organ gtind-ers. A decree has just been issued by the Imperial Government banishing all grinders of organs, with their instruments, from the streets. In future the hale and strong organ grinders will be treated as vagrants, while those who are crippled or otherwise afflicted will be relegated to the aims houses.

A correspondent writes that Mrs. T. S. Moulton, of Hampton Falls, N. H., was attracted by the actions of two robins in her front yard. They would fly and almost strike her, and then to an arbor vite tree in the hedge, then back to her again. When the tree was examined a nest was found with young birds and a large speckled adder eating the birds. . The adder was killed, but he had eaten all but one of the young birds.

Governor Fitzbugh Lee, of Virginia, has been asked for a photo of his phiz by an inventor who is gat-ting up a pack of cards, forty-eight of which will show the faces of the forty-eight Governors of the states and territories. Four more will have the plo-tures of the Presidential candidates of the two lead-ing parties, and the little joker, or fifty-third card, will bear upon its face a picture of either Mr. Blaine or Mr. Butler.

The violet is the popular flower in Berlin and Paris. In the German Emperor's room his favorite flower is placed in vases; the loyal Berliners wear nower is placed in vases, the local bernheis wear violets as signs of their derotion, and the flower fig-ures in all sorts of advertisements. An enormous sale of violets in Paris has a very different cause. It is said that bolling milk poured over violet flowers produces a fine complexion, and fashionable dames are experimenting with this recipe of beauty.

While a squad of United States soldiers from Fort Ontario, under command of Lleutenant Davidson, was engaged in rifle practice upon the government reservation bordering apon the lake, a bullet passed over the target at the same time that a tug was towing a scow down the lake. Passing the range the stray bullet struck and seriously wounded one of the men on the -cow, although the scow was more than half a mile from the shore and nearly a mile from the firing point.

- An incident in red tape proceedings comes from a Hiram, Ohlo, correspondent: A few days, ago a small sealed package came to the Hiram Postofics, addressed to a young lady and stamped at the New York Custom House, where all foreign mail must be examined, "supposed liable to custom duties." This made it necessary for the Postmaster to notify a Custom House officer to come from Cleveland in order that the package might be opened in his pres-ence and examined by him and the proper duty assessed, which possibly might have amounted to half of his traveling expenses; but it did not, for it contained simply a letter and a small slice of wedding cake, the value of which could not well be assessed.

# JUNE 23, 1888.

#### The Ret rmer.

All grim, and soli'd, and brown with tan, I saw a strong one, in his wrath, Smitting the godless shrines of man Along his path.

The Church, beneath her trembling dome, Essay'd in vain her ghostly charm, Wealth shook within his gilded home With strange alarm.

Fraud from his secret chambers fled Before the sunlight bursting in; Sloth drew her pillow o'er her head To drown the din.

"Spare," Art implored, "yon holy pile, That grand, edd, time-worn turret spare!" Meek Reverence, kneeling in the alsle, Cried out, "Forbear!"

Grey-bearded Use, who, deaf and blind, Groped for his old accustom'd stone. Lean'd on his staff, and wept to find-His seat o'erthrown.

Young Romance raised his dreamy eyes, O'erhung with paly locks of gold; Why smite," he asked, in sad surprise, "The fair—the old?"

Yet louder rang the strong one's stroke; Yet nearer flashed his axe's gleam, Shuddering and sick of heart, I woke, As from a dream.

I looked; aside the dust-cloud rolled; The waster seemed the builder, too; Up-springing from the rulned old I saw the new.

'Twas but the ruin of the bad, The wasting of the wrong and ill; Whate'er of good the old time had Was living still.

Calm grew the brows of him I feared; The frown which awed me passed away, And left behind a smile which cheer'd Like breaking day.

The grain grew green on battle-plains, O'er swarded war-mounds grazed the cow; The slave stood forging from his chains The spade and the plow.

Where frown'd the fort, pavilions gay, And cottage windows, flower-entwined, Looked out upon the peaceful bay, And hills behind.

Through vine-wreath'd cups, with wine once red, The lights on brimming crystal fell, Drawn, sparkling, from the rivulet head, And mosey rill.

Through prison-walls, like heaven-sent hope, Fresh breezes blew, and sunbeams strayed; And with the idle gallows-rope The young child play'd.

Where the doom'd victim in his cell Had counted o'er the weary hours, Glad school-girls answering to the bell, Came crowned with flowers.

Grown wiser for the lesson given, I fear no longer, for I know That where the share is deepest driven The best fruits grow.

Take heart, the waster builds again-A charmed life old Goodness bath; The tares may perish; but the grain Is not for death.

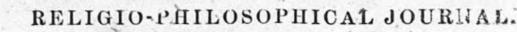
JOHN G. WHITTIER.

Saw the Spirit of Mr. H.

A valued correspondent sends me this:--"A Mrs. B., in Paragnay, was staying with her daughter, who was ill, and does not believe her thoughts were at all in England at the time. One night she awoke very cold and shivering, though the heat in the room was S2, and saw a Mr. H. standing dressed in evening clothes. He said, 'Oh, I want you. Tommy worfes me so--I am dying and he keeps on telling me to cheer up and not give way—

and I know I am dying." "Mrs. B. related her reason for believing her friend had passed away to her daughter next morn-ng. The next night the same thing occurred, and arGeneva, for the third time, she saw Mr. H. quite ab Geneva, for the third time, she saw Mr. H. quite distinctly. On landing she was not at all surprised to hear that Mr. H. had passed away at the time she saw him in Paragnay. On calling on his widow she was told that he talked of her, and said he was so hot, the window must be opened, and stated that her-was in a foreign country, and could not understand the language they spoke. In vain his wife assured him he was at home and in England, and that it was very cold, and those around him supposed he was delirious."-"M. A. (Oxon.)," Light, London.

For the Religio-Philosophical Journal.



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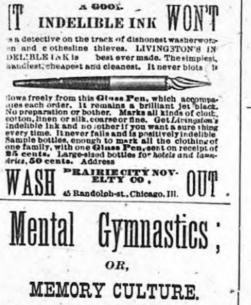
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mother: "Is grandfather here?" She replied, "No!" looking surprised, and said, "Why do you ask?"

"Oh! just for fup," I replied.

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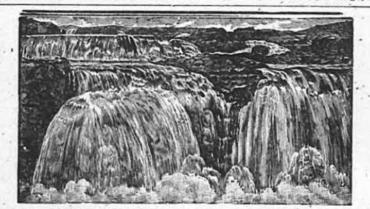
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8

of Scotland and of North Ireland, as well as the Methodists of Northern England and of Wales, and the Episcopalians of the almost purely Anglo-Saxon districts of Southeastern England.

In Germany, which now furnishes more of our immigrant population than any other country, much the same state of things pre-vails. The public gardens and the beer sa-loons generally are all closed during the forenoon of Sunday, but all are open in the afternoon. They are considered places of enjoyment, recreation and social-intercourse, where the masses spend the afternoons of where the masses spend the afternoons of their holidays. There is no protest from the churches or churchmen. The believers in Rome and the believers in Luther enjoy Sunday (afternoon in the "beer garden as fully as the disciples of Kant and Heine and Karl Marx. The strictest Sabbatarian of Germany does not object to what is the universal custom. And so it is among the Protestant population of Holland and the "Scandinavian countries as it is among the Catholic and agnostic populations of the Catholic and agnostic populations of the Latin countries. The drinking places and social resorts are closed during the forenoons of Sundays. They are crowded in the after-ternoon. The French Huguenot enjoys his glass of wine, the conversazione, and the concert in the wine-coversazione, and the concert in the wine-gardens and arbors in the afternoon of the first day of the week as the Parisian unbeliever does his wine-glass in the café or the wine room. In Italy and Spain the Sunday afternoon is devoted largely to wine and music, and in the rural districts to daucing and other amusements of a like nature. In Russia, also, Sunday fore-noons partake of the Sabbath stillness of a New England village, but the afternoons are given up to spirituous enjoyment. In fact, throughout Europe, except in the Mohamme-dan districts of Turkey, where the opium pipe and other luxuries of an equally per-nicious and demoralizing character are innicious and demoralizing character are in-dulged in, the afternoon of Sunday is given up largely to amusement and recreation, in which beer and wine and other liquors play an important part.—Chicago Tribune.

# MICHAEL SERVETUS, M. D.

#### Some Account of the Life and Death of a Scientific Martyr.

## J. M. BALL, M. D.

In the annals of the Christian Church and in the history of our art, the name of Michael Servetus occupies a place of equal prominence but not of equal respect. By the ec-clesiastical historian, he is still regarded as a mocking blasphemer whose chief crime was a denial of the triune God; by the historian of medicine he is looked upon as a great scientific discoverer who opened a path for progress in medicine which previously, although not entirely unexplored, was but lit-tle understood. The former can see in him only a flerce heretic, while the latter views him as a martyr to the cause of science and the victim of the religious fanaticism of the age. It is more than probable that the truth lies between these two extremes, and it will be my endeavor to give in this article a can-did and impartial account of the life, discovery, and fate of this unfortunate man. My materials have been drawn mainly from foreign authors, and necessarily so, since, ap to the present time, no complete history of medicine has appeared in our language. The discovery which has rendered the name of Servetus immortal was that of the lesser circulation, and in order the better to appreciate his contribution to science it will be well to review the doctrines of the movement of the blood which were held previous to his time.

Among the ancient schools of medicine, the Alexandrian University was the most important. The warrier whose name it bears conceived, in the year 332 B. C., the grand idea of founding a city upon the banks of the Nile, which should be a model of ar-chitectural beauty, a center of in ellectual life, and a lasting monument to his own greatness and magnificence. Connected with his school was a library of seven hundred thousand volumes, a botanical and zoological garden, an astronomical observatory, a chemical laboratory, and a room for the dissection of the dead. It was here that those great anatomists of antiquity, Erasistratus and Herophilus, taught the science of organization from actual dissections. It has even been asserted that one of them, Herophilus, did not scruple to employ his scalpel upon the bodies of living criminals, but this tradition, which was believed by the fathers of the church, is not alluded to by any contemporary writer, and Celsus, who is the first to mention it, speaks of it as a doubtful fact. It is not impossible to believe, however, as Renonard remarks, that men have occasionally lived who were so lost to the sentiments of humanity as to be willing to deliver into the hands of the anatomists living criminals, in the vain hope that among the breeding entails and in the heaving thorax they might find the secret of Erasistratus gave names to the auricle of the heart, named the tricuspid valve, recog-nized the use of the traches as the tube which conveys air to the lungs, declared that the veins are blood-vessels and that the ar-teries were air vessels. He believed that the purpose of respiration was to fill the arteries with air; the air distended the arteries, made them beat, and in this manner the pulse was produced. When once the air gained en-trance to the left ventricle, it became the vital spirits. The function of the veins was to carry blood to the extremities. The errors of Erasistratus were left unrefuted until the time of Galen (A. D. 131-200), who, in turn, held many erroneous views regarding the circulation. Galen proved that the arteries are blood vessels. and to do this he resorted to vivisections. We will ask him to speak for himself. He says: "There are certain persons who offer to prove that the arteries do not contain blood, yet never test their assertion by vivisections. A-teacher of this sort having asserted his A teacher of this sort having asserted his ability to show that the aorta is always empty, and not demonstrating the fact, was exhorted to do so by a number of ambilious young men who had provided animals for the purpose. At first he refused to comply with their request unless suitably rewarded, whereupon they placed before him a thous-and denaril as an inducement to prove his and denarii as an inducement to prove his assertion. After much prevarication, when urged to proceed by all present, he took the scalpel and began by making an incision in the left side of the chest, where he imagined the artery could be exposed; but such was his want of anatomical skill that he cut di-mather down proper the bone. One of his associhis want or anatomical skill that he cut di-rectly down upon the bone. One of his associ-ates, however, having opened through the in-tercostal spaces, he, again proceeding, injured in the first place the artery and afterward the veil. The young men who had deposit-ed the money with the spectators, now laugh-ing at him, undertook the experiment them-selves. They dissected through the intercos-

tal spaces, as they had been previously ness, in the name of the old council, res-taught by me, in such a way as not to injure pecting Servetus, even though he was guilty the vessels; and without delay surrounded the artery with two ligatures; one at its point of departure from the heart and the other where it rests upon the spine, just as these boastful teachers had promised to do, in order that when the animal was dead one

might see, from so much of the vessel as lay between the ligatures, whether or not the artery was empty of blood. But when it was found not to be empty, they declared that an incision must have been made in it at the time of applying the ligature, as if some other individual, and not the teachers them-selves, had promised the demonstration."

Galen declared that the pulse was the dilation of the artery caused by the contraction of the heart. He erroneously taught that the purpose of respiration, was to allow the air to enter the lungs, where it cooled the blood. This theory was held even as late as the last century by the so-called father of modern physiology, Albrecht von Haller. Galen also taught that foramina existed in the interventricular septum of the heart, that the arterial blood nourished organs of a delicate texture such as the lungs, while the venous

blood nourished the grosser organs. Another of the ancients, although not properly a physician, who seems to have had an obscure view of the circulation, was Nemeslus, who was bishop of Emissa, a Syrian city, at the end of the fourth century. He lived during the reign of Theodosius and wrote his work "De Natura Hominis," in which a curious passage occurs which would indicate that he possessed some knowledge of the circulation. This is more noteworthy since Bishop Fell, the editor of the Oxford edition of that work, was a bitter enemy of William Harvey, whose great discovery he attempted to show was anticipated by Nem-esius. Following is the passage which has been translated by Friend:

"The motion of the pulse takes its rise from the heart, and chiefly from the left ventricle of it; the artery is with great vehemence dilated and contracted, by a sort of constant harmony and order. While it dilated, it draws the thinner part of the blood from the next veins, the exaitation or vapor of which blood is made the ailment for the vital spirwhatever fumes it has through the whole body, and by secret passages. So that the heart throws out whatever is fuliginous, through the mouth and nose by expiration." Upon this single slender proof does Fell attribute the great discovery of the circulation to Nemesius, and although it may be allowed that the latter had a little insight into the Circulation fifteen hundred years ago, yet it was so imperfect that he neither comprehended it bimself nor made it understood by

aby who followed him. The man who above all others destroyed the anatomical errors of the ancients was Andreas Vesalius, of Brussels: This wonderful anatomist, before he attained the age of thirty, had written the most complete, accurate, and the best illustrated work upon anatomy that had ever been seen. The illus-trations were designed by Stephan van Cal-car, and the best engraver cut them in wood to adorn that massive old folio which was published in Basle in the year 1543. Vesalius in the "Corporis Humani Fabrica" declares that no apertures exist in the interventricular septum, and, in this manner. the greatest of Galen's errors was corrected and a long step was taken toward the discovery of the circulation. Such, then, is a resume of the knowledge of the ancients upon this subject, and now we must turn to the subject of this sketch.

Servetus, whose Spanish name was Miguel Servede, was born in the year 1509 at Vil-lanueva in Arragon. But little is known of his early life; it is certain, however, that he was educated in jurisprudence and theology at the University of Toulouse. He made the scriptures and the fathers of the church his principal study, and it was at this time that a foundation was laid for the heresy which, in later years, was to cost him his life.

In his twenty-sixth year we find him- in Paris engaged in the study of medicine; in two years he was lecturing to the students, and in a short time he published a work on syrups and their medicinel uses. In this book, which refuted many of the cherished statements of the Greek and Arab writers. the spirit of a bold reformer can be plainly discerned. Previous to this time, in 1530, he traveled to Italy in company with Quintaine, father confessor to Charles V., and here, associating with anti-trinitarians, he was strengthened in his doubts regarding the orthodox teaching. On his return he took the liberty to visit. Oecolampadius, a Swiss reformer living in Basib, and Bucer, of Strasburg, to whom he communicated his scruples. These protestants, however, in-stead of refuting his arguments, denounced him as a heretic, loaded him with insults and ignominy, and warned all Christian teachers to show him as a denormer for to shun him as a dangerous foe. to shun him as a dangerous foe. Hated by both religions parties, and mis-represented by officious enemies, Servetus decided to proclaim his views to the world, and, accordingly in 1501, published his work, "De Erroribus Trinitatibus." After many persecutions he issued, in 1553, another theo-logical work with the title, "De Christian-isimi Restitutio." Servetus was now in great danger, and the feeling against him was so strong that seven years previous to this time, Calvin, when writing to his friend Viret, threatened the heretic with death. Tired of persecution and weary of life, Ser-vetus unsuspectingly entered Geneva, where he hoped, among the independent Swiss, to find a refuge and pass his days in peace. He was immediately apprehended, and, at the instigation of Calvin, thirty-eight articles of accusation ware drawn up hominst him the accusation were drawn up against him; he was tried before a council of sixty; the trial lasted three days, and the verdict was that of guilt. The sentence was a heavy fine and death by slow torturing fires. On the twenty-seventh day of October, 1553, an anxious and excited mob might have been seen passing ont of the old Swigs city of Geneva. At the head of the procession, and securely placed between files of a med men, stood a scholar offered as a living sacrifice to the fanaticism of the time. A neighboring hill was soon reached, and here the excited populace halted; a stake was planted firmly in the ground, and to this the victim was securely fastened; fagots were placed around his feet, and on these were piled all the copies of his works which could be collected; the torch was then applied, and the soul of Michael Servetus went up in agony to its Maker amid the ribald jests and blasphemy of the people of that wicked city. After reflecting on this horrible sin, it is edifying to turn to a recent theological work and read the fol-

pecting Servetus, even though he was guilty of transgression. But to Calvin..., was de-creed a statue before the cathedral of St. Peter's" (Piper, Lives of the Leaders of Our Church Universal).

In the book of Servetus, "The Restitution of Christianity," is contained the first ac-count of the lesser circulation; it states in plain and unmistakable language that the blood is sent by the contraction of the heart from the right ventricle through the pulmonary artery to the lungs, where it is changed in color from dark to red, and is thence returned to the left side of the heart. Contrary to the teaching of Galen, it declared the lungs, and not the liver, to be the seat of sanguification. Such was the discovery made by this unfortunate heretic.

#### Mrs. Chant-Women in London and Chicago.

#### To the Editor of the Religio-Philosophical Journal:

At the camp meeting, on the lovely island on Orion Lake last Wednesday, the 6th. I had the privilege of speaking an hour, and filled the time with an effort to give some idea of the deeply interesting lectures of Mrs. Laura Ormiston Chant, which I had just heard in this city, and to tell something of the great International Gouncil of women at Washington,-one of the most important and significant events of our day.

One leading object in my mind was to tell the people of the excellent work of gifted and accomplished London women for the protection of the friendless and the saving of fallen women, and how these women went out themselves from their pleasant homes, into the wretched by-ways of the great city by day and night, with a high fearlessness and a noble devotedness, on their errands of sisterly help and mercy.

The audience was much interested, and thoughtful women, coming from their homes on secluded farms, seemed glad to know that there were such true and gifted ladies in faroff London, who lived for something more than the giddy round of fashion and selfish display.

A late letter in the Detroit *Tribune* from "L. H. S."—Mrs. Stone of Kalamazoo—tells of the Women's Club in Chicago, with its 400 members meeting in their pleasant rooms"for mutual sympathy and counsel and united ef-fort toward the higher civilization of humanity," as their circular states, and with com-mittees on "Education, Art, Literature, Reform. Home, Philanthropy, Philosophy, and Science.'

Of that part of the work of the Chicago Club which is like that in London, so admirably described by Mrs. Chant, Mrs. Stone writes:

"What the good women of Chicago have done by united effort through this club to ameliorate evils and bring about a higher civilization and more humane treatment of the poor and unfortunate and helpless in many ways, is really astonishing. The reform commit-tee have succeeded in placing humane Christian women in the police stations, and ameliorating the shameless brutality that was often practiced there. They have placed female physicians in the county asylum for the insane and ferreted out inhuman abuses that had been concealed there. They have established a woman's "protective agency" by which wrongs and abuses practiced upon servant girls have been brought to light and righted. They have aided and helped the wronged and distressed in ways without number. Facts were related to me of the wonderful work of reform effected by these untiring workers for humanity in the Women's club which indeed show that a new day is dawning. They are now at work most earnestly and with good prospect of success, to place women on the school boards and they will not rest until this and many other humane reforms are effected.

"And the rich women of Chicago are engaged in this work. The mistresses of the most elegant mansions in the city, are many of them leaders in the various committees in these clubs, not only for study but for work here are Browning clubs, Emerson clubs, Dante, Goethe and science clubs, and it would seem that even in this great, gay city there must be as small a proportion of utterly friv-olous women—women who do nothing—as in any city in the world. It is, I believe, in this respect, typical of the new time coming." This is well for Chicago, and shows that our American womanhood is awakening to a sense of duty and a feeling of tender humanity as well as the womanhood of England. A fine poem, written years ago by Mrs. Chant and sent over to Washington by her, with a note from Mrs. McLaren, a daughter of John Bright, to the International Council at Washington, eloquently tells what many women deeply feel in this "Woman's Cen-tury" as Victor Hugo calls our age:

#### CAMP CASSADAGA..

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#### Annual Picnic of the Spiritualists at Cassadaga Lake.

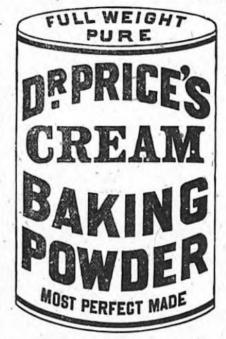
The annual June meeting of the Spiritualists at Cassadaga Lake closed on the 10th and this morning, the 11th, most of the people had left the camp. Quite a number who own cottages on the ground will remain through the summer. The attendance has been larger than usual at the spring meeting, and on the three days the audiences steadily increased in numbers until at yesterday afternoon's lecture the amphitheatre was com-fortably filled. Mr. J. Clegg Wright and Mrs. E. L. Watson were the speakers for the three days, and they delivered some very able addresses. Mrs. Watson is a remarkable woman. She possesses rare gifts as a speaker, and has a loguage at times which draand her eloquence at times was highly dramatic.

The people who attend these meetings are not exactly the sort described by Dr. Talmage, who characterizes Spiritualists as a lean, lank, cadaverous set. The proportion of large, robust and fleshy people was greater of large, robust and fleshy people was greater than in any gathering your correspondent ever attended. It was proposed to form a group of some of the heavy-weights, have them photographed, and send a 'copy to the Brooklyn pastor as proof that he had been misinformed on the subject of the avoirdu-pois of Spiritualists. Contemplation of the Spirit-world does not seem to impair the ap-netite for the good things of this world and petite for the good things of this world, and Spiritualists seem to have, as a rule, a very good digestion.

The meetings were enlivened by the excellent music of the Northwestern Band of Meadville, which fine organization has been engaged for the coming season, beginning July 21st. There was a pleasant, hop in the amphitheatre Saturday night, which was well attended by both young and old. These people hold that if it was right for David to dance before the Lord, it is right nowadays to indulge in a similar exercise. The danc-ing ceased at miduight, not so much because they had religious scruples against dancing on Sunday, as because they believe in tem-perance in all things, and that sleep is a dvine institution not to be disregarded.

From conversation with a number of representative people here, your correspondent learns that spirit communications are by no means the only subject in which Spiritualists are interested. Christian Science, Faith Cure, Mental Healing, Theosophy, Esoteric Buddhism, are among the subjects which one will hear discussed at every social circle. From the rostrum one will hear sound sense on the subjects of temperance, the use of to bacco, the laws of health, and on various questions of social economy. The Spiritual ists as a body are reformers, and while there are some cranks who take advantage of the free platform to ventilate their peculiar ideas the greater part of the people here are sensible and sober thinkers, earnestly striving to elevate the condition of mankind. Most of the speakers are religious in their temperament. Some are radical, and there are a few who denounce all religion as superstition and all worship as a waste of time; but these are exceptions, rather than the rule. Your correspondent has never heard from pulpit or platform a finer or more elequent tribute to the character and work of Christ, than that of Mrs. Watson in her address yesterday afternoon; while the touching prayer with which she preceded the address would reflect honor upon any pulpit from which it might be uttered.

The grounds of the Association have been enlarged by the recent purchase of twenty acres on the lake front. Many improvements are in progress, several new buildings are in ss of erection, and general preparations are being made for the coming season. The programme for the summer has been issued and contains names of many of the ablest and most popular speakers in the ranks. A few mediums are now on the grounds, and a number of noted ones are engaged for the summer, so that anybody who wants to find out whether spirits can return from the vasty



JUNE 23, 1888.

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"From England to America."

BY L. ORMISTON CHANT.

We'send the authoress of these almost prophetic lines to be the bearer of her own beautiful message to you, and as our delegate to your great Interna-tion Congress at Washington. PRISCILLA BRIGHT MCLAREN, President.

Newington House, London, March, 1888.

Clasp hands, O friends, across the broad Atlantic! Touch ours with yours, athwart the mighty sea! So that we feel the thrilling of your pulses Stirring our own to cordial sympathy.

What though the clamor of uncounted billows

Racks the resonnding air from shore to shore, Waiting, we listen for the tender echees Rising above them, ever more and more.

Echoes of prayers, from lips of kneeling women, Echoes of songs, that chant of what shall be In the giad day when justice, truth and freedom, Welcome the universal jubilee.

We in our little island, for our thousands, Fight the brave fight that can not know defeat; You in your larger country, for your millions, Tread the long march that never can retreat.

We too, like you, are passing from the portal Of the dull prison of our womanhood, Into the glorious sunshine of the future, Into the free, pure air of equal good.

over the mountain rising high before us, Dark with the gloomy mists of prejudice, Lies the long road that leads to light supernal, Stony and steep, past crag and precipice.

Reach out your hands, ob, sisters o'er the ocean, Union is strength; ours we to you extend, So that with clasps of love, and highest courage, We may press on together to the end.

It surely speaks well for Chicago that two

such gifted women as Mrs. Chant and Mrs. E. L. Watson called out such large and good audiences in that city. G. B. STEBBINS. Detroit, Mich.

deep, will have ample opportunity for doing so. One of the speakers yesterday said there was open communication between the two worlds, and that Spiritualists believe in free trade; but your correspondent, who has had some experience with professional mediums, thinks there is a pretty high tariff on some of the imported products of the spiritual world. However, it may be that the tariff is not for protection, but for revenue only. The medi-ums have evidently adopted the philosophy of the colored brother who remarked to his congregation, "De watahs ob salvation am free, but I is de hydrant, an' yo' got to pay foh de hydrant." GRAPHO. Cassadaga, June 11th.

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