

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

10 Dimes

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

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For the Religio-Philosophical Journal.

The Practical 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 there. Like everything 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, law to us; and whatever conflicts with that 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 appearance, 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 a 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 springing 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 comprehending the demand. For generations upon generations past, mankind has been striving to mitigate and to avoid suffering; not only those forms which are classed under 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 suffering 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 admiration 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

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, vital as ever, new and more forms are the legitimate 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 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 presentation of the law which accomplishes this result—a law which is not for a time, a period, 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 falsity 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 penitentiaries by the State is also a self-confessed 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 religion, 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 beyond of the sensible realities of the moment; for something which shall dominate their painful quality, is the universal demand 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 gospel 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 without 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 Christ-love which knows no race or creed, which includes all humanity, and works for a world.

Christian Science comes to-day as the messenger of that love; "behold I will send my messenger before my face," comes in response 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 partisan spirit which has been the curse of so-called religion for centuries? 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 positively known as such by him only.

As suffering is an individual consciousness, its mitigation or destruction is an individual consciousness also; and sufficient time must elapse for individual instances to form an aggregate large enough to constitute a majority before the claim of Christian Science to be the universal panacea for universal ills, stands before the world as proven.

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 conditions 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."

One result which is patent to on-lookers, is

the improvement, mental, moral and physical, 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 various religions of the world have demanded of their followers what is called a high moral 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 himself; 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 existence.

All these religions have taught men to have confidence in the hereafter; but not shrewly 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 suffering was a necessary and inevitable condition of existence which could only be escaped from through the door of physical death; and that the acceptance of this condition and the submission to it with resignation, ensured the longed-for release and freedom from it, in the hereafter. But that religion 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 practical value; and a large proportion of mankind would gladly exchange a future possibility for a present certainty.

The Christian Scientist of to-day—meaning by that term not all who bear the name, but those who are really "disciples"—has proof of the practical value of Christian Science. 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, working from within, outward, comes to manifestation 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 Science no greater value than other methods. But when the Christian Scientist finds that a change within which is known only to himself, culminates 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 externally 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 paying a penalty therefor; the quickening into renewed activity of his sense of duty to others; and the corresponding power "to discharge 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 possibilities 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 main spring of true civilization, a combined evolution 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.

This understanding develops a self-reliance which is the opposite of the self-sufficiency of ignorance; for it shows to man

his own dignity as man, and destroys that personal vanity which is the outcome of assumption 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 visible things for him, into the higher and purer atmosphere of self-forgetfulness, whose breathing destroys little by little, the vanity and self-righteousness; the jealous watchfulness and unkind criticism of others; the enviousness and covetousness which are the concomitants of egotism. It leads him insensibly farther and farther from the plane of personality with its turmoil and strife up to and into 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 comes from spirits, it is absolutely impossible to tell. Each communication should be judged upon its intrinsic merits. It is 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.

Dr. Beard was accustomed to call the hypnotic state "the trance," and I have always liked the term. It simply means a transfer or change of consciousness, somewhat removed from the normal condition, which renders one more responsive to impressions from known and unknown sources. All people are susceptible of entering this condition, 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 the experiences through which we pass in our dreams. We are then as completely subject to the operation of our fancy or imagination as the hypnotic subject is to the operator's suggestion. This 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 occurs 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 physical 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 body. I have spoken of clairvoyance as developed through somnambulism, but it differs 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 investigation, 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 horizon 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

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 possession of a piece of plaster about the size of a large pea, presented to me by Prof. Wm. Denton, and taken from the ruins of the house in which Cicero lived in Pompeii. This piece 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 magnetizing 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 something 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 you see." She said: "How strange this is. This is no longer 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 pencil 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 unacquainted with Roman history, and I, of course, quite unaware of what was enclosed in the paper which she held in her hand.

Again when we were in Oakland, Cal., last season, Mrs. C. was blindfolded by the landlord of the hotel where we were stopping, beyond 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 perception 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 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 infinite, 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 contingencies 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 of 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 nations 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 worthy purpose.

They would find that in Puritan England, in Puritan Scotland, and in Puritan Ulster of Great 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 Sunday afternoon. Public opinion never sustained 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 "public houses" as they are called in Great Britain, until after the hours of worship-Sundays. Such laws govern in Great Britain and Ireland now. The public houses are closed Sundays 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 to glory."—11 Cor. III. 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 summoned 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 existence take, and how will our identity be preserved. If we are in any respect to be transformed? No other subject. I suppose, commands wider attention than that subject which relates to the conditions under which we are to exist after death.

We think about it—some of us at stated intervals, in some of us, holding it almost constantly 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 rational beings without distinction as to nationality, religion or outward circumstances; a subject which the philosopher puzzles over, sometimes hopelessly and sometimes despairingly, according as his mental attitude is acted upon by extraneous conditions; a subject which the mother ponders as she puts the cluster of rosebuds at her dead baby's bosom, and tries to behold at 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 continue 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 until experience gives them the personal character they desire. While the result of so much profound thinking has not been so practical as we might naturally expect, while the diversified 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 content, 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 involves 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 old word may be new, the process is old—as old, indeed, as the earliest germ of existence that ever appeared on this or any other solar system—and that the interpretation of vexed religious problems, the mysteries of life and death, the origin and destiny of the human soul, eye, end 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 evolution. "We are transformed into the same image from glory to glory."

This is unconscious evolution. It is the Apostle Paul's thought 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 hereafter, 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 believe.

It seems reasonable, first, to suppose that after death we shall be transformed. Indeed, we know that the moment what we call dissolution takes place we disengage 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 human 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 re-tenanted at some future day of judgment, and that somehow—of course we are 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 forever. Whether we bury or burn it, as sanitary 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 poisoning itself in the center of some sparkling drop of dew, but never again a receptacle for the spirit which

has rejected it as no longer adequate to its 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, no longer possessed of the incorruptible, no longer needing flesh appendages because removed to a wholly different sphere, and forever independent 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 confidence, that man as he exists to-day is a development 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 beautiful 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 deplore 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 brightest spiritual attainment within our reach.

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 unsatisfied in its quest for the loved and lost?

Heed well the Apostle's words. He does not stop when he says that we shall be transformed. He says that we shall be transformed into the same image. I do not understand that the respect which death necessitates will in any change blot out or essentially alter individual identity. 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 improved appearance, but they do not obliterate our identity. We are transformed, it is true, but in the same image. So, I believe, with the transformation at death. We discard 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 profounder 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 unsatisfied. 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. Spiritually, 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 blessedness, 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? Because I believe man has never before existed as a distinct personality. He received personality only when he became a man. In other stages of development, whatever physical organs he possessed, he certainly lacked those intellectual and spiritual attributes which constitute soul and establish what we call identity 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 remember, it is safe to infer that when he became 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 the theory of evolution discloses is from glory to glory. We are to expand indefinitely, to think toward ever receding boundaries, to reach moral attainments whose beauty and impressiveness we cannot have even conceived, 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 thanking God that they are saved. Such a Heaven would verge strongly toward stagnation. It is a law operative, not only here but hereafter, 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 lingers at the base, and dreams of the glory

it lacks the energy to achieve. Heaven implies activity. There can be no happiness without. Ever alert in the directness of personal 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 transfigured, 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 that 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 endures under our appendage of flesh that image is as indestructible as himself and to be transformed into the same image from glory 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 things of God.

Emanation of the Indwelling Life.

The doctrine of soul emanations of spiritual spheres was altogether unknown in the Christian Church prior to Swedenborg's time. And to the majority of Christians 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 view.

It is easy to believe that there are particles too small for the eye to discern even by the aid of the most powerful microscope, constantly emanating from all material objects, and forming around each a kind of atmosphere which, in its essential nature, is similar to the object itself. This atmosphere is generally too refined and subtle to be detected 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 tracks from all others many hours after they were made. The perfume of the lily or the rose is but the extension of the flower's own substance—the radiation or emanation of its own essence in the most subtle form. And so of all other objects that diffuse an odor, grateful or otherwise.

From the analogies of nature, therefore, it is reasonable to conclude that souls also have their encompassing spheres; and that these must be spiritual and of the same quality in every 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, especially in its effect on the young and persons often within its reach, than any oral or written instruction. We should expect, therefore, that there would be spheres of selfishness, hatred, conceit, pride, jealousy, avarice, 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 unavoidable and unconscious outgrowth of the individual's inner and real life, should be—must be—of precisely the same nature as that life; heavenly or hellish (in varying degrees) according as the life's love is angelic or infernal.

And any one of such 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, is altogether reasonable, is actually true. In the humble cabin or poorly furnished chamber of some saintly soul, how many have often felt a sweet and heavenly peace as perceptibly as they ever smelled the perfume of clover blossoms or new made hay!—an experience inexplicable upon any other theory than that of the existence of spiritual spheres. According to Swedenborg's says:

"In the spiritual 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 effluvia in encompassing vegetables in the world; which is also made sensible 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-exaltation and the consequent contempt of others from elandestine rapine, avarice, deceit, luxury 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, dung-hills, 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 principled, 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 for an end what he loves; therefore ends determine a man's life, and constitute its qual-

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 odors—offensive or fragrant, according to the nature of the sphere; "for odors correspond to the sphere of the sphere." The spheres 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 lived in hatred, revenge and cruelty, "when changed into an odor, has the stench of a putrid carcass." While "such as have been immersed 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 spheres be cordially accepted, and it is plain that its practical tendency and legitimate effect upon the receiver must be most salutary. 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 foolish, as the vital currents of thought and feeling, perpetually flowing forth from their innermost and ruling love, that moulds the character of those under their charge. Their own spiritual sphere—their unconscious but restless 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 feeble 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 throne 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 sat 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 inspection 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 weak 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 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 fits her home in the "Land of the Leal" 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 depending 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 the soul is born again and thus to an inheritance with the loved ones in Heaven. From her spirit home we know that she looks down lovingly upon us all the time. She knows 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 whisperings 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 stately groupings in the "Eternal Gardens," to delight 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 built a few more bowers of rest for the poor and weary; as soon as we have thrown more patches of sunshine into depending 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 acts—we are going home.

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 our good intentions 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 a poor, weak man was to be hung. He was too much gnarled and warped by the accidents of nature 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 work that was begun here. He had but ten minutes to live. We asked him if he hadught 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 thrill of life into his depleted magnetism. As the sail of a ship swelled 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. Another pressure of the hand, and with compressed lips he closed his eyes and went home. With sympathy on the bridge as a tramp, 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 beautiful example. His coming and going is proof of Divine love. It was his sympathy for the poor, the sore, the weak, the distressed, the robbed, the hungared, the outraged, the despised, the impoverished, the persecuted, the weary hearted, and the heavily-laden or over-loaded children of circumstances, 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 materialized in heart. They welcomed him because he did not seek to rob them. He gave 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 magnificent legislator who believed in physical, and up, and up, the temporal, building, and spiritual, till the hand of man should rest on the knees of God. He gave sympathy. Men respected, children loved, women caressed and the angels lifted him to life eternal.

A few days ago there came to our room a poor little girl in rags. She was a little beggar. 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 to keep father, mother and family from starving.

"Is it not hard work to beg?"

"Yes, sir. And it is hard to bear what people say."

"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 basketful. Here is a pocket—a little locker—for you carry in your note, asking some merchant to sell oranges to you at wholesale. If you sell the oranges well, come here and I will lend you another half-dollar, and you can have it until you have made five dollars, then give it back to me without interest. God pays the interest every day; so you who are poor need not worry about that part of it."

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 paper" for her; that she showed it to a 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 little 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 hurried 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 preferred to pay for it. She has gone now. She 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:

"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 bothered?"

"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 fill, 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 re-lit. We know she is lamper for coming here. Sympathy gives wondrous strength! It is God's best power. How often has it car-



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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 be 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 entrusted 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.

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 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 to death is to be made more easy than the common modes by disease, then in some cases 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

and feelings of humanity require that the 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 punishment 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 unadvised 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 view, 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 jail-yards.

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 JOURNAL 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 conducting 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 jumped 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. Let 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 blind reader, which shows he has become a total wreck from the use of cocaine. Bishop will be remembered as having fled from a private insane asylum in this city, where he was undergoing treatment for nervous prostration, which was the polite term for the morphia habit. He sailed for Honolulu, 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 nearly one hour after appointment he was in such a condition he could not talk audibly, and his physicians 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 opium habit here, and who are now in the insane 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 mission and the tremendous potency of his work in exorcising the spiritualistic demon.

Will Judge Talmage give his earnest attention to this case and decide whether preacher Talmage and other pulpifiers demoralized Bishop by associating with him,

and by assisting him in what he knew they 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 pious 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 philanthropic 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 afoot 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 judicial 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 copy-righter of the Christian Science label and relic of three departed husbands, the last of the batch having been transported before his time by the "Malicious Magnetism" route. Pope Mary has a 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 worshipping 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 cultivated 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 people evolved the title of Christian Science whereupon 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 majority 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 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 became 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 paralyzed 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 looking 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 number 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 taken, and buried.

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 nation, 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 ecclesiastics shall in no way interfere with politics or criticize in any way the official acts of the Government of Umberto. Violations of this 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 solitary 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 husband who keeps a mistress and for the concubine also. In case of duelling 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

that number is included the large meeting-tent, 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 piano and 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 imbued 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 dilettante, 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 ambitions 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 Dodge, 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 to the 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., Milwaukee. Mr. J. L. Potter of Wauwacot, 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. Gesteferd's article.

It is said that Solon Humphreys of New 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 title and seat in the House of Lords, just made to him 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. Gesteferd's contribution on "The Practical Benefits of Christian Science" published on another page is well worthy fair and sober consideration. Mrs. Gesteferd 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 dioceses.

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.

Mr. Ruskin was asked recently what were his views and practice regarding the sacrament of the Lord's Supper.

Dr. Rachel L. Bodley, Dean of the Women's Medical College of Pennsylvania for twelve years, passed away suddenly on the 15th inst.

Twenty years ago woman could not vote anywhere. To day they have full suffrage in Washington and Wyoming Territories.

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.

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.

George W. DeLong Post, of Honolulu, is the only one of the Grand Army of the Republic in existence outside of the United States.

A dispatch from Chicago to the New York World, states that the house here in which Wm. Barrett was murdered is haunted.

Orthodoxy vs. Spiritualism. Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Daley.

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 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.

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.

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.

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 behold, 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 light.

During the last age, nebulae from the creative heavens have been falling upon it, and it is now receiving a stratum of refined matter, and by this refining process, and a progressive 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.

This every planet has a duplicate in spirit-life, which becomes the home of those, who once inhabited mortal bodies on the natural planet.

This spiritual planet is not a separate globe, suspended in space; but it encircles 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 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 life-essences 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 family 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 Omnipotent 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 JOURNAL of June 2nd. I remember nothing like it for lucid, concise, plain statements of the mental and physical facts relating to Spiritualism to-day.

Mr. Wright says, "Liberty would be anarchy 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?"

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.

George Elliot, 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.

Mr. Wright does not err when he says: "A moral code dies without reverence. Reverence 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."

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 Albin W. Tourgeé, the author, is an inventor of mechanical devices as well as of lurid plots for Ku-Klux stories.

The King of Holland's heiress, the Princess 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.—President Cleveland has been presented with one of the gorgeous badges worn by the California delegation at St. Louis; the solitary souvenir possessed by him of the convention which renounced him for the Presidency.—Isaiah 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 twenty millions.

Mark Twain is an enthusiast 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 Maria Mitchell has been tendered a home in Vassar 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 League disturbances began he enjoyed an income of more than \$100,000 therefrom.—Mr. Orange Judd, the veteran agricultural 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 Newburyport, Mass.—The gambling dens of Marion, Ind., were raided by the police, a dozen of the occupants being captured, together with all the gambling outfits.—Great indignation prevails at Toronto over the arrest of the Rev. W. E. 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.

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 Hindostan, 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 inspired voices from the spirit land. Cloth, price, \$1.50, postpaid.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all stanch American citizens. A subject that has entered as a vital question 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 protection and free trade will enlighten many that are present groping for light on this all absorbing subject. Price, cloth, 75 cents; paper cover, 25 cents, 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.

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 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. Pierce's Golden Medical Discovery in time. For all scrofulous diseases (consumption is one of them), it is an unfailing 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 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 perusal. 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 Onset 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 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 diarrhoea. 25c a bottle.

Foreign periodicals received for May: The Theosophist 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.

WHY?

WHY do I have this drowsy, lifeless feeling? WHY do I have backache? WHY Neuralgia and Rheumatism? WHY does Scrofulous taint and Erysipelas show itself?

BECAUSE your blood is filled with Poison, you must be Completely Eradicated before you can regain 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

Warner's Safe Cure

and WARNER'S SAFE PILLS your Cure is Certain.

WHY do we know this? BECAUSE tens of thousands of grateful men and women in all parts of the world have voluntarily written us to this effect.

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

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

All of Warner's preparations are Purely Vegetable. They are made on honor. They are time-tried. They are No New Discovery. Untried and Worthless; on the contrary, they have stood the test—they have proved their superiority. They stand alone in pre-empt merit, and YOU KNOW IT.

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 right 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.

HEADQUARTERS FOR PONIES.



J. MURRAY HOAG, MAQUOKETA, IOWA.

—IMPORTER AND BREEDER OF— SHETLAND Largest and Finest Herd in America; WELSH AND ICELAND EXCLUSIVE STAMP FOR DESCRIPTIVE LIST. PONIES

MEDIUMSHIP.

CHAPTER OF EXPERIENCES.

By MES. MARIH M. KING. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consciousness with Spiritual Laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spirit mediums. Price 60 per hundred; \$3.50 for 50; \$1 for 13, and 10 cent per single copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL 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-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

HOW TO MAGNETIZE.

MAGNETISM AND CLAIRVOYANCE.

A practical treatise on the choice, management, and capabilities of subjects with instructions on the method of procedure. By JAMES VICTOR WILSON.

This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Mesmerism 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 should get and read this little book. 104 pp., 16mo., Price 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

HOME CIRCLES.

How to Investigate Spiritualism

SUGGESTIONS AND RULES,

TOGETHER WITH Information for Investigators, Spiritualists and Skeptics.

AND AN OFFER TO EXPOSERS AND CONJURERS OF \$1,000.

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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.

Mr. Ruskin was asked recently what were his views and practice regarding the sacrament of the Lord's Supper.

Dr. Rachel L. Bodley, Dean of the Women's Medical College of Pennsylvania for twelve years, passed away suddenly on the 15th inst.

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

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.

Shauncey 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.

George W. DeLong Post, of Honolulu, is the only one of the Grand Army of the Republic in existence outside of the United States.

A dispatch from Chicago to the New York World, states that the house here in which Wm. Barrett was murdered, is haunted.

Orthodoxy vs. Spiritualism. Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism.

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.

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 falls to express Thy infinitude.

But while the Spirit is incarnate in matter, 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.

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 equisole 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 behold, 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.

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 light.

During the last age, nebulae from the creative heavens have been falling upon it, and it is now receiving a stratum of refined matter, and by this refining process, and a progressive 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.

Thus every planet has a duplicate in spirit-life, which becomes the home of those, who once inhabited mortal bodies on the natural plane.

This spiritual planet is not a separate globe, suspended in space; but it encircles 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 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 life-essences 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 family 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.

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 JOURNAL of June 2nd. I remember nothing like it for lucid, concise, plain statements of the mental and physical facts relating to Spiritualism to-day.

Mr. Wright says, "Liberty would be anarchy 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?"

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.

George Elliot, 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.

Mr. Wright does not err when he says: "A moral code dies without reverence. Reverence is an attribute of religion. Religion is that sentiment in my nature that makes ideals from my knowledge and ignorance."

ESSE 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 poorhouse.

The Watska Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all staunch American citizens.

Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade.

A Prize of \$100,000. It is a good thing to get, and the man who wins it by a legitimate and unexpected turn of Fortune's wheel, is to be congratulated.

The Twelfth Edition of The Voices by Warren Sumner Barlow is just from the press.

Ayer's Sarsaparilla operates radically upon the blood, thoroughly cleansing and invigorating it.

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.

Campers Attention! Onset Station. The Onset Station on the Old Colony Railroad is now open and excursion tickets are sold to Onset.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething.

Foreign periodicals received for May: The Theosophist with a good table of contents, price 50 cents; Lucifer, the new Theosophical Journal with able contributions, price 35 cents.

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Lorraine to France, to kiss and make up, and then both have a go at England.—Calvin Bice, the railroad millionaire, is the son of a Presbyterian clergyman, who saved money enough out of his \$300 a year salary to give the young man a good education.

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.

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 Library series and has been widely circulated.

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 present a record of facts bearing on one form only of psychical phenomena.

Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time.

The Watska Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness.

The following works are by Giles B. Stebbins: Chapters from the Bible of the Ages. These chapters are selected with great care from the Hindu, Vedas, Buddha, Confucius, Zoroaster, Talmud, Bible, Plato, Luther, Milton, Max Muller, Lucretia, Mont, T. Starr King, Parker, Emerson, DeWitt, Tuttle, and many other authentic sources.

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.

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 Hindostan, 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 inspired voices from the spirit land.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all staunch American citizens.

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WHY? WHY do I have this drowsy, lifeless feeling? WHY do I have Backache? WHY Neuralgia and Rheumatism? WHY does Scrofulous Taint and Erysipelas show itself?

BECAUSE your blood is filled with Poisons, which must be Completely Eradicated before you can regain 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

Warner's Safe Cure

and WARNER'S SAFE PILLS your Cure is Certain.

WHY do we know this? BECAUSE tens of thousands of grateful men and women in all parts of the world have voluntarily written us to this effect.

There is no stand-still in disease. You are either growing 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 chance?

All of Warner's preparations are Purely Vegetable. They are made on lobes. They are time-tried. They are New Discoveries. Untried and Worthless; on the contrary, they have stood the test—they have proved their superiority. They stand alone in pre-eminent merit, and YOU KNOW IT.

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 right kind of employment or business.

HEADQUARTERS FOR PONIES.



J. MURRAY HOAG, MAQUOKETA, IOWA. Importer and Breeder of SHETLAND Largest and Finest Herd in America; WELSH and ICELAND ENCLOSE STAMP FOR DESCRIPTIVE LIST; PONIES

MEDIUMSHIP. CHAPTER OF EXPERIENCES.

By MRS. MARIA H. KING. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the author's own experiences. It explains the religious experiences of the Christian in consonance with spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of life." It ought to be largely circulated as a tract by spirit-units.

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," etc.

HOW TO MAGNETIZE, OR MAGNETISM AND CLAIRVOYANCE.

A practical treatise on the choice, management, and capabilities of subjects with instructions on the method of procedure. By JAMES VICTOR WILSON.

HOME CIRCLES.

How to Investigate Spiritualism SUGGESTIONS AND RULES, TOGETHER WITH Information for Investigators, Spiritualists and Skeptics.

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**The Reformer.**  
 All grim, and cold, and brown with tan,  
 I saw a strong one, in his wrath,  
 Smiting the golden 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, "you holy pile,  
 That grand, old, time-worn tower, spare!"  
 Meek Reverence, kneeling in the aisle,  
 Cried out, "Forbear!"  
 Grey-bearded Use, who, deaf and blind,  
 Gropped 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'erthrew with paly locks of gold;  
 "Why smile," he asked, in sad surprise,  
 "The fair—the old?"  
 Yet louder rang the strong one's stroke;  
 Yet nearer flashed his ax'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 ruined old  
 I saw the new.  
 'Twas but the ruin of the bad,  
 The wasting of the wrong and ill;  
 What'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 fill.  
 Through prison-walls, like heaven-sent hope,  
 Fresh breezes blew, and sunbeams stray'd;  
 And with the idle gallow-ropes  
 The young child play'd.  
 Where the doom'd victim in his coil  
 Had counted o'er his weary hours,  
 Glad school-girls answering to the bell,  
 Came crowned with flowers.  
 Growth 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 Paraguay, 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 82, and saw a Mr. H. standing dressed in evening clothes. He said, 'Oh, I want you. Tommy woggles me so—I am dying and he keeps on telling me to cheer up and not give way—and know I am dying.'"  
 "Mrs. B. related her reason for believing her friend had passed away to her daughter next morning. The next night the same thing occurred, and at 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 Paraguay. 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 he was in a foreign country, and could not understand the language she 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. (Ozon.) Light, London.

**What Would You Call This?**  
 When I was a boy, about seventeen, 1874, I went to college during the day, and after school hours I worked for my board at my step-father's. One afternoon, returning from college, and about five blocks from home, I suddenly went an involuntary jump, such as boys are wont to make when something pleases them, and said aloud, "Grandfather is here!" He lived nearly 50 miles distant in the country, and of whose coming none of the family was aware, as he seldom visited this city. I thought it strange to act as I did, and when I reached home I asked my mother: "Is grandfather here?"  
 She replied, "No," looking surprised, and said, "Why do you ask?"  
 "Oh! just for fun," I replied.  
 Going up stairs at once to change my clothes, as I came down the front stairs and entered the shop by a side door, who should come in the front door simultaneously, but grandfather! Now, no one of all the relatives knew of his coming, and all were greatly surprised at the occurrence, and how I should know what no one else knew in the city.  
 FRANK W. DILLI.

**How to Reduce Your Expenses.**  
 You can do it easily, and you will not have to deprive yourself of a single comfort; on the contrary, you will enjoy life more than ever. How can you accomplish this result? Easily, cut down your doctor's bills. When you lose your appetite, and become bilious and constipated, and therefore low-spirited, don't rush off to the family physician for a prescription, or, on the other hand, wait until you are sick bed before doing anything at all; but just go to the druggist's and for twenty-five cents get a supply of Dr. Pierce's Pleasant Purgative Pellets. Take them as directed, and our word for it, your unpleasant symptoms will disappear as if by magic, you will have no big doctor's bill to pay, and everybody interested (except the doctor), will feel happy.  
 The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. Our well known contributor, Giles B. Stebbins, writes:  
 "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and fro, and the second time was done still more readily." We are prepared to fill any and all orders. Price, \$1, postpaid.

**VITAL MAGNETIC CURE,**  
 AN EXPOSITION OF  
**VITAL MAGNETISM**  
 and its application to the treatment of  
**MENTAL AND PHYSICAL DISEASE.**  
 BY A MAGNETIC PHYSICIAN.  
 In this volume of 216 pages the author furnishes the key to much which has heretofore been locked up in mystery. It is a work which should be read by all who desire to understand the laws of life and their relations to others.  
 Price reduced from \$1.50 to \$1.00. Postage 8 cents.  
 For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**THE DORCAS MAGAZINE.**  
 An illustrated monthly of women's house work; contains plain directions for making useful and decorative articles; a recognized authority on crochet-work, knitting, sewing, embroidery, and needlework, &c. Its suggestions, recipes, both old and new, for women, are invaluable, and all women to become self-supporting; subscription price 50 cts. a year, 25 cts. for six months. Address THE DORCAS MAGAZINE, 239 Broadway, New York.

**Long-Standing**  
**Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.**  
 This medicine is an Alternative, and causes a radical change in the system. The process, in some cases, may not be quite so rapid as in others; but, with persistence, the result is certain. Read these testimonials:—  
 "For two years I suffered from a severe pain in my right side, and had other troubles caused by a rapid liver and dyspepsia. After giving several medicines a fair trial without a cure, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, 70 Lawrence st., Lowell, Mass.  
 Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more wonderful results.  
 Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.  
 "I had a dry scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presumed the malady is hereditary. Last winter, Dr. Tyson, (of Ferdinand, Fla.) recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 146 Chambers st., New York City.  
 "Last fall and winter I was troubled with a dull heavy pain in my side. I did not notice it much at first, but it gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and, after faithfully continuing the use of this medicine for some months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Furbush, Haverhill, Mass.

**Ayer's Sarsaparilla,**  
 PREPARED BY  
 Dr. J. C. Ayer & Co., Lowell, Mass.  
 Price \$1; six bottles, \$5. Worth \$5 a bottle.

**MELLIN'S**  
**INFANTS' AND INVALIDS' FOOD.**  
 The only perfect substitute for Mother's milk. Invaluable in Cholera Infantum and Teething. A pre-digested food for Dyspeptics, Consumptives, Convalescents. Perfect nutrient in all Wasting Diseases. Requires no cooking. Our Book, "The Care and Feeding of Infants," mailed free.

**SILK AND SATIN RIBBONS FREE**  
**LADIES, THIS IS FOR YOU!**  
 A rare gift to ladies. Save much money and secure the best! We have a large stock of ribbons, known and appreciated, the privilege of having a few remnants of ribbons, made up for the moment, and one lady and several gentlemen have used, and which they, the ladies, we have sold for the purpose of purchasing what was wanted at the usual price. We would create a large bill of expense, and therefore desire a great many from analyzing their tastes in this direction. Realize that there were thousands upon thousands of remnants of ribbons among the large importing houses of America, and that they would be willing to dispose of in bulk, for a small fraction of their cost, to any one capable of purchasing them. We have a large stock of ribbons, and we will send you for a trial year, and will also send free a box of the ribbons, 2 subscriptions and 2 boxes, 65 cts., 4 subscriptions and 4 boxes, \$1.00. One cent postage stamps may be sent for top sheet \$1. Get it quickly to give you thereby getting the ribbons, 4 boxes for only \$1; can do it in a few minutes. "The above offer is a sure thing on this date—those who send the ribbons referred to for one year, want it thereafter, and pay what will be for it; it is after years, and not now, that we make it. We make the great offer in order to once secure subscribers, who will not now, but next year, and in years thereafter, will reward us with a profit, because the majority of them will not have a small fraction of the price you would have to pay at any store for a much smaller amount of inferior ribbons. We have a large stock of ribbons, and we will send you for a trial year, and will also send free a box of the ribbons, 2 subscriptions and 2 boxes, 65 cts., 4 subscriptions and 4 boxes, \$1.00. One cent postage stamps may be sent for top sheet \$1. Get it quickly to give you thereby getting the ribbons, 4 boxes for only \$1; can do it in a few minutes. 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(Continued from First page.) 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 prevails. The public gardens and the beer saloons 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 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 Helme 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 Latin countries. The drinking places and social resorts are closed during the forenoon of Sundays. They are crowded in the afternoon. The French Huguenot enjoys his glass of wine, the conversation, 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 cafe or the wine room. In Italy and Spain the Sunday afternoon is devoted largely to wine and music, and in the rural districts to dancing and other amusements of a like nature. In Russia, also, Sunday forenoons 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 Mohammedan districts of Turkey, where the opium pipe and other luxuries of an equally pernicious and demoralizing character are indulged 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 ecclesiastical historian, he is chief 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 little understood. The former can see in him only a derse 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 candid 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, up 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 warrior 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 architectural beauty, a center of intellectual 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 Colusus, who is the first to mention it, speaks of it as a doubtful fact. It is not impossible to believe, however, as Renouard 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 entail and in the heaving thorax they might find the secret of life.

Erasistratus gave names to the auricle of the heart, named the tricuspid valve, recognized the use of the trachea as the tube which conveys air to the lungs, declared that the veins are blood-vessels and that the arteries 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 entrance 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 ability to show that the aorta is always empty, and not demonstrating the fact, was exhorted to do so by a number of ambitious 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 thousand denari as an inducement to prove his assertion. After much persuasion, 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 directly down upon the bone. One of his associates, however, having opened the intercostal spaces, he again proceeding, injured the first place the artery and afterward the vein. The young men who had deposited the money with the spectators, now laughing at him, undertook the experiment themselves. They dissected through the intercos-

tal spaces, as they had been previously taught by me, in such a way as not to injure 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 themselves, 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, and 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 Nemesius, who was bishop of Emessa, 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 Nemesius. 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 exaltation or vapor of which blood is made the aliment for the vital spirit. But, while it is contracted, it exhales whatever 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 which was alluded to by 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 himself nor made it understood by any 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 illustrations were designed by Stephan van Calcar, 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 Serveto, was born in the year 1509 at Villanueva in Aragon. 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 syphilis and their medicinal uses. In this book, which refuted many of the cherished statements of the Greek and Arab writers, the spirit of a bold reformer can plainly be discerned. Previous to this time, in 1530, he traveled to Italy in company with Quintaine, faculty professor 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 Basle, and Bucer, of Strasburg, to whom he communicated his scruples. These protestants, however, instead of refuting his arguments, denounced him as a heretic, loaded him with insults and ignominy, and warned all Christian teachers to shun him as a dangerous foe.

Hated by both religious parties, and misrepresented by officious enemies, Servetus decided to proclaim his views to the world, and, accordingly in 1531, published his work, "De Erroribus Trinitatis." After many persecutions he issued, in 1553, another theological work with the title, "De Christianismi 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, Servetus 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 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 out of the old Swiss city of Geneva. At the head of the procession, and securely placed between files of armed men, stood a scholar past forty years of age, who was soon to be 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 piled 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 wicks 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 following:

"On the twenty seventh of October, 1553, Servetus had been dead three hundred years. The people of Geneva went up to Chapel, the hillside where the ashes of Servetus had been strewn, and observed the day before the Lord, honoring Christian toleration and liberty of conscience, and begging forgive-

ness, in the name of the old council, respecting Servetus, even though he was guilty of a transgression. But to Calvin... was decreed 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 account of the lesser circulation; it states in plain and unmisleading 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 Council 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 far-off 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 effort toward the higher civilization of humanity, as their chief states, and with committees 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 committee have succeeded in placing humane Christian women in the police stations, and ameliorating the shameful 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. There 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 frivolous 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 by Mrs. Chant and sent over years ago by her, with a note from Mrs. McLaren, a daughter of John Bright, eloquently tells what many women deeply feel in this "Woman's Century" as Victor Hugo calls our age:

"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 International Congress at Washington.

PRISCILLA BRIGHT McLAREN, President. Newington House, London, March, 1888. Clasp hands, O friends, across the broad Atlantic! Touch ours with yours, thwart 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 rebounding air from shore to shore, Waiting, we listen for the tender echoes 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 glad 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 supernatural, Steady and steep, past crag and precipice.

Reach out your hands, oh, sisters over 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.

Mad King Otto is growing worse. He now wanders aimlessly about his big, lonely palace outside the City of Munich. He has abandoned his last distraction, that of peeling potatoes, and has no pleasure left, but spends all his time hiding away in a dark corner, thinking every one wants to hurt him.

CAMP CASSADAGA.

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 comfortably 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 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 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 avoirdupois of Spiritualists. Contemplation of the Spirit-world does not seem to impair the appetite 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 nowdays to indulge in a similar exercise. The dancing ceased at midnight, not so much because they had religious scruples against dancing on Sunday, as because they believe in temperance in all things, and that sleep is a divine 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 tobacco, the laws of health, and on various questions of social economy. The Spiritualists 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 eloquent 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 process 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 dead, 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 mediums have evidently adopted the philosophy of the colored brother who remarked to his congregation, "De wahns 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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should send for the Summer Tourist Folder of the Michigan Central, "The Niagara Falls Route," and a copy of "In Summer Days," descriptive of the favorite Northern and Eastern resorts and the way to reach them, profusely illustrated, enclosing two stamps for postage. The tourist routes presented to the attention of the public by the Michigan Central are unrivalled in variety and interest, and should be carefully examined before deciding upon one's summer trip. Address, O. W. RUGGLES, Gen'l Pass'r and Ticket Agent, Chicago.

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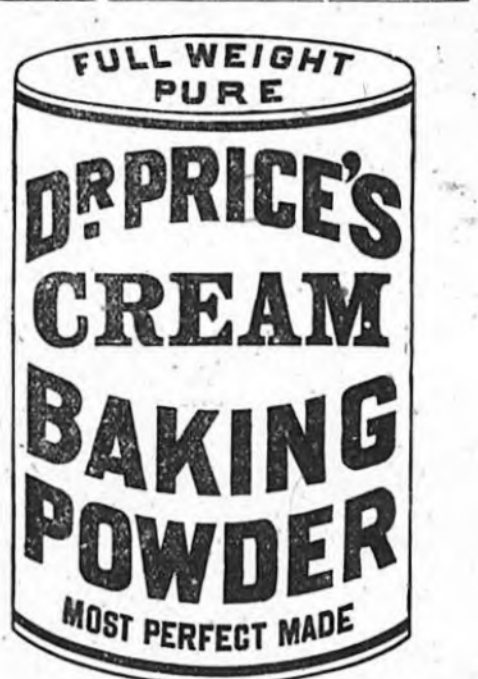
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