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SWITZERLAND

# THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

VOL. 33.

SAN FRANCISCO, CAL., NOVEMBER 11, 1897.

No. 45.

## Meeting at the Portals.

Sister, dearest, are you near me?  
Do you linger here to-day?  
Do you love me now as dearly  
As before you went away?  
Are you ever watching o'er me  
That my feet may never stray  
From the path of love and duty?  
Guide me, help me on, I pray.

Glad when in my dreams I see you,  
When I wake and find you there;  
Feel your touch upon my forehead,  
Your dear hand upon my hair.  
Ah, I hope I may be ever  
Worthy of your loving care,  
For temptations here are many  
And the burdens hard to bear.

I would so live that in the evening,  
When my labors here are o'er,  
You will meet me at the threshold  
With the loved ones gone before,  
And may bear me quickly over  
Where we'll ne'er be parted more.  
So lead me onward, gentle spirits,  
Guide me till I reach that shore.

FLORENCE A. CLARK.

## Hell—its Symbolism.

In Mark ix:43-47, it says that "it is better to enter life maimed than having two hands—or two eyes—to be cast into hell fire, where the worm dieth not and the fire is never quenched."

Without stopping to find the moral of this symbolism, I will assert that every scholar who is fit to teach knows very well that the orthodox idea of hell is not found either in the Jewish or Christian scriptures. To express "that which is in darkness, hidden or invisible, or in the grave," a learned writer says, "the Hebrew writers of the Old Testament used the Hebrew word 'sheol,' and to express the same

idea, the writers of the Greek New Testament used the Greek word 'hades,' which is an exact equivalent of the word sheol." On the word "hades" the scholarly author of the interlinear translation of Griesbach's Greek Testament says: "The word hades occurs 11 times in the Greek Testament, and is very improperly translated in the common version ten times by the word, 'hell.' It is used in the Greek Testament as a translation of the Hebrew word 'sheol,' which denotes the abode or world of the dead. To translate hades by the word 'hell,' as is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of 'hele'—to cover—attached to it."

He further says: "The primitive significance of 'hell,' which only denotes what was secret or concealed, perfectly corresponds with the Greek term 'hades' and its Hebrew equivalent 'sheol,' but the theological meaning attached to it now by no means expresses it." But the word used in Mark ix:43-47, as above quoted, is neither sheol nor hades, but is the Greek word "gehenna;" and in a note the translator says: "'Gehenna,' the Greek word here translated 'hell,' occurs 12 times in the New Testament. It is the Grecian mode of spelling the Hebrew words which are translated 'the valley of Hinnom.' This valley was also called 'tophet,' a detestation, an abomination, for into this place were cast all kinds of

filth with the carcasses of beasts, and the bodies of criminals who had been executed, and continual fires were kept to consume them. As a natural result, the putrefying carcasses were always alive with worms, or maggots. Sennecherib's army of 185,000 men was slain here in one night. Here children were also burned to death in sacrifice to Moloch. Gehenna, then, as occurring in the New Testament, symbolizes only the death and destruction of the body, but in no place signifies a place of eternal torment."

Such being the testimony of every Greek and Hebrew scholar, it is evident that the "undying worm," the "quenchless fire" and the "hell" of the New Testament have its only location in "Gehenna," or "the valley of Hinnom," which was the dumping ground and crematory of the city. But the "fires of hell" have long since been quenched, and every worm has died.

In proof of the statement heading this article, I will quote from Dr. J. M. Peebles, who recently visited the valley of Hinnom—Gehenna, or "hell"—and writes: "I saw vegetation and vines growing luxuriantly in this valley called 'hell' in the New Testament, and I plucked and ate most delicious grapes in Gehenna, the 'hell' mentioned in Mark's gospel." Now, let the children sing, "Oh, what would it be to be there,"—in grape time.

But to the thoughtful mind these boggy stories of a devil and of God's torture-house of fire and

agony, has two most infamous features: First, the character it gives to God is fiendish and cruel beyond expression, and is more blasphemous than any utterance man ever made. An earthly father who should cast his erring child into a blazing fire and keep it there for half an hour even, would be regarded as a heartless, cruel fiend, who should be forced to take his own medicine. And to charge such an inhuman and devilish act to that great Father whose offspring we all are, is an intensified and aggravated blasphemy which admits of no parallel.

But the worst and most practical feature of all such boggy and ghost stories, is the highly pernicious influence they exert upon our young children and the feeble-minded. They very naturally beget a constitutional state of fear, that is a grievous bondage and a lifelong torment which often ends in insanity. One case in point will illustrate that of millions. A sweet little girl of six awoke in terror one night and ran crying and trembling to her mother's bed. When she was quieted she explained that she had dreamed that both of them had died, and the devil was dragging them away down into his house of fire!

Can anything be more reprehensible, wicked and pernicious than to send little children to any church or Sunday school where their minds and lives are poisoned and polluted with such fetich relics of the lowest barbarism? A thoughtful writer says that "early training is responsible for the vagaries of terror that often lead to insanity." "The papers are filled with the sad results of such heathen teaching. A special from Wayne, Neb., recently said: "C. K. Rash returned home last night from a revival meeting, where his mind had become unbalanced through fear, and murdered his wife and three children." And the *Oregonian* has just reported that three persons have been sent to the insane asylum in Washington as the result of attending a revival meeting. Every one knows that without the devil boggy and the fires and worms of hell and their hysterical effects there could be no "revivals." Neither

could there be one through the preaching of principle and a life of righteousness and love. The poisoning of the minds of innocent children and causing murder and insanity by teaching such fetich relics of barbarism as witches, devils, goblins and hells are such unredeeming and outrageous evils as should no longer be patronized or tolerated. And the war cry should be sounded at once for their immediate abatement.

Salem, Ore.

S. C. ADAMS.

#### Test Conditions.

Some seem to limit "test conditions" to mechanical appliances to secure the medium. Experience has proved that all such devices are defective as tests, and that frauds can produce phenomena despite these contrivances. In the East I saw the performances of two noted materializers, who were each put in an iron cage in the cabinet. Notwithstanding this, a long program of bogus materializations was produced by each of them. I saw through the fraud clearly in everything that was done. But the rest of the audience seemed to think it genuine, and it was generally so regarded. In New York, Mr. Newton had made an iron cage, in which a noted medium-fraud was placed during the seances. But the fraud still went on. The cage was no bar to her fraudulence. Various frauds have been tied in sacks or bags; but the fraudulent phenomena were still produced. Frauds have been tied in all kinds of ways, and yet they produced bogus phenomena.

Moreover, a negative result is no certain proof of fraud. Suppose a medium was confined in a box or cage, and no phenomena resulted. While one would certainly be justified in thinking that this strengthened the allegation of fraud, it would not prove it positively. Genuine mediums often fail just at the most critical times. Clairvoyance is often exhibited, we know, but when put under test conditions, it usually has a negative result. Many times, offers have been of good rewards if clairvoyants would tell the number of a bank-note, or something sim-

ilar. But these offers are never accepted, and the disbelievers in clairvoyance triumphantly point to these facts as proof that clairvoyance does not exist. That most remarkable genuine medium for physical phenomena, including materialization of hands, etc., D. D. Home, at various times failed to produce phenomena at critical occasions. This failure was regarded as proof of fraud on Home's part by the skeptics present, and to this day Home is deemed a fraud by a great many. Anxiety for results, we know, militates against the production of satisfactory phenomena. In these crucial test-seances the medium, if genuine, must be very anxious as to the result, and the spectators also are unusually anxious. This is almost inevitable, and the production of good results is therefore of more than usual difficulty. The failure to get good results, under such circumstances, is therefore, in itself, no conclusive proof of fraud, and practically leaves the matter in doubt.

The best of all tests in the determination of the nature of mediumistic phenomena is the intellectual one, the application of good sound common-sense as to what is seen and heard. What is needed is a strong, clear head, free from emotional swayings, keen power of observation, noting carefully every detail, an analytical, critical mind, ever on the alert, quick to detect all weaknesses in what is presented, with a comprehensive knowledge of the various means by which fraud may be practiced and the manner in which it may be detected. That I am not entirely lacking in these requisites is, I trust, established by the following facts: My writings for the past twenty years have proved that I possess a critical, analytical mind, probing and searching into the weak spots in all matters presented. I am naturally very critical in all things. I believe wholly in the scientific method. I accept nothing in Spiritualism without conclusive proof of its verity. For many years I have been noted for my attacks upon and exposures of materializing frauds. I have been denounced as a Jesuit, an enemy of Spiritualism, by the frauds and their

supporters for my unsparing condemnation of their trickery. In the East I saw at once through the frauds of former materializing mediums, of whom glaring accounts of wonderful phenomena were published in the Spiritualist papers of America and England. In this city I have at once detected the frauds of every materializing medium I have seen except Mr. Miller. I had sittings with two of the noted slate-writers here. I went, expecting to get genuine phenomena, based on the accounts I had heard, but everything that occurred with both of these mediums when I was present was a transparent fraud to me. It is probable that both of them have some genuine psychical power, but none of it was exhibited with me. In all these many cases when I discovered the fraud, I did not apply any mechanical devices to secure the medium, all of which would probably have been no prevention of their fraud, but I used my intellect, my common-sense, my keen observation, my critical, analytical mind. That was all that was needed. I required no cages nor boxes. In all my varied experiences I have never accepted as genuine any phenomenon that has turned out a fraud, never; but I have rejected as fraudulent or unsatisfactory a great deal that most Spiritualists regard as genuine. My record with fraud materializers speaks for itself and is a sufficient answer to any intimation as to my unscientific investigation of anyone. The trained, keen, searching intellect, critical analysis, and common-sense are the best methods of testing psychic phenomena. Of course mechanical appliances have their uses, but the clear unbiased judgment is the court of last resort in all cases.

WM. EMMETTE COLEMAN.

### Spirit Communication.

"The laws of nature are universal." Man is the image and likeness of nature. The cerebrospinal system is the nearest representation we have of material which represents the thought-generating and diffusing apparatus. The grey matter generates, the white diffuses. Along

the white fibres are ganglia, little brain. These act, as the brain, in cases of emergency.

The Universal Spirit of the Cosmos acts with respect to the material Universe, as the brain of man with respect to the body of man. The various intelligences are to the Universal Spirit what the ganglia are to the brain. This is as far as we may trace it through material agency. Beyond is mystery.

The spirit-world, or life, can make itself known unto us if it deigns to do so. Otherwise it can keep us in the dark. The writer hereof has had some communications with spirit-life which were as plain as those of earth-life, but so beautiful, so awe-inspiring, that it seems sacrilege even to mention them. O, that my spirit-life may realize such joys forever!

Whether those communications were all from spirits gone hence, I am not able to tell. Some represented the departed. Others were, no doubt, temporarily absent from bodies still alive. I don't take the statement of others to guide me. I have made my own tests privately. They do not come at my call. But uncalled, they come, apparently to let me know there is something better in store for me. Their visits are so few and far between! These are the direct evidences I have of spirit communication. They are so plain that to doubt them would be like doubting that I ever saw my mother.

I don't know that it is necessary to believe in order to get into a higher life. The course of nature will take one there. Still, there is a great comfort in knowing. The child did not bring itself into this world. He ought not to take himself out of it. Kind old Mother Nature will accomplish all correctly. But we must be born again. Our status in the coming life will depend on how kind and forgiving we are here. "In as much as ye have done it unto the least of these, my brethren, ye have done it unto me." Let us have no more praying with the voice. When one plants and cultivates a crop of corn, it is a prayer for daily bread; when one helps a poor fellow, it is a prayer for eternal life. In the proportion

that we properly use the power we have, we shall be given more power. JOSE MAKINSON.

Holdrege, Neb.

### Thoughts from an Old Worker.

Dr. G. B. Crane writes a very interesting article for the *Spiritual Advocate*, (at the age of nearly 92), from which we make the following extract:

I am standing on the cold porch of eternity, which would have been immeasurably colder had it not been warmed by the crucial evidence that a higher existence awaits all who have acted in accordance with their highest conceptions of duty in this, and that I am continuing to act in that direction, in my endeavor to make others see that Longfellow is right in his sententious voice:

There is no death! What seems so is transition:

This life of mortal breath,  
Is but a suburb of the life elysian,  
Whose portal we call death.

As a "worker" I claim more credit for my zeal than for ability. I have patronized most of the spiritual papers that have been started in the United States, and am out of pocket a full thousand dollars by my endeavors to establish and sustain the *Golden Gate* alone. Its failure to act on the policy of conciliation, and studying harmony and fraternity rather than indulging in a dictatorial spirit, led to its ruin. We still have expositors who do not appreciate the maxim of Aristides to-wit: "Whatever is unjust can never be politic."

Spiritual editors should not, like the creedal, assume that they know it all. Harmony is our fundamental desideratum. "To err is human," and we should rectify each other's mistakes in a fraternal spirit, and be thankful for corrections.

Like a band of brothers joined  
Peace and safety we shall find.

So far I have written with admonitory intention, but senility has not deprived me of a conceit that my long life and devotion to the cause most vital to humanity, have furnished material that will enable me to instruct my fellow sufferers *pro bono*.

Some of our wise-acres are beginning to claim that we have had enough of spiritual phenom-

ena to form a basis on which a religious system can be built that will harmonize with our instinctive sense of justice. Even the pious Rev. Watson, of Memphis, Tenn., wrote me to that effect, and this, after stating that he had seen and conversed with his materialized wife and children, beyond the shadow of a doubt.

To my mind it would be quite as reasonable to attempt to prove that the earth has already received enough solar warmth to supply all of its future necessities.

We are so constituted that legendary traditions and theological speculations are failing in this central age to sustain an affirmative answer to the overwhelming inquiry of the patriarch Job, "If a man die shall he live again?"

To convince a logical minded that so called death is but a temporary suspension of social and affectional surroundings and that conscious individuality survives mortality, evidence dispensible to the establishment of scientific truth is needful as a demonstrating preliminary.

And most fortunate as the grandest boon ever vouched to suffering humanity, we have it. If the materialist or freethinker can give any better interpretation of the following phenomenal narrative, than what is apparent on its face, he will enlighten us:

My grandson was suffocated by carbonic acid gas at my wine cellar. Martin, an employe, in his effort to rescue him lost his own life. Months later, while in San Francisco, my daughter called on a medium who could by no possibility have had the slightest clew to her identity. She, entranced like St. Peter at Joppa, assumed sonship and said: "Oh, Ma! I am so glad you have come. The first I knew, after that terrible choking at the cellar, I was at home standing by you in the swing. I could not make you speak or seem to see me. Then I was astonished by seeing brother George (deceased) and grandmother Crane (and relations he named that he had never seen), then they told me I was dead; good Lord, how I felt."....

The medium now assumed a

different character and said: "Mrs. Mc., I am Martin. I tried hard to save Willie on your account, you have been so kind to me. I have tried to make you see me since my death, and once I thought I did (she had told me that she saw Martin's ghost). My friends are not here now as Willie's are," etc.

Then the medium's manner changed. "Ah! Mrs. Crane Mc., I know you, and I know the old doctor, your pa. I am dead, but you don't know it," and she went on to identify herself beyond all question, recalling events of her early years when living with us, an orphan, and giving her name that had not even been thought of then, nor for years past. She left us in 1856.

After much inquiry I learned that she died in Oklahoma in 1890.

I claim, and I still hold, logically as I believe, that in view of the above and cognate facts of which I am possessed of many that have never appeared in print, that credulity is more seriously taxed in doubting their supramundane origin than in admitting that Milton was right in his soaring conjecture:

Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep.

G. B. CRANE.

### The Human Countenance.

It is now almost 18 years since my mother and father passed to spirit-life, in Los Angeles, California. I was in Sedalia, Mo., then, and as yet only an investigator; but even then I prophesied that I should sometime see their faces again before I passed to the unseen. That prophecy has been at last in part fulfilled. It was in the outing tent, or summer home of my beloved friend, Wallace Merrill, near San Luis Obispo. This experience was during the noon hour. The vision began when my eyes were closed, and when they were opened it seemed plainer than before. It was a portion of my mother's face, namely, the mouth, the lips being closed; and all appeared more vivid, plain and beautiful than any human lips ever appeared in the flesh!

How do I know it was my mother's mouth? A voice seemed to tell me so, even if I had otherwise failed to recognize it. Those lips that had never spoken to me except in love, and which hard-hearted fate had sealed against the influence of song, had broke this seal on rare occasions, while I was a little child, and sung sweet lullabys, among them that blessed song—

"I hear thee speak of the Better Land."

That song outranks all others to-day. Something peculiar in its meter renders it suitable to be sung only as a solo, in subdued tones and with only an occasional note of the accompanying instrument. Is it because it is too sacred for common lips to utter that we so rarely hear it sung?

My mother's lips in this vision appeared as if expressly to confirm all that has been told us of youth being restored in the immortal spheres, to those who on earth had felt the impress of wrinkles and decrepitude; and though the vision was of but a few seconds' duration, I can never forget the enchanting loveliness of their perfect and vivid outline.

There was yet one more vision under about the same circumstances, in this, my friend's house, which I should mention. It was the eye of his mother, their eyes, he informed me, being very much alike. This eye was of a very peculiar expression of mingled kindness and defiance not easily forgotten. I am using his name thus far without his knowledge or consent, which accounts for my caution in the mention of it.

I feel impelled to say, however, that there is lurking in the history of this same man an experience which the people of this world should learn of. It is a three nights' experience with many spirits. It occurred many months ago, and if told in detail would make a pamphlet rivaling that of the "Watseka Wonder," though entirely different from that marvelous story in its general effect when told. I will further say that I labored to persuade my friend that it is an imperative duty he owes to the world to write the particulars of this thrilling experience, omit-

ting no detail that could possibly be made of interest to any reader, and have it published with as little delay as possible. He is a good writer and there is in him the elements of extraordinary mediumship.

THOS. H. B. COTTON.  
Oakland, Calif.

### Religion—not Theology.

We want a religion that is out-side and independent of any church system, and wish to learn its nature and structure without the aid of priest or clergy. The people were never more averse to creeds than now. Theology can stand aside.

Religion, in the truest sense, is a principle or constituent element in the composition of human nature, dependent on the brain for its existence, as shown in the faculties of benevolence, conscientiousness, veneration, hope and spirituality. As the race advances these faculties become enlarged and better developed and they distinguish man from the lower animals. We discover no trace of religion below the plane of human existence.

When we say that religion is a good thing, it should not be understood that we endorse idolatry, total depravity, blood atonement, salvation by faith, eternal damnation, and a hundred other things taught in the name of religion. Those abnormal doctrines are perversions of the true religious faculties in humanity. For these errors and evils we seek a remedy in the education of the masses and in a more complete and harmonious development of human nature, in which the religious sentiment is tempered by love and higher wisdom.

Religion is one of the leading motors of the world's progress and exerts a controlling influence in the direction of events. The affectional, emotional and moral impulses stir the souls of people more effectually than the science and philosophy of the schools. These impulses are the sweet breathings from immortal Edens to nourish the heart and exalt the pure affections—the illuminating flame to warm the moral instincts and inspire incentives

to higher effort and nobler deeds.

Religions have changed from age to age with advancing civilization. The divisions, prejudices and intolerances of churches are the natural results of a system based on "an infallible Bible and divine church." Jesus is not to blame for the systems which bear his name, and which are fatal to the free and healthy growth of souls that become subservient to their domination. All that he taught, which appeals to us as the truth, should be preserved and embodied in our lives. But the Bible is not a finality, and no word within it is the last word. True religion has no last word. Like a river of pure water, rising out of an exhaustless fountain, it irrigates the hearts of humanity through which it flows, with a supply of water ever new and fresh.

It gathers in its embrace the good of all religions, in every age and clime, and with its face toward the East, it welcomes the rising sun of every new light. Its creed is truth, more truth. Its method is freedom, more freedom. Its purpose is light, more light. It is not found in a book, written in a creed, preserved in words. These may describe it and aid it, in part, but true religion is something more than words. It is the invisible substance on which soul-growth depends—the descending influence from the higher heavens into hungry human spirits, by which they are quickened into a newness of inward life.

While creeds shrivel in the search-light of reason, true religion grows stronger and brighter in the hearts of humanity. We lay claim to a religion that is accepted on demonstrable knowledge of future life in another world. We believe in the ministrations of angels, but deny the doctrines of vicarious atonement and eternal punishment. We claim that progression for all is more natural and scientific.

Among the various religions that exist we recognize many things that are good. True religion had its apostles whose words left their marks on the scroll of history. Brahma, Joss, Buddha, Zoroaster, Moses, Jesus, Socrates, Mohammed, Luther,

Swedenborg and others all lived for noble purposes, and taught a higher and purer life; and they had their predecessors whose names and works have been lost in antiquity.

The humanitarian principle must underlie all true religion. Popular religion with its bloody cross, its unwise, unjust plan of escaping the consequence of sin, its peculiar belief that one can "gather grapes from thorns and figs from thistles" will ultimately pass away, and in its stead will reign a natural, reasonable religion; and hope instead of fear, love instead of intolerance will be the corner-stone of the new temple that shall be builded.

Spiritualism embraces the good, the true, the beautiful of all religions and of all human aspirations. It is the saving grace which throughout all ages of superstition, ecclesiastical bondage, intolerance and despotism, has kept alive the torch of liberty and preserved the fadeless principles of truth.

A. H. NICHOLAS.

### Buddha and Paul.

These two personages occupy a large space in the history of religious thought. The divine story represents the former, after measureless suffering and self-purification. Buddha gained the right of entering heaven, but with compassion filling his heart "he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should enter heaven before him."

The apostle Paul, however, did not seem to be concerned about those who were in the sloughs—he had, he avowed, "fought the good fight, and henceforth there was laid up for him a crown of righteousness."

When we consider that Buddha lived nearly 700 years before Paul and that the development of religious thought was supposed to be less elevated than in later periods, the wonder is that so unselfish and so beneficent a conception of reformatory matters should be originated in those early times.

Paul had, as he evidently supposed, won a place in Paradise, and was not, apparently, fearful

that the devil would secure a goodly portion of humanity. The great and loving heart of the oriental prophet was however, of a diviner and more generous mould, not for him to enjoy Paradise when his brothers were in moral and intellectual darkness. They must be elevated and redeemed.

Which personage is the true Brother of the Nazarene—the noblest son of the Eternal Equity?  
J. H. S.

### Our Holy Communion.

There are many persons who are curious rather than interested in all that pertains to the life beyond, and who, knowing little and caring less for that spirituality of life which alone makes possible the sweet and constant communion between the Seen and the Unseen, go to a "medium" as they would go to a theatre. They go for a sensation, a phenomenon, and if they do not experience this, are not backward in denouncing the possible communication, and even in denying the belief in a future life.

Communion with a friend in the Unseen, while under favorable conditions it may assume a definite form of appeal to the sight or hearing by means of a medium, is by no means limited to some chance hour thus taken at intervals. It is a matter of mutual comprehension and sympathy—of spirit to spirit—just as in the companionship and communion of life. It is, so to speak, an achievement of one's whole soul, in solitude and in silence, in its conscious and unerring recognition of the invisible and the divine.—From *After Her Death*, by Lilian Whiting.

If the republic is to be redeemed; if the church is to regain its pristine glory; if the individual is to become a splendid type of true civilization, the spirit of a cold and gross materialism, that has of late grown great at the expense of soul-life, must be driven back, and the ideal—luminous type of ever-moving progress, emblem of all that is holiest, wisest and noblest in the aspirations of man—must once again sway the heart and move the mind.—B. O. Flower

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ISSUED WEEKLY AT

2096 Market-St., San Francisco, Cal.,

At One Dollar a Year.

Official Organ of the California State Spiritualists' Association.

THOMAS G. NEWMAN,  
EDITOR.

Assisted by an Able Corps of Special Contributors.

All communications for the Editorial, Literary, or the News Columns should be addressed to EDITOR OF THE PHILOSOPHICAL JOURNAL, Sta. B, San Francisco, California.

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SAN FRANCISCO, NOV. 11, 1897.

### Our Only Hope.

History abundantly proves that unorganized people are just as powerless to hold their own against organized opposition, as a weak or discordant nation would be to defend itself against a powerful invading army! To be able to defend themselves and protect their homes and their families, any people must be united on the main issue—that of maintaining their rights—no matter how much they may differ on minor points of policy or management.

These are the days of great monopolies, syndicates and combinations, and no matter how much we disapprove of their schemes, we can but discern how they manage to accomplish their ends. They are a unit in action—their purpose being to gain wealth—while the people upon whom they prey are scattered and their energies are frittered away in individualized efforts to cope with organized wealth. This is indisputable. Therefore, organized wealth (in syndicates and combinations) is the master of the situation, and the unorganized creators of the wealth are powerless to cope with such a mighty force. Let us learn a valuable lesson from these facts.

The foes of Spiritualism are organized, powerful and wealthy. They are determined to destroy us and hinder us from accomplishing anything. We are disunited and inharmonious, and are consequently powerless to cope with them—when, if we only united, we should be invincible! Union of action can only be secured by organization and applying business principles. This "unity" should extend to every State, to every city, to every family. Banish the demons of hatred and malice, and cease to quarrel over "the nothings" which now divide us, scattering our forces. Let by-gones be by-gones; relegate them to the shades of oblivion. No mere local movement can accomplish much—it must be universal.

We plead for this "unity of action," because of its necessity! We ask for this "organization for defense," because of the powerful opposition we have to encounter! We entreat every Spiritualist to aid in the grand work laid out for us by the spirit-world—to inaugurate the New Era, now about to dawn, which will open the way for the new cosmogony of the 20th century, and the budding of the tree of "life and immortality," and the eternal progression of the race.

### The Devil is Essential.

The Rev. Gilham of the Christian church preached a sermon at McKinney, Ky., in which he affirmed that there is no devil. The congregation took offense, and when the revered gentleman attempted to speak again he was ejected from the house and about 20 pistol shots were fired after him. So says a telegram in the daily papers. They evidently thought that a religion without a devil was of no value. Without a "devil," creedal religion is powerless, having nothing with which to scare its dupes.

The price of growth is suffering, says the *Banner of Light*. Through suffering alone do men and nations learn the cost of liberty. To grow into the glorious liberty of the sons and daughters of the Infinite is the mission of earth-life. Welcome, then, every experience that educates the soul into a knowledge of truth through which the real meaning of suffering is made known. Nothing is ever lost, hence man reaps the consequences of his every act. Let each action serve the highest forces of his being, and the world will be speedily redeemed from every form of wrong.

Support the Papers.

Three Spiritualist periodicals were suspended in October. It was a particularly hard month for publications. Of the four new Spiritualist papers which started last Winter, not one now lives! This makes seven in all, in England and the United States, that have suspended during the past three months. The last one being the *Spiritual Advocate*, of Cincinnati, O.— Those who had paid in advance for the *Advocate* will hereafter receive *Dawning Light*, of San Antonio, Texas, until their subscriptions expire.

Early in 1897 there were 13 Spiritualist periodicals in the United States, but now there are only seven; and all these seven, together, have perhaps less subscribers than the *RELIGIO-PHILOSOPHICAL JOURNAL*, 25 years ago. This is a sad commentary on the Spiritualists of to-day, who do not support their publications and thus show their devotion to the Cause by their works.

Orthodoxy is Liberalizing.

Robert Collier lately preached to his old congregation in Chicago, and this is what he said about the liberal sentiment which is growing in the churches:

The orthodoxy of 20 years ago is vastly different from the orthodoxy of to-day, and each day the beliefs in eternal damnation and everlasting fire is becoming less. The churches are coming into closer relationship, and the time is not far away when we will all be in the same groove, and disputes and controversies will be at an end.

The "leaven" which Spiritualism has placed in the "meal" of human consciousness, is "leavening the whole lump." That orthodoxy is becoming broader every day, is apparent to all thinking minds. "Creeds" have outlived their day and must pass away. Tom Paine, who wrote "To do good is my religion," was despised and maligned, but his ideas live after he is gone and will triumph over all his foes.

Another Fakir in Jail.

At Onset Bay, Mass., Henry B. Foulke, who lately posed as a leader of so-called Theosophists there, is arrested. A lengthy telegram to the daily papers states:

The charge against Foulke is made by agents of the Massachusetts Society for the Prevention of Cruelty to Children, who avow that their investigations of a month past warrant the

arrest of at least fifty others of the new cult, and say that warrants will be applied for at once. Foulke was taken in custody at his cottage here, which has been the temple of the self-proclaimed Theosophists.

He is in jail, being unable to give \$2,500 bonds. Mme. Ann Odellia Dis Debar is his associate. The prosecution says:

We preferred only one charge against Foulke, but we have sufficient evidence to convict him on three counts and will lay all of it before the Grand Jury. If Foulke were the only person against whom we have the most startling evidence of immorality, the case would not be so bad, but before we get through some fifty so-called Theosophists will be brought into court.

Some time ago the regular Theosophists renounced Foulke and refused to have anything to do with his claims to leadership. Since then he has been working with Mme. Dis Debar and others to organize the new "cult." One of the plans in connection with the new movement was to open a sanitarium with accommodations for 300 patients. He is a native of Philadelphia, and at one time was a real estate broker and lawyer, with a practice paying \$10,000 a year, which he gave up in 1891 to go into Theosophy.

Cranks, who want "God in the Constitution" have been working in that line in Australia, as well as America. Many broad-minded clergymen are opposed to it, and we are glad to see the following from a Baptist clergyman in the *Harbinger of Light*, for Sept. He says:

It grieves me exceedingly, as I am sure it must shock every ardent lover of religious liberty, to find eminent theologians striving to impose a dogma on the members of the Federal Convention by insisting upon a clause recognizing "God" as supreme head or ruler of the Universe. This is nothing less than a calamity to truth and an infringement of liberty of conscience, for such a clause would debar such men as Huxley, Herbert Spencer, Tyndall, Mill, Bradlaugh, and the best of our highest scientists, from admission to the council, while it would render it obligatory on all atheists, agnostics, and freethinkers, to become positive propagandists of their views.

Spirit Wrestlers are the cognomen of 4,000 people in Asia, who refuse to fight for the Czar, and are therefore imprisoned at Tiflis. They say they consider the spirit in man as a part of divinity, and the human body as the living temple of God; they cannot therefore take life, and their consciences do not allow them to fight for the Czar. They are driven from prosperous homes to a dungeon, there to die and rot, on account of their

humanitarian opinions, by a cruel, heartless despotism.

Editor Dana, just before he passed away is said to have remarked: "I became a Unitarian, then a Swedenborgian. Now I don't belong to any church. I believe in the religion of humanity." He believed in the religion of the spirit also, and it had been proved to him through his own experience.

Mr. C. V. Miller gave a materializing seance, under strictly test conditions, last Thursday. A committee critically examined the cabinet and everything in the room, including every article of clothing worn by the medium, and then fastened the windows and doors, and sealed them. At the close of the seance an examination proved that the seals were unbroken. A detailed report of the seance will be given next week.

Free Meetings on Sundays are being held in Washington, D. C., by the First Association of Spiritualists, in the Temple, 513 Ninth street. Mrs. Cora L. V. Richmond is the pastor. This is what should be held in every large city at least once every Sunday. All the societies should unite in this, and then if desired to have other meetings distributed in different parts of the city, that could be done to advantage, as well as to hold circles and meetings for tests during the week evenings.

To the subscribers of *The Medium*, of Los Angeles, Cal., we desire to say that the only benefit we can receive for filling out the subscriptions of that paper, is by the renewals after the expiration of the time paid for. As several of these subscriptions expire this month, we hope to have a remittance for the future, from every one. Spiritualists should show that they are working for the upbuilding of the Cause, and let their actions show it by supporting their periodicals.

Anyone having old pamphlets entitled "Heavenly Spheres," giving the experiences of Martha Washington and Mary Washington in spirit life, written by the guides of Mrs. Upham-Hendee, in 1868 and 1870, will confer a favor by mailing them to this office. They are out of print, and Mrs. Hendee-Rogers is requested to get out a new edition, but has no copy of them to do so.

## Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Prof. Mingo is still suffering with dropsy, and may not recover.

Col. Chas. D. Lane, of San Francisco, has just returned from Europe.

Dr. G. C. B. Ewell is the President of the Colorado State Association of Occult Sciences.

John Brown, Sr., the "Medium of the Rockies," is yet unable to leave his room—is in bed most of the time.

L. W. Van Dyke, of 1533 Champa street, Denver, Colo., contemplates holding services in conjunction with Mrs. Wells-Bedell.

Mrs. F. A. Logan holds a Circle of Harmony every Sunday at 909 Market street, (top floor) San Francisco. They are growing in interest.

Willard J. Hull, associate editor of the *Light of Truth*, speaks for the First Spiritual Church of Columbus, O., during November.

Mrs. Loe F. Prior has organized a spiritual society at Chattanooga, Tenn. F. A. Ralph is secretary. It will be chartered by the N. S. A.

Dr. Max Muehlenbruch has returned from San Jose, and will hold a seance at 605 McAllister street, San Francisco, on Wednesday, Nov. 10, 1897. He is located at 324 McAllister street.

Mrs. R. S. Lillie's lecture at Scottish Hall, San Francisco, last Sunday was on the needs of the hour, and Mrs. J. J. Whitney's tests and answers to questions were unusually brilliant.

Mrs. L. S. Drew is engaged to speak for the Union Society of San Jose, during the month of December. She will be at home Wednesday, Thursday and Friday of each week.

Mrs. Kate Hoskins has now recovered from her late illness, and has resumed her circles at 701 McAllister street, San Francisco, on Monday and Tuesday eve's and gives sittings daily.

B. F. Underwood has been lecturing in Lincoln, Neb. He is on his way to the Pacific Slope. He is an excellent speaker and should be engaged by Spiritualists and Liberals, all along the route.

Prof. Fred P. Evans expects to be in Boston (42 West Newton St.) for about four weeks, and will then be in New York until January. From there he goes to Florida, at which latter place he is engaged for 6 weeks.

Mrs. James Martin is doing good missionary work on the Pacific Coast, and will remain in Oakland, Cal., for some time. She holds circles on Monday, Thursday and Saturday of each week at the Clarendon Hotel, 855 Washington street.

Mrs. Ladd-Finnican is very ill with nervous prostration. Her many friends will be deeply pained to learn this fact, and will hasten to show their devotion, by calling at her residence, 912 Laguna St., San Francisco.

A benefit seance for the PHILOSOPHICAL JOURNAL will be given by Mr. C. V. Miller in the parlors of Mrs. J. Schlesinger, 534 Page street, San Francisco, on Thursday, Nov. 18, at 8 p. m. Tickets 50 cents each.

Mrs. Lillian A. Wimble, of Oakland, Cal., says the *Call*, has been sent to the Napa Insane Asylum, by her husband, because she believes herself to be a clairvoyant medium. The Spiritualists of Oakland should look into the case, and see that the lady has her rights and privileges.

Mrs. W. Weir, magnetic healer and medium, after some months' absence in Salt Lake City, Dunsmuir, etc., has returned to her home 1562 7th street, West Oakland, where she gives "sittings" daily, and will receive subscriptions for the PHILOSOPHICAL JOURNAL.

The Oakland Psychical Society has re-engaged Mme. Florence Montague to lecture and occupy its platform for another year with an increased salary. Last Sunday evening there was a large audience, which became enthusiastic over the Madame's eloquent address and psychical demonstrations.

The San Francisco Lyceum Hall was full to overflowing on Sunday, Oct. 31, and the promised surprise by the conductor materialized in good shape. The event of the day was a spiritual christening by Mrs. J. J. Whitney, and three little girls were given their spirit names—Star, White Rose, and Love, in addition to their ordinary ones, and the ceremony with the accompanying "red, white and blue flowers," was very interesting.

A pleasant surprise was given the Young Peoples' Society last Thursday evening at 323 Fell street, San Francisco. The usual discussion was postponed, as the committee had prepared a "halloween" entertainment, consisting of songs by Misses Pamperon and Patterson; original by M. Thompson, and D. Place; duet by Miss "Halloween," by Miss H. Moulton; recitations by Misses E. Peck, Maxwell and Baer. After a short reading by Pres. Drew on the origin of halloween, there were halloween games and other amusements which were fully enjoyed. Next Saturday, Nov. 13, this Society will give its first entertainment and dance at Crystal Hall, 909 Market street, with a fine program.

## Los Angeles News.

At the annual meeting of the Harmonial Spiritual Association, last week, the following officers were elected: M. C. De La Telle, President; R. W. Huddleston, Vice-President; W. N. Slocum, Secretary; C. S. Huddleston, Treasurer; A. M. Buck, Nettie Bryson, and Harriett Perry, Trustees. None of them desired office.

Mr. Dye requested to be relieved of the presidency and peremptorily refused re-election.

Frank T. Ripley, who served the Harmonials during October, now occupies the platform of the Ladies' Independent Aid Society, where no charge is made at the door. This is the right plan to conduct spiritual meetings whenever practicable.

Dr. Andrews and the Barnett family will serve the Harmonials until the Congress meets in December. Dr. Andrews will be the speaker and Mrs. Barnett gives tests in the afternoon, and Dr. Louis Schlesinger in the evening.

## The Reviewer.

**Clairvoyance**, a system of philosophy concerning its law, nature and unfoldment, by J. C. F. Grumbine, Instructor of the School of Psychical Sciences, Chicago, Ill. 112 pp. Price \$3.50. For sale at this office.

This work shows how to unfold the clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world and become a seer and an adept in mystical science. It is a practical work and though small is valuable.

**Stories for Boys and Girls**, by the Rev. Louis A. Banks, D. D. 12mo, cloth, 225 pp. Price \$1. Funk & Wagnalls Co., New York.

Those who have had experience know a child's susceptibility to strong character-lessons, provided they are interwoven with stories. Dr. Banks has incorporated this idea in his Bible story book.

*Little Men and Women*, and *Babylonia*, are filled with interesting matter for the children, and should be in every household. 150 Nassau St., N.Y.

The second issue of the new monthly entitled *Mind* is received, and is filled with excellent matter. This magazine represents the cause of spiritual freedom and universal brotherhood, in all phases of the new thought. Alliance Pub. Co., 21 W. 31st St., New York. 20 cts. a copy.

Stephen Bonsal writes in the *American Monthly Review of Reviews* on "The Situation in Spain," taking a general survey of the political conditions under which Sagasta, the new premier, takes the helm. Mr. Bonsal's diplomatic experience in that country qualifies him to speak with intelligence and authority at the present crisis in Spanish politics.

The *Chautauquan* for November contains an illustrated article on modern tall buildings. New York has one now of 33 stories, beating the Masonic Temple of Chicago by ten stories. There is also the usual quantity of entertaining reading matter. Meadville, Pa. \$2 a year.



## VOICE OF THE PEOPLE

### Los Angeles Notes.

#### TO THE EDITOR:

A number of meetings are being held here. All are well attended, especially the Ladies' Independent Aid Society. They hold meetings every Wednesday and Sunday evening at Caledonian Hall, presided over by Mrs. M. T. Longley. The Wednesday meetings are a mixture of spiritual and literary entertainment, and are well attended, while the Sunday meetings are crowded to standing room.

Last Sunday I lectured there on "The Entity of Love," and Mr. John Henley followed with several tests which were fully recognized.

The Society is organized for the benefit of the needy, either material or spiritual, and it certainly lives up to its aim, as the perfectly united efforts of its members prove.

We gave a very nice entertainment, followed by a dance, on Oct. 27, which was a great success, and we hope to give many more, so that we can respond to the calls for help, as all money above expenses is devoted to assisting those who need it. Members and mediums all work free.

MRS. ROZILLA ELLIOTT.

### A Correction.

#### TO THE EDITOR:

I am debarred by your decision as editor of the JOURNAL from replying in *extenso* to Mr. Holler's numerous inaccuracies regarding an interview, but in one respect he so grossly misrepresents me, that, as an act of justice, a contradiction thereof is demanded of me. My second article was written and in your hands, Mr. Editor, before I saw Mr. Holler, and I told Mr. Holler about this second article in our interview. Yet he quotes from that article and declares it not correct so far as he was concerned, whereas it was written before I saw him.

I deny flatly that I ever said that I was absolutely positive "no fraud had been perpetrated." This is contradicted by Mr. Holler's statement in the same article that I told him the male forms "might have been produced by Mr. Miller." Anyone who knows me well knows that it was impossible I could make so sweeping a statement about any medium. Anyone knowing me would also know that it is directly contrary to my nature to refuse to accept proof of fraud when offered me. I could not get any proof out of Mr. Holler. I asked him how Mr. Miller did what I saw, but he could not tell me. I wanted proof, but none was offered me. All I was told was two small circumstances, one stated as a fact, the other as a supposition, and of

course I told him that if they had occurred they were suspicious. But they were not proof, only suspicions.

I never said a word at any time indicating a disposition not to accept proof. On the contrary I told the gentlemen I was glad to hear what they had to say, as I wanted to get all the evidence I could. I had quite a talk with them, but nothing like any proof was at any time offered me.

I was very busy when they came, and they had to wait a little while till I could find time to talk with them (I had no idea what their purpose was). After quite a talk, and they seemed to have said all they wanted, I was summoned from the room by the officer I am connected with, and I was compelled to leave them. It was not at that time they said they could call when I was not so busy. They said it when they first came, before I knew what their business was. I certainly did not, when I left them, or at any time, express any unwillingness to listen to them, or a desire not to receive proofs. The gravest injustice is done me by Mr. Holler in this matter, and I indignantly repudiate *in toto* the unjust imputations cast upon me all through my critic's article.

WM. EMMETTE COLEMAN.

### San Jose Notes.

#### TO THE EDITOR:

Dr. M. Muehlenbruch has just completed a very successful engagement with the First Spiritual Union and the Union is very glad to be able to testify to the value of his services. During his visit many skeptics have had convincing proofs of the truth of spirit return through the very correct life readings given by him and the spirit messages conveyed through him from loved ones who have passed on before, and even some of his predictions have already been fulfilled. He has just left the Garden City to begin work in San Francisco, and we wish that the success which has attended his efforts here will be also realized in his new field of work.

On Tuesday evening, November 2, being his last evening here about 30 members and friends tendered to him and his good wife a farewell surprise party, a very enjoyable evening being spent in social and fraternal intercourse.

Mrs. S. Cowell, of Oakland, will occupy our rostrum during the month of November, and Mrs. L. S. Drew, of San Francisco, during December.

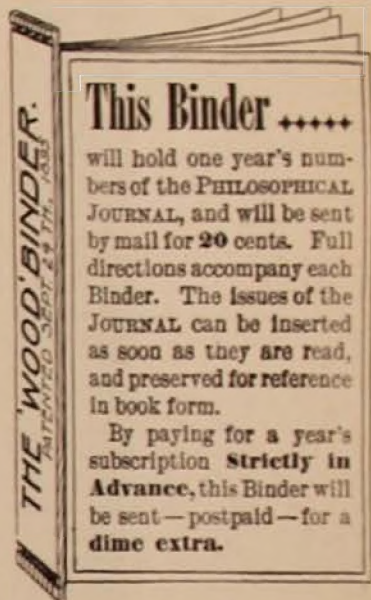
JAS. U. SPENCE, Sec.

P. S.—In my article on page 690, in the 20th line from the bottom of the middle column read, "we shall *rue*" instead of "win."

**Transition.**—Dr. H. W. Gould, of San Diego, Cal., passed away on Nov. 2, aged 78 years. Funeral services were held in Lafayette Hall, on Nov. 7, at 10 a. m. He was a thorough believer in the phenomena of Spiritualism, and was particularly enamored with materialization. Dr. Gould was a native of Maine, but has lived

in San Diego during the past 18 years, and was quite wealthy, owning several business blocks as well as residence property. We hope some of it will now be used for the good of the Cause.

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150 Nassau Street, New York.

**"It's all the Work of the Devil."**

This is the answer we so often get, after presenting a philosophical argument on Spiritualism—In the *Two Worlds*, an English weekly, we find a rich reply to this charge. Mr. Glynn Grant challenged the Rev. W. Skinner to prove his assertion that Spiritualism was of "the Devil." In reply thereto the clergyman asked for answers to the following questions:—

1.—Do you accept the Bible as the greatest revelation of God to men? And do you use it as the supreme guide in matters of faith?

2.—Do you believe in the Godhead of Jesus?

3.—Do you believe that an atonement was necessary for man's sin, and that Jesus made that atonement?

4.—Do you believe in a personal Devil, and in any kind of future punishment for sin?

We regret that the demands upon our space will not permit us to give the whole of Mr. Grant's reply, but the gist of it will be gleaned from the following extracts:—

I do not object to replying to your questions, but I do object, and that most strenuously, to your shunting off the main line of consideration, the bogey on which you started—the diabolical one, I mean. I do like a man who can boldly stand up and stick to the truth which he feels. You have not made good your allegation that Spiritualists are co-workers with "the Devil"—you have not even attempted to do so—and you have not withdrawn it.

You remark that I know your opinions as an orthodox Christian. I am not aware that I do; the opinions of one orthodox Christian differ from those of another. For example—you and some orthodox Christians believe in a personal Devil, and other orthodox Christians do not; some believe in a hell fire, in which workers with "the Devil," and unbelievers, according to their faiths, will burn forever, and others do not. One Nonconformist divine I heard declare from

his pulpit that babes who die unbaptized gnash their toothless gums in hell, and a friend of mine, who is a Church of England clergyman, regards that statement as a revolting fabrication; and so on.

You continue in your last letter to me: "I do not know yours" (my opinion) "as a Spiritualist and a leader of Spiritualists." Then, why do you assert that I am in league with "the Devil?" If you do not know my opinions, how can you charge me thus? Let the people judge.

Now to your questions, which you will count as a kindness if I answer.

Number one consists of two.

(a) The greatest revelation of God to man I consider Nature to be. God is there made manifest; all forms of life proclaim Him. The Bible is a man-made book; and a greater authority than I—Dean Farrar—in a volume thus published, says: "Christians must make their choice between freely admitting that there is a human and therefore a fallible element in the sixty-six books which we call the Bible; or the adoption of the 'reconciliation' which 'may be accepted with ignominious rapture,' but which are so transparently casuistical as to shock the faith of men who are unprejudiced." He makes the admission of the fallible human element in the Bible, and points out limitations and errors in it—the old idea of the Bible no longer tenable. (b) I confine my attention as far as possible to matters of fact, not matters of faith; and I cannot use as a supreme guide a work which is fallible.

Number two. Not, I think, in the same sense that you do. We are all in God and God is in us. I cannot accept the deification of Jesus, I perceiving that it would be contrary to divine manifestations that the Supreme Power of the Universe should become a concentrated essence in a human form, and suffer the ignominious death of the cross in order to rectify a blunder which He is supposed to have made at the creation of man.

Number three. For sin, atonement is necessary, and that atonement must be made by the sinner. Each individual must

work out his or her salvation. There is no such convenient and cowardly method of expiating offenses as the orthodox Christian speaks of; and to teach it encourages immoral conduct. One sect teaches confession to and absolution by a priest as sufficient to get rid of the effects of sin to the sinner; another sect teaches that however sinful one may have been, an exercise of faith will completely absolve that one. Both declare an absurdity—that the effect of a cause may be arrested, that a natural law broken does not necessarily have a natural result; and both say—Sin, but confess or believe, and all will be well. Let me add to this answer that Spiritualism teaches and demonstrates that that is absolutely and completely erroneous—that the sinner suffers the consequences of the sin; that God is not a lawbreaker, interfering with the operation of His own laws by divine or by human interposition.

Number four. The latter part of this I have just replied to in urging that sin has its reward. And to this allow me to add that teachers of error have a "future" punishment in poignant regrets—most poignant in the case of those who would have known better than to so teach had they taken the trouble to find out and know instead of being content with beliefs, and some beliefs which outrage common sense. The first part of the question need not have been put after what has passed between us.

I know nothing of a personal Devil. In my walks through life I have come across Devils, but never "Satan, Esquire." I allow that your experience seems to have been different; you seem to have had acquaintance with "Mr. Devil." Though you are not a Spiritualist, and do not, according to representations by you, know what Spiritualism teaches, you appear to know that its teachings are from "the Devil." Permit me to observe that in credulity you seem to beat Spiritualists hollow, to assure you that I should be glad if you would introduce me to your Devil, and to inform you that Spiritualism deals with God on God's own lines, and preaches obedience to His laws.

Now, sir, will you answer two questions?

Do you consider it good and honorable to defame a body of men, women and children by publicly representing them as in league with your Devil, and neither substantiating the charge nor withdrawing it?

Do you know that in the ranks of Spiritualists are men and women, good and noble, who have achieved the highest distinctions in the regions of the moral sciences and the physical?

GLYNN GRANT.

Pres. E. London Spiritualists' Association.

### Parental Duties,

The following is a report of a lecture on the above subject by Mme. Montague before the Psychological Society, as reported in the Oakland, Cal., *Enquirer*, Oct. 26 :

"That which rules the world, which appeals to all ages and all hearts, which calms frenzied passions and inspires purest sentiments, which is immortalized by poet and musician and brings joy to the home and hope to the Nation." Such was the subject announced by Mme. Montague at last Sunday's lecture, and her words caused a little preliminary thrill among her audience which expected to hear a rhapsody on love. Then came the anti-climax as the speaker's clear, musical accent dropped adown the hall: "It is the cooing, rosy baby."

A perceptible start, an imperceptible pause, then a sound of applause. The parenthood latent in every human heart stirred at the picture thus evoked, the listening attitude grew sympathetic, expectation indulgent. And it was well that it was so. For Madame was in no mind to administer pap or soothing syrup, to dwell on parental devotion and filial duty. She was there to arraign every modern parent—past, present or potential, and call them to account with barbed words; she was there as the defender and apologist of the infant, the protector of the undesired, the purifier of the race. "We hear a great deal about filial duty," she said, "but who will take up the cause of the little helpless one toward whom all duty has been unfulfilled, the

unwelcome little stranger ushered without thought or preparation into a world he must curse if he does not bless." Many of the causes of physical degeneration of offspring which science declares to be due to a disregard of natural laws, were delicately discussed and the speaker continued: "And we bewail the steady increase of our criminal population, the multiplication of our irresponsible offenders, we talk of remedying the evil by more extensive reformatories, lunatic asylums, prisons, and we forget that preventative measures reach further than palliative. We guard our flocks and our herds from inherent disease, the precious human stock is alone to be unguarded."

After the diagnosis came the preventative prescription; the pre-natal guardianship, the physical and psychical training incumbent on every man and woman who undertakes parental responsibilities.

And here the lecture became a prose poem. The nest-life of the birds of the air, brooding in mutual tenderness over their helpless charges, the holy reverence of the woman of ancient days for the duties of maternity, the customs of chivalry when maid held herself apart and knight denied himself riotous joys after plighting troth, all these were in turn contrasted with latter-day customs when matrimony becomes synonymous with worldly advancement and a betrothal is the signal for increase of reckless gaiety. Slowly and tenderly were the influences unveiled whereby parents could insure to their offspring sound minds in sound bodies; delicate pure organizations, attuned to healthy living and holy aspiration; strong minds, attentive to the call of duty; strong intellects, capable of appreciating the strides of knowledge; strong hearts, ready for self-sacrifice; fit tabernacles for the Divinity.

But not by easy-going laxity were these things to come, not by avoidance of duty, indulgence in pleasure, worldly greed, indifference to family life. Rather by aspiration and fasting; the power that takes the form of sustained aspiration, the fasting that foregoes all injurious grati-

fication. To the mother who day by day and hour by hour ennobles and purifies herself and her surroundings, bathing her unborn babe in an atmosphere of spiritual light; to the father who day by day and hour by hour eschews sensualism, cultivates the higher emotions, brings to his home the strong heart and calm brain of true manhood—to these shall be born a progeny which may redeem the nations and make the morning stars sing together with joy.

C'est l'heure on les enfants parlent avec les anges.

Ay, but we be somewhat apt to trust our children to hap-hazard angels. It is well that someone should stand forth now and again to awaken our sleeping consciences. Well that our potential fathers and mothers be reminded of the safest guardian angels for that ante-natal home where a babe hears its first whispers of heaven; the twin guardian angels of the household, a mother's consecration and a father's honor.

R.

### Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. (Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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And the gloom of night is past;  
The rights of wrong are fast approaching;  
Step by step we're marching on  
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To the world's celestial dawn.

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See the bright and glorious morn,  
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See the race redeemed once more;  
Mighty tyrants, kings and monarchs,  
Sitting on their thrones of gold,  
Feel the earthquake shake beneath them,  
Tremble for the wrath to come.

Years have come and lived and vanished;  
Great souls their earthly courses run;  
One by one they've gone and left you—  
Left you here to battle on.

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Do not let your hopes depart;  
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