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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

VOICES FROM THE SPIRIT LAND.

JOHN S. ADAMS.

In the silence of the midnight,
When the cares of day are o'er,
In my soul I hear the voices
Of the loved ones gone before;
And the words of comfort whispering,
See they watch on every hand,
And I love, I love to list to
Voices from the spirit land.

In my wanderings oft there cometh
Sudden stillness to my soul,
When around about within me
Rapturous joys unnumbered roll,
Though all around is tumult,
Noise and strife on every hand.
Yet within my soul I list to
Voices from the spirit land.

Loved ones that have gone before me
Whisper words of peace and joy;
Those that long since have departed
Tell me their divine employ
Is to watch and guard my footsteps;
Oh it is an angel band!
And my soul is cheered in hearing
Voices from the spirit land.

—Poems of Life.

Dr. Doddridge's Vision.

One evening, after a conversation with Dr. Samuel Clarke, Dr. Doddridge dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he exchanged the prison-house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but city and village, mountain and valley, forest and sea, all alike were invisible. There was naught to be seen below save the melancholy group of friends, weeping around his lifeless remains.

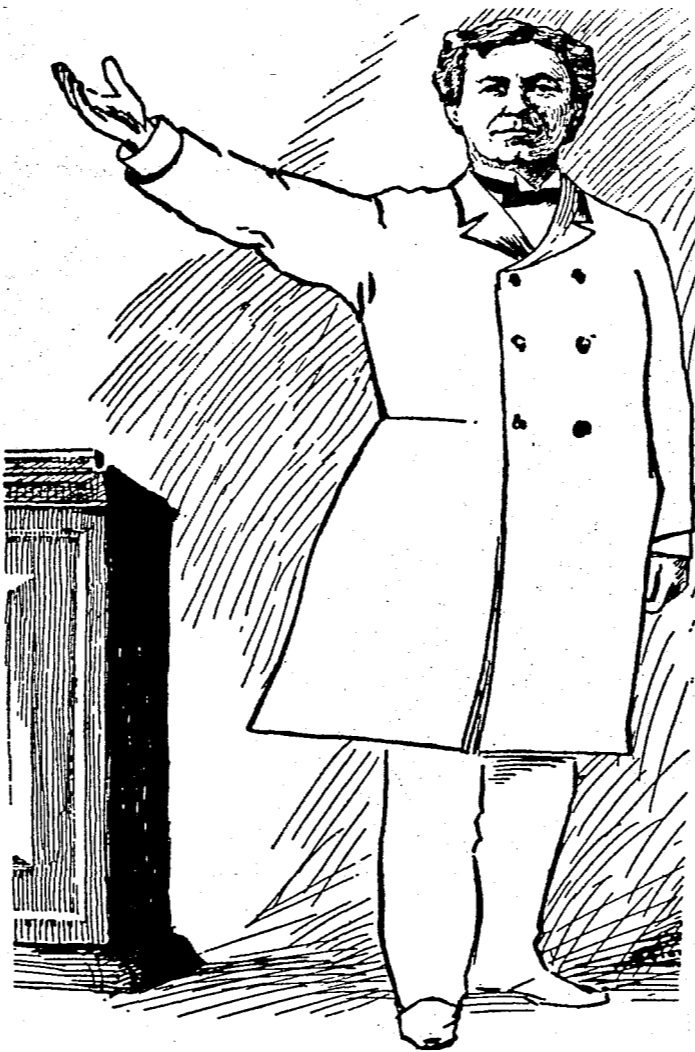
Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but by some mysterious power utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air; their forms became more and more distant, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies, with a venerable figure at his side, guiding his mysterious movements, and in whose countenance he remarked the lineaments of youth and age blended together with an intimate harmony and majestic sweetness.

They traveled through a vast region of space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that fitted across their path, the guide informed him that the place he beheld was for the present to be his mansion of rest. Gazing upon its splendor, he replied that while on earth he had heard that eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him, and that although the building which they were approaching was superior to anything he had ever before

seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply—they were already at the door and entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow-white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would in a short time receive a visit from the Lord of the mansion; meanwhile the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone.

He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas angels who, unseen, had ever been his familiar attendants, and, sent by God, had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was



B. Fay Mills, the Eloquent Orator.

[See Fourth Page.]

prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollections, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in it all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived, the door opened, and he entered. So powerful and so overwhelming, and withal of such singular beauty was his presence, that he

sank down at his feet completely overcome by his majestic beauty. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and having drunk himself presented it to him, saying, "This is the new wine in my Father's kingdom."

No sooner had he partaken than all uneasy sensations vanished. Thrilled with an unspeakable joy that glided into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke; tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness!

A Psychic Experience.

Before me lie this week's spiritual papers, and as I endeavored to read I was overcome by a silent influence and became very clairvoyant. Before me passed the great Chicago Exposition with all its many splendors and a special effort was made by the controlling intelligence, to bring before me the Parliament of Religions. I saw how all the Congresses contributed their relative force-streams thereto, and among them the Psychical Congress ranked highest. Great effort was shown on those lines by those high spirits to whom the destiny of mankind is supremely intrusted. They inducted great quantities of substance and force for new thought, so it seemed, to cause men to think, reason and learn how all events have their sequels in course of time, and that only when thus joined, can desired harmony result.

Then I saw a wilderness and mountains from which great force streams started, and heard at the same time these words, "From the wilderness of Sinai and from the hills of Judea, two strong supernal force-streams issued forth on a special mission. Their course has often been obstructed, but now they are near to a point where they will join the force-stream of the present spirit outpouring or Modern Spiritualism in its broadest, purest conception, then; as united force they will go forth on their sacred mission of peace and good-will to all mankind."

Here the scene changed, and the condition of our glorious country and that of the entire world seemed to be unfolded before me. Oh! What a painful sight to see all classes of people in low grades of manhood and womanhood, surrounded by crude force-currents. It is their environment. They are infilled, actuated and moved on by it. They are captives in many ways and need the strong help and sympathy of all who are not so encumbered.

Then came our capitalists and working people upon opposite, but parallel lines, and both parties seemed alike in peril, for the crude forces around one class and the forces of worldly ambition around the other, seemed to inspire defiance. As I saw this I said—truly a tremendous crisis is upon our country, yea upon the whole world, unless higher powers and forces can prevent it.

Then a most glorious sight greeted my vision. The descending force-streams of love and pity for suffering humanity, were so great that they sounded like the rushing of mighty waters, but as they reach earth there was not enough of pure, concentrated physical energy and force to receive and apply this re-inforcement, thus to a great extent it was wasted.

This is the exact state of things at present,

but at a turn, I saw that there *is* enough good in this world and in the people to meet these descending force-streams, but it needs to be united and when so united it can and will move upon all the defences of evil; level them, rescue the poor, suffering captives and restore them to their normal conditions.

At present, the demon of distrust, dire necessity and malice actuates them, and their condition is one of hell or woe. As I saw this and felt that the purposed force-union would yet require some time, I groaned in spirit and said—Lord of Life! Creator of all that is, I pray thee that those powerful force streams of sympathy, love and pity for suffering humanity, be directed by heaven's power, independent of mortal help, upon all defences of evil and deliverance be thus wrought for all people. The answer to this plea came clear and decisive thus: It cannot be done, for the reason that these force-streams referred to are *special* helps unto mortals, apart from the all-pervading impersonal energy that sustains life in all its gradations. Therefore they are rejected at all finite centers. They cannot figure in world's conditions as strictly *legal tender* in humanity's behalf until they are *imbibed* and so humanized, comprehended, then supplemented by mortal sympathy and true desire for the weal of all people.

Van West, O.

MRS. M. KLEIN.

Thrilling Experience.

Mr. Coates lived on a farm near Mattoon, Illinois, and had never paid any attention to Spiritualism. He had a brother-in-law living at Jonesboro, Ark., and running a sawmill. Mr. Coates' father-in-law, Mr. Frazier, lived a mile away, and that evening Mr. Coates attended a dance at his father-in-law's house.

"As I came back," said Mr. Coates, "I saw the figure of a man ahead of me. I could not tell whether it was coming toward me or walking away. It disappeared around the corner of a straw shed, and I went into the house. I had no sooner put out the light and gone to bed than I had a frightful vision. I was not asleep. My head had barely touched the pillow and my eyes were wide open.

I saw my brother-in-law, Frank Frazier, and a man fighting. The man, whose figure was indistinct, struck Frank two blows with his fist, cutting his cheek and forehead to the bone. Then the encounter changed from a fist fight to a fight with knives, and Frank's opponent ran a long dirk through his heart. My brother-in-law's left arm, too, hung limp as he reeled to the floor, and the vision vanished. The next morning I told it to my wife and to my other brother-in-law at Mattoon. They all laughed at me. That day at noon we had a telegram saying that Frank had been killed in his sawmill. He had been caught in the machinery, his face beaten up in the manner I have described, his left arm broken, and his heart pierced by a steel shaft. His astral body had come to me about ten hours before the accident. The story of Frank's death and of my vision are well known in Mattoon."

WARNING TO A CHICAGO MAN.

"Farmer" Coates also tells of a warning which was given at a seance in his house, to George Robertson, a Chicago railway man. "Mr. Robertson," said Coates, "was warned by a spirit and talked with him, that there would be an awful wreck on a road on which he was going to take an extensive Western trip. Robertson did not put much faith in the warning and started a day or so after that. After he had started he thought about it rather seriously. The wreck came, and it so happened that his life was saved by the warning. He came back to Chicago to thank the spirits."

Evolution of Mentality.

[Concluded—from last week.]

Humanity, in both the external and internal world, is composed of

TWO ORDERS, OR PLANES OF CONSCIOUSNESS, the *natural order* and the *spiritual order*. The first does not glide into the second with no line of demarkation between them, but they are separated by a discreet degree. This line of demarkation is bridged by regeneration. Nevertheless the soul unfolds progressively through the natural to the spiritual state. "First that which is natural, afterward that which is spirit-

ual." The affections of man in his first estate are, by their very constitution, partial and selfish, while those in the spiritual and angelic condition are *impartial*, *unselfish* and *universal* in their manifestation and application.

Man possesses all the attributes of God, but they are manifested progressively and on different planes of being. "In him dwells all the fulness of the godhead bodily," yet in a germinal condition, and he unfolds to the angelic through what is called death and the resurrection; not *material* death, but mental and affectional death. Nevertheless, material death is in the line of progress.

THE HUMAN SOUL HAS MANY ATTRIBUTES, and they are expressed through the brain faculties, which phrenology numbers and classifies. Each of these expresses a distinct love, which, in the first order of humanity, is related and adapted to earth and earthly surroundings, and passing out of the body into the ethereal world does not change its relation or its nature, which is still earthy. If there be one fact in Spiritualism universally pronounced, it is that by leaving the body we do not change our affections, nor their relation to earth; as before said, we are still of the earth earthy. Hence the necessity that Jesus should preach his doctrine of the new birth and the resurrection in the ethereal world, or disembodied state. He was three days and three nights, or three indefinite periods of time, in the heart of the earth, preaching to the antediluvian spirits in prison, who were disobedient to Noah's teaching of procreative laws. "Spirits in prison" were those bound to their earthly affections. They were earth-bound spirits, as all are who pass out of the body unregenerate, or are not conceived and born of the spirit of Christ.

We are all aware that the only second birth recognized by most Spiritualists is passing out of the material body, and that death, so-called, is the new birth. That is not the esoteric and true Christ view of it. "Except a man be born again he cannot see the kingdom of God." Then, according to the Spiritualist's understanding, the kingdom of God can only be realized after physical death, which is very much like the orthodox view; while a Theosophist's idea of it is through so many material births, and so far away in the future that one needs the mental telescope of a *mahatma* to get a glimpse of it. But that kingdom was to come to earth to people still in the flesh, for the disciples were taught to pray, "Thy kingdom come on earth."

No matter how palpable the kingdom of heaven may be, it cannot be seen unless the individual be on the way of

THE NEW BIRTH.

Why? Simply because he has not become unfolded to see it; his mental eyes are not of the right sort by which to recognize it, it is discerned by spiritual consciousness.

Intensely selfish persons, looking at a disinterested act, can only see a selfish motive at the bottom. All their revelations come from flesh and blood. "The natural man discerneth not the things of the spirit, for they are spiritually discerned."

Spiritualism, then, has no resurrection, only going out of the fleshly body, and the orthodox idea is the resuscitation of dead flesh and bones, while the true Christian resurrection is of the soul, and may be in this body. When a person opens the doors of the affections, and becomes conceived by the spirit, the natural man is on the way to "die in Adam" and be made alive in Christ. This "dying in Adam" is not "shuffling off this mortal coil," but is dying of the carnal affections, which are at enmity with the Christ sphere.

The selfish affections are not subject to the laws and usages of the unselfish loves. In other words, "The carnal mind is at enmity with God; it is not subject to the law of God, neither indeed can it be." Hence the necessity that the Adamic man should die that he may be quickened by the spirit—made alive in an unselfish socialism.

THERE ARE TWO WORLDS,

and they are right here; *this* world and *that* world. People in the natural degree are children of *this* world, and genuine Christians, like Jesus and the Apostles, like Ann Lee and the honest self-denying Shakers, and a few other persons who have come to the end of the age, are children of *that* world. Those who are accounted worthy to obtain *that* world are children of the resurrection, who can die no more,

for their selfish affections have been crucified, and their souls have evolved loves that are impartial, universal and immortal; they are equal unto the angels, for whether they live in the body or out of it, they do all for the glory of the unselfish world. These are they to whom the end of the age has come, and that is all the end of the world there ever will be. When we find a warring Christian, or Christian Scientist or Spiritualist, we know to which world the person belongs. "Jesus said that his kingdom was not of this world, if it were his subjects would fight.

We want to bring this matter as near home as possible, to see if we cannot have a

PRACTICAL HEAVENLY KINGDOM HERE AND NOW, if there be not one here already. Spiritualists expect to realize a glorious world which eternal progress will bring around sometime in the future. The church-goer, too, hopes that sometime and somewhere "eternal day will exclude the night, and pleasure will banish pain." Theosophists, too, are looking for blissful ease, a long rest in *devachan*, and sometime in the almost interminable rounds of reincarnation their "nucleus of a universal brotherhood" will be made a practical, world-wide socialism on this moss-grown and rock-ribbed old earth. But

WE WANT THIS BROTHERHOOD NOW.

In view of these varying and unsatisfactory expectations, perhaps the old question may not be amiss: Men and brethren, what shall we do to be saved? Saved from these conflicting theories and antagonizing and agonizing affections, and realize buoyant hope, fraternity, peace, harmony and joy?

Let us try to particularize and bring

MENTAL SCIENCE

to bear on this subject by taking a few illustrations from the nomenclature of phrenology. First, acquisitiveness; this is a brain faculty, and expresses a love that is innate in the soul. Its language on the earthy plane is to acquire and possess property as such, and is the feeling of mine and thine; while in the heavenly government this faculty loves to acquire and possess for *uses* to which acquisitions can be made available for the general good. And when these uses pass away by our going into the invisible realm, this faculty is still in harmony with our environment, for it can then acquire whatever is needful in the Summerland. Such things as new thoughts, ideas, principles and ways and means by which to aid each other and sensuous humanity to adjust themselves in unison and harmony with eternal laws. The angelic language of this love is, we, ours, us; not "me and mine, my wife, my son John and his wife, us four and no more." It would be interesting to illustrate how all the various faculties or loves—for each faculty expresses a love—must be sown, and die, and made alive.

It may be asked,

WHAT IS THE MODUS OPERANDI

of this mental process of death and resurrection? Somewhat like this: Every love; for instance, love of property springs from vibratory action of the molecules of a certain part of the brain. When, by the power of concentration and will, we suppress this activity, we open the door to the divine guest, who raises the vibration of the molecules and refines them, causing this love to partake of the universal character of the sphere of the spirit. Thus regeneration begins.

Paul said he died daily, meaning that his earthly affections were continually dying, and were as a dead body securely bound to his back, when he exclaims: "Who shall deliver me from the body of this death?" Then he expresses his thankfulness that his deliverance would come through the teachings of the anointing spirit. As to how the dead are raised, he illustrates from the work of the husbandman: "Thou fool (unlearned) that which thou sowest is not quickened (made alive) except it die, and thou dost not sow that body that shall be." So we sow our earthly loves and reap spiritual love.

Let us continue our illustration, and take the faculty of amity, the sex-faculty, which is located in the cerebellum or lesser brain, and which manifests itself to our consciousness in love of the opposite sex.

Sex exists in all departments of nature and on all planes of being. As it is written, "the man is not without the woman, nor the woman with-

out the man in the Lord." This faculty is the largest in the brain, it dominates more or less all the other mental powers, and is the foundation and tap-root of the whole mental and affectional tree of life.

THIS TREE IS THE LIFE

of the natural man that Jesus advised all, who desired to follow him and be his disciples, to hate.

Right here is a pressing question: If this love or faculty die, what will be its manifestation, and how will it be expressed in the new birth or resurrection state? This state, remember, is in the material body. We apprehend that this question is very much like that of the ancient Sadducees: Whose wife will the woman be, who had seven husbands? You do err said Jesus. You err in supposing there are husband and wife in the resurrection state. Those who are married are as those who are not married. In the resurrection they do not marry.

This love element in the natural order of humanity is that which is attracted by and admires the external, while in the resurrection world it gives admiration and love for the attributes of the feminine or masculine mind, heart and soul.

Philoprogenitiveness—love for children—when born of the spirit creates a love for all children and dependents, and is impartial, but in the natural man its language is to love its own.

The faculty of veneration in its natural expression, is love and worship of a visible or invisible potentate. The natural man, if he worships at all, is inevitably an idolator, while the spiritual man or second Adam worships principles—worships in spirit and in truth, because his "God is spirit."

So we might proceed to illustrate similarly with every faculty of the human mind, each of which must be born again—resurrected to a high plane of spirituality. The Adam must die and be raised to the Christ-sphere. "If ye mortify the deeds of the flesh, ye shall live." "As in Adam all die, even so in Christ shall all be made alive." EDMUND YOUNG, M. D.

The Force of Auto-Suggestion.

"Power, reft of aspiration;
Passion, lacking inspiration;
Leisure, not of contemplation.
"Thus shall danger overcome thee,
Fretted luxury consume thee,
All divineness vanish from thee."

"If the vain and the silly bind thee,
I can not unlock thy chain;
If sin and the senses bind thee,
Thyself must endure the pain;
If the arrow of conscience find thee,
Thou must conquer thy peace again."

Auto-suggestion is the most practical, as well as the most potent force, in life. It is a kind of subtle, determining power, elusive in its nature; escaping analysis or classification, but acting as the controlling, the all-determining power of our lives. It is as elastic as air, and as flexible and all-pervasive. It is as potent as the mysterious force which Keeley sought to discover, yet this dominating energy by which we are so largely directed is to us mysterious and unknown. The secret of all success and happiness is to learn its nature and laws.

Auto-Suggestion proceeds from our higher self. It is the higher controlling the lower; but while we are largely unconscious of the nature and power of this higher self and its relation to the lower, we can never receive the full directions it offers nor clearly comprehend those that we do receive. There has been a great deal of talk about the lower and the higher self; the consciousness and the subconsciousness; and much of this talk has steeped the subjects in mystery rather than left them clear.

Leaving the variously vague terms let us simply call this higher consciousness our real self. Let us conceive of it as the immortal being who is temporarily incarnated in the physical world, but whose truest real life is still within the unseen world and companioned by unseen friends. Now it is only a part, a fragment of the complete consciousness which animates the temporal body. "Our life is hid with Christ in God." That is, our real life is being lived in the unseen world. The degree in which the lower conscious life is able to draw upon this larger and more real life, the finer and more important are its powers and achievements.

The secret of success and happiness would be to establish the relations between this higher and more permanent and real self and the lower self, or the objective consciousness. Auto-suggestion is made by the higher self to the lower. Just in proportion as the latter can relate itself to the former and learn to recognize its messages, just in that proportion will life be joy and exhilaration.

Now it is possible to realize this higher self in the daily, outward living; to come into a unity with this larger spiritual force from which the conscious spirit draws its energy, and thus receive the constant guidance, the unfailing instruction of auto-suggestion.

How can it be done? First, by a recognition of its possibility. Let one learn to think of himself as a spiritual being dwelling in a spiritual world, with the responsibility upon him to order his outward manifestation of life while here with the serene dignity, courtesy, sweetness and love that is the natural expression of the higher nature. He must live worthily of himself.

Again, he must train himself to rely on this higher nature. The spiritual self has its spiritual perceptions. It can see and hear what cannot be seen or heard by the outer eye and ear. It perceives, as by clairvoyance and clairaudience. For instance, a lady went out one evening to call on two friends. Having made the first call she was about to turn off to the street on which the other friend lived, when she asked of her higher (her real) self if this friend were at home? And had she better go to the house. The reply came after a minute or two, sifting into her objective consciousness, directing her not to go that evening, but to go the next morning. She obeyed, and found that the evening before the friend had been out of town, and that the hour she had chosen in the morning was the one especially convenient for the friend to see her.

The familiar experiment of waking one's self at any hour in the morning is well known. Any person can soon train himself to waken at the time he fixes upon the night before with the unerring regularity of the most perfect time-piece. He has only to say to himself, on retiring, clearly fixing the thought in his mind, I will waken at 6, 6:30, 7, 8—whatever time he chooses—and if he cannot accomplish this at first he will soon be able to control the wakening. In the same manner he may control the next day by stamping certain images as the plastic astral world over night. He may stamp it with joy, with achievement, with success. It is simply allowing the higher self to take the control and living in the spiritual world of forces, rather than passively and blindly in the physical world of causes.

A certain education of the body is essential to the more complete grasping of this life. To eat lightly and simply; to take the cold bath on waking in the morning, followed by the Dr. Lewis system of exercise with dumb-bells for a few minutes; to have a half-hour for reading, prayer or meditation before breakfast—this is to begin the day aright, and to train the body to be a flexible, elastic instrument for the spiritual being to use. Walking in the open air is also essential; and certain physical, mental and spiritual observances will completely transform and regenerate any person who is faithful to the higher ideals. Of course it is this auto-suggestion that cures disease and wards off all illness when its laws are understood.

LILIAN WHITING, in *Suggestions*.

Some Questions and Answers.

Who owns the earth?

Nobody in particular; the earth belongs as much to one person as another, and it is for all to use as long as they live.

Correct. Then it follows that all have equal rights to the use of the earth, does it not? Well, that being the case, is it right for any one person to monopolize any portion of the earth which others need, unless the monopolist pays to others whatever the use of that special privilege is worth?

Certainly not.

Very well. Now since it would be impossible to divide up and parcel out the land among all the people, satisfactorily and equitably, is it not the proper and wise plan to allow each one to appropriate as much of the earth as he pleases, but compel him to pay to others the annual rental value of that special privilege?

Manifestly such would be the best course to pursue. Who is the rightful owner of anything produced by human labor?

The rightful owner of any labor product must be the person who produced it.

Correct again. Now if a man is the rightful owner of what he produces by his own efforts, has the State a right to take that or any portion of it from him, except in punishment for a crime, or for the public good under the right of eminent domain, and then only by allowing him full compensation? Certainly not.

Would ground rent, if taken for public uses, be sufficient for all legitimate public expenses? Undoubtedly it would be.

Then is there any good reason why labor products of any kind should be taxed for the purpose of raising public revenue?

None whatever.

RALPH HOYT.

Vaccination.

I wish to add my voice to the cry of "Stop the vicious practice," and to endorse the arguments of Dr. Peebles, for reasons of my own experiences.

I have practiced medicine for more than 40 years under the sanction of the best schools, and by permit of the States of Indiana, Illinois and California; and for 20 years I practiced vaccination. During the war of the rebellion I nearly ruined members of my family and some of my neighbors by inserting scrofula into their blood by vaccine virus, and I stopped the practice for several years. But while residing in Chicago, the city enacted a law compelling vaccination and refused school privileges to children without a physician's certificate of vaccination.

I visited the Rush College of Medicine and attended the clinic of Dr. Parks, an eminent surgeon. After his lecture he was asked what he thought of Koch's method of curing scrofula and consumption by the lymph inoculation. He replied that he had not given it thought enough to render an opinion; but we must wait for experience as we had for Jenner's vaccination for smallpox.

After the clinic, I introduced myself and by permission inquired thus: Is smallpox scrofula? "Yes." Is varioloid chronic smallpox? "Yes." Did you ever cure chronic scrofula or know of its being cured? "No." Do you not think that scrofula has increased more than 50 per cent above the increase of population since vaccination has been practiced? "I have never given it thought; but I think it has." Dr. Parks "passed over" about two weeks after that interview.

Soon after that conversation a smallpox epidemic broke out in Chicago. There was 35 localities infested, with many cases of death and injury and there could not be found any exposure other than vaccination.

I know of one man who lost an arm; another who was sick several weeks with a bad arm, outside of my practice.

I had one patient who was vaccinated by another physician, who came near losing her arm, and many others who were in great danger.

I had refused to vaccinate any for some time, but to serve the interest of my patients I resorted to a method of my own. I scarified and immediately applied a drop of croton oil to the wound; this produced a scar but the oil killed the virus. This answered the law's requirements and did not endanger my patients.

I am strongly opposed to the laws compelling vaccination, for the reason that I believe it to be the most prolific cause of cancers, consumption, and all scrofulous diseases, and if continued will ultimately ruin the race. We can scarcely find a family in any civilized country free from scrofulous disease.

I utterly refuse to comply with the law enforcing vaccination, and advise all my patients to resist its enforcement.

Better die by the law than live in the torments of scrofulous disease. The varieties are legion. I find many cases of eczema that are inherited and cannot be traced to any other source than the doctor's lancet.

If any readers will, in fear, submit to the most unjust and dangerous operation of doctors' greed and ignorance, they should, after the operation, at once apply croton oil, or carbolic acid, and destroy the infection. Be advised by an old, experienced physician and be saved from more than the torments of an orthodox hell.

GEO. W. CARPENDER, M. D.

A Modern Parable.

A Spiritist who however calls himself a Spiritist, may be likened unto a man whose name was Know-it-all Pharisee, who at one time being in dire distress for the want of proper nourishment wherewith to sustain the earth life, applied for aid and assistance at the house of Mr. Teacher Have-some-Truth.

Upon the door being opened, he was directed to enter the dining hall, where a large table was spread, not only with substantial food suitable for appeasing the appetite of a hungry man, but also with all the delicacies and tempting viands of the season, and he was told by an attendant to sit down and help himself to what he chose. Instead of doing this, as a hungry man usually would, he looked over and examined the food that was on the table and seeing there some things that he did not like or fancy, and other things eatable that he had never before seen and did not therefore know the flavor of, he said he did not care to eat anything at all, as there was so much on the table that he did not like or did not know whether its effect upon his physical system would be good or not.

Besides this, he said he did not like the company that he found assembled in the dining hall. There were so many different varieties of people, of all sorts of standing and opinions. For instance there were the following well-known preachers, the Revs. Mr. Orthodoxy, of St. Peter's Roman Catholic Church; Mr. Dogmatic-Theology, the Presbyterian; Mr. Three-in-One, the Episcopal rector; Mr. Dipper, Mr. Sprinkler, Mr. Second-Coming, Mr. Seventh-Dayer, and many other preachers too numerous to mention. Besides the reverend gentlemen there were many laymen of both sexes, all partaking of the good things so freely provided for them, and finding, as they thought, nourishment suitable for each individuality. Mr. Know-it-all Pharisee would not eat of the good things on the table or associate in any way with those who were partakers of the dainties or substantial viands placed thereon, and he therefore had to pass out, his wants and needs be unsatisfied.

JAS. U. SPENCE.

P. S. Those who may wish to send interpretations of the foregoing modern parable are welcome to do so, addressing the same to the office of the RELIGIO-PHILOSOPHICAL JOURNAL, San Francisco, Cal.

Our National Responsibility.

There has been much newspaper and pulpit discussion of the recent lynchings and the cause thereof, which have occurred in Georgia and other of the former slave-holding States; special attention centering on the late occurrences in Georgia. It is said "the person of a white woman is not safe from assault by the negroes."

"What shall we do with the negro?" is the all-absorbing question. Various suggestions have been made looking to an answer, viz., "Send them to Africa," "purchase an Island in the Ocean, and send them thither to work out their own destiny."

Let us look a little deeper into our responsibility in the premises, and the operation of inexorable law. Law that was never made, but always was, and was spoken by the great teacher of Galilee because it was true, not made true by virtue of being uttered by him, viz., "What thou sowest, that shalt thou also reap;" again, "The measure ye mete shall be measured to you again."

When in the history of the 200 years of the existence of slavery, was the person of the colored woman safe from assault by the white men of the South? Let history and the palpable evidence exhibited every hour in the day in the streets of Chicago, as well as every other large city in the Union, answer.

We do not offer this thought in extenuation of crime. It is but the legitimate result of the deeds of the fathers of the present generation in the South. On the government of the United States rests a grave responsibility in the case. The government owes a higher duty to the colored race than to transport them to any clime. We brought them here against their will, subjected them to untold cruelty and degradation for over 200 years. We reaped a heavy harvest 30 years ago, yet not the whole harvest; we are still reaping. "The mills of the gods grind slow but fine." The measuring-back process is going on. The harvest of the sowing is

being reaped. The law is paying its dividends, terrible though they be.

"What shall we do with the Negroes?" Certainly our obligation to them cannot be discharged by branding them as a pest, an unwelcome element in our country, and transporting them anywhere. The duty of our government is to expend treasure without stint in leading, guiding, instructing and educating them, as well as by an iron hand, suppressing crime of any character—thus bringing them up to a higher civilization and helping them to an honorable citizenship.

Chicago, Ill.

CYRUS AVERY.

The Religio-Philosophical Journal,

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THOMAS G. NEWMAN, Editor,
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SAN FRANCISCO, CAL., MAY 25, 1899.

Dr. Briggs, who was too liberal for the Presbyterians, has been ordained a priest of the Episcopal church in New York, by Bishop Potter. Though the Episcopal Church has a lot of trash in the "Book of Common Prayer," which many of its priests cannot accept as truth, yet it is one of the most liberal of the churches in opening its doors with a cordial welcome to lay heretics from other churches. This shows the tendency of the times. The church is breaking away from its ancient moorings. It must either accept the ever-advancing thought of the present age or die.

Trusts, combines and syndicates are the curse of the present age. It is a hopeful sign that a movement is gathering force in all parts of the country against these nefarious schemes. We notice from our exchanges that the legislature of Arkansas has already passed a law prohibiting agreements among insurance companies. This is regarded as the inauguration of a similar policy with reference to other combinations. In Missouri the Court of Appeals has decided that the payment of a debt to a trust cannot be legally enforced. Similar expressions of enmity to the great industrial combinations are in process of concrete formulation in several other States.

The "Old South" Congregational Church of New York, on April 27, voted to drop the Westminster Confession, thus formally renouncing all allegiance to the Calvinistic system of theology. The reading of the ancient document, we are told, caused a shock of surprise and amusement, as if the opening of the family closet had disclosed a forgotten skeleton. The resolution was carried almost unanimously. There was not a single mourner present at the burial of the dead Calvinistic symbol: it was merely the decent putting out of sight of a dried-up theological mummy. Verily, "the world is moving on." This action of the Old South church shows the immense change of belief during the past century. Calvinism once so powerful and dogmatic, is now fading out of sight—giving place to new thought, with more humane and rational theories.

Tyranny of the Dead.

A sermon by B. Fay Mills on the above subject was lately delivered at Boston, Mass. It was a grand effort and in it he dealt some telling blows at orthodoxy. An engraving showing its delivery, may be found on the first page of this issue. Speaking of the "tyranny of the dead" over the individual, he said:

No one of us chose where he would be born, or when, or how. No one of us selected his father or his mother, so far as we are aware. We did not choose our surroundings; we did not decide whether we would be rich or poor. We did not settle the question of our mental ability; we did not decide whether we would inherit health or disease. So far as we are conscious, we did not even choose whether we would be Africans or Americans.

To show how we are enslaved by the past ages, he said:

Once in a while a man realizes something of how he is the slave of the past, and rises up and says: "I will be free!" but he does not take many steps before he finds that he is immeshed in a web that he cannot break, before he stumbles into a trap or net, and finds that his so-called freedom is elusive and delusive.

To show that what was liberalism 300 years ago is just the opposite to-day, he said:

There are some who pass for liberal people to-day who are taking the thoughts of dead men that were liberal in their time but are illiberal in ours, and are using these great thoughts of the liberators of the past as clubs with which to smite the sons of the prophets.

There are some who hold the views of people 40 or 50 years ago on religious subjects, and still pass for liberal people. They have been standing there saying, "I am liberal," and the procession has swept on past them.

Take people that are called by the name of Calvin; the glory of Calvin was that he was a reformer who broke away from the old traditions, and from everything that seemed to him like superstition—how can a man be a Calvinist now, and believe what Calvin believed, any more than Calvin could have been a true man and believed what people believed 300 years before his time?

Then we have the Lutherans, conservative among the Protestant churches, organizing themselves against progress in religious thought. What did Luther stand for? Luther stood for the right of private investigation, and of each man being the judge of what the Bible taught, and of what he ought to think, and of what he ought to do.

No man is a Lutheran or a Calvinist or a follower of Channing or a disciple of Theodore Parker who does not stand to-day in the front rank of original human thought and of religious progress and development.

As a straw, showing the drift of the modern thought, we could call attention to the fact that 50 or 75 years ago, probably three young men out of every five that graduated at any of the colleges immediately entered the ministry and engaged in the business of trying to build up some old religious dogmas that had been handed down to us from the ignorant, bigoted and superstitious past, and that the other two became either lawyers or doctors. The majority of the college graduates of this day and generation have an idea that they can lead more useful lives, than in seeking to perpetuate any of the old musty, religious creeds.

An exchange says that out of 400 young men who will now graduate from Harvard college, which in the early part of this century was the greatest manufactory of theologians in the country, not a single one intends to take up the study of theology.

Mr. Edward W. Bushyhead is now Chief of Police at San Diego, Cal. He took charge of the office on Monday, May 15. The JOURNAL sends congratulations. Mrs. Bushyhead has for years been one of the leaders of the Spiritualist movement in California.

A Medical Plot Foiled.

Some three weeks ago, says the Duluth, Minn., *Tribunal*, Dr. Thomas H. Storey, the Mental Healer, who is a regular graduate of the Vitapathic Medical College of Cincinnati, Ohio, one of the leading institutions in this country where the science of mental healing is taught, was arrested for the atrocious crime of relieving people of their ailments without the use of drugs, and he was bound over to court; and the grand jury last week indicted him for the same heinous offence.

His case came on for trial in Court, before Judge Ensign, his attorney being Mr. S. D. Allen. A great effort was made to secure his conviction, one of the officers of the State Medical Society being brought up from St. Paul to prove that the accused had no license from said board to "practice medicine," and some of the city physicians were also present to assist in the good work of securing a conviction.

After the prosecution had introduced their testimony, however, Judge Ensign, on motion of Mr. Allen, promptly dismissed the action on the ground that the prosecution had wholly failed to make out a case, under the law. Dr. Storey was charged with "practicing medicine" without license, which of course means, using medicine without having a license to use it, but "medicine" is something that he emphatically does not use, and hence, under the law he requires no license for his method of treatment.

This is a strong point. The Mental Healer uses no medicine, therefore does not "practice" with it.

In Brazil they have founded an association under the denomination of "Sociedade Psychica de Sao Paulo," with the object of studying the development of Occultism. Its president is Gentil Maura. This society will shortly publish a monthly entitled *Revista da Sociedade Psychica de Sao Paulo*, and announces that it intends to develop fully the study of Sciences, and asks the co-operation of all foreign colleagues. The name and address of the secretary is, J. P. de Azevedo Marques, Rua da Boa Vista, No. 42, S. Paulo, Brazil.

The clergymen who sneer at Spiritualism, averring that some of its adherents are not up to the standard of morality, should look at home. Priests and ministers, as well as prominent laymen, are almost daily published as thieves, liars, murderers, and disreputable characters generally—but it does not follow that all are vile, any more than it does that all Spiritualists are so. The tendency of the times is to demoralization. Last Thursday's San Francisco *Examiner* contained a large picture of a quarrel between two clergymen of this city, at the headquarters of the Methodist Book Concern. "You are a liar!" ejaculated one minister, whereupon they had a fisticuff, and were parted by other ministers, who witnessed the occurrence.

In the mountains in Alameda county, Cal., lives a refugee from Russia—who was a priest, and escaped from persecution on account of his liberal views, in the garb of a peasant. He lately visited Mrs. Thorndyke of Decoto, Cal. He speaks 14 languages and is a fine talker. He says that 20,000 refugees from Russia this year, have settled in the Soskatchewan Valley, Canada. They are called "Duch-Spirit," that is, followers of the spirit of humanity. In other words, they are Spiritualists.

The Peace Congress is now in session, at The Hague, Holland. We hope that it may result in decreasing the enormous armaments of the great powers of the world, which are

grinding the people down by heavy taxation for their support. To agree upon a plan for arbitrating the disputes which may arise between the Nations, will save much suffering, both in and out of the armies, as well as National wealth. The hope of the world now centers in this Peace Congress.

Dr. L. Schlesinger is now in Jackson, Miss., and the *Daily Clarion*, of May 11, is on our desk. It devotes half a column to a report of what occurred when two reporters called upon him for a reading. It says:

One of the newspaper men called for the "spirit" of a one-time noted editor under whom he was once employed, and in transmitting the message from "spirit land," Dr. Schlesinger actually imitated the tone of voice and mannerisms of the departed journalist, at the same time relating incidents with which he could not possibly have had a previous acquaintance. Other incidents equally as startling took place.

The other newspaper man "called up" a fellow-worker, who died several months ago, and a rather startling and unexpected revelation took place. A conversation with an officer in the American army at Manila was one of the severe tests made of Dr. Schlesinger's ability.

The Reviewer.

THE VICTORY OF THE WILL, by Victor Charbonnel. Translated from the French by Emily B. Whitney. With an introduction by Lilian Whiting, author of "The World Beautiful," etc. 16mo. Cloth, extra. \$1.50. Little, Brown & Co., Publishers, 254 Washington St., Boston, Mass. For sale at this office.

This volume treats of spiritual realities in a simple and practical way, and with much beauty of style. Some of the principal subjects dealt with are, "The Formation of Character," "Sorrow and Life," "The Religion of the Ideal," "The Gospel of Morality," "Prayer and the Unknown God," etc. It will appeal to the spiritual-minded of all sects.

The *Revue Bleue* says of this work: "Victor Charbonnel has made a close study of our great moral problems. 'The Victory of the Will' is full of consoling optimism. The writer discusses lofty themes. . . . He upholds individual liberty and the freedom of the will, and his conception of suffering is that it is an indispensable part of the highest kind of life."

DRIFTWOOD, by Addie L. Ballou. 238 pp. San Francisco, Cal. The Hicks-Judd Co. Price \$1.25. For sale at this office.

The author is a pioneer in the cause of humanity, and has done good service for the past 30 years in the various reforms which have engaged the attention of the wisest heads and the most loving hearts of the present age. Her poems are all gems in the line of advanced thought and will be prized by all who love to read such soul-inspiring productions. The poem, "Open the Blind," is fine—the last verse being:—

Then open your window, for tender and true,
As the heart of the rose that is kissed by the dew,
The heart that is calling is beating for you,
Is calling you, love, to awake from your sleep.
As pure is her heart as the snow on the breast
Of the snowiest mount, on the loftiest crest.
In sleep or awake may she ever be blest.

Thy vigils above her, oh! peace, angels, keep!
Open the blind, love, open the blind;
Open the blind, love; tender and kind
Blows the soft breath of the summer-warm wind;
Star eyes are watching, love, open the blind.

THE PSYCHOLOGY OF REASONING, based on experimental researches in Hypnotism, by Alfred Binet, D.S. Chicago: Open Court Publishing Co. Price 75c. For sale at this office.

This is a translation from the French by Adam C. Whyte. It is a highly instructive treatise on reasoning in perception. The author says: "The person who reasons, meditates in order to behold within himself, in a sort of magic lantern, the images which pass and the pictures which are formed. Reasoning produces a kind of logical vision which fills the gaps in actual vision; it constructs a new universe in our

mind on the model of the large. In short, such is the aim of knowledge; to know, to understand, to explain, to know the why and the how of things; all this culminates in an act of vision. The highest science is epitomized in these simple words: *to see!*"

LAW OF CONDUCT, as based upon a correct knowledge of the nature of Mind, by Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.

This is a pamphlet of 48 pages. The author contends that there is but one mind in Nature, which controls all phenomena, and argues, therefore, that all actions are controlled by the same laws. Evolution and sociology are his main points, and they are ably presented.

At the Czar's Peace Conference at The Hague the United States is represented by Hon. Andrew D. White, now ambassador at Berlin; Hon. Stanford Newel, United States Minister to Holland; President Seth Low, of Columbia University; Captain A. T. Mahan, of the Navy, (retired); and Captain William Crozier, of the Army, with Hon. Frederick William Holls of New York as secretary and counsel. The current number of the *American Monthly Review of Reviews* contains sketches of these six men. They represent the Army, the Navy, the universities, diplomacy, and political science.

Under the title, "The Memory of our Fighting Men," General Wheeler contributes to the *Saturday Evening Post* of May 27, a strong paper on the history and significance of Memorial Day. General Gobin, of the G. A. R., also treats a similar topic, but from a differing point of view. Among the fiction in this number is "The Crump's Creek Tangle," a Decoration-Day story by John Habberton. It is one of the clearest of Mr. Habberton's tales of plain people.

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OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. Price \$5.00.

In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost \$75.00. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is the best contribution on the subject extant.

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O'er the low, green grave.
And the blossoms bloom in splendor
Where the weeping willows wave,
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For my heart is laid to rest
With her form so cold and silent,
With the flowers upon her breast.

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Local News Summary.

Edited by M. S. NORTON.

San Diego, Cal.—The *Vidette* of May 18 says: "Mrs. Freitag lectured before a large audience last night in Lafayette hall, and was very successful in her tests, going right out among the people sitting in different parts of the hall, and giving messages purporting to come from the so-called dead. Mrs. Freitag will lecture in the same place next Sunday at 11 a.m. and 7:30 p.m."

Oakland.—Despite the unfavorable weather, on Sunday, May 14, our hall was comfortably filled, and many hearts were made glad by advice received from departed ones, through Mrs. R. Cowell, the celebrated test medium. Meetings are held every Sunday afternoon and evening. Cordial invitation to all. Hall 1159 Broadway. C. F. VAN LUVEN.

Alameda.—The First Progressive Spiritual Society meets every Sunday evening at 8 o'clock in Eureka Hall, Masonic Temple, corner Alameda Ave. and Park St. The members would be pleased to see some of the San Francisco friends at their hall next Sunday, May 21. Mrs. Clara J. Meyer, of San Francisco, has occupied the rostrum since May 1. She has given entire satisfaction to the Society as well as to the audience.

Mrs. Logan's Meeting.—The meeting at 305 Larkin St., began last Sunday with an invocation by Mrs. Logan; and music by Mr. McNorton and Mr. Keller. Mrs. Sophie Seip spoke eloquently of "The God within," and made an appeal for a higher mediumship; Brother Walter expressed confidence in the divine principle of life; Dr. Carpenter spoke of spirit control; Mrs. Cashman thanked God she was not a medium, but seemed to be controlled by the Bible; Mrs. Brown, of Woodland, spoke a few words and the meeting closed with music and social converse.

State Board.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held on Saturday, June 3, at 8 p.m., at 1423 Market St., San Francisco. All persons having matters to present will please take due notice.

Ladies' Aid Entertainment.—On Friday evening, May 26, the ladies hold their usual monthly musical and literary entertainment and dance, at 305 Larkin St., Occidental Hall. You cannot afford to miss this. Admission 10 cents.

Home of Truth.—The morning service last Sunday at 1231 Pine St., was conducted by Mrs. Kemp; and the evening meeting by Miss Lucy G. Beckum, who spoke of the Survival of Truth, and the ultimate destruction of error through the recognition of the divinity of the indwelling consciousness. The light of truth shines for all.

Progressive Spiritualists.—In Occidental Hall last Sunday evening, after the usual song-service, Mrs. Lillie spoke of "Mediumship in its Various Aspects, and the Effect of Conscious Spiritual Intercourse." It has quickened the world of thought and ministered to the spirits imprisoned in the earthly tabernacle. The world was ready for it when Spiritualism came, and we are now in the midst of the great spiritual revolution, so long foretold by prophet and seer. After the lecture Mrs. Lillie spoke a few words for herself, in her normal condition. She introduced her speaking control as her earthly father, and remarked that upon these occasions the words of the teacher of Nazareth were established, "My Father and I are one." The meeting closed with singing "America."

Mission Lyceum Entertainment.—The members of this Lyceum will give their entertainment and dance for May in Excelsior Hall, Mission St., between 19th and 20th on Wednesday evening, May 31st. These social gatherings are of special interest, and this opportunity should not be neglected. The price of admission is 10 cents.

Mme. Young's Meeting.—Last Sunday evening the hall at 605 McAllister St., was crowded with earnest seekers after truth, and they were satisfied, for the messages came clear and distinct, carrying conviction to many minds.

Universal Spiritual Association.—"Faith in the Abstract," is a knotty question for the consideration of amateur thinkers, but the result was quite satisfactory. The conclusion arrived at was that "Law is the unchanging effect of love; knowledge is the recognition of law, and faith is the anticipation of knowledge." Next Sunday at 20 Eddy St., "Are negative conditions injurious to health?" will be discussed, beginning at 12 m sharp.

Transition.—On Wednesday, May 17, Miss Ruby Steinberg, aged 17, passed to the higher life, after many months of sickness. The funeral services were held on May 19, commencing at the house at 434 Seventh St., and concluding at Cypress Lawn Cemetery. The eloquent address by Dr. Carpenter at the house and also at the Crematory, was highly appreciated by many besides the Spiritualists. The Children's Progressive Lyceum was well represented by old and young—ten of the girls dressed in white acting as pall bearers. The music at the house, "A Home Over There," and "Nearer My God to Thee;" and "Sweet Bye and Bye" at the Cemetery was selected by Miss Ruby. The floral offerings were many and beautiful. Her ashes will be placed with earth in a jar and a beautiful flower will bloom in the house of which she was a loved member. C. H. WADSWORTH.

G. W. Kates and wife are having successful meetings in Grand Rapids and other Michigan points. Their lectures are of a high order, and the spirit descriptions by Mrs. Kates are positive and accurate. We hear only good reports of their work. Their address until July 12th, is 182 Gold St., Grand Rapids, Mich.

San Jose.—The work in San Jose is moving quietly. Mrs. Carrie Downer Stone is our speaker for May. After the summer vacation we look for unusual activity. Our present prospects are exceedingly encouraging.

MRS. E. A. B. MARCEN.

Mr. and Mrs. W. Burgess, who went to Pennsylvania for a visit two years ago, will return to San Francisco next July, and will locate over the Bay. Their many friends here will be glad to welcome them home again.

The Second Annual Convention of the National Young People's Spiritualist Union will be held at Onset Bay Camp, Onset, Mass., Aug. 25 and 26, 1899.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

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