

RELIGIO PHILOSOPHICAL JOURNAL

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

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WHAT IS IT TO BE A CHRISTIAN?

By Jenkin Lloyd Jones, Pastor of All Souls (Unitarian) Church, Chicago.

CHRISTIANITY VAST, COMPLEX, GROWING.

I well realize that this question which I have taken for my subject is, as yet, not only an unanswered but an unanswerable one. It is a question nearly nineteen hundred years old; one over which scholars have toiled and generations have quarrelled. For the solution of this question sects have been formed, denominations have been organized, and an uncounted wealth of money, blood and life has been invested, and still we are perhaps farther from a conclusive and unanimously accepted answer now than ever before. This is not because the word "Christian" stands for so little, but because it stands for so much; not because of its emptiness, but because of its fullness. The words "Christian" and "Christianity" are no exceptions to the other great words of literature and life. Who will give us a final definition of the words culture, civilization, art, music, poetry, or that word that represents the awakening of Europe known as the Renaissance? These words are difficult to define because they stand for great, growing and complex realities. They stand for any of your definitions with a plus. Only children are satisfied with simple answers. Childish minds alone are content with easy definitions. The dictionary always leaves out more than it includes. Clear-cut and exact classifications are possible only to the ignorant. The primary text-books in science are nicely diagrammed, and the various departments are clearly classed; but more mature study discloses to the student that these classifications in geology, botany, and kindred sciences conceal more than they reveal. More thought shows that even the stone leaves of geology melt, become fluid and plastic; they flow the one into the other; they interlock and overlap; and the true botanist knows that his classifications represent no final or conclusive lines. Small minds alone are certain of their own definitions. By the time we have defined to our own satisfaction the words love, soul, Christianity, God, we have very likely missed that which we tried to put into our dictionaries. Analyze your flower, separate it into its component parts; whatever the result may be, one thing is sure—your flower is spoiled.

No simple definition of Christianity can long obtain, because Christianity is not a simple thing. It is one of the most complex outcomes of human nature. It is a great river flowing through the fields of human history. Its origin can be traced not to one single spring, but in it have converged living streams that have flowed from Egyptian, Grecian, Roman and Gothic sources, as well as that stream which springs from the Judean fountain. And the liturgical elements from Egypt, the organizing instincts from Rome, the metaphysical and theological tendencies of the Greek thought that came into it through Alexandria, are, historically speaking, as much an organic part of Christianity as the ethical and spiritual contribution of Judea. These former elements were as necessary to its success. They have been an essential part of Christianity. Without them Christianity could not have been, or being, it would have fallen short of its great work. Jesus himself is as much a complexity as that movement which bears his name. In his veins the blood of prophet and priest combined. Spiritually he was a product of the discipline of the one as much as of the insight of the other. Bills of thought from Babylon, Assyria, Phoenicia and Egypt had joined to form the streams we call the Hebrew religion, a product of which was Jesus. Any attempt to understand or adequately define this implies a knowledge of those. Any definition, then, of Christianity that leaves out any of these legitimate and potent fac-

tors is open to challenge and liable to be disputed.

Jesus was born at a time when Judea stood on the picket line of a new order of things. When Jesus walked the streets of Jerusalem there fell upon his ears the varied notes of diverse and antagonistic races and languages. Hebrew was the language of the church, but Latin was the language of the state; Greek was the language of scholarship, and Aramaic was the dialect of the street. Out of these seething elements was born the new prophet to interpret the deeper life of a great mind-opening age.

What wonder, then, that this great stream, still rolling on, baffles all attempt to measure, define or limit it? It is not now, and never was, a definable, measurable quantity, subject to exact scientific description. Small things, secondary things, dead things, are subject to scientific manipulation and definition, but primary things, growing things, great things, defy your catalogues; they baffle your dictionary-maker and distract your theological surveyor. Your oak will crack the flower-pot in which you planted your acorn. You can't raise your apples in a green-house, an eagle will not survive in a cage, and the river will not stay within your dikes and dams.

TESTS OF CHRISTIANITY.—THE RACE-TEST.

See how this is exemplified in the history of Christianity. Every age has tried its hand at defining "Christianity" and specifying the requirements of a "Christian," but every such attempt has been disappointed. Popes, councils and synods have repeatedly flattered themselves with the idea that they had perfected the definition and settled the question, but inevitably life and principles that claimed with reason the name Christian jumped their fences and appeared outside of their inclosures.

Look at some of these ineffectual attempts to bound that which has not yet reached its boundaries, to circumscribe that which is changing and growing. The rudest and most superficial as well as the earliest attempt was the *Race-Line*, the class-distinction. Christian fellowship and privileges were available "only to those who belonged to the Chosen People," a special caste. The true church is "our church." "To be a member of Christ's kingdom you must belong to our people." Paul stood alone among the early disciples against this race-line. Peter had basked in the sunshine of the generous love of the Master, he had seen his righteous indignation against formal pretension and his indifference to tradition, he knew that Jesus had found fellowship with publicans, he had seen him converse with the despised Samaritan at the well, he had heard him rebuke the pretentious lawyer by the example of another Samaritan, he must have felt that enthusiasm for the pure heart and consecrated spirit, wherever found; and yet, when the quickening presence was withdrawn, and the few influential representatives of a new movement were left shivering in the neglect and contempt of a confident orthodox, all prophecy seemed uncertain, the inspiration of the present and his faith in the future faded, and his old narrowness closed in on him. "It would not do to let go the time-honored lines. The customs of the fathers were more real, after all, than these great unformulated principles of the spiritual life," thought he. The unlettered and narrow-minded fisherman came to the front and crowded the disciple back. Peter knew very well the narrowness of his own race, the bitter opposition of his church officials. He had also heard of the Gentile eagerness, the readiness of the Roman to listen, but he did not dare trust the blessed gospel of love and good life by itself. He was alarmed at the breadth of this radical Paul, who had already begun to declare his gospel fit for Jew or Gentile, bond or free. "This new thought must be bolstered up by a little ritualism, a Jewish ceremony or two. If the Chosen People did not accept this great light-bearer as their Messiah, God-commissioned, better perhaps that his name be forgotten, his fame die out, than that the Jew should, by his fame from his sacred position and mingling with the motley crowd and meddling with things unclean." It was while his head was full and his heart was torn by some such theological questionings as these that the vision came to him—a hungry man's dream of plenty. There was offered him to eat, what his religious convictions had pronounced unholy. "He would not eat that which was common and unclean," and the voice said, "What God hath cleansed, that call not thou common." Soon Peter had an opportunity to apply the principle taught him in the vision. He was summoned to visit a Roman soldier, the uncle of an officer of an unclean people, according to his theology. He finds to his surprise an Italian who is a just man, a God-fearing man, of good repute even among the Jews; a man of prayer and helpfulness, who is anxious to hear more about this new gospel. Then came the words of my text that broke over the narrow barriers. They opened the door for Judaic Christianity that it might pass out into the broad field of the world. "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him." These words reach out for the inclusive brotherhood of goodness. They will ever break through any exclusive partitions men may try to build in the name of religion. For the infinite Father is no "respecter of persons." Rich or poor, learned or ignorant, high or low, black or white, be who worketh righteousness is accepted of God. No distinctions which divide men will ever

run parallel with the love and the righteousness which Jesus taught and practised. They cannot be made the inclusive lines of such a religion. No people ever tried so hard or came so near to succeeding in this direction as the Jews, but even through the legends and history of the Bible we see how futile is the attempt. Abraham meets Melchisedec, a priest to the true God, among the idolaters of Canaan; Jethro comes to counsel Moses from the wilds of Arabia; the Zidonian widow sweeps her meal box for the hungry Elijah; Job, from the land of Uz, holds fast to his integrity; Jesus points approvingly to the despised Samaritan, and Peter, to his astonishment, finds the devout Cornelius.

THE RITUAL TEST.

The second attempt to describe and bound Christianity was the *sacramental* one. The test was to be an Ordinance, the right to the Christian title to be won by an ecclesiastical rite. Without this, religion seemed bare and unreal. Men were afraid to trust it in the simplicity of Jesus. Peter's statement in the text was too intangible a test. It was too vague. Doubtless some who believed in it said, "It will not do for common people. They want something tangible, definite." And so they began to limit Christianity with penances, indulgences, baptisms, and sacraments, until it came to pass that holy water was a more distinctive feature of Christianity than justice, mercy and truth. Constantine, reputed the first Christian emperor, deferred his baptism as late as possible that it might expiate the more sins, that there might be fewer uncancelled accounts upon the books of the recording angel. Least death should take him unawares, he kept a priest near for an emergency. This test is not simply one of the "Catholic superstitions" that Protestants like to talk about. Many a mother in Protestantism has trembled lest her child should die ere the consecrating rite should be performed. The Christian name is withheld from many to-day if their names are not enrolled in the church-book, if they are not communicants at a so-called "Lord's table," if they have not passed through some peculiar phase of religious feeling and excitement. Indeed, many hearts are in a state of trepidation to-day to know whether they are Christian or not, or what they must do in order to become such. I speak not against any of these rites and ceremonies. I recognize their helpfulness. To me some of them are available, all of them have a beauty which I can understand; but as a test of Christianity or a measure of a Christian they have proved to be inadequate, superficial, mischievous and false. Who cares to know whether John Howard, Florence Nightingale, Dorothea Dix, George Peabody or Abraham Lincoln were ever baptized? Who stops to inquire whether they were communicants at any church table before ascribing to them Christian graces? Any one has a right to interpret Christianity sacramentally in this way, but there is certainly a larger Christianity than this. By this test Jesus himself was no Christian. He declared the Sabbath was for man, not man for the Sabbath; that not so much the outside, but the inside, of the platter was to be kept clean. He condemned the religion that was strict concerning the tithes of mint, anise and cummin, but neglectful of the weightier matters, judgment, mercy and faith. This attempt to fix the boundaries of Christianity violates the moral perspective of life. It fails to discriminate between form and essence, substance and appearance. These tests made a Christian of the man who would not lunge upon the food found upon the person of the man he had murdered, because there was meat in it and it was Friday. His Christianity did not prohibit the murder, but it would not allow him to scandalize his Savior by eating meat on his crucifixion day.

THE CREED TEST.

Protestantism attempted a larger definition than either of these two, but it could not trust the Cornelian standard of righteousness. It did not dare rest it upon the foundations of Jesus's own faith. It said, "All this, but something more." It was love and duty plus a creed. Some intellectual conceptions must be insisted upon, some man-worded statement must be the final test of Christian discipleship. The ultimate measure was to be a logical, not a spiritual one. It was to be an attitude of mind and not a quality of life. It was to be a dogmatic conclusion and not a temper of heart. The difference between saint and heretic was made one of soundness of belief rather than of devotion to goodness. Oh, what sad havoc has this attempt to define the indefinite, to bound the boundless, wrought in the centuries gone! What so pathetic in history as the story of the Christ-like who have been branded as anti-Christians? Those whom the world now honors as prophets of the higher life went down into their graves with the fingers of these dictionary-making Christians pointed at them while voices were hissing "Atheist," "Heretic." Age after age the inadequacy of these logical enclosures has been felt, test-lines have been re-arranged and fence-boundaries enlarged,—but the inclusiveness of to-day becomes the exclusiveness of to-morrow; and it will always prove so long as the test of excellence is made a dogmatic one, or, if that is an ambiguous term, let us say an intellectual one. For religion is larger than reason, as God is greater than man, as spirit is more than logic, and as life is more than the words of life. In connection with this thought we recall the long line of creeds—the so-called Apostles, the Nicene, the Athanasian, the Five Points of Calvinism, the Thirty-Nine Articles, the Longer Catechism,

the Shorter Catechism, and articles of belief, confessions of faith, statements and test-words without number, forged for the confusion and the exclusion of many of the tenderest lovers of Jesus and helpers of men. Of these no more than of the rites and ceremonies would I be an unsympathetic critic. I recognize a truth in all of them and a beauty in some of them. They have put bone and sinew into the moral and religious life of nations, but as measures of that historic religious stream which has taken the name *Christianity*, they have proved doleful failures. Still less are they an adequate measure of that goodness and peace which deserve the name *Religion*, and which find statement in the Beatitudes. Thousands of felons have ended their lives upon the gallows who never doubted the truth of a single one of the Thirty-Nine Articles, while on the other hand these creeds are gory with the blood of the innocent. They led to the torturing Inquisition, they devastated the homes of the gentle and God-loving Albigenses, they anathematized Gallileo for his devotion to God's truth as written in his own book of nature, they burned Servetus, they drove the Puritans across the seas and led them, in turn, to burn witches, hang Quakers, and hunt the Baptists into the wilderness beyond their borders. They to-day divide communities into narrow, jealous sects, more suspicious of each other's theologies than they are emulous of each other's virtues. This hunger for something more tangible than goodness, more definite than love, more godly than God-likeness, is still at work trying to divide that which is indivisible, to separate those who ought to stand together. Thus the *race-line*, the *ritual-line*, and the *creed-line* have proved themselves inadequate to define Christianity, much less to define Religion, of which Christianity is an expression.

THE LIFE TEST.

One more test is to be considered,—that most emphasized by Jesus himself. "That every one that saith unto me Lord, Lord, but he that doeth the will of my Father which is in heaven." This is the *Life-test*. It recognizes, what I believe is true, that Jesus did not try to propound a theology; but to realize and exemplify religion. He taught not logic, but life. He sought not names, but things. He emphasized not words, but feelings, which alone make words valuable; not truth even in the abstract, but goodness in the concrete. He came not to ask men to subscribe, or to bind themselves to words. He came to proclaim liberty, not bondage. This life-interpretation of religion recognizes the fact that man's intellectual freedom, his right and duty to think for himself, is so important that the Almighty does not tamper with it, even though a man use it to his own disgrace and the dishonor of his Creator. Where then is the right of querulous bishops, noisy prelates, icy-hearted theologians, to mark the lines upon which the intellectual life of a man must run? Councils and conferences have no ability to circumscribe the fellowship of the heart by prescribing the words, which the head must use. Any interpretation of Christianity which excludes anything that is excellent in religion, or anybody whom the Lord of life loveth, simply belittles Christianity and makes it too small to cover the higher life of man and the broader reach of the soul. As long as there are any to go through a community with you and, with complacent and unconscious impudence, point to those as Christian and these as anti-Christian or non-Christian, those having no holier deeds, no greater saintliness, no purer lives, no warmer hearts, no deeper faith than these; as long as the hand of Christian fellowship is extended by many only to those who use the same religious vocabulary as themselves, go to the same church, and wear the same theological badges, rather than to all those who are seeking truth for truth's sake, who are heroically staggering under a common load of temptations toward righteousness,—there will be men who will challenge the definition, or else beg the privilege of doing without the name. This life-interpretation of Christianity makes belief secondary and love primary; obedience, not observances, essential; moral courage, transcendent heroism, a Christ-like faith in the verities of the spirit-life, its ideals. This would make Christianity identical with goodness, with virtue and disinterestedness, with truth, righteousness and love. It is life with God. It is harmony with his will. This is planting Christianity upon that about which there is little dispute. This makes it identical with universal religion, or at least an organized effort to realize universal ethics and universal religion; keeps it ever open to receive every good thing, every noble truth, every true man that the world affords. This Christianity will call nothing common or unclean that God has made holy. With Jesus it places every man on his own responsibility and says, "Why of yourselves judge ye not what is right?" I think I see in the whole history of Christianity a growth towards this development. I believe that to a large portion of the world the words Christian and Christianity will come to be interpreted by this life-test alone. But let us frankly admit, it has not come to this yet. There never has been a time when such a definition of Christianity or such a measure of a Christian would obtain, even with the smallest sect of Christendom,—and no one has given me authority to now make the dictionary. If votes shall settle it, thus far the Methodist has a better right than the Unitarian to define Christianity as it is; and the Catholic has a far better right than the

Methodist, for the one represents the burden and triumph of seventeen centuries, while the other voices but the joy and glory of a little more than one century.

AM I A CHRISTIAN?

So I come back to where I started and say that no one has the power to make simple that which is complex. No single definition can monopolize that which carries in its bosom so much diversity. And when you ask me, Am I a Christian? I must stop and ask for your definition of the word before I answer. In religion, as in science and philosophy, the first duty of the student is to define his vocabulary, to understand the meaning he puts into his words.

"Am I a Christian?" I answer: If that means to believe in a supernatural Christ, a vicarious atonement, an infallible Bible, and a dual division of humanity at death, one section doomed to eternal pain, the other to eternal joy,—as it does to millions of souls who have as much right to define it as I have,—then I am no Christian! If to believe in the infallibility of the Pope, the essential importance of rites and sacraments, which have been an inseparable part of Christianity to the largest number of its adherents, then I am no Christian! If to believe with Paul in his speedy second advent of Jesus on the clouds to judge a world that is to be renovated by fire, and to accept the gospel stories of immaculate conception, marvellous birth and miraculous power, are essential to the Christian faith, then I am no Christian! If to believe that the world was made six thousand years ago out of nothing; that, soon after, man became an alien and a rebel in the world; and that he has been foundering in the darkness ever since except where he has come into the light of the God Christ Jesus, through whose name alone comes salvation,—is necessary to a Christian, then I am no Christian! And further, if to make any word or form of words whatsoever test-words and boundary lines, of fellowship and sympathy, is Christianity, then again I say, I am no Christian! Let me bring the debate down to date. If to be a Christian necessitates my denying that the word Religion carries broader suggestions than the word Christianity; if to deny that Jesus of Nazareth has kindred, that the word of God has revealed itself outside of Judea, that the kingdom of God has been sought and found by those who have never heard of Jesus, is a necessary part of a Christian's thought, then I willingly resign the name, which I have always honored and always aspired to merit. If to refuse to belong to any organization that withholds freest fellowship to any good man, if to decline to belong to any organization, sect or denomination that will exclude any one for opinion's sake alone, incapacitates me from being a Christian, then once more I decline the name I so much respect, and concerning which I so much have ever heard me speak a contemptuous word.

I believe in worship as much as I do believe in thinking; and prayer, largely understood, is to me as natural, inevitable and beautiful as smiles and tears. I am nearer in my attitude of soul to the simplest Sister of Charity who devoutly tells her beads at the feet of the Virgin Mary than I am to him who regards all form of worship superstitious, or considers prayer a useless expenditure of moral force. But, on account of this difference from him, I rejoice to seek and find a fellowship with my "ethical culture" brother; and that church-door is too narrow for me which is not broad enough to let him in, and the pulpit is too small for me that is not wide enough to hold him in fraternal exchange. And if this disqualifies me from being a Christian, I will still hold on to my communion with all earnest souls and let the word Christian go.

I believe so much in God that I believe in scarcely in anything else. To me he is the totality of which all other things are but fragments. Without this unity in Him all is discord. But if, for reasons that, perhaps, it is not for me to understand, certainly not to judge, a brother hesitates where I venture, is silent when I speak, and doubts when I believe, but still is one of whom it may be said, as Theodore Parker said over the grave of one who called himself atheist, "O Father, though he denied Thine existence, he obeyed Thy laws," he belongs to my church, and any exclusion of him excludes me. Deny me the name Christian for that, if you will. I will not on that account lessen my fellowship nor cheapen my faith. He who said, "Not every one that saith unto me Lord, Lord, but he that doeth the will of the Father" is on my side. I hold to the *thing*, even if the *name* must go. Now again, I am bound to recognize the fact that, historically speaking, those who dissent from me and do make essential those things which I declare unessential, cardinal those things which I regard accidental, have a far better right to interpret the word Christian than I have; that is, they have time past and the present majority on their side.

But if, on the other hand, to believe that we live in a universe engirdled by law, that we are part of an infinite order, children of a tender Providence, heirs of an incalculable history that has been unfolding, evolving, from lower and simpler conditions than we can understand, up, through crude and harsh forms, towards a refinement of mind and power of spirit immeasurably higher than anything yet reached; if to believe that man is thus a religious being just as truly as he is a thinking or loving being; if to believe in God as the sum of all excellence, the totality of all power, the essence of all that is, the

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GOD AND IMMORTALITY.

BY ALEXANDER WILDER.

Some days ago I received a letter from Mr. Wake, of England, a man somewhat known in the world of letters, in which was this acknowledgment: "I have read your lecture upon Immortality (or rather Life Eternal) published in the RELIGIO-PHILOSOPHICAL JOURNAL which you kindly sent me, with great interest and general agreement in its conclusions, if I cannot accept the philosophical basis of the argument." This last exception may not seem quite flattering, but that is a small matter. The harmony of sentiment upon a matter transcending every such minor consideration in its importance, is most gratifying. He has come to the same conclusion by a mental process better suited to his conditions. We have no controversy with the river because of its disregard of our straight lines, and its interminable deviations in every direction, because we are certain that its waters will yet reach the ocean. Human thought and aspiration ascend, and because they ascend are certain to find their fruition in the divine.

A worthy Dutch farmer living in the "Mohawk Country" in a former generation when religious sectarianism was more bitter than it is now, was asked which denomination he supposed was most certain to attain heaven, replied: "When I take my wheat to Albany, some say to me that this is the best road, and others that that is the best. I do not know which is the best; but this I do know: When I get to Albany nobody asks by what road I came, but whether I have good wheat."

When a man's conclusions are sound, we can get along with his way of arriving at them. I respect and esteem every man that has this candor. It makes every experience precious, every mode of inquiry valuable. There is no need for cavil over the process, but every reason for satisfaction with the motive which inspires the person. The flowing stream is seeking an outlet, and so blesses as it flows; only the pool or the lake which has no outlet will stagnate and render the atmosphere around it mephitic with noxious vapor. The reasoning that stops short of its end, the science that exalts analysis above philosophy, the notions of cause and operation that sedulously exclude the Supreme Being from the thought, appear to me to be of this character, and therefore evil, only evil, and that continually.

Yet there is abundant reason for patience with those of diverse sentiment. There is seldom much ability of holding argument, however. It is well to compare views with every one who may aid or be aided, for such is the highest use. We thus bear one another's burdens and fulfill the perfect law. But a struggle for mastery in an argument is little else than a waste of time, temper and energy. No one is ever convinced by these worldly disputes, but generally comes from them more fixed than ever in his peculiar notion. The experience of one does not fit the moral conditions of another. It would be as ill to adapt one's language and conduct to another's, as to wear garments at second hand—a thing neither neat, cleanly nor wholesome. The mental vision of no two individuals is quite alike. Great discrepancies often exist. When the sun shines the man perceives light, colors, and innumerable forms of beauty; the owl croaks angrily over the darkness of the atmosphere and the visual obliquity of those around him. The color-blind are curiously conscious of the seemingly fanciful notions of others about various hues and shades. They are on different planes of sensibility, and their attempts to convince each other would generally be unsuccessful.

When philosophemes are the matter under consideration a like logic applies. It is well that it is so. Now, that we have no infallible church to limit the right of thought or conscience, no secular arm at its beck to maim or burn the dissenter, no Jacobin tribunal to cut the head from every one who believes or knows what the rabble do not, every one may walk in his own chosen path. Very fortunately the world is wide enough for each; and doubtless so is eternity.

Greatly to be admired and beloved are they who "look from nature up to nature's God." They are of the salt of the earth. Those that devour the mast and acorns, not bestowing a thought on the one threshing them down, are swine. But those who, having veneration, the highest of faculties in full exercise, look reverently God-ward, are divine men. They are truly blessed, and I would do them honor, yet I may not be bound to their method or shut up to their way. Though the low suggest the high, the external shape indicates the internal formative principle, yet the high and the interior are first and superior in rank and origin. The reasoning of the apostle holds good; that as no human being can know or apprehend things human save only by the spirit of man that is in him, so no one knows the things that are divine except by virtue of being inspired and possessed by the spirit of God. Although Professor Abbott and others like him may ably and even learnedly, as did Spinosa, deduce and elaborate a scheme of theism from science, and I praise their achievement as glorious,—nevertheless I insist to myself that this could not and would not be done, except for having been previously endowed with that sacred ken which enabled them to perceive from their own interior selfhood the informing principle—that which is. Logic and reasoning which have no other element to elaborate except what is learned by observation, analysis and inference, can never be exalted above the material and phenomenal, nor become capable of arriving at or in any way cognizing the real truth. To know the truth one must himself be of its very nature—must himself be true, and so inspire it.

"As operating alike on all ages," says Francis William Newman, "perhaps the instinct which seeks after God and the infinite is the most powerful in man; let us follow out this great and glorious tendency." Every one will have just as vivid and perfect a conception of the divinity as he has the capacity in himself. To have a higher and completer concept, he must become a better and truer man. Superficially speaking, this is the man creating God after his own image, and there are ecclisiasts who have endeavored with much tediousness of speech to show that this is the will of God, that there is no God beyond each individual's notion of him. It would be as reasonable to argue that there is no ocean beyond each man's view of it. In each instance the mind grasps all that can be included in the circumscribed periphery, while the intelligence acknowledges the infinite beyond. We can find out God, but hardly to perfection.

Immortality has been alike the faith and sentiment of sage and savage. Yet I do not like the way of speaking which treats it as a future life. It is the not-mortal; and the not-mortal has no such change as present and future. It lives now, not beginning in time, but always being above and beyond

it. The mission of the true divine teacher is not to communicate it, but to bring it to light; in other words, to open to human contemplation the life in eternity, imminent in time yet beyond it. What to our senses is apparent as future, to our real entity is present now. The nomenclature of our being—its essential selfhood is in and of the eternal world. Hence God and immortality are included by all thinkers and by all true seers in the same concept.

Memorial Day of Spiritualism.

(Reported for the Religio-Philosophical Journal.)

The subject has recently been agitated of holding an annual commemoration day for the friends of the cause who have passed into the higher life, and the initial movement was recently made by some New York Spiritualists. Pursuant to a call, they met on the 12th July at the Perine Mountain Home, near Summit, N. J., about twenty miles out of the city, and organized an association whose purpose was set forth as follows:

"The object of this association is to encourage the observance annually of one day in the flowery month of June as a day of pleasant and grateful remembrance of those Spiritualists, endeared to us from their prominence as pioneers in the cause, who have passed over to the other shore."

The following officers were elected for one year: Henry J. Newton, President; Geo. D. Carroll, Vice-President; F. S. Maynard, Treasurer; Samuel H. Terry, Secretary.

We give a short summary of the proceedings: Music—"Flies as a bird," solo by Mrs. Nora Weil of Chicago. The President, after thanking them for the honor, remarked: "This is a kind of Decoration Day in memory of those who have done the pioneer work. It is a large army that has gone from the mortal to the immortal to commemorate whom we are gathered here to-day. We do not propose to decorate their graves with material emblems, but to cull from the gardens of our hearts the flowers with which to strew the memories of the beloved that have passed away."

"Those who have not lived for the past thirty-eight years, know little of what those pioneers encountered. Some of them come up before me. I will name one—a Universalist minister—S. B. Brittan, who sacrificed more, perhaps, than any other man I know, for the cause of Spiritualism. He was offered the place Dr. Chapin filled, if he would take it without preaching Spiritualism; but he said, 'No.' For a man of such brilliant prospects it was a sacrifice few can comprehend. He is only one of thousands who fill our ranks that have battled with the foes within as well as without. We are called to-day to the same work."

Rev. Jacob H. Harter of Auburn, N. Y., who styles himself "Pastor of the Church of the Divine Fragments," was then introduced, who, among other things, remarked: "I was baptized in the Presbyterian faith, but they fed me on food I could not digest, so I went over to the whole-souled, free grace Methodists, but even there I soon had spiritual dyspepsia, and found what I thought a better faith with the Universalists; but I wanted to add to my faith knowledge, and went to the Spiritualists where I found that what we call death is only a pleasant change; only a thin veil exists between us and the dear ones just on the other side, whom we commemorate to-day on this beautiful mountain side."

After giving an account of his life as a working Spiritualist, his church being wherever divine fragments of humanity were cast aside by other churches as wayward, and it was his work to preach to them. He went on to say: "Believing that the Spiritualists have the best doctrine, they ought to be the best men and women, and do what they can to make the world better. The tree is known by its fruits; and this work is a personal work. I once asked a man, 'Are you a Christian?' Yes, he replied, 'but I don't work at it now.' We want working Spiritualists. Let us receive a more glorious baptism from the Holy Ghost, and then we will close with a loud amen!"

Mr. John Slater, the test medium, then sang as a solo, "Nearer, my God, to Thee," rendering it in a very affecting manner, that moistened the eyes of many in the audience.

Mr. G. W. Kates, of Atlanta, Ga., editor of *Light for Thinkers*, then addressed the assemblage. We can give but a synopsis of his remarks:

"I rejoice always to be among Spiritualists, and especially so to speak here on this mountain top to-day in the interests of an occasion like this. We have met not to strew flowers o'er the graves of those friends of ours who have gone from this sphere of existence to a higher one—not to weep for their memories, but rather to ask for their further help. We live at a time when the windows of the Spirit-world are open, and streaming down like the sunlight come the spirits of our loved ones to help humanity. It is right to commemorate the example of those who have worked to attain the results we now enjoy, and I rejoice that here on this mountain top, there has been organized a society to meet from year to year to offer their honor and homage. Nor must we forget those who are working for us now. We need to be joined heart and hand in this work for the cause of humanity. I believe the work of the past can only be perpetuated and made useful to humanity, by a concentration of our efforts in organization. This is necessary to achieve results. As Spiritualists you are not to bow down and worship the phenomena, but you are to embody in your daily lives the living truths you are taught, and be living epitomes of these great truths. Have we reached this height? Are we ruled by the best desires? Do we live properly? Spiritualism must come home to our daily lives if we expect to ascend to the great souls who dwell upon the spiritual mountains. You can not tell the glories of this mountain peak unless you come here and see, and I rejoice that this association has been born here. Let us endeavor to climb the mountain peak in our own hearts."

The Rev. Mrs. T. B. Stryker of the Metropolitan Church of Humanity of New York, an inspirational speaker, then followed, saying in part:

"From the realms of spirit-life we would add our tribute to the memory of the valiant and superstitious, remaining not in the mortal form to see the walls crumble and fall, but left on the annals of time clear record of work well and nobly done. All honor and praise to the memory of those workers who suffered persecution for the truth's sake. All grand movements have required sacrifice. All Spiritualists to-day, sitting in the sweet communion of the angels' world, little know of the suffering and anguish paid as a penalty for the blessing. All honor to the memory of those who fought nobly in the heat of the day and gained the victory. They are worthy of the most fragrant flowers of our affection."

We appreciate this movement to commemorate the memory of those workers who were worthy of your affection and sympathy.

From the emanations of your lives may you provide a rich floral gift to offer as a fit tribute to the workers who are watching o'er and working with you. Round and about you are gathered an innumerable host of invisible witnesses who join in this celebration. To those peculiarly organized individuals called mediums we have a word to say. You are the standard bearers of truth. You are rifts in the clouds through which the angel world peep. Keep your vessels clean and pure. Remember that the pure crystal water partakes of the vessel through which it passes. Seek the assistance of the angelic host bending over you."

Mr. John Slater next gave the audience some remarkable tests, prefacing them with a few remarks in which he prophesied success to the association.

Mrs. Milton Rathburn being called on responded also with a few remarks, as did Mr. Geo. D. Carroll, after which the meeting adjourned to meet together again next June, at the exact date and place decided on by the officers.

Personal Reminiscences of the Most Wonderful and Wonderful of Mediums.

The death of the most wonderful of Spiritualist mediums, Daniel D. Home, has awakened considerable interest in him and his astonishing powers and career, and some curiosity as to the facts of his sojourn in Springfield—for he made several visits here in the earlier period of his development, when as yet Spiritualism itself was but in embryo, and he was only one of the most remarkable possessors of the new gifts. The Rochester rappings, which made the Fox family famous, began in 1848, and yet they had become a more than national sensation in 1852, when Home came here a slender, gentle lad in his 19th year. There were already mediums here and there, and "manifestations" of the elementary, table tipping and rapping sort, were very abundant; in this city as elsewhere, such things were awakening a great deal of interest, and a number of men and women were investigating the matter in the hope of getting some evidence of a life beyond death. There were in various parts of the country many cases of great excitement, sometimes running into insanity and resulting in death—as in the instance of Baylies Staples, of Boston, a young man who seemed to be taken possession of against his will, and who one evening entered a friend's house where a circle was forming, with the remark, "I broke two tables to-day and I have come to break yours"; and shortly after, as the table was moving, rose to his feet in a wild way, staggered and fell dead. Some of the most noted performances of this vicinity occurred at the house of Dr. Barron, of Palmer. There were many circles in Hartford; and among those greatly interested in the matter here were the late Rufus Elmer, John D. Lord, now living in Maine, the late Dea. Dickinson, and F. C. Andrus, a native of Minorca, who has for some years past been a resident in Spain and *The Republican's* correspondent from that country.

Home, who then wrote his name Hume, and is still so called by those who knew him in his youth, has given in his first book, "Incidents of My Life," a brief account of his experiences here, or rather of the experiences of others through his strange gifts. The book is singularly modest and simple in tone, and that accords with what is said of his appearance and character. He was born in Edinburgh in 1833, and came to this country with an aunt who had adopted him when he was nine years old, and her husband. This aunt told him stories of peculiar influences around his childhood, and particularly of a vision he had when he was about four years old, "of the passage from earth of a little cousin, I being at Fortobello, near Edinburgh, and she at Linlithgow," which proved correct. The first vision he remembered, however, was when he was about thirteen; in it another boy, with whom he had read tales of ghostly apparitions, appeared as a spirit three days after his death, and several days before the news of that event reached Daniel through the post. Home's mother had the second sight, and predicted her own death four months before it occurred, even to circumstances which seemed impossible when she made the prediction. It was shortly after her death, in 1850, that the rappings began to attend the youth, especially at night. Home describes the anger of his aunt, a good Kirk of Scotland woman, and the praying over him of the Baptist minister of Norwich, Ct. He says that the Congregational minister would not enter into the conflict, "saying that he saw no reason why a pure-minded boy should be persecuted for what he was not responsible to prevent or to cause"; but he does not mention that he was a member of that minister's church, as we learn he was, and that he was subsequently dismissed from membership on account of his mediumistic endowments. The minister was Rev. J. P. Gulliver, now a professor at Andover theological seminary. Home was forced to leave his home, also, and at eighteen was thrown upon the world, with three younger children of his parents dependent on him for support. The manifestations of rapping, moving of furniture, and conversations with spirits, occurred at Williamantic and Lebanon, at the houses of friends, and at Brooklyn, N. Y., where his case greatly interested the noted oriental scholar, Prof. George Bush, who was a Swedenborgian. So that Daniel was not without reputation when he came to this city in February, 1852.

At that time Henry Gordon was well known in this locality as a medium, and the youth went to his house. Rufus Elmer became interested in him on the first evening of his stay here, when he took part in a séance at Mr. Gordon's house, and in a trance told Mr. Elmer the names of all her family and of her children who had died, repeating the last words of two of them. While he staid in Springfield at this time, Mr. Elmer's house was his home, and he is remembered with friendly feelings by all who met him personally. He was a slight youth of medium stature, with a sensitive face, an abundance of loose, light-colored hair, and a just dawning mustache—not a noticeable person unless one observed him particularly. His manners were devoid of pretension, and whoever knew him intimately found him of a singularly sweet and winning disposition. The manifestations at his séances were of a sort then extraordinary, though they have since become common. Tables were moved with great and irresistible force, often rising clear off the floor and floating in the air for several seconds at a time, sometimes turning entirely over. A statement was published concerning one of his séances February 5, 1852, where a great number of those phenomena were witnessed, which was signed by William Bryant, B. K. Biles, William Edwards and David A. Wells. The last sentence of this statement was printed in Italian: "We knew that we were not imposed upon nor deceived."

There is no need to quote from Mr. Home's

own account of the things witnessed in this city. Several incidents are recalled by others that he does not mention. One occasion is remembered on which two tables were placed together, nearly touching, the space between being covered by a cloth; lights were burning overhead; and hands appeared at this opening of various character, for the several persons in the circle. Mrs. L. C. Smith, Mr. Elmer's sister, recalls one sitting where hands appeared, and touched the members of the circle, and her own infant, then recently lost, seemed to come into her lap. Many who attended Home's sittings, had no experiences of the sort whatever, the influences refusing to work when they were near; Maj. Edward Ingersoll was one of these; as he says, he was fairly turned out, although he was conscious of no attitude of opposition.

Home's séances were not all at the house of Mr. Elmer, but many occurred at the house of John D. Lord—"Boss" Lord of the army, on the Hill, and there were others held in what is now Beacon hall. His gift of levitation, afterward so frequent a phenomenon, was displayed here to some extent, and another thing peculiar to his presence in those days was the sudden mysterious illumination of darkened rooms, up to the degree of twilight half an hour after dawn. This light was sometimes almost instantly quenched and darkness restored at the mental request of persons in the company. Home also possessed at that time the power of healing to a degree quite equal to that of the faith curers or Christian scientists of to-day. Robert Bannon described a sitting at which a brass dinner bell was rung under a table, and afterward was brought up against the underside of the top with such force as to lift it from its legs. One of the strangest stories of Home in Springfield is F. C. Andrus's account of a night spent with him at Mr. Elmer's on his visit in 1854, which is narrated in the "Incidents of My Life." This book, by the way, met with comparatively small attention in this country when it came out, in 1863. Mr. Home paid visits to his friends in this city when he returned after some years of marvelous success in Europe, in the spring of 1857. He was as simple and charming as ever in his manners, and felt a naive delight in the distinguished honors he had received from the princes, nobles and sovereigns of Europe. He brought out his jewels and showed them to his friends at Mr. Elmer's, spreading them over a small parlor table. There were two photographs of him in Mrs. L. C. Smith's possession, one taken near this time in Poughkeepsie, another at Nice, on the Mediterranean, which represent him with quite a heavy mustache, and his light hair tossed back from his forehead; an amiable, interesting, but not strong face. One of these pictures bears his autograph, "D. D. Home," and in the corner the nickname "Dan."—*Springfield (Mass.) Republican.*

Mrs. Eddy's "Science and Health."

(To the Editor of the Religio-Philosophical Journal.)

I was prompted by Dr. J. R. Buchanan's keen criticism of the mind cure, to look through a book entitled "Science and Health" by Mrs. Mary B. Eddy, President of the Massachusetts Metaphysical College, a solid volume of 500 pages, the 19th edition revised, indicating a large sale. It is full of assertion and assumption; not without value, yet marked by strange absurdities. The verdict of some witty reviewer on a book brought to his notice may well apply to this: "What is true in it is not new; what is new in it, is not true." Its truths are those of the power of mind over body, the healing virtue of healthy magnetism, the psychological laws and influences familiar to students in that department, which really make up all that is of value in the mind cure, and which are far better stated and set forth in older and better volumes than this. Of its new sayings not true, a few examples may suffice. On page 171 we are told:

Physiology is anti-Christian. It teaches us to have other rulers beside Jehovah. Truth is not the basis of physiology. Putting on the full armor of physiology and obeying to the letter the so-called laws of health (as statistics show) have neither diminished sickness nor lengthened life. Diseases have multiplied and become more obstinate. The best interpreter of man's needs said: "Take no thought for the morrow, what ye shall eat or what ye shall drink."

Statistics, which she does not give, do not show what she asserts, but they do show better health with more physiological knowledge and obedience. This very Christian woman would make Jesus the teacher of thoughtless ignorance as to eating and drinking!

Magnetism is next served up on page 212 as follows:

"My own observation of the workings of animal magnetism in the past sixteen years, not only convinces me that it is not a remedial agent, but that its pernicious effects upon the human mind and system exceed those of all other remedial agents. It is literally demology."

clairvoyance is "illusion," so we are told. How thankful we ought to be to this queen of Christian Science, who thus tells us what servants of demology our magnetic healers are, and how clairvoyants follow an illusion. She brings no proof, it is true, but the mere word of such a woman is enough, and she further asserts and assumes: "Mesmerism (manipulation) injures the sick, and must always prevent a scientific result."

Spiritualism shares the fate of the rest, and in like manner: "It is demolished by assertion. She says: 'I gave up a respectable profession, and heard the soft impeachment that I had lost my wits, or become a Spiritualist, which seems to me much the same thing. Even if our departed friends are beside us, and are in as conscious a state of existence as before the change, still their state is different from ours. Communion between them and us is prevented by this difference.'"

This settles the whole question. No disproof of the facts of spirit presence is needed. No proof of the correctness of her statements is given. It would be superfluous. The mere unsupported word of the President of a Massachusetts Metaphysical College is enough, and so Spiritualism is ended. It disappears with physiology, magnetism and clairvoyance. They melt away like the morning dew, before the rays of the rising sun of Christian Science.

We are told that "A Christian scientist never gives medicine, never recommends hygiene, never manipulates, never consults 'spirits.'"

What a blessing it will be when we ignore hygienic laws! But the most valuable information is also given as follows: "The Christian scientist requires 'Science and Health' for his text-book, and so do all his students and patients." When this book is well distributed the world will be safe. Nineteen editions is very well so far as they go, but think of the untold millions, even in our Christian land, who never even heard of it! One more commendation of ignorance, etc.

phased by an assertion which cannot be proved, must be given, from page 178: "It was the ignorance of our forefathers concerning the knowledge (physiology, etc.) which to-day walks to and fro in the earth that made them more hardy than our trained physiologists."

No comments are needed to make more apparent the assurance and assumption in which this volume abounds. Its truths might make a brief chapter, but one need not go to this volume to find them.

The aim and effort of the writer to cast contempt on magnetic healing and Spiritualism and thus gain favor with the popular religious world are plainly seen. As an effort to set forth any philosophy of healing, the new and large part which is not true, so dims and confuses the lesser part, made up of opinions taken from others and which are true, as to make it of little worth.

Detroit, Mich. G. B. STEBBINS.

(To the Editor of the Religio-Philosophical Journal.)

The Social Position as it Might be.

NO. 2.

BY CHARLES DAWBARN.

What is the relation of the nation to property? It is first that of protector, for without protection no one will produce more than he can eat, drink and wear. But protection to property costs money, therefore the nation calls for a portion of the property that it may use it in protecting the rest. Our first thought here is that some need a great deal of protection and some but very little; and that in equity those who need most should pay most. So we see at once that it is the men who have most to lose who should pay the most for protection. But we must notice the distinction between protection to life and protection to property. The government cannot assess life in dollars and cents; but it demands that every life shall be held subject to the nation's need, and at its call a million soldiers die face to face. So it is to property that we look for means to support government and secure protection. But property is of two kinds; that which is being used for the purpose of active life, to earn a living, and make the surplus and gain of the year; and the other kind of property which is the surplus of past years, all stored away, and called wealth. It is this big accumulated surplus that is rapidly finding its way into the hands of a few millionaires.

The nation does not need to tax life just now, for it is in no danger; but it must tax property. As a matter of common sense which should it tax, the property in every day use which we call capital, or the property stored away, which we call wealth? Every dollar drawn from capital is so much taken from the very power to support life and earn a surplus; whereas the contribution from wealth is the collection of tax from the very source where it is practically unfelt; and from which, whether it be felt or not, it is good for the nation that it should be taken. So I now make my first proposition, which is that the money needed by governments of nations and states, should be as far as possible, drawn from property which is not needed for the support of its owner. I wish to state here that I have always been impatient of the study of "political economy," which has seemed to me to be based upon individual selfishness. I make no claim to originality, but hope to voice the thoughts familiar to thousands who realize national peril; and by so much point the way to united action.

We have already seen that under our present system the millionaire contributes but 2 per cent. of his savings to government expense; whereas the poor wage-taker has to pay over 70 per cent. of what it might be possible for him to put by for a rainy day. This must be changed, or it means ruin to all alike. Take the man with an income of a million dollars. He does not need it, and cannot spend it, though that would be no legitimate argument for my present purpose. He now gets ten dollars out of every eighteen saved by the people, and he should contribute in similar proportion to the expenses of the nation. Tax him 25 or 50 per cent. of his income every year. Then grade the percentage of income tax lower and lower, till no tax at all shall rest upon the men of small incomes.

As for the possible objection, that a man will evade taxation by hiding his property, that is of little force. Let it be made a law that all property not declared for assessment belongs to the State as being without an owner. I trust there will be no evasion then. I believe that it would be good for the people to tax incomes until they become unprofitable to the owner, who is an accumulator run mad to the injury of his neighbors. That proposition covers all the nation's claim against property; but it leaves other ills untouched, so we will now take another step forward. The possibility of these huge financial monsters would be lessened if we compel justice as between father and children. Notice, that I am almost entirely what I am, by inheritance from my father and more remote ancestors. If he beget me after his glass of wine, or whisky, or beer, and sends life into the latent tendency that makes me dissipated, has he a right to ask society to support me, and thus father his mistakes? If he misjudge my character and bring me up so that I count as a social failure, is he to throw me on to the public—on to you for support?

Being a man he has his likes and dislikes; his preferences and favorites; and like almost every successful man, a tendency to bully and dictate to those at his mercy, so he says: "My son William shall have \$90,000,000 of my \$100,000,000, and the other heirs may divide so much of the remaining \$10,000,000 as the lawyers permit."

Yes! but a man has other heirs than those of his body. All society has an interest in his property, that it should be left so as to do no injury. In the first place it is a great injury to a community when wealth becomes concentrated; and secondly the foundation of true property is justice to all. In justice to the children all should share alike; and that is justice to society too.

So my second proposition is to prohibit a man from leaving his property away from his heirs; and compel him to distribute it equally. This will prevent any permanent accumulation of large estates, as nature's law of reproduction will operate upon the millionaire as upon other men. And see to it that the bastard child whose paternity is proved, counts dollar for dollar with the children of marriage. No law for the rich and against the poor; for the pope and the church against the fruit of a man's loins; but in justice to all alike point your effort to the highest standard possible to humanity.

(To be continued.)

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CHICAGO, ILL., Saturday, August 14, 1886.

A New Church View of Mind-Cure.

We extract the following from a late sermon delivered by Rev. L. P. Mercer (Swedenborgian), at the New Church Temple, this city:

A few months ago I called attention to the evidence of a popular reaction from materialism to idealism. It seems but yesterday that the wave of materialism carried all before it. Only matter is real. Thought is cerebral. The supernatural is imaginary. In the atom is the promise and potency of all life. Given the atom and motion, behold the universe! Now idealism, spiritualism, occultism, are in the very air. Matter is only a shadow. Mind is all. Mind is God. God is good; there is no evil except error. Mind abstracted from sense is out of time and space, in communion with all mind and one with God. Disease and death are only sensuous appearances; a right mind denies them and so destroys them.

God will have a new church and a new religion. The time is come, and the forces are set in motion. They press upon our minds, and in systems, upon all institutions, to unsettle and re-adjust and prepare them for the revelation that is to bring in the new day for mankind. The world feels a new impulse, and knows not what to do with it. There is much first to be done in the sheer tussant and excess of unguided effort to think. There are old ideas to be broken up, and slumbering interests to be awakened.

Of the New Church, to which he belongs, he speaks with that complacency which marks the Swedenborgian:

Here the new church stands unmoved in the midst of all these fluctuations of thought. She has divine revelation from the Lord. She expects these movements before they occur. She knows the meaning of them when they appear. She can tell their outcome while yet they are beginning. This, from the guiding light of great principles, and the commanding standpoint of divine ends. All real knowledge of higher things comes from within, and in instruction. Man can not think these things out for himself. Naturally he is averse to them, although he thinks he wants to know them. And when not averse his faculties of themselves by no means reach them. The spiritual world in all its things God has made known. Heaven and hell are known. The relation of nature to the spiritual universe is known. All these things are matters of fact, and must be taught or they cannot be attained. Spiritualism is somewhat old now, and of tarnished reputation through low associations and detected deceptions, but none the less cultivated in the high places of society and the church and making disciples by the thousands. Christian science and mind-cure in its various schools, affirming that all cause and effect are mental and that physical matter is a manifestation of mind; that evil and pain are manifestations of wrong beliefs, and that when the thought of the immortal mind is brought into harmony with truth, which is Divine mind, all evil and disease are overcome. Moreover, that the instructed mind may overcome wrong beliefs in another and thus remove evils and sickness.

Throughout the world, while the advocates of these mysticisms push their propaganda, societies of psychical research are investigating the alleged marvels and discussing the theories. What says THE ONLY DIVINE REVELATION that puts in a claim?

As to matters of possible fact I answer: Can spirits communicate with man? Yes, certainly, through little to his profit. Man, while he lives in this world, is in the spirit in the spiritual world, and unconscious association with spirits there, and by the consent of his will under suitable conditions they may enter into all things of his memory and speak with him. Can one mind influence another while in the body? Can one thus affect the health of another mind, and thus the health of the body? Yes; it is the common law of social and spiritual intercourse. Mind is always acting on other minds, for good or ill. The body is only an effect and a means. The spirit is the real man, and spirit affects spirit.

The true spiritual life is to be attained, not by isolation into the spiritual world, not by spirits speaking with man and leading him by his ruling love, not by the omnipotent power of God's will over man's will, or by the help of good men and women acting against man's will, but by regeneration through faith in Jesus Christ, and obedience to what he teaches. As man combats his evils which the word forbids as sins against God, the inflowing life of divine love nullifies itself with man's effort, removes evil, renews his mind and heart into the image and likeness of God. When man thus by faith and obedience comes to love what God loves, and think as he thinks, the power of his divine life flows into his spirit, and through it into his body. The effect of regeneration is spiritual health, which produces bodily health so far as hereditary conditions will permit. The effect of a redeemed and regenerated church will be a healthy humanity. In the meantime there is no short cut, no exemption from the effects of disorder, more direct than the maxim of our Christian religion, to love God and keep his commandments.

According to Brother Mercer, man has no adequate power of thought; spirit communication, outside of Swedenborg, is little to man's profit; mind-cure is of small moment; the world is really in a bad way, or would be had not Swedenborg given his revelations concerning the spiritual world. He talked with angels, but only evil spirits came to

others. No Catholic holds more stoutly to Papal infallibility, no Protestant more firmly to Biblical infallibility, than do new churchmen to the infallibility of Swedenborg. By so doing they narrow themselves and belittle a great spiritual seer. Swedenborgianism is the most quietly complacent bigotry in the world, and has some of the most excellent people among its followers.

Religion in Public Schools.

Mr. R. C. Spencer, of Milwaukee, who is a member of the Visiting Board of the Wisconsin State Normal School, at a recent visit to that institution, addressed the school, and referred to the mooted question of religious exercises in educational institutions established and regulated by the State, and supported by general taxation. There was a special emphasis in this reference, inasmuch as such exercises had been had in this school in its prior to the fact, to enter the question of the great importance of religion to mankind, he proceeded to say: "It doubtless seems ungracious to some of you that these ceremonies should be required to be observed in the presence of your President. This is not a private institution. The Normal School is dedicated to the uses and purposes of the Commonwealth of Wisconsin in preparing teachers for the schools of the State, and to rear them up to usefulness and honor in the State. Under the provisions of the Constitution of the State, this school can have no religious purposes. The State has no religious purpose, and this school, therefore, has none. Teachers of public schools and in public institutions have, as such, no religious duties. On the contrary, the moment the teacher, in his capacity as such, begins to exercise any religious functions whatever, to exert any religious influence upon the minds of those under his instruction, that moment he infringes the sacred rights of the people." "This is a strong and vigorous statement of the doctrine which the Legislature has adopted, and for years has advocated. The proper business of the State, as a civil and political organism, enacting and executing law, is not to propagate religion in any form, consistent with its relation to God, to enter the exercise of such propagation. This belongs to the individual conscience and to such voluntary efforts as that conscience may lead individuals to make. We believe it to be best, alike for religion itself and for the State, that the two should be thoroughly divorced from each other, and that the latter should in no way attempt to regulate, control or propagate the former. It cannot do so without passing out of its proper sphere, and invading the religious rights of some portion of the body politic. Protection the State may and should afford; but when it goes beyond this it is sure to become an oppressor, and may, as has often been the case, become an outrageous persecutor.—The Independent, New York.

We are glad to see the Independent coming boldly to the front and uniting its efforts with those of Liberalists and Spiritualists to maintain our public schools untrammelled by sectarian teachings or religious instructions. There is no connection whatever existing between religion and mathematics, astronomy, geometry and geology. The boy who learns the multiplication table, or studies the stern realities of the spelling book, or directs his attention in turn to the intricacies of grammar, acquires nothing that should be counterbalanced by religious instruction. Religious bigots, however, think otherwise. Archbishop Purcell has said: "The entire government of public schools in which Catholic youth are educated, cannot be given over to the civil power. We, as Catholics, cannot approve of that system of education for youth which is apart from instruction in the Catholic faith, and the teaching of the church." The Catholic said, some years ago: "It [the government] must either leave the whole question of education, as it does religion, to the voluntary principle, or it must divide the schools, as it does in most European nations, into two classes, the one for Catholics and the other for Protestants." The Freeman's Journal has said: "Let the public school go to where it came from—the devil."

Nearly all the Protestant churches at the present time favor the views set forth by Mr. Spencer, and even the advanced thinkers among American Catholics begin to entertain the position that it would be unwise to introduce religious instruction in our common schools. Another century will so illuminate the world generally, that mankind will wonder why their forefathers were so bigoted and foolish as to wish to mix religious instruction with the ordinary branches of a common school education.

Rev. E. L. Rexford's Protest.

On another page is a communication from Rev. E. L. Rexford, of Detroit, touching an editorial in the JOURNAL of July 24th, in which he was quoted and his language criticized under the heading of "Liberal Preachers Doubting Immortality." We spoke of the tendency toward dim and uncertain expressions, and an agnostic chill touching personal immortality among some of this class, and quoted from a report of a sermon by Dr. Rexford. We gave our understanding of his words, and he now gives his own interpretation in our columns. Can anything be more fair than this? Why need he talk of "a shabby sort of advantage," and of "the old trick of the theological habit?" That theological habit is to interpret a man's views and give their author no chance to reply. We have a different and a better way, and in accord with that way, Dr. Rexford is heard through our columns and all can judge for themselves.

We only know of his sermons by his reports as come to us in occasional newspapers, but we have never seen in such reports any clear and direct affirmation of individual and personal life beyond the grave, nor do we find any such affirmation in his reply which we publish. A Hindoo mystic believes "in the immortality of all life," but he believes in the absorption of life into the infinite whole, the cessation of man's personal identity which is lost in the all-embracing Brahman as the drop is lost in the ocean. But we leave all to infer what they please from his own statement.

The need of our day is clear and triumphant affirmation, born of faith and knowledge, that man's personal and individual life cannot cease, that what we call death is but a natural event, a gateway opening to a higher life; and the lack of such affirmation, showing, as it seems to us, a dim faith and almost inexcusable ignorance of great spiritual realities, led to our frank but friendly criticism, and to the quoting from the discourse of the Detroit clergyman as a representative of a class. We have published parts of other discourses from him, and have held him as a

leading preacher of liberal and progressive opinions, broad views and catholic spirit, but in the closing sentence of his article are weak and pitiful words, which, allegiance to a great truth will not allow us to pass by in silence.

We are flippantly told of "evidences" produced by the "dexterity of piano legs or the tones that fall from peripatetic guitars in the blackness of the séance chamber," as though such things were the all of Spirituality, while he "hopes still to cherish a measurable faith by virtue of other considerations."

This contemptuous fling at the sacred and cherished experiences and careful researches of a large body of spiritual-minded and intelligent people, and, indeed, at the whole spiritual movement is as unjust as it is absurd. Proofs of power in the dark are well enough so far as they go, but proofs of personal intelligence given in the light and accepted with conscientious care, of intelligence beyond that of any person present, show the real presence of people from the life beyond to the satisfaction of men and women richly gifted in mind and soul, eminent as scholars, jurists, reformers, scientists and thinkers, and bring joy and peace and higher thoughts to a host unknown to fame. Has this Christian preacher no higher thought or larger view than to suggest that dexterous piano legs and peripatetic guitars are the basis of faith held by Victor Hugo, Alfred R. Wallace, William Denton, Epes Sargent, and the large body of intelligent Spiritualists on both continents?

Died Cursing God.

A brakeman on the Pan-Handle Railroad told the following story the evening of July 21st, being unable to give names, but saying the occurrence was the only topic of conversation among people who were cognizant of the facts:

Yesterday a farmer living some miles beyond Steubenville cut a field of corn. The corn was very fine in quality and promised a large yield, but a sudden wind and rain storm struck it, and it was only good for fodder. This threw the farmer into a fearful passion, and he poured out a torrent of the most terrible profanity. "You ought not to talk that way," remarked one of the workmen; "it's enough to make one's blood curdle." "Let it curdle," retorted the farmer. "If Jesus Christ was here in the cornfield I'd cut him up the same way I cut this corn." The man stood up erect as he spoke, and remained motionless. His companion, who was a quiet, church-going countryman, was greatly shocked at the speech, and continued his work without paying particular attention to his employer's movements. At the end of a few moments he turned to see why the farmer had stopped work, and he saw that he was still standing erect, and looked rigid and white. Receiving no answer to a question as to what was the matter, the workman approached the farmer, and found to his horror that he was dead, his eyes glaring fixedly upward. At first the workmen refused to touch the body, as they regarded the sudden death as a judgment inflicted by an offended deity, but some of the neighbors finally removed it to the house and a physician was sent for, who said that death had resulted from heart disease.

That the man died while cursing God is quite probably true. People die suddenly from a variety of causes. Two Roman matrons, whose affectional natures were developed to an extraordinary degree, had two sons in the army, and on recognizing their safe return from a battle fought near lake Thrasymentus, their joy became so intense that they died. History records that Sophocles at an advanced age, and in full possession of his intellectual power, composed a tragedy which was crowned with such success that he died through joy. Chilon of Lacedemon died from joy while embracing his son, who had borne away a prize at the Olympic games. People sometimes die when cursing, when praying, when affected with great grief or surcharged with joy, the excitement being so great that the functions of life are immediately suspended or paralyzed. Such deaths are not caused by a special act of Providence, but by the infringement of a natural law.

The Broad Church.

"The broad church," says Rev. James Freeman Clarke in a recent sermon, "will include all good men and women of every religion. It will be broad enough to include Socrates and Plato, Confucius and Buddha Garibaldi and Abraham Lincoln—though some of them never heard of Jesus, and others never claimed to be his disciples. Its test of membership will at last be the words of the Master himself: 'Not everyone that saith unto Me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' The broad church will include in its fellowship not only the good people, but also those who would like to be good. It will have a broad Bible. It will find much more in the Bible than has ever been found before, and will make it much more the book of books than it has ever before been made; for it will see in it the current of spiritual life flowing through the ages, gradually unfolding from a seed into a stalk and a bud into a blossom; a history of man in every stage of his moral progress; a picture of humanity, and a balm of the soul. The broad church will take broad views of prayer, and its worship will be vastly more free and vital. Such will be the broad church, emancipated from ritualism, dogmatism, and sectarianism; having more of the mind and heart of Christ; leaving behind its old egotisms and vanities, its small ambitions and petty controversies. Instead of sectarianism we shall have co-operation; instead of dogmatism, insight; instead of formal worship, the glorious liberty of the sons of God."

Owing to the loss of time involved in establishing herself in the JOURNAL's headquarters at Lake Pleasant, Mrs. Poole's second and concluding instalment of the biographical sketch of Mrs. Mary F. Davis will not appear until next week.

The Faith Healers.

The faith healers are distinguished rivals of those designated as metaphysicians. In fact they claim to be the exclusive owners of the only divine method of cure. Relying on God with the simplicity and tenderness of innocent children, they assert that he responds to their urgent supplications for relief, and causes their numerous pains to vanish and their wounds to heal. The faith healers, we are frank to confess, do perform, apparently, some remarkable cures, and the metaphysicians, also, are not without their laurels, while many persons who are sorely afflicted get well without any apparent assistance from any source.

It is reported that the faith healers at 15 Washington st., are still at work successfully in curing disease by faith and prayer. At a late meeting an old woman testified to an answer to prayer received from God. Her daughter was bathing at the seashore, and with the utter recklessness of youth, she swam a considerable distance from shore. The breakers were high, and, although a good swimmer, she was overwhelmed by them. She finally gave up all hope and ceased her struggles, but murmured a silent prayer. She was immediately lifted on the crest of a high wave and tossed on the beach.

A man present said that a short time ago he visited a little girl who lay dying, who being asked if she wanted anything done for her, asked that those present pray for her. This was done, and to the surprise of every one the child recovered.

Boldly Proclaim Your Convictions.

The late Cincinnati Conference of Western Unitarians, has called out a good deal of wholesome thought and frank speech, and those of varying opinion agree to disagree in good faith and good spirit. Here is a refreshing word from W. R. Cole of Mt. Pleasant, Iowa, in Unity of June 3rd:

"Two of our dissenting brethren believe in Spiritualism in its best sense, as does the writer of this, and it is our firm conviction that if those able men, in their conspicuous positions, would use the great freedom now extended to them by the Western Conference, and make a full statement to the world of their faith in the future life, and give the grounds of their faith in light of the facts they have seen, and know to be true, they would do more to advance faith in immortality and to overthrow materialism than they could by preaching half a lifetime from a creed-bound pulpit, in a conservative church which always has stoned the prophets, and always will. And this is true of all other ideas that are precious to us. We can trust the free soul of man in its earnest search for truth. If we would have the prophets of the Lord in our ranks we must agree not to slay them."

True gospel this; a rebuke to the timid and bigoted in pulpit and in pews. Let all the clergy and laity in our churches who "believe in Spiritualism in its best sense," speak out and the wide air would ring with earnest words, gladly heard by timid and waiting souls. He who has a truth and keeps it wrongs the world and belittles himself. Let the waiting host of silent Spiritualists wait no longer, but utter boldly and frankly their good reasons for the faith that is in them, and so conquer the world.

Retrgrading.

Herbert Spencer well says in an article on "The Factors of Organic Evolution in the Nineteenth Century":

At the unveiling of the statue of Mr. Darwin in the museum at South Kensington, Professor Huxley deprecated the supposition that an authoritative sanction was given by the ceremony to the current ideas concerning organic evolution—he said, "Science commits suicide when it adopts a creed." Already among biologists the beliefs concerning the origin of species have assumed too much the character of a creed, and while becoming settled they have been narrowed. So far from further broadening that broader view which Mr. Darwin reached as he grew older, his followers appear to have retrgraded toward a more restricted view than he expressed. Thus there seems occasion for recognizing the warning uttered by Professor Huxley as not uncalled for.

This narrowness and intolerance among professional scientists, especially those of the agnostic and materialistic school, has grown absurd as well as offensive. The Popular Science Monthly, a journal of eminent merit in some respects, is as bigoted and contemptuous toward Spiritualism as any creed-bound priest toward the vilest heretic, and the scientific persecutors of some of our best mediums have been as cruel and unfair as any clerical bigots. This is not the true scientific spirit and we credit Herbert Spencer for his word of warning.

What is it to be a Christian?

How many times has this question been asked! How many times have definitions been attempted! Dogmatic assumptions have at periods times held sway; but theological dogma has had its day. The exceedingly warm discussion which has led up to the separation of leaders in the West heretofore co-operating under the Unitarian banner, has been repeatedly mentioned by the JOURNAL. On the first page of this number, an esteemed friend and one of the leaders of the radical wing of this movement is given space to tell what sort of a Christian he is not, and what kind of one he aspires to be. As Unitarian societies hold large numbers of Spiritualists, this is a matter of interest to the Spiritualist public.

Philosophy of Religion.

A series of articles on the "Philosophy of Religion from the Standpoint of the Mystic," prepared for the JOURNAL by C. H. A. Bjerregaard of the Astor Library, will be published forthwith. Although the "heated term" may not be the most propitious in which to publish such matter, the JOURNAL hopes these important contributions will receive the attention they merit.

GENERAL ITEMS.

Mr. R. B. Anderson of Concordia, Kan., has added another photograph to our collection by sending one of himself, for which he has our thanks.

Dr. D. P. Kayner has just arrived from Colorado, and proposes to commence business in this city. He will answer calls to lecture, attend funerals, and give clairvoyant examinations. He can be a dressed in care of this office.

Miss Minnie A. Barney of Syracuse, N. Y., won the first prize of ten dollars at the quotation contest at Chautauqua last Thursday. Miss Barney has accepted a position on the editorial staff of the Chautauquan, published at Meadville, Pa.

We are told on unquestioned authority that the fervent prayer of the righteous man avails much. It is evident to the most ordinary understanding that very few really righteous men have been praying for rain this summer.—Tribune.

James Methven, a devoted Spiritualist, passed to spirit life on the 31st ult. Only a few days prior to his transition he called at this office. His remains were carried to Pana, Ill., for interment by the side of his wife who died six years ago.

A certain Pilgrim is putting out feelers to get the gauge of Spiritualist sentiment concerning himself. For the sake of his family and his own welfare, it were better that he quietly remain in obscurity. Dynamite will be mild compared with the bomb that is liable to explode if he does not. At least so the JOURNAL has reason to think.

Mrs. Emma Hopkins and Mrs. Mary H. Plunkett, after a season of brilliant success in teaching, "Metaphysics," "Christian Science," "Mental Science," or whatever name one chooses to call the system of healing and happyfying now so popular, have gone to Minneapolis. They have a class of sixty in that city and are creating much enthusiasm. Mrs. H. and P. return to Chicago and open their fall season on Sept. 9th at the Sherman House.

Maj. MacRay, who "points with pride" to himself as a leading physician of Portland, Me., announces that he has located the Capt. Kidd treasure, and proposes shortly to unearth \$7,000,000 of it. The value of his discovery is somewhat damaged, by the fact, as he asserts, that whenever he begins to dig for it the treasure is surreptitiously shifted by the malign influence of the spirit of the defunct pirate.

The allusions by California correspondents to Mrs. E. L. Watson's impaired health seem to have created an impression among her eastern friends that she is seriously ill. On the contrary, the JOURNAL is happy to say she is gradually but surely recovering her old-time vital strength, and will be in good condition to resume speaking when her vacation closes. In the meantime her friends at a distance will do well not to tax her time and strength by expecting personal letters in reply to their kind and thankfully received messages of inquiry and friendship.

A New York correspondent writes: "If societies in the West, or elsewhere, desire to secure lectures from Mr. J. Clegg Wright during the coming fall and winter, they will have to take early action or find themselves too late. I learn his engagement book is fast filling up and am anxious that the Spiritualists of Cincinnati, Cleveland, Chicago, St. Louis and other points at which I annually visit in the line of my business and where I know many Spiritualists, should hear this able lecturer." Mr. Wright's address is Newfield, New Jersey.

Rue. P. Lamb writes: "There will be held at the fair grounds at Lake City, Michigan, under the auspices of the First Society of Spiritualists of Missaukee county, a camp meeting, commencing on Saturday, August 20th, 1886. Mr. Giles B. Stebbins of Detroit, has promised to be with us. A cordial welcome is hereby extended to all who believe in the pure principles of Spiritualism to attend. This society would be particularly pleased if Col. Bundy could be with us during the meeting. Rev. C. S. Lamb deserves great credit for bringing order out of chaos, as it were, and creating something like enthusiasm in the ranks of Spiritualists of Northern Michigan. We should be glad to have a genuine slate writing medium visit us, yet for the present our society is not financially able to pay the expense. Several new names have been added to our society of late."

In an article on "The By-ways of Infidelity," by John T. Perry of Exeter, N. H., in the July number of the Bibliotheca Sacra, an orthodox quarterly, published at Oberlin, O., is found the following reference to the JOURNAL, and to its contributor, Mr. William E. Coleman. After speaking of the writings of Dupuis, Volney, Robert Taylor, the author of "Bible Myths," "Antichrist," and Kersey Graves, to some or all of whom is attributed unfairness and misrepresentation in their attacks upon Christianity, Mr. Perry continues thus: "It is a remarkable and honorable exception to this dishonest tendency of unbelievers, that Professor W. E. Coleman of San Francisco, an accomplished Orientalist, though far from orthodox believer, fearlessly exposed and sternly arraigned the deceptions practiced by Graves, and several others of his school, and that the RELIGIO-PHILOSOPHICAL JOURNAL freely opened its columns for this much needed work. The writer and the paper have brought upon themselves a flood of bitter denunciation from the detected criminals, and the books are still circulated, just as if they were as unanswerable as their authors pretended."

Voces from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

Growing Old.

BY MRS. SARAH GRAVES, GRAND RAPIDS, MICH.

Oh! yes, I know I am growing old. For now my hair has turned to gray. My three score years are now all told—My step grows weary on the way.

And wrinkles on my face and brow So all that see the truth unfold, That I am growing feeble now. Ah, yes! I know I'm growing old.

And I am old, if we count life As made of years and years alone,— But hopes and joys, and tears, and strife By all of these true life is known.

Yes! old in form, in spirit young. With joyful hopes and many tears, Fresh as it from my Maker sprung Spirit feels not the weight of years.

I am not old; my form decays, But through the clouds there is a rift; The smiles of heaven descend and play Upon my soul like sunshine drift.

And it brings back to me my youth, I feel eternal life is mine, My soul looks forth and grasps the truth, From heaven 'tis sent on me to shine.

Roll on, old years; let form decay; Then I shall know the precious truth; When death shall take this form away, Then mine shall be eternal youth.

Then for the form no growing old, No wrinkled brow, no head of gray; But love and wisdom will unfold The spirit-form to endless day.

Dominant Ideas.

A paragraph is going the rounds about a woman in Boston who became insane through the study of Theosophy. A number of commentators on this story have signalled their relationship to the sheep of Panurge by observing in an evilish way that the study of Theosophy is particularly calculated to produce mental aberration. It shows how little originality there is in the world that this mouldy old bit of rubbish should be made to do duty so often. Every one has heard precisely the same thing said of Spiritualism, Mormonism, Mind-Cure or whatever the novelty in vogue may be. There is no doubt just so much of truth in each of these theories as will be thrown off their balance by any subject which excites and deeply interests them. There is no doubt that brooding on religious subjects every year sends some poor, infirm creature to the insane asylum; but even the sheep of Panurge do not venture to say that religion is specially calculated to drive people mad. When the brain is already enfeebled by disease or inherited tendency, the gluttony which suffices to destroy the balance, but there is nothing in the study of Theosophy per se of a nature to foster brain disease.

The real truth is that in modern society there exists a large class of imperfectly developed or morbidly affected minds, whose owners hover all their lives between what is called eccentricity and what is called madness. One of the special tendencies to which these people are liable is the subjection to dominant ideas. Sanity consists in the perfect co-ordination of the physical organism of mind. When this machinery works normally every subject considered is given its due significance and weight. When morbid cerebral conditions exist there is danger that any subject which impresses itself in a special way upon the mind will arouse dominant ideas, and that these, given a favorable impulse, will upset the intelligence. Whatever tends to centre the thoughts upon self is peculiarly dangerous in this state or unstable equilibrium, and that is why meditation upon religion, or upon the sterner and more startling among theological dogmas, produces or formerly produced, so much mental derangement. It is, however, absurd to imply in any such case that the subject is responsible for the outcome. A glutton may gorge himself with absolutely pure and wholesome food as to produce disease, but we do not think of blaming the food for the result. Given a weak brain, by inheritance, or otherwise, and it is always liable to break down under some excitement. Modern civilization undoubtedly tends to enlarge the area peopled by these feeble mentalities. Ill-asserted marriages, the excessive use of stimulants, the nervous affections developed through feverish business habits, the thousand excitements which go to make up life nowadays, each and all have their effect in producing the class vulgarly known as "cranks." Often the nearest relatives of persons who develop offensive mania are so eccentric as to be perhaps not more responsible for their actions. And these are just the kind of people most apt to seek out new lines of thought and then to succumb to the pressure. In proportion as the brain is weak or undeveloped the concentration of thought upon self appears to increase.

Ecstasies mark the whole category of eccentricities that inhabit the border-land between sanity and mania, and when the formerly sound mind falls into decay its decline is shown by reactions to this sensibility about the ego, always, or nearly always, go with feeble brain-power. This form of insane selfishness, it is to be said, is found much more frequently in men than in women. Woman is naturally altruistic. Concern for others and sacrifice of her own interests and pleasures, comes as a matter of course to her, while men are often completely and disgustingly absorbed in themselves. The fanatic man, however, is always with us, and it is they, who furnish the cases which the sheep of Panurge hasten to utilize as proof that this or that subject or study is mysteriously calculated to promote insanity.—N. Y. Tribune.

An Engineer's Ghost.

One night recently a young man named Michael Gleason, who works at the heating-furnace, was walking through the mill, which was well lighted with electricity. He passed the boiler-house and saw a strange man standing inside with his hand on the throttle of the engine, which had not been fired up. The man looked at Gleason with a stern and earnest gaze. Gleason says he halted to whim spottishly and asked him if he was going to start up when the man turned his head slowly and fixed upon him a steady glare. His countenance did not change and his eyes seemed to jump out from their sockets. The man was a stranger to Gleason, who had worked in the mill a long time and who knew everybody. Turning quickly, Gleason ran to the other end of the mill, terrified and frightened. Droops of perspiration stood out on his face, he was white with fear, and he suddenly swooned away. He was carried for by his companions, and when he recovered he told what he had seen. He described the man's appearance minutely, even to the striped jacket, which he wore, but no one knew him until at length, one recalled that it was a perfect description of an engineer who was killed two years ago at the very spot where the strange man was seen by Gleason. The apparition has been watched for, but has not been seen since.

The Cause in Cincinnati.

To the Editor of the Belgio-Psychological Journal: The Society of Union Spiritualists of Cincinnati, Ohio, beg leave to report that liberal thought is slowly but surely making its way. Our society was ably served by Mr. and Mrs. J. T. Lillie for eleven Sundays, ending July 11th. Collections for the three months ending Aug. 1st, amounted to \$559.00; expenditures \$383.75; gain \$175.25. Henry D. Moore, the popular liberal minister will lecture for us each Sunday evening until Sept. 1st. He is doing a good work for us, maintaining that the Bible is in strict accord with the teachings of Modern Spiritualism. Mr. French will lecture during September; J. Clegg Wright probably in November; Mrs. Blitchings during December. We want only the best speakers in the field.

We have some fine mediums who are kept busy imparting the phenomenal and making converts. The JOURNAL is for sale at our Hall every Sunday. Spiritualists visiting Cincinnati are especially invited to come to our Hall, 115 W. 4th St., Sunday and Wednesday evenings, and make themselves known to the members who will ever extend the hand of fellowship to all workers for the cause of truth. Cincinnati, Ohio. L. E. McCracken.

For the Belgio-Psychological Journal. Impressional Mediumship.—Biblical Lessons.

BY THOS. HARDING.

Impressions are frequently made the subjects of levity by a class of thinkers whose motto is, "Death ends all," and yet many of these are of so palpable a character, as pointing to an external intelligence, and an inner as well as a higher life, than they arrest the attention of intelligent men and fix themselves upon the memory so indelibly that all the experiences, changes and trials of a long life are not sufficient to efface them.

Most of us can recall some incident in our past history so remarkable as to deserve telling of—something which evidently covered a design, and that design not our own. Sometimes we have been unwillingly caused to do something at an opportune moment, which resulted in the salvation, perhaps, of our physical life, or in turning aside danger or saving us from suffering or loss; and it may be that some trivial circumstance over which we possessed no control, changed the whole tenor of our earth life, and caused our affairs to flow in a channel quite different from that to which they were accustomed.

These thoughts were suggested by a conversation which I recently had with Mr. S. L. Hixon of Middlebury, Elkhart Co., Indiana, a thoroughly practical man of business, a successful financier and a yearly subscriber to the JOURNAL from "time immemorial." Mr. Hixon related to me several interesting incidents of his past life; how, through being engaged in some ordinary way at an exact point of time, his life had been saved several times, which to his understanding proved that an intelligence other than his own, was cognizant of his danger, and so friendlily disposed toward him as to interfere and suggest a movement just at the right time. At one time he was saved from being shot, having been mistaken for a deer in the bush; at another from a falling tree, by just a single unintentional movement on his part at the exact time necessary for his safety.

Mr. H. has been a private banker for many years, and has loaned money at interest. He tells how, through being obedient to his impressions, he has many times been saved from loss; one instance of this kind will suffice. A gentleman borrowed of Mr. Hixon a few hundred dollars on his note, the interest of which having been regularly paid and the party well known to be honorable, Mr. H. allowed to run on some three years. One day the impression came, "Go to A. B. and get your money." At first it wasn't heeded, and again and again it came; at last he resolved that when he next saw A. B. he would speak to him about it; but the impression, more imperative than before, said: "Go immediately! Go to-day!" He went accordingly and requested the return of the money.

"When do you want it?" said A. B. "I want it now," said Mr. H.

"Well," said A. B., after a pause, "call in, in the evening, and I'll have it for you." Mr. H. called and got the money. Next day or the day after that, I am not quite sure which, another gentleman met Mr. Hixon at the same point of time. "Does not A. B. owe you something?" said he.

"No," said Mr. H. "I thought you held his note," said the other. "He paid that note."

"When?" inquired the gent. "Last night."

"My god!" he exclaimed, "and I thought I had got every thing this morning!" The fact was that the house which A. B. represented became involved, and the creditors placed their affairs in the hands of this lawyer with orders to wind up the concern at once, which he did, and had Mr. Hixon delayed until the next day he would have lost his money. But the most interesting experience to Mr. Hixon was one which related to the death of his brother's wife. While sitting on his lounge one day and not being inclined to sleep, he was impressed to close his eyes; he then saw what appeared to be a circular object, in the centre of which was a spot of rose pink and white. This spot enlarged and formed into a cloud, then in the cloud was developed a picture, as it were, and a death scene. Lying on the bed was a woman looking like a corpse, and very emaciated, sitting at the side of the bed was a young woman of lady-like appearance. Now he sees the waiting lady stoop over the dying woman, and listening very intently to something which she was trying to articulate. Then the vision began to resolve itself back into its original elements, changing to the cloud and finally passing away. Mr. Hixon then got up and told what he had seen to his wife and daughter, who regarded it simply as a ghastly dream.

That occurred in July; the following October he went to Bowling Green, Wood County, Ohio, to visit his brother from whom he had not heard for some time, and on his arrival there he was surprised to hear that his sister-in-law had died the July previous. He then told of his vision to his niece, who at once recognized it as a correct representation of the death scene of her mother-in-law. "Mother-in-law," she said, "and what she would recover from them she invariably said, 'I saw my sister Mary and Libbie [meaning S. L. Hixon's daughter], and they told me they were soon coming to take me over to them.' Just before mother-in-law breathed her last, I saw that she wished to say something, and I bent down my ear close to her lips to listen, when she whispered distinctly: 'Mary and Libbie have come for me now; and I am going.' These were her last words; she died immediately."

Mr. Hixon says that the parties were not Spiritualists, but members of the Methodist Church, and that his sister-in-law died of consumption and was emaciated to the last degree. From a comparison of notes with his niece he discovered that his sister-in-law had died under circumstances exactly similar to what he had seen, and that, but at the exact hour in which he had seen the vision, both circumstances, the objective and subjective, were transpiring at the same moment.

Nw. incidents of this character should be sufficient to prove that what is called impressional mediumship is entitled to respectful consideration; more particularly as mental impressions are supposed to come from a more reliable source than those in the main, than what are called physical manifestations.

BIBLICAL LESSONS.

The lesson of humility is finely taught in the Bible. The unreasoning devotee regards these Bible stories as literal facts; but the exclusively intellectual materialist has no regard for them, he thinks they are mere "boob," only deserving of ridicule. The middle course is the true one. They are ridiculous, only when they are literally interpreted. "Jonah" was a proud man, his self-importance depended upon his reputation with other men; it did not rest upon the corner stone of personal character; he must be humbled, his selfishness and self-will must be overcome, and humility and self-respect must triumph. But how tenderly he was cared for, how the "goodward" protected and how the spirit instructed and reasoned with him. "Is it well to be angry, Jonah?"

"Yes," said poor self-sufficient Jonah, "it is well to be angry, even to death!" He refused to prophesy against Nineveh and he tried to escape from duty (as we all do sometimes), but he was cast out, and swallowed up by misery and despair; and then thrown up in a deplorable condition upon the dry land. When he found that his prophecy was not fulfilled, he said he, "what will people think of me? I shall lose my popularity!—better that all the people and cattle of that great community be destroyed, than that I should lose my reputation of being a great prophet! Henceforth some other medium may stand higher in public estimation than I." Foolish, cruel Jonah! Had he learned the lesson which I am trying to illustrate before my brethren, he should have been a happier and better man.

"Oh, Jealous, thou green eyed monster! Where thou dwellest there is no peace. Thy children, Suspicion, Hatred and Revenge, snatcher every cup, and make foes of dearest friends. By these lives and homes are made wretched and Satan laughs and triumphs, where the angels of happiness and contentment were wont to abide!" Elijah was taken to the heaven of peace and security in a fiery chariot, and very hot indeed, is the chariot which bears some of us upward and onward. Wisdom was shown to Paul by a great light, but he never discovered his true character, or accepted the lesson of humility until he had fallen to the ground.

The physical, the earthly body of Jesus was crucified, but his spirit arose from the grave, and ascended to high heaven. He had been a humble man, yet he knew how to rebuke the wicked, and drive the cheats, hypocrites and money hunters from the temple. He respected himself and the cause he represented, and the principles he taught. He was not a pessimist; man he stood his ground in the hour of temptation, misery and adversity, and died for the cause of humanity.

John was as meek as a little child; his character was established in humility; and ascension was pealed into Stephen with stones, as allegorically speaking, it is in some times pealed into us. (How can we produce a truth, until we perceive it.) Not until he was ready to give up the ghost, did Stephen see "the Heavens opened" and the representative of humility and love, sitting at the right hand of the God of the universe.

But why all this suffering? Are our hearts obdurate, or our understandings dull? Why all these heart-burnings and jealousies, why the envy, hatred and malice? Our "Christ" is not beyond our reach, in a far off and exultative Heaven! He is near at hand, he is low down; we can touch him, we can kiss him, we can clasp him to our bosoms. Our savior is peace and love; he is truth and firmness; he who is the son of "God" that taketh away the self-love of the world, is the offspring of the "blessed virgin" HUMILITY. Sturgis, Michigan.

INVITING MRS. BESTE.

This Exposed "Materializing" Fraud Invited to Nautic.

[Hartford (Ct.) Times.]

Report has it that some infatuated believer in the genuineness of the notorious Mrs. Beste, as a materializing medium, was invited to get the thoroughly exposed fraud back into Connecticut, to "vindicate" her claims and confound her cruel expositors, who have treated her so shamefully. It is said that the arrangement is to get her to appear once or twice at the Spiritualists' camp at Nautic, now open for the summer campaign, just for a "vindication." This brazen woman has been thoroughly exposed as a fraud, and her exposure has gone on for some time, which she was rigged up, the illuminated lace, etc., when she was seized in this city, last October, are still preserved. A number of persons have pieces of the goods. Even her illuminated paint, and her phrephorus, to be used for her performances in the dark, were found and confiscated as a part of her fraudulent stage "properties." The exposure was so complete and overwhelming that the miserable woman, after hiding her face for awhile in her hands, after the gas was relighted, made a confession, then and there; not, as she now pretends, a "forced" confession, but a wholly voluntary one. Nobody asked her to do it. She coolly said she was a fraud; that she had been doing a fraudulent business all the way through, in Boston and elsewhere; and that nobody could know the amount of her suffering, during several years of successful imposture, for fear, all the while, that in spite of all her precautions, she would yet be exposed. She had on, when caught, a pair of very soft, noiseless slippers, and only a portion of her underclothing—and over it was the "illuminated lace," fold on fold. In her room, hidden in a drawer with her phrephorous and luminous paint, was also concealed for her masquerading performances in "dark circles" as a "materialization."

She is now telling her dupes that she was maltreated in Hartford; that she was harshly handled; that she was first made drunk, by a set of unprincipled conspirators, and in that condition made to confess; also that she was so brutally seized and held that it left great black marks on her person, which she is said to have shown to her wealthy Philadelphia friend, Colonel Case, in corroboration of this entirely false and preposterous story. In that story there is not one word of truth. The ladies and gentlemen present at her exposure, treated her with marked forbearance in her humiliation. As she pretended to be overcome and faint, the lady of the house kindly offered her a glass of water. That was all there was to her "intoxication" part of the story. The humiliated creature drank a little of it, but not enough to affect her. No rudeness was offered her other than the necessary rudeness which must be involved in seizing and holding, till the gas could be lit, any such gross fraud, who had tried to get away.

After she had voluntarily made her confession of what a complete humbug she is, and implied that she had frequent black marks on her person, she said she had business—she had business—one of the company, a lawyer who was present, said to her: "Mrs. Beste, what guarantee have we, that when you are in some other city you will not deny all this?" He suggested that she sign such a written statement as she had just voluntarily made. At this she winced, at first—for this woman's love of money-getting almost transcends self-interest. A gluttony in such a situation, she said she would sign the statement, but having said what she had voluntarily said, she consented to sign the written statement. Accordingly the statement that was next day published was drawn up, and she signed it—and without "coercion."

She then, after dressing, accepted the offer of a carriage—the hour was late—and getting together what was left of her fragments of stock in trade, she said she would go to Philadelphia, to indicate the presence of "ancient" spirits, and her false torgery of various descriptions, she locked them up in her trunk and started for Philadelphia. It is said she has lately been carrying on her fraudulent show in Washington.

Perhaps, if she does visit Nautic, she will be able still to fool the ignorant; for she will there have her own conditions; and she is very watchful of everybody who patronizes her show. But her career as a successful "materializer" in New England has received a substantial setback.

Her dupes—if any still remain—should insist on her submitting to test conditions in any future performance she may have the hardihood to give. If she is genuine, she cannot object to tests. But she will probably be arrested, if she comes again to Connecticut.

The suggestion made by the Times in the last paragraph will exactly suit Mrs. Beste's dupes, who will at once cite instances held under "test conditions" and proceed to hold more under the same. The trouble is, those who have been duped by Mrs. Beste are either incompetent to prescribe test conditions, or, having gone to such lengths already in support of what they once fully credited, have not now the courage to confess their mistake and aid in securing test conditions.

A Fine Summer Resort.

An attractive summer resort, to please tourists, should embrace many of the features of the metropolitan hotelery, as well as the inviting rural adjuncts of the lake and woodland country, where the rolling hills, steamboating, and bathing, the songs of birds, attractive wild flowers, ferns and mosses, are among the natural attractions. To these must be added a good cuisine, enjoyable music for dancing, and well arranged and commodious parlors and living-rooms, and all under good management. Such an one is that of Hotel St. Louis, Lake Minnetonka. It combines all of the above advantages. In addition, rowing, steamboating, and bathing, the songs of birds, attractive wild flowers, ferns and mosses, are among the natural attractions. To these must be added a good cuisine, enjoyable music for dancing, and well arranged and commodious parlors and living-rooms, and all under good management. Such an one is that of Hotel St. Louis, Lake Minnetonka. It combines all of the above advantages. 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Surviving Superstitions.

The many occasions where thirteen have died together and no one of the number has died within the time prescribed (and how often does this not occur in inns and other public places, and no one gives the matter a thought?) these instances are of course completely ignored.

Chronic

Catarh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood.

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive.

Can be

cured by taking Ayer's Sarsaparilla. "I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh.

Cured

by the use of Ayer's Sarsaparilla. "I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles.

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(Continued from First Page.)

beautiful out of which all beauty springs, the love that is the fountain of all loving, the truth that is the source of all wisdom, if to believe this is to be a Christian, then I am Christian! If to recognize in Jesus, the legitimate son of Mary and Joseph, the manliest man I know in history, because he combined greatest gentleness with highest courage; if to recognize in him the greatest prophet of the spiritual life; if to find in his words the most honeyed statement of the noble life found in literature; if to recognize in his name and fame a sanctifying power that reaches down through nineteen centuries of time, and has worked, or is working, its way around the globe; if to feel my own life mellowed by his example, chastened by his word, strengthened by his triumph,—is Christian, then I am a Christian! If gladly to recognize that I am the product of that rich stream of religious life and organization that has flowed through the centuries, called Christianity, and to believe that it has proved itself to be that form of religion best adapted to the needs of the world; that it has been most effectual in saving souls from sin and selfishness; that of all historic religions it contains the most universal elements; that it has been most successful in adjusting itself to the varied conditions of the human heart; if to heartily believe all this is Christian, then I am Christian! And further: if to recognize the gracious service rendered to the world by the great mother church to which I cannot belong; if to honor the minds who shaped the creeds I cannot sign; if to delight in the story of the saints and martyrs of elder Christendom: if to be able to say,—

"I like a church, I like a cow, I love a prophet of the soul; And on my heart monastic ties Fall like sweet strains, or pulsive smiles; Yet not for all his faith can see Would I that cowl'd churchman be."

if to feel thus makes a Christian, then I am Christian! If to believe that "truth has come down to us on the wings of error," and that these creeds I cannot believe, the dogmas that I must reject, have been in the past, and still are, a source of life to others, is Christian, then I am Christian! If to have measureless hope for the future, to have great love for truth, a hunger for goodness, a wide fellowship for those who differ from me; if to have a wholesome hatred of sin, a Christ-like love for the sinner; if to believe that religion as a power in the world is yet in its infancy, that trust and aspiration, prayer and charity are to grow into more and more potency in the lives of men, is Christian, then I want to be a Christian, and with God's help I am trying to be one, though far I fall short of the aim.

Friends, understand me. I have no right and no desire to close the debate as to what constitutes a Christian. Time, and not discussion, will determine its final place in the vocabulary of the thoughtful. I hope to make our new half finished church the rallying point of those who will insist on testing the religious life by noble living rather than by orthodox thinking or any accredited phraseology. Notwithstanding the diversities of opinion and the perplexities of the situation, I ask you to stand with me for absolute freedom of thought, the unquestioned supremacy of morals in matters of religion, keeping the fellowship open to all sincere and hungry souls. If we do this, I believe the time is coming, though it be not now, when to us will be gladly accorded the name Christian in proportion to our merit and success. Be that as it may, we stand in the way of growth, in the line of truth, and in the presence of God, whenever we stand for these things. I realize what I am asking of you. I am asking you to undertake the most difficult—and gladdest—work God ever entrusted to man—the work of a prophet. I am asking you not to cling to a cross, but to carry one. I offer you not the traditions of a Gethsemane and a Calvary, but to enter, if need be, a Gethsemane of present loneliness and to stand upon the Calvary of present distrust and derision. But I ask of you nothing but what I accept for myself. It would be quicker work for us to build a church around the gentle shibboleths of a persuasive creed than upon the broad platform of life and action. But let us not be in a hurry. Let us work and wait patiently with what I believe will yet be recognized as Christ's true church because God's true church,—the good, the true, the brave, the noble of every name and of no name. Let us strive for that perfect fellowship of God, "who is no respecter of persons. In every nation he that feareth God and worketh righteousness is acceptable to Him." If the words "Christianity" and "Christian" are to endure, it will be because they are yet to be made to represent that reality not best symbolized by a granite block, however cold, symmetrical, immovable, but by the water, the living water, Christ's own chosen symbol, fluid, flowing, free, seeking every nook and corner, filling unchanged all manner of pitchers.

"As into these vessels the water I pour, There shall one hold less, another more, And the water, unchanged in every case, Shall put on the figure of the vase; O thou, who wouldst unto me make through strife, Canst thou fit this sign to the Water of Life?"

NOTES FROM LAKE PLEASANT.

[From our Special Correspondent.]

After the lecture of Judge Dailey on the opening morning of the camp, the medium, John Slater, lately from Brooklyn, N. Y., was introduced to the audience. After a series of running remarks on the occasion, both serious and comic, Mr. Slater proceeded to give a number of his wonderful tests.

A mere strippling in appearance, with a mobile and nervous face, he is a Boanerges upon the test platform. With lightning-like rapidity he transfixes some spectator with a weird power, as with index finger he arrests his attention and proceeds to pour forth test after test. There is neither hesitation nor stumbling. He gives names, dates, relationships and messages from the departed, in a most positive and characteristic manner. Sometimes he repeats conversations which have taken place, or unfolds the most secret emotions of the soul. After this lecture, and the one in the afternoon, Mr. Slater gave a multitude of distinct tests, as many as thirteen having been given to one person at once. It does not seem possible to account for the genius of this young man on any other hypothesis than that of mediumship. The veriest skeptic finds that collusion is impossible. Persons came from a distance that very morning; they had never seen or heard of such a man; they sit among the audience, and are suddenly addressed. Events long past are recalled, departed friends described and messages given bearing on the present and future. In every case on Sunday, the parties addressed acknowledged the correctness of his statements, though, at times, it required several moments to collect themselves and go back in memory over their past lives and verify what had been declared. One such test should be sufficient to arrest the attention of the disbeliever in the power of mind to manifest itself outside of its ordinary boundaries of time and space.

At 2:30 P. M., on Sunday, Aug. 1st, Mrs. Sarah A. Byrnes of Boston occupied the platform. Subject, Educational Tendencies of Spiritualism, was presented in an eloquent manner and in a practical way. She defined Spiritualism as the Science of Life. It is not an end in itself, but is a torch to light the way to greater sciences. Subtle forces are concentrated which then radiate in various directions. In Spiritualism is to be found the essence of all religions. It is to be accepted inductively and intuitively, though we also need proof on the external plane. Mediumship is educational, and our spirit-friends are our fellow-pupils as well as teachers, raised one degree above our level. They learn by the very act of teaching. Spiritualism teaches how to live, rather than how to die. If we learn the former well, the latter will be triumphant.

Spiritualism is educational through the mistakes made by its followers. By them we learn what to avoid. It is educational also because we learn to prove the foundations of our knowledge. Thought is shadowy until proved and formulated. She said that our colleges and schools are affected by the concrete influence of the Spirit-world, and by the influence of individuals upon negative minds. That which we call genius is divine influx.

At present there is a brilliant prospect for the educational influence of Spiritualism. To aid that impulse, we should enter the science room with the same spirit in which the student enters his laboratory. Mediums must study and understand the laws of mediumship. The physical, mental and moral development should continue together.

The speaker then dwelt upon the democratic tendencies of Spiritualism, as an educational power. Women were welcome to the platform; the feminine side of humanity was here for the first time, duly represented. She then alluded to the pioneer, Aehsa Sprague, in terms of tenderness; she alluded to the educational work of Th. Gales Foster, and concluded with a plea for the culture of mediums. Mrs. Byrnes makes an excellent appearance as a lecturer, enunciates her words distinctly and has a temperament which gives good elocutionary effects. After such a feast on Sunday, including two fine concerts by the Fitchburg band, Monday was needed as a day of rest. Accordingly there was visiting and writing letters, and the welcoming of new arrivals, and excursions, and the sound of the hammer and the saw was heard in all the land. Almost all the tents and cottages are now beautified according to the taste of their occupants.

Tuesday, 3rd. The cold western wave has struck the camp, and overcoats and shawls are at a premium. Thermometer 35° lower than at the same hour yesterday, yet it is astonishing how well even the most sensitive endure the change. It is certain that these health-giving pines and this fresh air, sifted of impurities in its wanderings over wood and water, are wonderful tonics. It pays to go back to our mother nature, and renew our lives in her sanctuary. No spiritual development is wholesome that does not give vigor and harmony to the physical frame. It is one of the chief beauties of the Camp, that we are lured to out-of-door life. These trees breathe truths to him, who goes out alone to commune with them; the stars shine with deep and holy thoughts.

It seems to me, on the other hand, that we herd too much together. There is a large class who have no conception of the virtues of solitude. They live on and with one another, consorting together like the animals. What poverty of feeling, what dearth of thought, such exhibit. They are to be found here as everywhere, omnipresent, loquacious, promiscuous about, curious and full of petty news. If they could be induced to be alone three hours daily, they might become acquainted with themselves, and learn repose, gentleness and courtesy for others. Spiritualists need to retire within themselves and cultivate delicacy of feeling and self-restraint. These remarks are not dictated by ill-feeling; they are understood by all who desire growth of the interior life.

It is good to observe the growth of healthy public sentiment, on the other hand. Those who are qualified to know, observe that the attitude of the Camp is more discouraging to frauds than at any time before. They are simply let very much alone. While it is impossible for the management to prevent the coming hither and settling down for the season of those who are known to have cheated or exhibited glaring immorality of life, it is possible to create such a healthy public sentiment that they will find an uncongenial soil and transplant themselves to places better fitted for their peculiar conditions.

On Tuesday afternoon Walter Howell, of Philadelphia, delivered the lecture of the day. Subject, "Our Spiritual Homes." The speaker began by elaborating upon the difference between man and the lower animals. The latter were automatic in their adaptation to external conditions; the former, progressive. The bee and the bird have always constructed their honey-combs and nests in the same manner, while man improves his knowledge of architecture. They are progressive, or susceptible of improvement, so what we call education is necessary. That is, our latent powers begin to unfold here. At some point in our career the physical nature rises above the physical; spirit governs matter. Hence, man continues to progress after death. What of the home in which he must dwell?

The speaker contended that the theory that sublimated matter had been evolved from this sphere, and formed into another on which spirits dwell after death, was only calculated to suit the purely intellectual. That was a view belonging only to refined materialism. Substantiality is not necessarily materiality. For the spirit there is a domain where neither time nor space are recognizable. States and conditions take their places. Heaven and hell are not localities. Mind is the organizer, builder and artificer; it is a cause, not an effect. Science can not yet decide whether molecular changes cause thought, or vice-versa. They are apparently simultaneous, but intuition decides at a glance that thought is always first.

So in viewing the scenes of nature the man who owns the land, often only owns the dirt. The poet, the artist, the lover of nature owns the real landscape. They have made those objective scenes their own subjective possessions. And two persons will extract from the same thing both good and evil. Hence, Spiritualism has its ethics.

Man builds the tower of Babel now as much as he ever did. The brick out of which it was constructed, typifies falsehood. The tower itself is false opinions and beliefs, out of which have come confusion, aspirations and love of truth are the materials out of which we should construct our future homes. No one can rear them for us; they are naturally evolved from our own conditions.

John Slater's tests from the platform after the lecture, occasioned great interest. About thirty were given on this occasion, including names, relationships, ages, events long past, mortal diseases, and messages.

Among the parties on the ground is the veteran Spiritualist, John T. Whitney, of St. Augustine, Florida. This gentleman originated and edited the first Spiritualist newspaper ever published in this country. It was the "Messenger of Light," and the office was 553 Broadway, N. Y., opposite the Metropolitan Hotel. At the end of two months it was transferred to Horace H. Day, Judge Edmonds and N. P. Tallmage. They changed the name to the "Christian Spiritualist," and carried it on three years, at a loss of \$30,000. Mr. Whitney is full of interesting reminiscences. His son-in-law, Mr. Palmer, proprietor of the magnificent Magnolia Hotel of St. Augustine, is daily expected with his family to spend some time in the camp.

Wednesday morning opened warmer and clear, and the early trains brought in visitors from far and near. The usual excellent concert by the Fitchburg brass band was followed by the second discourse given through the mediumship of Mrs. Sarah A. Byrnes, subject "Watchman, tell us of the day!" The watchman she defined to be the great overruling spirit which receives and records all the movements of the psychical universe. We have wakened from that state of drowsiness in which we ask only "what of the night?" Watchers of night and day in their dual office of Love and Labor are at work more rapidly now than at any previous season. They are receiving telegraphic responses from the science, art, religion and poetry of the age. From them all come prophecies of future discoveries. Nature holds a dark séance once in twenty-four hours, and mankind, like the earth, passes at times through a dark eye; ages in which the advance in thought is slow and well nigh ceasing. At present the watchman is busy in recording the increase of interest in human rights. The church is stealing into their creeds, and we must endeavor to receive and to put into practice greater truths still, as inspirations unto others, in order that the watchman may report good tidings.

On Thursday, Aug. 5th, the day opened bright and clear, and everybody looked happy. In fact there are few places of the size where so many people look cheerful and appear soial.

Spiritualism, without doubt, contains the essence of the principle of democracy. The truly spiritual-minded person realizes the divinity in humanity, through which comes that endless chain of brotherhood, binding each to all. One can not help throwing off conventionalities and meeting all with frank and cordial friendliness in such a place as this. The old campers tell us that this feeling is more visible here than ever before. "There was never so much fraternal feeling shown here, as there is to-day," said one of the officers just now. And a good thing it is to record. "There are fewer cranks here, than ever before," said another; which shows that the Association is settling down into good working order.

The regular order of the day may be thus described: At five o'clock the first sounds heard are the chattering of squirrels and the songs of the blue jay and the robin, all in the branches over our tent. At six, the early risers are astir, and from many a tiny kitchen ascends a thin wreath of smoke that betokens preparations for breakfast. An hour later, and sociability has begun. We draw aside the thin canvas which is all that separates us from the elements, and greet one and another of those whose smiling faces express their friendliness. Then breakfast at the hotel, with its cheery scenes and sounds, and a walk to the railroad bluff, to greet the glorious sun whose warmth is always grateful after the cool nights of this region. Then a ramble about the camp, where every cottage door and tent entrance is open to the tonic air, and frequent pauses to chat with one or another, acquaintance or stranger, as the case may be. Of course, here as elsewhere, we must take nearest those who belong to ourselves, but there is no cold barrier of reserve and distance, dividing those whom it might give mutual pleasure to know.

In fact, the danger lies in social dissipation. Sometimes I think there is not reserve enough. We live too much with one another. We do not sufficiently realize the great divine spirit that is ready to give us its manifold blessings whenever we retire into ourselves, and raise our aspirations toward the spiritual sun, the source of righteousness and love. "The world is too much with us." But that depends on the temperament and development, and there are those who are so gregarious as to desire to live continually with others.

But to return to the exercises. This (Thursday) morning, witnessed the first conference meeting, which took place in the auditorium, Dr. Beals presiding. Those present called it very interesting. As your correspondent is deficient in the faculty of being ubiquitous, and as no two reports exactly agree, I cannot tell the names of all who spoke. Among others were Mrs. S. B. Fales, Miss Dillingham, and Mr. Ladd from Atlanta, Ga. It closed by tests from the platform by Maud E. Lord, which were, as usual, perfectly satisfactory.

After the early dinner the band plays from the stand in front of the auditorium, and the audience slowly gathers, lured by the choice repertoire of music. At 2:30 Mr. Howell spoke on "The Vexed Questions of Spiritualism." He dealt with different forms of mediumship, and declared that the mesmeric influence of a disembodied over an embodied spirit, was of the same nature as though both were in the same sphere, and the more positive nature had acquired a psychological or mesmeric influence over the other. Mr. Howell, perhaps owing to his heredity of Methodism, is very vehement in his oratory. His voice is pleasant and distinct and his manner emphatic, though his frame is slight and far from powerful.

At the close of this lecture, Mr. Slater gave a series of tests from the platform, which seemed to be the most extraordinary of any yet given. Two days ago a man present had denied, in toto, a series of very clear-out statements made by Mr. Slater, concerning the names and relationship of his friends now in the Spirit-world. To-day it was stated from the auditorium, during these tests, by a woman who knew all parties that those were entirely and absolutely true. It is needless to say that some,—a very few some,—are determined to deny any proofs of clairvoyance or spirit-communication that may be given. "What business has he to talk about my private affairs, and tell names and facts," said one. "A man may have done things he does not want found out," "Well, he should keep away from these grounds," another replied. "Murder will out, here," another said.

After this, social life, walks, supper, and at 6:30 P. M., music by the band, followed by dancing in the pavilion for those who chose to so disport themselves, and a number of circles in tents. The weird electric light thrown over tents and trees, gives a curious effect. It is a very picturesque scene. The thick grove of pine, maple, birch and chestnut, lit up by this concentrated moonlight, cast curious

shadows. It seems rather theatrical and staid along the large thoroughfares, but the gleaming of green and silver in the vistas on either hand, and the sheen of the lake under the moonlight are always beautiful. Then night's curtain drops lower and lower, and at 10:30 all is quiet in the camp.

Friday morning, 6th.—The circular distributed along the grounds, yesterday, is a general subject of remark. Some twenty of the old campers, on July 31st held a meeting and appointed a committee to decide the question of purchasing the grounds now leased by the N. E. Spiritualist Association. This lease expires in two years, and the Railroad owning the land refuses to extend it, but agree to sell the 150 acres lying here, for \$15,000. Twenty-five per cent of the purchase money must be cash down, and the remainder may lie at five per cent. interest. When the purchase is completed the land will be laid out in lots and appraised; said lots to be sold; the preference being given to those who may have built a cottage upon the lot they may wish to purchase. Two clauses read thus: "Persons who subscribe toward purchasing the said grounds but who do not wish to purchase a lot or lots, and persons who subscribe more in amount than the price of any lot or lots they may purchase, will receive back the amount so subscribed and not applied to purchasing a lot or lots, with six (6) per cent. interest as fast as the money is realized from the sale of lots, if they so desire."

"The property when acquired shall be managed by a board of three Trustees who shall be elected by the property holders and said Trustees shall carry into effect the instructions of said subscribers but shall not have power to act independent of said instructions."

Following it is a space for subscriptions, which we shall see about hereafter. The rain which fell during the night left the air admirably pure and delightful. It has a pleasant fashion here of holding a night séance and clearing in the morning.

Parkland Camp Meeting, Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Sunday morning, Aug. 1st, broke upon the happy citizens of Philadelphia with a gloomy frown. Rain clouds bore up from the weeping Atlantic, hesitated awhile to descend, but in the afternoon came down with helpless abandonment upon the shady groves' silvan retreats, and broke into eddies the charming bosom of Neshaminy creek. The morning trains from the city brought their contingents to the grounds. Old and young came alike. Beauty and deformity shook hands in the groves and hoped for a fine day. Some were on pleasure bent; some to meet old friends; others to drink at the spiritual fountain of truth. The boats upon the creek were held in readiness; the essential photographer kept his dry plate ready for fixing for any call of duty. Ice-cream and cooling drinks invited the parched customers. Everything promised fair till the deluge came in the afternoon. Since last Sunday much work of a material character has been done. The rostrum is about finished—a tasty and in every respect a fitting and artistic piece of work. As I write, the saw and hammer of the carpenters are being piled vigorously upon the new pavilion. The cost thereof will be about \$7,000. It is contemplated for a dancing room and meetings in rainy weather. The floor is well laid and will meet all the purposes of a spiritual camp meeting. The Land Association is busy at work selling lots. The land above the railroad is in the market, and one cottage is being put up. Several cottages are erected and occupied on the camp ground.

Capt. Keifer as usual is managing the affairs of the meeting with promptness and ability. Mr. Benner, the secretary of the Land Association, has an office upon the grounds. During the past week Mr. A. B. French, of Clyde, Ohio, has occupied the rostrum. His lectures have given great satisfaction. Mr. French is too well known to need any commendation.

On Saturday, July 31st, Mr. J. Clegg Wright lectured to a moderate audience, and on Sunday morning, he set the ball rolling in splendid style before an audience of average quality and number. His control answered a number of questions sent up by the audience.

In the afternoon Mr. Wheelock catered to the intellectual and spiritual wants of the people. He spoke in the dining room. The rain came down as if the windows of heaven had been opened. He was listened to with attention by a large audience. As an old worker, he was received by the old friends with great cordiality. The music yesterday lost none of its charms. The trees and hills drank in the melody as it floated up toward the gloomy sky.

What a philosophy is that which unfolds to me the fact of a natural immortality. When the storms and clouds are over the sunshine of endless development is on before us. There is no thought greater, no work grander, and no anticipations more exalted than those afforded by Spiritualism. SCRIBE.

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