

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Christ in the Nineteenth Century.

A Sermon by Prof. David Swing at Central Church, Chicago, Sunday Morning, Nov. 14.

What think ye of Christ?—Matt. xxii. 42. However historical a character may be, it can not well be the same to all ages and peoples. Peculiar places of personal greatness are popular to some one age and less popular or less admirable to some other period. What Socrates was to Athens we can not know. It is probable he was quite generally despised. He was at least sufficiently unpopular to receive a sentence of death by the vote of popular assembly—a large "House of Commons." He may stand much higher in our times than he stood in his own, not because distance has made us see falsely, but because he possessed many qualities more easily detected and more warmly admired by Americans than by Greeks. Whether the picture of Socrates in Athens was any truer than the picture of Socrates in Oxford University is uncertain, but it is evident that

THE TWO PICTURES

are very unlike. The different periods seized upon different features or expressions. There are so many possibilities in character, in the character of a great man, that many may see without seeing the same good. As we all now wonder what kind of a Hamlet Shakespeare held in his fancy, as many Hamlets are now walking upon the stage, but all having some common lines of resemblance, so the real men and women of history parade before different times in different generations and places. Shakespeare's age did not demand a reasonable kind of human nature. Common sense was not popular. No one desired to have the Prince of Denmark a cool statesman like Alexander Hamilton or Horace Greeley. When ghosts and imps, devils and witches were as common and real as ordinary forms of life it was not necessary that either Hamlet or Ophelia should bear any close resemblance to any of the persons now living in any kingdom of Europe. Hamlet and Ophelia were affected by their time and place.

Thus with the persons of history. Dante was not to Florence what he is to London or what he is to Italy of to-day. The Wordsworth at whom all the English critics laughed and railed became an object of great fame, not because he acquired more merit, but because the surrounding world

CHANGED ITS ESTIMATE

of nature, and was willing to pass from the passion of Byron to the holler hymns of nature. A greeting of most intent abuse was followed by an affection deep and tender. Of some of his poems Lord Jeffrey said they were the worst ever written. John Ruskin and other new thinkers came to turn human sight and feeling away from heroic and didactic poetry and the cantos and sonnets of love and toward the material works of God, and poems thought childish became sublime. The rude laugh of the reviewers changed rapidly into the admiration of the public:

"Kindred in soul of him who found
In simple flower and leaf and stone
The impulse of the sweetest lays
Our Saxon tongue has known:
The violet by its mossy stone,
The primrose by the River's brim,
And chance-sown daffodils have found
Immortal life through him."

Thus all genius, in passing along through different generations and races, shows different phases of itself, because the surrounding millions want different qualities of the rich traveler. If it might be proven that George Washington sometimes fell into hot danger and uttered some profane words, that phase of his history was not wanted, because his patriotism and military and moral powers

were like bread to the famishing. In those dark days of war what the colonies wanted was

TO HEAR OF VICTORY

and the final surrender of Cornwallis. A later age, not hungry any longer for peace and liberty because of full possession, is the one to inquire whether Washington ever swore or ever had a personal conflict with a poacher on the Mt. Vernon farm. As genius moves through the world it slowly turns around and shows to different spectators its different sides.

Some have almost wholly perished because there was nothing in them which pertained to more than one generation. What merit existed was local, temporal, and not great. Many names such as those of Abelard, Duns Scotus, and hundreds of such abstract and obscure teachers stand like Egyptian mummies with outward forms, but with life and fame and beauty gone. These were the centers of admiration in their day, but they had no wings by which to fly over to another age.

Such thoughts may well arise when in reading the gospels we come upon the inquiry: "What think ye of Christ?" Christ has now passed far into the nineteenth century. It is wonderful what use the human mind can make of past years! After twenty centuries we read the lines which Virgil and Caesar wrote down in the day or night. We know what kind of pen and paper they used and in what language they wrote and talked. Tacitus, Sallust, Seneca are well-known; they are friends who died yesterday; not much further away than

SHAKESPEARE AND BACON

at our first thought. But when we begin to count and ponder, how the distance grows upon the eye and heart! When a child starts with his mother to cross the Atlantic it asks her, when out at sea a half day, if they are not almost over to England?

It takes even the older- and thoughtful heart to realize what an expanse of water lies between the two shores, what miles are to be overcome by the ponderous engine and the moving palace. When we thus bring our power of reflection to bear upon that time which lies between this autumn and the sermons and actions of Jesus, His talks and walks with His friends, His trial, and His death, this expanse becomes a wonderful ocean, almost measureless. What creeds, what events, what superstitions! What hopes, what griefs have been swallowed up in this long interval!

What thinks this century of Christ? It is full of its own peculiar thoughts, and could not by any effort cherish just such an estimate and such an emotion as belonged to any former day in the long sweep of time. In essentials the Christian of to-day may agree with the remote Paul or James, but away from these few principles a difference of picturing begins, and Jesus in the first century and in the nineteenth are as unlike as

THE TWO HUMAN WORLDS

of then and now. Paul was reared amid the Hebrew altars, upon which victims were still flung in lavish numbers, and upon which the blood of lambs had never become cold or dry. When Paul was in Lystra he so amazed the people that the priest of the city brought oxen and garlands to make a sacrifice to such a demi-god. The two apostles rejected the worship, not because of the folly of such offerings, but because they were not gods. Reared in such surroundings of Jewish and Roman offerings, Christ became a literal victim, and the atonement became more bloody than it can ever seem in the modern world. The doves of sacrifice are not sold in our temples; the garlanded oxen led along with ceremonial pomp are to be seen no more at the temple gates; the scenery around the apostles has all been removed; and instead has come the land-escape of moral offering, where friend toils for friend, pleads for the suffering, intercedes for them where patriot toils for his country, parent for child, and, in general, heart for heart. When the ancients thought of devotion, Solomon sent out and doomed thirty thousand animals to death, the poor man took a lamb or a kid, the poorer one still, a tame pigeon or some wheat cakes, and

GOING TO AN ALTAR,

there expressed their emotion; but the modern world having sailed over a white sea can express as much religion by looking at a mother's devotion or a wife or sister's self-denial as Solomon expressed by his slaughter of beasts or the Priest of Lystra with his festooned oxen. It was the error of primitive man to make some poor brute take the place of sinful man, and by its death atone for the sins of the one who should have obeyed or suffered. There came at least surmises that there must be a rationalism in sacrifice which the brute kingdom could not meet. David, in his psalm confessed that "God delighteth not in sacrifice, else he would have brought it; that the true sacrifice was a contrite heart;" Isaiah heard the Lord saying, "To what purpose is the multitude of your sacrifices unto me?" Uriah and Hosea heard the Lord saying, "I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings;" "God hath shown thee, oh man, what is good—to do justly, to love mercy, and to walk humbly with thy God." The new truth crossed over into the New Testament, and reappears in Mark, in the thought that to love God with the whole soul and to love neighbor as self is more than all burnt offerings and sacrifices. But these flashings of truth were not able to overthrow all that animal slaughter which for many thousands of

years had brought some kind of gratification to

THE ENTIRE GLOBE.

Socrates, looking deeply into this matter, found it to have no meaning unless the offer of a gift to the gods came from a pure heart. It was only a step further to let the kid or dove or ox live, and man to go to God with the heart alone.

It was a great and slow task to displace the reliance upon animal victims and set up instead a moral savior and salvation. The Christian nations have not toiled at the task with any directness and energy, but have been carried gradually along by a general drift of times. With the discontinuance of literal sacrifices the literal blood-offering of Jesus fades. Although the Roman Church teaches that the bread and wine are the literal flesh and blood of Christ, yet that idea lies like a mere leaf upon an ocean, the Christ of the century being a moral savior whose sacrifice was that of tears, prayers, teachings and persuadings, and a divine example. We have changed all our emblems. Instead of seeing a dove or pigeon bleeding upon an altar or the cattle of a thousand hills outdone upon a Calvary, we speak of a mother's love for her helpless infant, a patriot's devotion, a philanthropist's sympathy, the mercy of a high civilization, the infinite love of God, and amid such new images paint the features of

THE NAZARENE.

The portrait is no less true than those sketched in former periods. It is probably much more real than any limited in times of more sensual coloring. A wicked Solomon or a bloody Nero could offer blood to a god, but it is only a religious soul that can offer its own service and love. In passing through the nineteenth century Christ is less of a sacrificial victim and more of a triumphant son of man and Son of God. The cross we wear as an ornament and love everywhere, is no longer an emblem of a bloody atonement, but of a sublimity and love which have never been equaled upon earth, a love for man which accepted of death rather than a moral surrender. The time was when to wear a cross would have been a display of bad taste, so laden was it with associations of torture; but the centuries have eliminated the literal import and have brought out the spiritual lustre of this once black instrument and made sweet and beautiful what was once the symbol of blood and agony.

In other particulars the advance of Jesus through this century is a new spectacle. It is less a progress of portent and supernaturalism. For many centuries he was an enemy of earthly things, a friend of only heavenly things. The classic literature died because it was of the earth and hence of satan. This world belonged to satan, heaven was

THE LAND OF CHRIST.

Libraries were despised or destroyed, science hated and neglected, all schools became mystical and theological, and for nearly fifteen hundred years literature became a store of abstract metaphysics and an endless and foolish biography of saints—biographies as full of wonders as the Arabian Nights or the Norse Legends. Constantine passed a law to check the spread of magic done in the name of Christ. St. Hilariion interfered in a chariot race in which a Christian was advertised to race with a pagan. When the great day of the race came the Christian driver, having been supplied with a few drops of holy water from the bottle of Hilariion, flung those drops upon his steeds and his chariot flew to its goal, scarcely touching the dusty ground. This saint cured the sick, expelled serpents from any particular district, and could regulate the rainfall by waving his hand. This magical power of the saints reached outwardly for fifteen centuries and made the whole air full of devils and angels as the ground was full of human beings. Each comet, each eclipse, each clap of thunder, the northern lights, were the language of good or bad beings. As late as 1741 an essay was written to show that the northern lights were wholly supernatural—a call to the human race

FROM THE ALMIGHTY.

Over twelve centuries lies this dark cloud of Christian magic, with St. Hilariion at one end and our Salem witches at the other and awful storm between.

It is painful to think that such a being as Jesus Christ should have been made the leader of magical rites and childish belief, and the inspiration of a literature infinitely below that of the pagan scholars and thinkers. All science was as low as the literature. Men by thousands attempted to live without food, shelter and good clothing, that the soul might seem greater than the body; diseases were treated by magical ceremonies, and to fight the devils in the air was an occupation so large as to leave no time for any study of natural or social science or the possibilities of the earth. It was most pitiful to enthroned as the leader of all this that Son of Man who had in Palestine laid the solid and grand foundation of all excellence.

In some of the Christian fresco-paintings, in which old art expressed the surrounding world, the chariot of Jesus is the supreme point in a triumphal procession; but what a procession! The four evangelists are almost monsters; griffins and sibyls are mixed in freely with prophets and apostles; Adam and Eve, in primitive simplicity, march along with the bishops and popes in royal robes. This chaos of art betrayed the babel in the world of thought, and yet all of this material and intellectual bedlam looked back to the author of the Sermon up

on the Mount and named itself after that purest and simplest of all characters.

Passing along in the closing quarter of this century Jesus Christ is seen relieved of that miscellaneous and unworthy retinue, and advancing in divine, or most exalted human form. Many deny his divineness, but none deny the purity and sublimity of his nature. Minds of the greatest power vie with each other in the effort to express in words a worth so unequalled. John Stuart Mill said of him: "About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in the inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preeminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in selecting this man as the ideal representative and guide of humanity; nor even now would it be easy for even an unbeliever to find a better translation of the rule of virtue from the abstract to the concrete than to endeavor so to live that Christ would approve of his life." Words like these, uttered in such

SUCH MEN OF THOUGHT,

must rise to heaven more welcome than were the hosannas of those dark ages which confessed the deity of Jesus, but in life disgraced every attribute of a god. Would you not rather be a Channing and call Christ only the Son of God, than believe in the Trinity with medieval fervor, and yet have no conception of a single moral principle taught by the Savior? Thus, in entering our period Christ has met with somewhat of this special form of dissent, this partial unbelief still leaves more room in the soul for the real virtues of faith than was left in former times in the heart which had said the Father and Christ are one. The old incarnation in Christ was not accompanied by an incarnation in men. Thus it is easily possible for Christ to be more powerful in an age of semi-doubt than he once was in an age of noisy, unqualified acceptance.

Escaped from childish magic to enter into a period of law, this journeying Savior has escaped from the associations of gross injustice. He who in Palestine said, if any enemy smite thee upon one cheek turn the other, the one who attempted to abolish the whole kingdom of force, he who on the cross forgave the men who had brought him to such disgrace and pain, was in all the subsequent years made a reason of persecution, martyrdom and murder. Often for a whole generation the religion taught in love advanced by murderous crimes.

UNDER THE INQUISITION

and the fagots, the most bloody wars, the massacre of the Huguenots, the horrors of Roman and Protestant conflicts, lay the name of him called the Lamb of God, but made the roaring lion of poor humanity. Voltaire estimated that the persons put to death in Europe in the name of Christ reached the number of ten millions. From these awful errors and crimes of men this divine character is being disentangled, and is becoming rapidly woven into the highest happiness of the Christian nations. Instead of death comes life, instead of magic comes law; the ruins of the inquisition are covered with blossoming vines, the cross is adorned with flowers, the altar which once dripped with blood is surrounded with singing or communing disciples, not warring with each other, but all one in the mystery of life and death and heaven.

Many fear that the world is losing much of its Christian possessions. It has indeed cast aside much, but in this lost quantity there is to be found much which should long ago have been flung off from the discordant mass. It has cast aside more vices than virtues, more falsehood than truth, more hate than good will, more resentment than love. It is impossible to measure this river and learn all about its volume, but this we can perceive, that it runs clearer than it ever ran before. It is no longer a flood, which, carrying driftwood and muddy waters,

DESTROYS THE VALLEY

through which it sweeps, but it has become a healthful, clear, deep stream, flowing in beauty and blessing. It invites the human race to come and dwell in peace upon its banks.

A convention is about to convene in this city to confer about the second coming of Christ. These delegates will assemble in the name of the thought and opinion that Jesus will come and reign upon earth for a thousand years. There is nothing harmful in the doctrine except in so far as it may lead some to abandon human effort and to refer all reforms to the day of the Lord. In other phases of the belief it blends well with the great Christian truth that a divine empire will come. We all alike believe in it and look forward to it, it not being a matter of moment whether it shall come to us or we shall go to it. Nearly all the Christian myriads feel as the Hebrew King felt over his dead child: "I can go to him, he cannot come to me." That there is before us an empire of Jesus Christ we all believe, but so vast is it, such countless myriads have swarmed into it since the first grave was made in this world, such an assemblage does it contain of the good of the past, numberless generations, that we would not ask that sublime world of spirits to send its Savior to us—the greater to the less—it being enough if we can at death

PASS TO THE FATHERLAND.

The earth does not go to the autumn leaf, the dying leaf falls to it. So the kingdom of Christ, the home of the Heavenly Father, can not come to the poor falling leaves of this world. Our spirits must flutter and fall to its infinite confines and infinite peace.

What think ye of Christ? That his second coming was a dream of the first Christian generation which desired and hoped for a better kingdom upon earth. Worn out with war, taxation, toil, and all sorrow, the first followers of Jesus hoped each morning to see the thrones of the Herods and Casars fall, and the white throne of love arise. That this dream still lives in a few hearts is not wonderful, for it might live on its beauty alone and then upon its resemblance to the coming immortality. It lives; but it is dying; for Christ becomes more and more the presence of God in law; and through the laws of love, equality, human culture and virtue, it toils for a high civilization, a deep human success, and as to the perfect kingdom of God, it follows law and comes to us not by a millennium upon earth, but by the general law of death, and asks all to pass through a gate which is iron upon one side and pearl upon the other, upon one side darkness, upon the other an effulgence of light. May we all have Christ's likeness that we may be his in this day of passing through the gate.

THE "THEOSOPHICAL" MAHATMAS.

BY WM. EMMETT COLEMAN.

The article by Mr. Wm. Q. Judge in the JOURNAL of Oct. 16th, is misleading so far as pertains to my conclusions and published statements concerning the "Theosophical" Mahatmas. He makes me assert several things which I have not asserted, and which I do not believe. Mr. Judge says that in my article of Sept. 25th I claim to be perfectly satisfied of the following:

- "(a) That Mahatmas are the product of the Kalmuck mind of Madame Blavatsky.
- "(b) That this kalmuck woman has had for nine years a vast conspiracy ramifying over the one million square miles of India; and
- "(c) That Mr. Brown, to whom he refers, saw one of the numerous and widely-spread conspirators in North India."

Each of these three assertions fathered upon me by Mr. Judge, embodies an ingenious perversion of that which I, in truth, did say I was satisfied of; and through this interpolation and perversion I am made by Mr. Judge to cut rather a sorry figure in this question. As regards the first assertion, it is so worded as to make me claim that all mahatmas are the product of Madame Blavatsky's mind; and, based upon this, my critic proceeds to berate me for my ignorance of that which every "tyro" in Indian literature or traveler in Hindustan knows,—that the mahatmas have been believed in from time immemorial. As I have been for years a close student of Indian literature and of Hindu religions, it would indeed have been strange had I been so ignorant as to suppose that the idea of the existence of the mahatmas originated with Madame Blavatsky. I have never so asserted, and Mr. Judge has no warrant for holding me up to ridicule for having made such a claim. Mahatma (mahatma) is an old Sanskrit word, in use two thousand years ago or more, and I have never for a moment thought that Madame B. coined either the word or the idea underlying it in the sense in which she has used it. In more than one article in the JOURNAL I have referred to the belief in the existence of the mahatmas by Buddhists and Brahmans long before the time of Madame B. Only a few weeks before the appearance in the JOURNAL of the article of mine which Mr. Judge so unjustly criticises, I published in this paper some remarks of a Buddhist priest, in which, though denying the existence at present of mahatmas, he intimates his belief that they had existed in former, undegenerate times.

The idea of the mahatmas is not original with Madame Blavatsky, and I have never said that it was. What I have claimed and do claim is, that the theosophical mahatmas, asserted to possess such marvelous wisdom and power, do not exist, but are the coinage of Madame B's brain. Mahatmas had been believed in, in India, for a long time prior to the Madame's visit thereto. After her arrival there she borrowed the idea, as a means of advancing her cause among the marvelous natives and almost equally as wonderful Europeans and Americans. She was prudent enough to locate her mahatmas in an inaccessible retreat, where it would be excessively difficult for any one to disprove their existence. Had she located Koot Hoomi and the rest in any accessible part of India, the fraud could easily have been detected. There are ascetics living in the Himalayan retreats, 'tis true, to whom the title of mahatmas is sometimes given; but they are of quite a different character from those manufactured by Madame Blavatsky, and moreover mahatmas of this character exist all over India, and no one denies their existence. There are mahatmas—and mahatmas. The genuine are well known; the spurious exist only in the imaginations of those foolish enough to believe in them despite the transparently fraudulent character of the evidence in their favor.

Prof. Max Mueller is one of the best posted scholars regarding the religious status in the Orient, including the present condition of the Hindoo religions. Here is what he says (Continued on Eighth Page.)

The Spiritualism Before "Modern" Spiritualism.

AT LARGE, CONCLUDED.

BY THOS. HARDING.

No. 9.

"The words that I speak unto you, they are spirit and they are life."—Jesus.

"All transient evil, universal good, All discord harmony not understood."—Pope.

"Then shall we come to a market where angels are assembled, and shall see such things as eyes never beheld, nor ears heard, or the like of which ever passed into the heart and mind."—Mohammedan Hadith.

As we journey on through life how many theories we accept for truth, supposing that the arguments in their support were all sufficient to establish their verity; and then how generally we have repudiated them as we grew older. How often when we had dug down to our foundations with a view to examine their security, we have found that our corner-stones did not rest upon the primary rock, but that there were other foundations below, of which we had not dreamed; and too often for our peace, we have discovered that the base upon which our beliefs had rested was but the quicksand of other men's speculations, whose opportunities for research were no better than our own.

As it has been with the individual so has it been with the world. Nations and peoples who in days gone by were willing to make any sacrifice for their theories, and even put men to death for daring to express an independent thought, now smile at their past follies and demand proofs irrefragable, and too often for their own good, incline to the extreme of unreasonable skepticism.

All great truths are simple and some of the greatest reveal themselves to the unsophisticated, while subtle reasoning and profound philosophy search for them in vain. So also there are convictions within us which we would not express and which we could not reveal if we were to try. And yet those may not be convictions which the intellect approves or sanctions—they are things of the soul. They cannot be discussed in society; we must hold our peace respecting them or we shall be misunderstood; but they are our own forever, and when hope is weary from disappointment she can rest upon them in security.

There seems no top to the hill of science; there seems no bottom to the depths of the soul. As we ascend from one mount of knowledge to another, our eyes still peer upward and on; when we reach a peculiar summit where we expected to find rest, we but perceive a path leading to a height beyond whose climax is mantled by the clouds; and thus we accomplish one hill-top after another, and there is no resting place in the acquisition of knowledge. On and on forever, our desire for wisdom increases as we ascend, and as wisdom increases, perceiving our past mistakes, caution increases with it, until at length we find out how little we know.

Not so as we descend into the soul's depths; brighter and brighter becomes the prospect as we proceed and at each terminus there is rest for the weary. But the brightness is not of the sun; each spring of water on the way-side sparkles by a light from the interior, as the traveler touches it with his lips, and as he quaffs from each fountain of light, light, satisfaction and beauty become his own.

We have been searching for phenomena through the nations of old and we have found them almost without end. Everywhere there are evidences that a future exists for us. What next? I judge no man, nor shall I say what peculiar experience or conduct in the present life is most appropriate in view of the overwhelming truth that we shall live hereafter; let each one look into the depths of his own soul and see. But I suggest that familiarity with phenomena will never do for a basis of future peace without the possession of that intrinsic value which is called sterling character. Of this we may be certain, that the consciousness of having done our duty unselfishly in this life, will be at all times and in all places a source of positive satisfaction. The conviction that we have not sought phenomena to satisfy an idle curiosity or to pander to a vulgar impulse, but for the purpose of gaining valuable knowledge, conducts us to that high contemplation of spiritual principle which we expect will live even as the soul untarnished lives, with an ever increasing beatitude. When the angel of transition reaches forth his hand to conduct us to our future home and introduces us to the welcome presence of the beloved of former days, how glorious to feel that we are quite ready. Let the spiritless miser accumulate his dollars and lock them up for safe keeping; let him regard another's extremity as his opportunity to increase his rate of usury; who envies the wretch his basely acquired gains? But all honor to the millionaire who invests his capital in great enterprises and thus spreads the mantle of his wealth over indigent shoulders, bringing warmth and comfort to many homes. This is "business"—that is crime! So let knowledge be not for ourselves alone, but as infinitesimal parts of the stupendous whole, let us bury our animal nature under an enlightened generosity, and enjoy that rest and satisfaction which belongs to true spiritual perfection.

John Wesley, the founder of Methodism, was conscious of the truth of Spiritualism; the spirits, he informs us, demonstrated at his home—he was familiar with their presence; and even went so far as to evolve from that fact a philosophy of his own, which many even at this day are willing to accept. He concluded that exalted spirits, wise in the physical departments of science, governed in this visible world, producing its changes and controlling its affairs under supreme power; and he employed his knowledge for the spiritual good of his people. He did not hide his light under a bushel of superficial pretense, as his nominal followers are now doing, but boldly declared the fact and thus spread the wealth of his wisdom over society.

Adam Clarke, the Bible commentator, declared in one of his biblical comments, that the spirits of the departed could communicate and render themselves visible according "to the laws of their place of residence." But who among the preachers of to-day quote that passage in their sermons? Can it be that their self love suggests to their minds that it savors too much of modern Spiritualism and might be dangerous, not to the highest interests of humanity, but to their own supremacy over weak minds.

Napoleon I, when accused of crime by the English press replied: "Men of my stamp don't commit crime, we but accomplish our destiny," which was something like saying: "I am not my own. I am an agent in higher hands."

Thomas Paine stated that "Unnumbered Celestials" (spirits) brought liberty to this country. Such assertions from representative men, tend to establish the truth of John Wesley's spiritual philosophy. They show at least that the idea of spirit superintendence and control was not foreign to the minds of the thinking men of past generations. The subject of ancient Spiritualism is immense; no one man can do it justice, and sometimes I almost regret that I had chosen so far-reaching a subject, but I have avoided the beaten track, and thus endeavored to occupy space only with unfamiliar matter; nevertheless, en passant, I may be excused for glancing at ancient Greece and Rome, whose wise and great men consulted the celebrated oracles before entering upon a serious undertaking; the wise of other nations and peoples also performed toilsome journeys to reach them for the same purpose. Does any one suppose that such parties were fools in this, though wise in everything else? The emperors of the civilized world, who were too haughty to conciliate mortal man, stepped down from their golden thrones and with gifts in their hands sought advice from the Dodonian and Delphic oracles.

The great heroes of antiquity unbuckled their conquering swords and submitted themselves to "conditions" with a view to obtain wisdom from the Spirit world. Does anyone say they were imbeciles then, although supposedly and terribly practical at all other times? For generations those oracles (Dodonian, Delphic, Trophonian and Amphiarian) were celebrated for the general wisdom and aptness of their replies. Does anyone suppose that a people of the highest civilization (their citizens producing models in architecture and poetry which are accepted even to this day) could tolerate so silly a humbug as some suppose these oracles to have been, and even see them grow in popular and imperial favor, as century after century rolled away, unless there was a basis of truth underlying them? Nay! the very word "oracle," handed down to us from those ancients, stands in our language to-day as a synonym for wisdom.

It is said that if the Spiritualism of the Bible were taken away there would be little of value left; but I have avoided reference to it as most readers are aware of the fact. Had I referred to Bible stories, some of my readers might exclaim with, "Pshaw! mere allegorical fiddle!" Nor have I appealed to any of the thousand and one, so-called miracles of the church, as some others might exclaim, "Pious frauds!" But I have kept on the even tenor of my secular way, and shown that those men and women of past generations, who possessed practical good sense to as high a degree as the skeptic of to-day himself, were the parties to whom evidences of a life beyond the grave had frequently come.

The great philosophy of life called Spiritualism must not be confounded with, or at least confined to, the small manifestations of table-tipping, rope-tying, etc., nor even the control of mediums, all of which are valuable in their proper places, however distasteful to witnesses who are sometimes disgusted with the graceless contortions of the body of their subject, and the "faces" which are made under "control," which, it must be confessed, are sometimes ugly enough to "frighten a horse from his oats." The true and experienced Spiritualist, who deserves the name, takes no pleasure in such uncouth exhibitions. He leaves them to the "raw material" who may happen to desire or need them; but he desires to gain wisdom and elevation of soul from spirit intercourse. He observes that it possesses a great and far-reaching power which is now being applied to the elevation and purification of the world; a power, indeed, which the movement always possessed but was unable to employ in earlier times owing to the opposition it had to encounter from superstition and distrust; but if intelligently handled it becomes a mighty power for good in society, as well as a Savior to individual man, and a benediction on the household.

It reaches out a helping hand To save us when we're falling, And up from depths of shamelessness Bad husbands it is calling. 'Tis medicine for the sick, 'Tis pleasure for the healthy, It cheers us when we're poor, And blesses when we're wealthy. 'Tis the one heavenly thing on earth, Though fools may laugh and scout it, But let me whisper in their ears, "You're not much good without it."

When truly realized and appreciated, Spiritualism enters into our being as a thing of light and beauty, establishing a high character on a firm basis, giving us hope in the present world and also in that which is to come.

Some physical manifestations which occurred in my grandfather's family 100 years ago, were, perhaps, the means of turning the thoughts of my father's elder brother, when a boy, in the direction of seriousness and religion; and to the end of his earth life he sustained a noble character. I can remember my Uncle Robert, although he died, perhaps of old age, when I was a boy. I recollect him as a calm, silent, white-headed, serious old gentleman; who never could be induced to converse on religion or spiritual subjects, and when discussion waxed warm at my father's table, uncle, if one of the company, always preserved silence. I recollect having heard my father say that if Uncle Bob could be induced to take part in their conversation, it would be seen that he knew more than any of them; and I have since thought that the experience which I am about to relate was, in all probability, what influenced his after life towards religion and reticence.

My cousin William, who was several years older than I, told me as a great secret, that when his father was a boy he had been bound apprentice to a tradesman, his bedroom was in a rather remote part of the tradesman's house, and when in bed and the candle put out, he could frequently hear great commotion in the room, heavy articles, such as furniture, etc., would be moved about, and some objects seemed as though they had been flung from one end of the room to the other. An old fashioned saddle which hung against the wall was thrown about; he could feel the breeze occasioned by it over his head and face, he knew it was the saddle from the noise made by the stirrups and heavy leather flaps, which were a part of those huge old fashioned saddles. Those things would pass over his head as he lay in bed; everything seemed to possess life in the room and yet when he examined the room the next mornings everything was in its proper place as though it had not been disturbed. These matters we now call physical manifestations; these, no doubt, suggested to the mind of the young man, that there existed a supernatural power, and the subject was so little understood that the boy was influenced with awe, if not actual terror, and it must have exerted a serious influence over his life, occurring at so susceptible a period. It is a pleasing thought that those who once figured in their country's

or their family's history (names with which we have been long familiar, men and women) are still living and acting on a higher plane of life, and, perhaps, casting upon us the smile of their approval, as we try, in much weakness, to shed a little light upon our day and generation. A few concluding words and I shall have done.

The "fear and love of God" may be necessary to soul growth in its earlier stages, but when the soul attains to its "majority" the name of "God" is erased from its vocabulary. The soul is then in the father and the father in it. The inexperienced world may charge such a one with error and inconsistency, but there can be no inconsistency where there is perfection or oneness with the eternal. The story of the cross does not perfectly illustrate the growth of a human soul or its relation to the divine, and the demand, "Let him come down from the cross" was a reasonable one. Had he come down and had his enemies become friends, had those who pierced his side ministered unto him and those who had reviled worshiped him, he would have been a correct figure of perfection gained in the present life, where the subject is at peace with himself, with the world, and with the eternal principle of truth.

But that was not the design of the story; it was but a representation of human experience, but of the mysterious principle of salvation which ultimately brings man into a condition of unity with the eternal. Jesus was represented as paying the death penalty himself, that man might be saved therefrom and enter into his rest even before he passed from earth-life, and be acknowledged by angels and men. Then are those who have passed into that condition of spiritual security. As we have among us parties of the lowest grade, so also have we some of the highest, in a sense; and as we have some who are devilish, so also have we those who are God-like. So has it ever been; the world has never been without terrestrial "gods."

If the story of the cross was intended to illustrate the soul's experience complete in earth life, it was a failure because there was no rest and peace at the last, but instead there were crucifixion and death; if it were so the author of it might be justly charged with not understanding the facts which he was trying to illustrate. But it was intended to paint the source from which the final victory comes. "It is my father that doeth the works." "In the world [of outward sense] ye shall have tribulation, but be of good cheer [the universal principle of truth] have [paid the debt and] overcome the world;" I have met the enemy in his own country and vanquished him; I have conquered a peace for you, even within the enemy's camp; when you come up to the sphere to which you properly belong you shall bring with you all you have acquired, of soul growth, and your credentials will admit you into the society of the "gods." I am the angel of progress.

It may not be until old age has whitened the hairs of the sufferer, but even here it is possible to obtain a condition of oneness with the Indefinite, to that degree that we have no wills of our own, but are to all intents and purposes at one with the "Father," when even the world itself lays aside its bitterness and ministers unto us, and we feel that sense of safety which belongs to the sphere of the parent spirit.

"And the soul that reasons rightly All its sad complaining still, 'Till it learns that sweet submission Where it wishes not nor will." "Through our lives mysterious changes Through the sorrow haunted years Runs a law of compensation For our sorrows and our tears."

Of course the prudent reader will not charge me with teaching "vicarious atonement." I am not! But the sufferer, who has no "cross" upon which to hang his burden, is entitled to the assurance of that hope which bids him to be of good cheer as the principles of justice will compensate him for every pang, and the angels of mercy and power are not beyond his reach. Ah! brother, Spiritualism is better than "Spiritism." The latter may satisfy curiosity and furnish subjects for idle gossip; but the former (Spiritualism) satisfies the demands of intelligence and convinces the judgment; and in its higher aspects, it brings peace to the troubled soul, dries the tears of the sufferer, lifts the load of the heavily laden, beside teaching us to do justly, love mercy and walk humbly before the "Gods." So it has been, so it is and so it ever will be. Sturgis, Mich.

Psychical Experiments.

To the Editor of the Religio-Philosophical Journal: I was glad to read the announcement in your paper that the Western Society for Psychical Research had instituted some experiments through the mediumship of Mrs. Maud E. Lord, with the intention of continuing them at a later date. It argues favorably for the establishment of whatever may be true in this subject, that a Psychical Research Society should undertake a vigorous study of these forces, with a medium whose methods and results rule out dexterity as a physical impossibility. It is in a class of experiments, which from their very nature are necessarily free from mistake, that Mrs. Lord's mediumship is so wonderfully startling. The effects produced by her are beyond the reach of the most elastic "Telepathy."

In general, Psychical Research Societies have not proceeded in their examination of these phenomena in the strictest philosophical methods. They ignore many of the vital parts of the subject, and fall in with the impatient dictum of Professor Faraday, who laid it down as a rule, that we must set out with a clear idea of the possible and the impossible and, therefore, spiritual intervention being one of these impossibilities, we must neglect the examination of it altogether. This unphilosophical method of dealing with the unknown quantity which is the object of research, coupled with a certain want of moral courage, and a fear of unwelcome truth has restricted the examination to particular points that seemed susceptible of explanation on known or supposedly known human powers.

It, perhaps, may put these Societies on a more practical road, if the claim of independent, exterior intelligence should be made the principal subject of examination, and thus simplify the question by establishing the fact or eliminating it altogether.

Knowing the stand you have taken and adhered to, of uncompromising hostility to every species of duplicity, as well as your earnest struggles to free the subject from the frauds and follies which beset it, I am induced in compliance with your published request, to send you some exact experiments with the medium above mentioned where the act done was in compliance with an unexpressed wish, and an integral part of it, differing, *totò toto*, from mere thought transference.

In the simplest mental experiments, we find through some mediums this co-ordination of wish and act constantly recurring. A

statement made to me, by a gentleman worthy of perfect confidence, both from his capacity and integrity, that he had wished a ring to be taken from his finger and given to another, and that his wish was instantly complied with, induced me to try it for myself, for although I would not doubt my friend, there is a long interval between personal certainty and the assurance of others. Happening at the time to have in my pocket a bracelet, needing some repairs at the jeweler's, I mentally desired that it should be given to a lady of culture, well known in the social life of Albany, sitting on the opposite side of the circle, and almost as it left my hands, I heard this lady exclaim that a bracelet had been given to her, which she returned to me herself, when I claimed it, after the light had been admitted. The act and the wish are inseparable and cannot be reasoned of apart from each other. A valid objection to this on the ground of dextrous manipulation must also apply to the means by which the mediums discovered my wish.

The following relation has been published before, but I venture to repeat it, as it embodies the threefold proof of perception of thought, physical force and the possession of knowledge not within the natural capacity of the persons present. It is a good example of the character of mediumship in which Mrs. Lord excels, and eventually led me on to an extraordinary result, the main feature of this article.

I took with me to a friend's house, where this medium was to give a séance, a package of twelve photographs, all of the same size, carefully buttoned up under my coat. As soon as the light was extinguished, I laid the package on my knees, and when a voice announced the name of a person, whose picture I had, I mentally requested that its likeness should be selected. The prints were moved about, one was picked up and held near my face, lightly touching it. I marked it No. 1. It was then replaced on my knees. In the course of the evening I made the same silent request twice, and marked the cards held up 2 and 3. After the light was admitted I found one of the cards bearing my three numbers on the back, in a row under each other, and on turning it over it proved to be the right picture. To confirm the reality of this incident, on a subsequent occasion I again tried this experiment with like success.

In the profound darkness I did not and could not know one picture from another, and in fact did not touch it except with the point of my pencil. The medium was unaware through any natural means, that an experiment was being tried, and had never seen the original or the picture. Here all human knowledge and relevant action seem to be eliminated, and the question is narrowed down to an intelligence that perceived the thought, that professed to do the act, and the only one we can conceive of which under the circumstances had the capacity to do it.

I subjoin another instance still in the direction of mental phenomena, where the absolute certainty was inherent, that no trick or cunning device could accomplish the result. I desired a gentleman of my acquaintance, living at a distance, to attend a séance. At the time of writing, I mentally wished that some voice should accost him and connect him with myself. It was the first séance he had ever attended, and he was entirely unknown, yet a voice addressed him, speaking of me, sending a message, and giving its own name, one perfectly familiar to me, although unknown to him. This quasi character of messenger that the communicating intelligence takes on, brings me to the main object of my article, in relating the unexpected result of what at the time seemed to be but an idle thought.

There was in my possession a miniature painted about eighty years ago, and as it had been sealed up for a very long time, I intended to use it in a series of experiments, in the dark with different mediums. Not just then knowing the address of a medium on whom I could rely, I made what seemed a vain wish, that an intelligence calling itself S— and always professing to know my thoughts, should visit a medium and engage her to send me her address. In a few days I received a letter from Mrs. Lord, dated two hundred miles away, saying "S—" appeared at one of my séances, and asked me at your request, to send my address, which I now do." There are other features in genuine mediumship which bear particularly upon the character of these forces—and of the intelligence which employs their use. They bring their own phenomenal proof. The visions which so often impinge upon the brain of the sensitive are generally relegated to the domain of hallucination, yet we find the medium describing acts about to be done by these visions, which are forthwith performed; it may be writing between closed slates and signing its name, or doing some act which has a peculiar significance, and reveals to you the identity of the vision perceived.

I have thrown together a few experiments, from their nature beyond all rational suspicion of deceit, satisfactorily proving the reality of facts, unrecognized as belonging to the human organism, and forcing us to look in some other direction for a cause. The examination must include not only the physical and mental facts, but also their spiritual pretensions. We cannot see and feel a hand, without striving to know whose it is; we cannot hear a voice without asking who speaks. The hypothesis must embrace every fact in the case.

G. D. FEATHERSTONHAUGH.

CHRISTIANITY AND SCIENCE

J. Clegg Wright, of Philadelphia, who lectured for the Union Society of Spiritualists yesterday morning and evening, at Grand Army Hall, is new to Cincinnati speakers. He is an impressive and instructive speaker, aggressive in theology and strong in denunciation, of what he calls superstition, which in his view comprises everything the Church holds sacred. He will have a hard job to convince everybody in Cincinnati that the Church is wholly wrong, or that modern theology is wholly a matter of superstition and myth.

Mr. Wright's subject was "Science and Religion; the Conflict and Its Results." He drew a graphic picture of the condition of civilization in the twelfth century, and contrasted it with the progress of to-day, and deplored that early time when there were no newspapers, no readers, no learning except in the Church, and no religion but that of blind and unreasoning faith; when theology was wholly speculative and unable to enter the domain of fact. Then, said the lecturer, the church controlled everything—even made and unmade kings, for it was supreme. Men everywhere believed the dictum of the priest, and he sat like a nightmare upon the progress of the world. He made bold to say that when the church stood at the apex of its glory it was not the church of justice, but the antipodes of justice and right. It was arbitrary and tyrannical, for no man demanded proof of its assumptions.

But there came a necessity for a higher range of human thought. It must become independent and break the bonds of ignorance, or itself must cease. It appears to some bold thinkers that although a principle had been entertained and believed for a thousand years, it could not follow that for this reason alone it must be true. For a thousand years everybody believed in the divine right of kings; who believes in it now? Nobody in America, surely. You believe in self-government. Times have changed. There is a fresher and a better spirit abroad. Religion as expressed in the older time meant dominion for the church, and slavery for the people. Now it means freedom for all who think. Five hundred years ago there was no room in the world for freedom of intellect; it was either believe or be damned! Now freedom is the rule rather than the exception.

But Rationalism was not originally aggressive. It was born in modesty. You could not find in his age a more modest man than Columbus, yet when he said the world was round he was contradicted by the priests. He proved this proposition and confounded one point of the cosmogony of Genesis. However, for a long time the church contended that the Bible distinctly averred that the earth is flat, therefore it could not be round; and, notwithstanding its circumnavigation by Magellan, there was a mistake somewhere! They did not set themselves at the task of disproving its rotundity; that was not necessary, for whatever the Bible taught was already proved in spite of facts.

What has rational thought done? he inquired. In the twelfth century man did everything just as his father, his grandfather and his remotest ancestor had done before him; just as it had been done for a thousand years. There had been no progress in all this period. Habitations were rude; none of the elegancies and few of the conveniences of life were enjoyed; even the noblemen were ignorant of reading and writing, and the people were in a deplorable state. Monasteries were the best buildings of the time, and their occupants enjoyed the best wine and the best fare. There was nothing too good for the church and its servants, and therefore wine, feasting and religion all went together. All that time you couldn't find a Baptist anywhere. There were none. Neither was there a Presbyterian or a Wesleyan. They were not even dreamed of, and the church was in its glory. Probably there were not a hundred men in all Europe who understood the twelfth problem of Euclid.

After a time a voice was heard. Martin Luther was crying in the wilderness of ignorance. He wanted the right to interpret the Word of God according to the dictates of his own judgment. That was rebellion, heresy; it astonished the church; it was an unheard-of thing. But Luther made things lively in Germany, and established the idea that man may at least inquire, which was a brave step forward for that age.

The progress of thought was traced from that time to this with great care, involving an immense mass of apt historical allusions, a glowing tribute to the memory of Thomas Paine, a bold declaration of liberal argument and a neat turn of the current into modern Spiritualism, which enthused and delighted the large audience. The church was hit with sturdy blows, and much of its mythical faith ridiculed. "We are not anxious to kill these superstitions so suddenly," said Mr. Wright, "for they now have the consumption, the dry rot, and most of the fatal diseases that ever afflicted anything. Their dissolution is even now imminent, and they will die as dead as death itself."—Cincinnati Inquirer.

For the Religio-Philosophical Journal.

SALARY AND SALVATION.

BY HUDSON TUTTLE.

The English papers are not laudatory of Henry Ward Beecher's sermons. They are out of the usual course and fresh with liberal thoughts. It must be also admitted that they are tinged with the pessimism which comes of disappointment, the pangs of regret, the lash of conscience. It is not only the conservative writers who criticize, but the liberals as well are even less satisfied.

The stated pilgrimages of leading clergymen, on lecturing tours over their own and foreign countries, is in startling contrast to that of the apostles and early church Fathers. Beecher carries the gospel to England as commanded by his Lord and Master for \$375, or more, a lecture, remitting \$75 when the lecture committee find they are nearly as much more out of pocket.

Talmage swings his legs and grimaces to English audiences at the highest price his agents can extort from those who think the show will draw. Spurgeon has "a call" to America for a hundred nights, with pay carefully stated. They go to save souls! Aye, saving souls is the last and least thought; they go to gratify vanity and win money.

What a change 1800 years have brought! Christ bade his disciples go to all the nations and preach his gospel. He said it must be delivered to all. He did not organize a lecture bureau, or a missionary society. He did not say to one, send a shrewd agent ahead to Rome with flaming hand-bills, and post the walls of the city; nor to another, correspond with the Young Men's Association at Corinth and get their best terms. He simply said, "Go and speak truth, nor ask nor expect more than food and raiment. You may not get even that. Your first and last effort must be to teach the truth as I have shown it to you."

Now apply this to-day to the present race of machine-made ministers, the race issuing from the theological schools, who make preaching a profession. Take away the stated salary; let them work for the love of truth and truth alone; let self-sacrifice be its own reward, and how few would remain at their posts.

I admit that times have changed; and that the laborer is worthy of his hire, but I do not admit that the holy office of ordained teachers should be sullied by avarice and selfishness. If the world is going swiftly to perdition, and the clergy are the only God-commissioned teachers to warn mankind, money should be of the least consideration. What are dollars, all the dollars and all the wealth of the world compared to the salvation of a single soul?

Oh! they do not believe in their commission! They do not believe in their system of salvation! They have learned it by rote, and repeat it because they have learned it, and it brings them a support. They are so weak and helpless, the world of ideas is so far ahead of them, these gospel ministers who seem like anachronisms, one is persuaded out of pity to leave them their boogoo hell and devil; it seems so pitiable to take away their only visible means of support.

And after all, I do not know as we ought to ask or expect honorable men to assume more self-abnegation than the majority of the clergy do in their connection with the laity. Their salary is usually not large, and the sisters collected it with much effort by dime

socials, grabbags, fairs and systematic begging, such as they could not be induced to descend to for any other purpose, that most men would feel degraded by acceptance.

The preachers of Christianity in its primitive days, moved the world by their unselfish zeal. They had no cant about "urgent calls," which meant higher pay.

Woman and the Household.

BY HESTER M. POOLE. [106 West 24th Street, New York.]

THE SOUL.

Gem of Eternity, Victor o'er Time! Embryo God, Mighty, sublime!

Whence thou comest, Whether thou'rt guest, That thyself seeest, Thou only knowest.

Star of futurity, Shadowless never, Onward, still onward! Onward forever!

Dearly mysterious! Searched, though unknown, And only less than The mightier ONE!

Searcher and grasper Of infinite thought, 'Tis the mine where as vivid Gems are wrought!

Fear of Eternity! Victor o'er Time! What art thou? Tell us! Still mightiest, sublime!

A. E. Hathaway.

Two Iowa girls are successful paper-hangers and earn as high as twelve dollars a day. A better occupation for vigorous young women than starving at the point of a needle.

Miss S. M. Burnham of Cambridge, Mass., has received two diplomas from the New Orleans Exposition, one for rare marbles, and another for her book on them.

The Freshman class of Wellesley College numbers one hundred and sixty young women. Altogether there were nine hundred applicants for entrance, but only five hundred and forty-five can be accommodated.

The manager of Miss Helen Potter's readings, sends a synopsis of the receipts from last year's work to the Woman's Tribune, by which it appears that the popular reader earned in one hundred and fifty-three evenings, the sum of \$33,246.

The highest fee received for one evening is \$500, exceeding by fifty dollars the amount of the three highest fees paid to any reader in America. But then Miss Potter has, in addition to genius, determination, perfect health and invincible energy.

The good old Saxon word "woman" is almost always superior to "lady." Nothing can sound more silly than to hear clerks called "salesladies," a term which no sensible girl can endure.

Mrs. Coe, a wealthy lady from New York City, is an earnest worker in the Jerry McAuley's mission, and for four years held a Bible class numbering one hundred ladies in Mrs. Fletcher Harper's home.

Here is another worker: Miss Bilbrough, an English lady in Belleville, Canada, who has a home for destitute orphan children from the old country.

Mrs. General Fremont is described as a handsome woman, although rather inclined to be stout, white-haired and with a maternal air, which is in accordance with the fact that she is about sixty-two.

INDUSTRIAL EDUCATION. A noble work has been begun in New York, which, it is to be hoped, may be the forerunner of a general movement.

The Industrial Education Society proposes to take a number of the public school children and give them the necessary instruction to put the theoretical teaching that they receive at the public schools into practical use.

The society is able to accommodate many hundred children per day, and is only waiting for the board of education to allow the children to come to them in school hours.

The sewing class has a three years' course. The first part of it is plain sewing, which is followed by a few lessons in mechanical drawing and construction to prepare the pupil to cut and fit by rule.

In the lecture hall, which seats three hundred, lectures will be given the children in domestic economy.

All this training aims to establish the practicability of industrial education, and looks forward to the establishment of similar departments in the regular public school courses.

TECHNICAL AND MANUAL TRAINING CLASSES. The managers of the Society of Decorative Art of New York City, have also begun in a similar work.

The aim of the classes is, not to develop children into artists, not to teach them special trades, but to give them a foundation for all trades and handicrafts.

Most children have an instinctive desire to use their hands, and should, at an early age, while the hands are supple, be instructed in the use of various implements.

We may regard such departures in educational methods, from the old process of exclusive book-learning, to begin a new era,

Late November Magazines Received. THE NEW PRINCETON REVIEW. (New York.) The New Princeton Review for November presents a very clear account of the Modern Novel, by Thomas Sergeant Perry.

ESSAYS AND POSTSCRIPTS ON ELOCUTION. By A. Melville Bell. New York: Edgar S. Werner. Price, \$1.25. Elocutionists and those interested in language will welcome whatever comes from the pen of this author.

GRAMMAR SCHOOL. (The Interstate Publishing Co., Chicago and Boston.) Number three of this monthly is received. It contains instructive reading for young people.

THE JOURNAL OF HEREDITY. (Chicago.) Contents for October: Report of Anthropological Institute; Physiological Laws of Marriage; Ancestral History of Miss Frances E. Willard; Rights of Children; Tobacco and Color Blindness; Is Life Worth Saving, etc.

THE UNITARIAN REVIEW. (Boston.) Contents: Our Christian Position as Unitarians; The Sunday-School and the Church; Immortality and Modern Thought; The Testimony of Conscience; Religious Experience; Editor's Note-Book; Review of Current Literature.

DORCAS MAGAZINE OF WOMAN'S HAND- WORK. (New York.) This magazine will be found useful and instructive as it aims to give directions and instructions in all styles of Woman's Hand-Work—with illustrations.

THE AMERICAN KINDERGARTEN AND PRIMARY TEACHER. (New York.) Contents: Learning to Read; Teaching Vocal Music to Young Beginners; Home Influences in Early Development; The Training of a Child Artist, etc.

THE HOMILETIC REVIEW. (New York.) The contents of this issue possesses the average merit of its predecessors. All the departments are well filled and the Miscellany is good.

THE PHRENOLOGICAL JOURNAL. (New York.) The opening article for November is a biographical sketch of Edward S. Morse and is followed by articles and items of general interest.

THE PHRENOLOGICAL MAGAZINE. (London, England.) An interesting Table of Contents upon Phrenology and kindred subjects will be found in this issue.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents: The Mystic Chorus; Philosophy and its Place in the Higher Education; Conversation, etc.

THE YOUTH. (Chicago.) The children will find much to occupy their leisure time in the pages of the October Youth.

THE SHORTHAND WRITER. (Chicago.) This monthly magazine is devoted to Tactigraphy and its writers.

THE UNITARIAN. (Chicago.) An interesting and varied Table of contents is laid before the readers for November.

Early December Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) A noteworthy feature of the December Atlantic Monthly is its Supplement, which contains Dr. Holmes's poem at the 250th anniversary of Harvard University, and Mr. Lowell's oration, delivered on the same occasion.

THE SEASON. (The International News Co., New York.) The newest fashions and styles together with the most elegant designs in fancy work, needlework, embroidery, etc., with fine cuts make this a useful monthly to the dressmaker and milliner.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

IRENE; or the Road of Freedom. By Sada Bailey, Fowler. Philadelphia: H. N. Fowler & Co. Price, \$1.00.

A fine drawn picture of the roses of free love, with an ill-disguised attempt to cover up the thorns of lust. In the ideal and the word pictures in many parts it is quite entertaining; but the ideal as shown, it ever realized in this world, will require a different race of beings from those who now inhabit the mundane sphere to bring it about.

TEN GREAT NOVELS. Chicago: Chas. H. Kerr & Co. Price 10 cents. A new edition of "Ten Great Novels" has just been issued. This 24-page pamphlet embodies the replies to a circular letter sent out two years ago to more than seventy literary people.

ESSAYS AND POSTSCRIPTS ON ELOCUTION. By A. Melville Bell. New York: Edgar S. Werner. Price, \$1.25. Elocutionists and those interested in language will welcome whatever comes from the pen of this author.

NEW BOOKS RECEIVED. From Chas. H. Kerr & Co., Chicago: HEART'S OWN. By Edwin R. Champin; ESSAYS. By James Vila Blake. Price, \$1.00; POEMS. By James Vila Blake. Price, \$1.00.

POST-MORTEM CONFESSIONS: Being letters written through a moraf's hand by spirits who, when in mortal, were officers of Harvard College; by comments by Allen Putnam, A. M. Boston: Colby & Rich. Price, paper cover, 50 cents.

ONE HUNDRED AND FIFTY-SIXTH ANNUAL Report of the Directors of the Redwood Library and Athenaeum, Newport, R. I.

THIRD ANNUAL REPORT OF THE UNITED STATES Civil Service Commission. Jan., 1885, to Jan., 1886. Washington: Government Printing Office.

New Music Received.

CANT THY BREAD UPON THE WATERS. Song and Chorus. By Herbert Leslie. Boston: Facts Pub. Co.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 27, 1886.

Phenomena.

A subscriber to our excellent contemporary, Golden Gate, complains that it does not publish more accounts of the phenomena of Spiritualism. In reply to the criticism the editor gives a number of valid reasons for his course, in language almost identical with that of the JOURNAL under similar circumstances in the past. Among other points he makes we quote the following:

If we were publishing a paper wholly in the interest of investigators, we should certainly act upon our friend's suggestion. But the fact is, at least nine-tenths of our readers have already been convinced of the fundamental facts of Spiritualism. The phenomena are an old story with them, and they naturally prefer matter touching upon our higher philosophy, upon spiritual growth and unfoldment, and other kindred questions outside of the phenomenal. And so they are disposed at times to complain that we devote too much space to phenomena.

Of course we desire to please all, as far as possible, and the best way we have found, from long experience, to accomplish that end, is to exercise our own best judgment as to what would best please the largest number.

Besides, phenomena—of which we have an abundance—to be of much real value, must be so well authenticated as to leave no room for a doubt upon them, and there is not much of that crucial kind of phenomena as some of our readers imagine.

Many of the finest tests of spirit power, being strictly of a private character, are never given to the public; and then very much of the phenomena is merely cumulative—a repetition of what we have already given to the world scores of times, and we dislike to be continually repeating.

Formerly a few pegs here and there, hung with the old style of doubts, did not matter so much. Comparatively few Spiritualists felt it absolutely essential to secure pegless phenomena, and most of them were not always able to see the pegs when they did stand out.

It is now nine years since the JOURNAL began to paint these pegs such a bright vermilion hue as to make them visible to all but the wilfully blind. In addition to this work the JOURNAL undertook to create a demand for phenomena free from all reasonable objection, well knowing that such could be had when once the adulterated and pegged stock was no longer generally tolerated. The double task was a far larger contract than at first supposed.

Many good people thought they knew all that could be known of psychical matters and deprecated any attitude other than that of open mouth and closed eyes. Another class, engaged in the manufacture and sale of the speckled variety, the pegged brand, struck at once. They felt that the JOURNAL was trespassing upon the rights of the laboring man and woman—especially woman—and must be taught a lesson. Aided by disgruntled applicants for journalistic favors, cranks whose axes the JOURNAL had declined to grind, and several species of camel-swallowers—together with a body of worthless hangers-on, these industrious mechanics and traders attempted to boycott the JOURNAL. They meant business and went to work with a will. They sat up nights to concoct schemes against the paper and its editor. A combination extending from the Atlantic to the Pacific worked with all the energy of despair to circumvent the JOURNAL'S purpose and destroy its life; its editor was threatened with the direst calamities and personal violence. Predictions from the Spirit-world (?) were not wanting, that he and all his belongings would soon be among the departed. These would-be blood-curdling and hair-elevating threats together with the boycott and all other diabolical manoeuvres aborted. The JOURNAL kept steadily at its work, not relaxing its efforts nor growing discouraged when it began to see the magnitude of the task in hand. Knowing beyond doubt of the continuity of life as demonstrated through returning spirits, it kept good heart and a strong arm. Fraud, fanaticism, ignorance and prejudice gradually gave way. The smoke is now clearing, and the JOURNAL, victorious in its contest, welcomes the Golden Gate to share the splendid field opening to rational Spiritualism.

The Spiritualist movement needs an amply endowed school for training and developing mediums, and preparing lecturers and teachers. It also greatly needs a generous fund for the establishment and support of a psychical research enterprise, where experiments may be pursued with every appliance and facility necessary for the solution of complex and subtle mysteries that now perplex and divide public opinion. In any other sect, party or movement, such imperative necessities would long since have been met. There is plenty of superfluous wealth among Spiritualists to endow such institutions most generously. It is as absurd to look for the Spirit-world to keep abreast of the demands of the age without the cordial and efficient co-operation of mortals as it is to expect spirits to manifest to mortals without the assistance of a medium or of materiality.

To say in reply to these statements, that phenomena may be had in any household, that every family circle can by proper effort secure knowledge of the continuity of life, is only begging the question and shirking plain duty.

When Spiritualists grow less selfish and more spiritual, when, as a body, they advance beyond the mean and narrow limits of mere individual, personal pleasure and comfort, to a higher level where self is forgotten in the desire to aid humanity, then will the Spiritualist movement take on the dignity and glory befitting it. Brother of the Golden Gate, let there be generous rivalry between us in laboring for this glorious consummation!

The Andover Controversy.

This theological dispute, starting in New England and spreading far over the land, finding its way into the great Annual Meeting of the American Foreign Missionary Board at Des Moines, stirring the dry bones of old dogmas in many an orthodox church, is a noteworthy matter. The Andover Theological Seminary, near Boston, was founded some eighty years ago as a school of orthodox theology to counteract the power of the then new Unitarianism and of the Universalism almost as new. In order to keep all secure a rigidly orthodox creed was framed which every Andover professor was obliged to sign, and to sign again every five years, in token of fealty to the old Calvinistic faith and of freedom from all taint of heresy—especially of the Unitarian heresy, the last and the worst then, as Spiritualism is the last and worst now. With these paper walls of a creed all was held to be safe, but the free air of our day blows through them like the wind that topples over a child's card house. Professors Smyth, Tucker and others at this school of the prophets are tinged with heresy, and are now charged with teaching doctrines contrary to their agreement as credentialed and thus misappropriating the Andover funds which were given years ago only to sustain orthodox teachers. A breach of trust for this alleged perversion of funds from the use intended by their donors is the charge against these men put in due form in sixteen particulars by a chosen company of four conservative leaders. Some of these specifications are as follows:

That the Bible is not the only perfect rule of faith and practice, but is fallible and untrustworthy even in some of its religious teachings.

That Christ, in the days of his humiliation, was merely a finite being—limited in all his attributes, capacities and attainments.

That mankind, save as instructed in a knowledge of the historic Christ, are not sinners, or if they are, not such sinners as to be in danger of being lost.

That faith ought to be scientific and natural rather than scriptural.

That there is and will be probation after death, for all men who have not in this world had knowledge of the historic Christ.

That this hypothetical belief in probation after death should be brought to the front, exalted and made central in theology, and in the beliefs of men.

That Christian missions are not to be supported and conducted on the ground that men who know not Christ are in danger of perishing forever, and must perish forever unless saved in this life.

That there is a "New Theology" better than the Old which we apprehend is not in harmony with the creed, but fatally opposed to the same.

That the said professors hold and teach many things which cannot be reconciled with the statutes, and to which they stand publicly committed, and that in repeated instances these professors have broken solemn promises made when they subscribed to the creed.

While it is a personal and legal question so far as these Andover professors are concerned, it is a question of dead creeds against living souls in its wider range, and it stirs the whole evangelical church to its very centre. It is more fearful to old dogmatism than the late earthquake was to the people in Charleston. People in the churches do, and will, discuss it, clergymen think and even speak out on it, the newspapers are full of it; in the end the old creeds must go. Here is a manly word from a writer in the Boston Journal, who says:

The important question is not whether we shall believe in future probation, but whether we shall believe in progress in theological thinking; whether we shall accept as final the dead dogmas of the past, or whether our theological thoughts shall be alive with a spirit of progress and hope for clearer knowledge and broader vision as time goes on. Our friends of the old school seem to think that they have a monopoly, both of the graces and the wisdom of God. It is the old contest between progress and dead inactivity, between the spirit of courageous advancement which has confidence in the present and hope for the future; and that spirit of trembling timidity which sees good only in the past, is suspicious of the present and despairing of the future. Every forward step that the church has taken has been opposed and denounced as destructive by just such men as those who are opposing Andover to-day. Nobody has ever expressed a new idea in theology who has not been pursued with the epithet "heretic." This is the experience to-day of all men of progressive ideas if they dare to speak their freely. And it is the duty of every liberal-minded man to aid those who are taking the lead by arranging himself squarely on the side of free and independent thinking. There is a strong tendency among advanced thinkers to cover up their opinions or keep silent in regard to them. But it is wrong for us to keep silent, appearing before the world as representatives of opinions that we do not hold. Our opponents are like a dead weight, preventing the free and natural progress of religious thought; and we can only advance the interests of true religion by manly and vigorous efforts. Let us not oppose resistance to their conceit,

but let us speak and act with humble and yet earnest effort. The victory is ours if we are manly and devoted to the truth.

Such sentiments are like those of the best Spiritualist writers and speakers, but we will not say that this Boston writer has stolen their thunder. Manliness is not monopolized by Spiritualists; it is the common heritage of true souls in all lands and ages.

Mrs. O. A. Bishop and her Indian Control.

Probably no other public trance and test medium has done more efficient service for the cause of Spiritualism than Mrs. O. A. Bishop, who resides at No. 79 South Peoria Street, this city. She undoubtedly inherited her mediumship from her mother, Mrs. Howard of St. Charles, Ill., who is a most excellent medium, and although nearing the setting sun of her life, continues to give a few private sittings each day when her health will possibly permit her to do so. Mrs. Bishop's mediumship was first manifested perceptibly to herself when she was a little girl, she, at times, then seeing and conversing with spirit children, as if they were residing on this sphere of existence; but she was about fifteen years of age when Red Hand, her present Indian control, assumed exclusive charge of her mediumship. Ever since then he has been her constant attendant, and nearly as much a part of the family as any one of the various members composing it. He is indefatigable in the work in which he is engaged, and has been instrumental in doing a vast amount of good, not only through the marvelous tests he has given, but by exercising his peculiar powers in various other ways. Whenever he can do anything that will relieve suffering, or that will encourage the despondent, or that can avert an impending calamity, he is always ready to promptly act. Mrs. Bishop has given hundreds of sittings, for which she has received no compensation, Red Hand, her control, refusing to receive pay therefor, knowing that the one calling was in deep trouble, and not able to spare the dollar. He will often, too, take the liberty to encroach upon his medium's purse, and give substantial aid therefrom to those who are in absolute want. His advice in such cases constitutes a healing balm to the suffering soul.

Ministers, lawyers and scientists often visit Mrs. Bishop, many times receiving the most startling tests. Her patronage is not wholly confined to the Spiritualists. The world's people—those who are on the verge of discovering that there exists a mysterious something outside the various orthodox churches—consult her in great numbers, and go away very much puzzled at the revelations they have heard. A prominent railroad man, his nervous system shattered through overwork, and suffering the agonies of death in consequence of insomnia, called on Mrs. Bishop, and Red Hand undertook the arduous task of inducing calm and refreshing sleep on his part. Each night he visited him, relieved his nervous system of its extreme tension, and caused him to sleep naturally, thus doing what drugs and physicians had failed to accomplish. A member of the Reformed Church, a German lady, greatly troubled with insomnia also, and nearly insane in consequence, was for a time visited by Red Hand each night at ten o'clock, and he relieved her entirely of her distressing malady, and through a member of a church, in good standing, she blesses this spirit with her prayers. Whenever Mrs. Bishop has suffered from great pain, Red Hand has always been present to relieve her by inducing sleep, and then carefully working over her system.

A very important achievement of Red Hand consisted in his going to Nevada one winter's night, and standing by the side of the bed of a friend, he materialized sufficiently to be able to speak and warn him of impending danger—there would be a snowslide in a few minutes, and if he wished to escape he must move promptly. He did so, informing the other inmates of the cabin of the calamity that awaited them if they did not at once make their exit. All but one quickly responded to the warning voice, and reached a place of safety—he alone was buried in the snow, receiving serious injuries.

On one occasion, while Mr. Mott, the materializing medium, was at Hannibal, Mo., Red Hand visited his circle, materialized, and made himself known in a positive manner to Mr. C. A. Treat. The manifestation was startling in the extreme to Mr. Treat, who was acquainted with Mrs. Bishop. Immediately after Red Hand had performed this remarkable feat, he told the medium's family what he had done, and in a few days Mr. Treat visited Chicago, and at once, before anything was said to him on the subject, revealed the exploits of Red Hand at Mott's circle.

Only a short time ago Red Hand visited a circle in Fond du Lac, Wis., as the following letter will show:

FOND DU LAC, WIS., Oct. 8, '86. MRS. O. A. BISHOP.—At a little gathering at my residence, there being present my brother's wife, Mrs. Ray, and wife's sister, myself and wife, your control, Red Hand, came and requested us to make him a tomahawk, as we had made one for Mrs. Snydam's chief, and it was lying on the table at the time; so we agreed to do it, and send it as a present to him, and hope it will afford him as much pleasure as he manifested over the other one.

Mr. and Mrs. S. WARN and Mrs. RAY. In the various cases we have enumerated, we have marked examples of what a spirit can under favorable circumstances accomplish. His power to induce calm and refreshing sleep on the part of those suffering from insomnia, his visit to Nevada and waking a sleeping inmate of a cabin whom he had promised to guard and watch over to the full extent of his ability, thus saving him from a destructive snow slide, and his materialization at one of Mott's circles in Missouri, show conclusively that at times he pos-

sesses extraordinary power. His work is a prophecy of what will be accomplished in the coming time when mediums like Mrs. Bishop have become so numerous that the good work they do will be multiplied a hundred fold.

Immortality.

F. W. Robertson, an eminent clergyman in England, a man of broad views and spiritual culture, asks what the proof of immortality is, and says:

Not the analysis of nature,—the resurrection of nature from a winter grave, or the emancipation of a butterfly. Not even the testimony of the fact of the risen dead, for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind? No; the life of the spirit is the evidence. Heaven begun is the living proof that makes the heaven to come credible. It is the eagle eye of faith that penetrates the grave, and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already.

These are good words, so far as they go. That intuition which he calls faith, that sense of the immortal life in us which the quaint old poet called "bright shoot of everlastingness," is a precious part of our spiritual heritage, too little prized by Spiritualists, too much slighted by creedal theologians. But is it not a fact in the cosmic plan that interior truths have their outward confirmations, so that the soul's testimony is verified through the senses? A sense of beauty and grandeur in the soul is met by dewy mead and granite mountain. Put man away from this beauty and grandeur of nature and he pines for the outer glory that helps to kindle the glory within him to new life.

Shall no sign or word come from beyond the veil to quicken and confirm our faith in immortality? What is more natural than "to add to our faith knowledge?" What more unnatural and absurd than to say that knowledge weakens faith? What can better stir a dead soul to "feel the resurrection in him" than the touch of a vanished hand? The "fact of the risen dead" is not intellectual proof merely. It satisfies heart-hunger, quickens the tenderest emotions, and meets the deeper needs of the spirit while it also meets and conquers the criticism of the intellect.

Could this thoughtful preacher get some proof positive of the presence of a sainted mother his whole being would be vitalized and enriched and uplifted as it may never yet have been.

We have no wish to lessen or dim this "life of the spirit," or to underrate the inward witness,—the soul's voice telling of immortality, but souls "over there" must make themselves known to souls here.

We must know something of that higher life to make our life here healthful and hopeful. We know man here through the soul and the senses, and each source of this mutual knowledge is helpful to the other. This human companionship is only possible in this two-fold way and we should be poor and dwarfed without it. The soul craves companionship from beyond the shining shores and soul and senses must do their work together that we may have it. Thus may we know, and know that we know. So it has been from ages before the transfiguration scene in the Testament; so it is at the spiritual séance; so it will be in greater measure with coming generations. Faith will gain as knowledge grows, for knowledge will clear the upward path which faith illuminates.

A Preachers' Boycott.

In New Hampshire, Governor Currier's Thanksgiving proclamation is to be boycotted by the ministers throughout the State, because it makes no reference to the Supreme Being. His proclamation last year was also boycotted, because it was not sufficiently religious in tone, and made no reference to the churches. The majority of the ministers have decided to read President Cleveland's proclamation on Thanksgiving Day instead of the Governor's.

It does not speak well for the efficiency of New Hampshire clergymen that in one of the thirteen original States, settled almost exclusively by English and Scotch, the free and independent voters should elect a governor who is unsound in his theology. These preachers had the training from early childhood of three quarters of the voters in the State, and of their fathers before them. Why then has New Hampshire a governor who declines to make reference to a Supreme Being in his Thanksgiving proclamation and whose previous proclamation lacked that deep religious tone demanded by the pulpit? This is a serious question, worthy the candid and prayerful attention of these preachers.

New Hampshire has a population of about one half that of Chicago, and has always had better religious advantages from an orthodox standpoint, yet Mayor Harrison would scorn to issue a Godless Thanksgiving proclamation; though he knows a majority of his supporters are gamblers, saloonkeepers and boodle seekers, still he knows they have not sunk so low as not to demand good orthodox seasoning in their proclamations. Governor Oglesby is not noted in private life for his piety, though at times he has been known to be under influence and to use the name of the Supreme Being with much robustness and spontaneity, but he does the nice thing for Illinois when it comes to anything in the proclamation line.

It is quite evident that the A. B. C. F. M. should let foreign heathen rest for a while and turn its missionaries loose in New Hampshire, taking good care to fence the State against the Andover folks.

If you like the JOURNAL as well as you say you do, send in some new subscribers, even one will show your good intentions.

Ananias Talmage, D. D.

It is not held in bad form for one pulpiteer to seriously question the quality of the decorations, fireworks, or varnish, as the case may be, with which a brother in the trade seeks to increase the sale of his wares. Like all other vocations, that of the pulpit is not free from Peter Funks who attempt to palm off stale theology with the help of brass, and downright falsehood; and once in awhile some highfyer like Talmage overdoes the business and gets caught.

Lately this prince of Christian mountebanks had the monumental assurance to inflict upon his Sunday audience a statement, beside which the tale of a frequenter of the average materialization séance is tame and insipid—though infinitely more probable. Here is Talmage's Roman candle:

I give you a fact that is proved by scores of witnesses. This last August of 1886 a man got provoked at the continued drought and the ruin of his crops, and in the presence of his neighbors cursed God saying that he would cut His heart out if He would come, calling Him a liar and coward, and flashing a knife. And while he was speaking his lower jaw dropped, smoke issued from his mouth and the heat of his body was so intense it drove back those who would come near. Scores of people visited the scene and saw the blasphemer in the awful process of expiring.

The religious editor of the New York Sun, saw in this story a great moral weapon wherewith to scare his political enemies into decorous speech. But he felt the need of having Talmage fortify his statement with corroborative evidence before allowing the Sun to use it in cleansing politics, and sent its most pious and persuasive representative to the preacher with a request for the name of the blasphemous victim, and that of the place where this unique conflagration occurred. Here is how the minister of God hedged:

"I appreciate the desire for further details in this matter," said Talmage, "but I purposely avoided locating the event, and the reasons that actuated me then impel me now to keep the affair from the public. Such an event is a terrible thing for the family and friends of the man who was punished, and it is of considerable importance that I should not state where the scene was held. That it is a story true, however, I have conclusive evidence. I forget just how it was brought to my attention. I heard it reported by somebody or got my first information from a private letter, I cannot say which, but I am inclined to think it was the latter. But no matter. I asked a trusted friend of mine to investigate for me, and he did so. Some correspondence ensued which he turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself."

It is said the Sun man departed silenced, but not convinced. Talmage's story and his hedging came to the notice of Prof. David Swing of Chicago, once upon a time a hell wether, as it were, in the Presbyterian fold, and who was butted through the fence by lambs of the Calvin-Patton-Talmage family because his gullet was not expansive enough to swallow just as improbable stories as this one of spontaneous combustion. Since coming through the Presbyterian fence "on the fly," Prof. Swing has foraged in the beautiful fields of advanced thought, waxing stronger and stronger as the years have grown apace. He hates a Presbyterian lie even worse than when ejected from the old Calvinistic corral, but he loves the liar, like the good Christian that he is; hence he lovingly chastises Talmage in the Evening Journal of this city. Throughout the length and breadth of a column in that eminently respectable family paper, Prof. Swing paints over Talmage's picture with such a fine Italian hand that all its absurdity, depravity and duplicity are brought to view; and yet his work is done with such rare artistic skill that it should not shock the most sensitive reader.

Pennsylvania Presbyterians Solid on Hell.

No mercy for the wicked, no chance for the ignorant, is the evangelical verdict of the State Presbyterian Synod in Pittsburgh. The pious men in the Key Stone State are for making God a merciless tyrant and a great hypocrite. The devil may be the first, but not the last, for his satanic majesty does not pretend to be good and loving as these saintly preachers tell us God is,—the same Deity who, as they tell us, sends the ignorant to eternal torment and hopeless despair. Here is the telegram to the Chicago Tribune giving the result of a warm discussion.

This was an exciting day in the State Presbyterian Synod. The overtone introduced yesterday by Dr. Ferguson of Philadelphia, condemning the heterodox teachings of Andover theologians, aimed particularly at the new doctrine of probation after death, was championed by many of the great lights of the church, among them Dr. Cunningham and Dr. Harper of Philadelphia, Dr. Freeman of Huntington, Dr. Gibson, Dr. Meehling and others. Their speeches were very bitter against the new departures from the ancient faith. Dr. Colfer of Philadelphia defended the Andover professors, saying they were not open to the strictures which had been made upon this. In a slightly modified form the overtone was then voted upon and almost breathless silence and adopted with scarcely half a dozen dissentients. The result was received with hot and cold demonstrations of approval. "This," said Dr. Meehling, "settles the probation after death heresy so far as the Presbyterian Church is concerned." It is said the Andover theologians will prepare a remonstrance against the action of the synod.

The question is not settled. It is to be "Babble, bubble, toll and trouble" among them until the Light conquers the darkness. What a relief to turn from this old-time cruel bigotry to Spiritualism!

Christmas Number—Thirty Thousand Extra.

In accordance with our custom for the past nine years, an extra edition of the JOURNAL will be published Christmas week. This year we shall publish not less than THIRTY THOUSAND EXTRA COPIES, and the number will quite likely reach FORTY THOUSAND. Newsdealers should at once make their requisitions for extra supplies.

SUBSCRIBERS will do well to make up a list of friends to whom they wish copies sent. Send in your list together with a remittance at the rate of five cents a copy, and the papers will be mailed from JOURNAL office.

Contributors to the columns of that issue should mail their MSS. not later than December 10th and as much earlier as possible.

GENERAL ITEMS.

Now is the time to renew your subscription. A correspondent writes that Mrs. Maud E. Lord is doing a good work in Kansas City.

Mr. Charles Dawbarn, of New York, will lecture for the Spiritualists of Worcester, Mass., Nov. 28th.

Mrs. S. L. Mcracken is located at No. 41 N. Ashland avenue, where she will be glad to receive calls for sances.

Thomas Harding this week concludes his series of articles on "The Spiritualism Before Modern Spiritualism."

"Last year in the city of Boston," says The Pilot, "there were by official report over eleven thousand births."

The popular impression that Buddhism is the religion of a majority of the human race, is refuted by Sir Monier Monier-Williams.

In Washington, the JOURNAL can always be found on sale at the book and periodical store of S. M. Baldwin & Co., on 4 1/2 Street, No. 207, near Pennsylvania Avenue.

The senior member of the concern is an old friend, Samuel M. Baldwin, who has for years been laboring zealously for lasting peace among all nations.

Mr. Daniel H. Hale passed to spirit-life from Los Angeles, California, last week. Mr. Hale was a well-known capitalist of Chicago.

When the crisis of his development had been reached, and the lowly Nazarene carpenter felt himself called to the greatest mission within the dream of a son of Israel.

A remarkable story comes from the Brooklyn, N. Y., Citizen. "It appears that Bertie White, aged two years, and eleven months, died Tuesday, September second.

The JOURNAL's readers are to be congratulated, in that they are once more getting contributions from that sterling writer, Hudson Tuttle.

The last paragraph we especially commend to teachers in our own ranks, and wish them to feel that it applies not only to the "other fellow," but may be taken home by each one of us.

Two years ago Miss Maggie Beadling, aged seventeen years, living with her parents in the suburbs of Pittsburgh, Pa., fell down a flight of stairs and injured her spine so severely as to permanently destroy the use of her limbs.

A swindler named Todd, claiming to be a farmer in Tallapoosa county, Alabama, evaded the sheriff until patience ceased to be a virtue.

General News. A swindler named Todd, claiming to be a farmer in Tallapoosa county, Alabama, evaded the sheriff until patience ceased to be a virtue.

On a wild prairie, away from the railroad, with no busy city near you, how would all your power have yielded you your fortune.

Nature has not been singling you out as her petted favorite, but as a worthy instrument for pushing forward the wealth of her family at large.

If health has been true to its trust the stock of the race would have been better, and we should have had less disease.

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The Kitchen Garden Association will publish a monthly, called The Journal of Industrial Education, at one dollar per year.

Ex-President Chester A. Arthur passed to spirit life on morning of the 19th inst., as all the world knows ere this.

The volume of Poems by D. Ambrose Davis has been reduced from 75 to 50 cents a volume.

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Roumelia have withdrawn, leaving Russian subjects to the protection of French officials.

The 2nd regiment has been relieved from duty at the Chicago stock-yards.

The trial of Milwaukee's Socialistic rioters who distinguished themselves last May commenced last Wednesday.

Mrs. Isa Wilson-Porter desires to make engagements in the South, and may be addressed at Lombard, Ill.

A. B. Arnold, remits to this office, but fails to give his Post-office address.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names.

The two next and last volumes of Matthews' and Huttons' popular series, "Actors and Actresses of Great Britain and the United States," will be issued this month.

The December St. Nicholas will be made especially attractive as the Christmas number.

A person who defrauds another of his money by selling a spurious article is bad enough.

On a wild prairie, away from the railroad, with no busy city near you, how would all your power have yielded you your fortune.

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WISCONSIN SPIRITUALISTS. The Wisconsin State Association of Spiritualists will hold its next Quarterly Meeting in Spiritists Hall, Oshkosh, Wis.

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PSYCHICAL RESEARCH. PROOF OF THE CONTINUITY OF LIFE.

The Religio-Philosophical Journal, ESTABLISHED 1865. JNO. C. BUNDY, Editor and Proprietor, Chicago.

A Paper for all who Sincerely and Intelligently Seek Truth Without Regard to Sect or Party.

CONCURRENT COMMENDATIONS FROM WIDELY OPPOSITE SOURCES. Seems disposed to discuss questions in excellent temper.

PEOPLE, PULPIT, AND PLATFORM. I am entirely satisfied with it.—Eugene Crowell, M. D.

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PEOPLE, PULPIT, AND PLATFORM. I wish you the fullest success in your courageous course.—K. Heber Newton, D. D.

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BY J. J. MORSE. Illustrated with two Photographs.

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AND INFORMATION ON VARIOUS SUBJECTS.

Three Thoughts.

"Come in, Sweet Thought, come in; Why linger at the door? Is it because a shape of sin Defied the place before? 'Twas but a moment there; I chased it soon away; Behold my breast is clean and bare, Come in, Sweet Thought, and stay; The Sweet Thought said me, "No; I love not such a room, Where unclean inmates come and go, And back, unbidden, come, I rather make my cell From ill resort secure, Where love and lovely fancies dwell In bosoms virgin-pure."

"Oh, Pure Thought," then I said, "Come thou, and bring with thee This dainty sweetness, fancy-bred, That flouts my house and me, No peevish pride hast thou, Nor turnest glance of scorn On sight of the laws of life allow In my of woman born." Said he, "No place for us Is here; and, bell known You dwell where ways are perilous For them that walk alone, There needs the surer road, The fresher sprinkled floor, Else are we not for your abode," And turned him from my door.

Then, in my utmost need, "Oh, Holy Thought," I cried, "Come thou, that clearest will and deed, And in my breast abide." "Yea, sinner that will I, And presently begin; And ere the heart has leaved its sigh, The guest divine come in, As in the post-house ward The prompt Physician stands, As in the leaguered castle-yard The Warden with his bands, He stood, and said, "My task Is here, and here, my home; And here an I, who only ask That I be asked to come."

"See how in huddling light The ranks of darkness run, Eshale and perish in the light Streamed from risen sun; How, but a drop infuse Within the turbid bowl, Of some elixir's virtuous juice, Estraights make clear the whole." So from before the heart all went, The fainting phantoms went, And, in a fresh and sunny place, My soul sat down content; For—mark and understand My silent and my cure— Love came and brought me in, The Sweet Thought and the Pure.

—Samuel Ferguson.

Spontaneity.

BY H. W. HAZZEN.

"Temp me no more, I will not be delayed In hope, or balked in what I know is mine; Yet not for me is there of worth displayed, In use or store, that's not already thine. Spectacles for the eye in dimness cast, And prophetic vision other for me; The mighty sun withhold no insight past, Or potent speech, the life might better be, That which is yet, first, and always new, I cease myself, nor need to take in trust; The probability of what is best, From "stuffed man or animated dust." Thus shall life's morning never know decline, And all that is or can be shall be thine and mine." —Christian Register.

Christians and their Work.

To the Editor of the Religio-Philosophical Journal:

"I find the following in the Christian Leader in a report of the address of the Rev. A. N. Miner upon the 'Attractions of the Ministry': 'A minister may have occasion to use science, history, many things, but one supreme thing dominates all. His master is Christ. To accept Christ he must accept the only records which give us information in regard to Christ.' He gave the case of a person who proposed to accept the spirituality of Christ, though he could not accept the letter of the record. The answer was a question: 'How can you know anything about that spirituality if you deny the letter which is the sole source of information in regard to that spirituality?' The italics are mine. I suppose that the record referred to is the Bible of the Christian church. He further says: 'The records tell us all we can know of our Christ.' The above appears in the light of the revelations of the present, in every department of knowledge, to be a barren dogmatism. They are the sentiments of a leader in a doctrine that is claimed to be the 'advance' column, 'far in advance of the main body.' Is this position the true one? Is there no other, and can there be no other revelation of spiritual things than the recs referred to? The record says: 'God is a spirit,' 'God is love'—comprehend these terms. But what of man, his origin, his status in this life, and his destiny after the dissolution of the body? Did Christ reveal all that is needful to the right conception of the question of all questions? If not, then we are to remain in the dark for the records contain all we can ever know of Christ, and hence of spiritual things. In the literature of this great 'advance' column of the Christian church, to know Christ is to know of spirituality and spiritual things. See a sermon of Rev. G. T. Flanders, in which is the following: 'He is the only name given under heaven, or known among men, whereby we can be saved, and on him alone we must rest our hope for the salvation of all men.' Are the records so clear and luminous that the 'wayfarer man, though a fool, need not err therein?' If this is so, how does it happen that the hundreds of Christian sects claim to find authority for all their views in the sacred (?) Scriptures, very many of them directly opposite to their assertions as to the nature, character, and destiny of man as purposed in the providence of God. Take, for instance, the view now becoming somewhat prevalent among Bible-believers, that there is no natural immortality in man, and his continued or resurrected existence after the dissolution of the body, is contingent upon the character of the person, and is wholly the gift of Christ the Redeemer. Dr. Flanders asserts that 'all roads lead to Universalism.' Cardinal Gibbons as confidently asserts, 'All roads lead to Rome.' Here are the two ends of the long line on which all the dogmatism of the past and present are hung, and all sects, contain all that is or can be known about the Spirit-world.

When I commenced this writing I intended only to make the quotation of Dr. Miner's affirmations, and make this inquiry, What has the RELIGIO-PHILOSOPHICAL JOURNAL been doing for these many years, but to make some record of revelations of spiritual things and spirituality, as a continuation and explanation of past revelation recorded in the Bible and many other sources? A. B. P.

Dr. J. K. Bailey's Work.

To the Editor of the Religio-Philosophical Journal:

Feeling a disposition to encourage those who manifest advanced thought, and have ability to do it, I judge justly as a Spiritist speaker, I recommended (without being requested) Dr. J. K. Bailey of Stratton, Pa. He spoke for us October 10th. As a deep thinker with comprehensive and fluent utterance, his rank is high. R. N. CRANE, Secretary, Newark, N. J., Nov. 6th.

Christovon, Mass., has a family that is serving the public work, two sons are policemen, one son is a teacher, and a daughter is a clerk in the employ of the State, and one daughter, the youngest, hopes soon to obtain a position as teacher in a public school. What a grand there must be somewhere.

When Does the Soul Begin to Exist.

BY J. M. KENNEDY.

The question implies that the soul is a conscious and personal entity. I assume that it is such, and that it is inherently immortal; that is has a perpetuity of being as an entity. Differ with our savans, both in and out of the form. In this regard, the soul is the ultimate, while my effort in these essays will be to show that it is literally the product of the inner world or heaven, having its origin both in, and directly from God, and as such first attaining its individuality in that inner or spiritual world. I shall contend that there is a profound truth in the teaching of Jesus, that, 'except a man be born again he cannot see the kingdom of God,' and that his literal meaning is the external natural. Mind-entity does not come into union with the inner world with an individualizing principle of immortal life, or divine soul-entity, to obtain a perpetuity of being, and that on such union there of two distinct life-entities in one organism the same must reappear, or be born again in external nature to obtain a physical organism as a spiritual man. I shall further contend that Jesus was the first of earth's children in whom these two distinct life-entities were represented, and that it was this fact which constituted him the first begotten son of the Father, and the elder of many brethren—a manifestation of God in the flesh, and the Adam of the Spirit-kingdom of heaven.

While I shall appeal to the record of his sayings and teachings to sustain these views, I purpose, first, trying to find in the revelations of nature and science a confirming evidence tested and tried by the standard of human reason, because it is only thus that we can rationally present and plausibly sustain the proposition involved which in old times was termed 'transmigration'—the recognition of which as a principle in the economy of nature, is essential to what is termed the development theory of creation. To proceed to the question I will first state some generally conceded facts as premises to argue.

1. Our most able spirit lecturers constantly represent that there are the varied forms of organic, vegetative and animal life, in their inner or spiritual, as in our outward or natural world.

2. Clairvoyants in their visions describing scenes of the spiritual world, as seen by them, constantly make mention of flowers, mountains, lakes and animals as parts thereof.

3. Spirits say they do not see the physical organization of trees, animals or man in their earth life, but see the living organized spirit-life entity thereof.

Our savans in their endorsement of the theory of a future life, and of its being in a world of activities and uses, argue that the fact of man being endowed with certain mental and moral faculties which need continued use for their perfect unfoldment and his own happiness, is itself a prophecy that we will in that future life find these objects to exercise the same thereon. On the authority of these and kindred teachings, I assume that flowers, plants and animals about the Spirit-world, and that we thus have the question presented—Where is the fountain nursery whence all these are supplied? In answer to this I submit two alternatives which are presented for our decision: First, That the earth is the nursery, or second, that the laws for originating, perpetuating, and multiplying these varied forms of organic life, are equally operative in the spiritual as in the natural world. We seem to ignore the idea of such laws of reproduction operating there when we accept the theory that all the human spirit-denizens thereof had their origin in the natural world, for analogy seems to teach that if this is true of man, it is alike so of plant and animal peopling the same world, or nature is not consistent with itself; hence induction teaches that the earth is the nursery of all the forms of organic life, including man, peopling the Spirit-world, and that it is alike true to say of plants and animals as of man, that death is a gateway through which all of these dead life-entities pass from the earth to a higher life, from a natural to a Spirit-world.

If this reasoning is sound and the premises true, then it follows that when the life-principle of a plant or animal withdraws from the earthly physical organism, it does so as an organized spirit-entity, and continues to exist as such in that inner world to which it has withdrawn, and the question forces itself on us whether such plant and animal spirit-entities are there immortal or whether they are there subject to a second death. This interesting and intricate question I have every desire to meet and do not desire to evade it. I mean to affirm distinctly that death in that inner world, so far as plants and animal are involved, is as much a necessity as in our world, if it is true that all the forces and forms below man are in their mission, union and individualization in him, as nature's ultimate; and the theory that man is a macrocosm involves the doctrine of innumerable reappearances of life-entities in the natural world on their mission from rudimentary vegetable to perfected animal forms, and it is this necessity which ignores the idea that any intermediate form or link in nature's chain from chaos up to man can be either inherently or by endowment immortal as a living entity.

If I can show the rationale of the proposition—first, that plants and animals are pervaded by spirit life; second, that all such life-entities lose their individuality after existing for a time in the spiritual world; third, that on losing this, they are re-organized as spirit-entities in the natural world (and these points I shall seek to sustain), then I shall feel free to assert the theory that there are numerous varieties of the human species, a part rudimentary, a part complex, and that only the perfected variety can be deemed an ultimate, while only an ultimate could be endowed with the necessary element of immortality, an interior divine soul—the child of God.

Jesse Shepard, on Briggs of Boston.

To the Editor of the Religio-Philosophical Journal:

Your notice of 'Briggs' will do good in these parts and further west. This wretched individual has been doing Grand Rapids, and seems to have taken the people unaware. As a liar and thief he is unsurpassed in brazen dexterity! It is understood that he has a regular scheme of getting jewelry from his sisters, telling them that he requires jewelry which they have worn in order to develop them. He deceals when he gets the valuables, never to return. Mr. Barnum kicked him out of his hotel in St. Louis, and the same has been done elsewhere. He pretends to give séances exactly like Maud Lord, and to have had a sitting with Queen Victoria. There is not a medium or a well-known Spiritualist in the land who has not been vilified by this notorious tramp. His appearance ought to be a warning to any decent Spiritualist, to say nothing about his scandalous conversation. But not only is he a professional thief, but his private character is such that he is invariably turned out of his room after he has been in a place a few days. I came here by special invitation to spend a few days before keeping my engagements in the South, but I find that the Spiritualists of Grand Rapids avoid with shame the subject of mediumship, after the experience they have just passed through with the brazen impostor Briggs. JESSE SHEPARD, Grand Rapids, Mich., Nov. 6th.

Real Life at Funerals.

One of the city undertakers tells of some strange experiences. One family employing him had no money to pay for the funeral of a relative, and asked him to take a piano and call the bill squared. He did so, and gives as his reason that he preferred to take six and a half octaves of notes that he could get his hands upon at any time to accepting a note of hand that might run on indefinitely. He speaks of a funeral oration which struck him as peculiar, especially as the bereaved one sat next to the casket and was expected to receive consolation from the remarks. Said the preacher: 'Brother, we are all born and we are all going to die. With our sister dear, I do to consider. Her life partner an dead before her. If she was in his place, dere's no fallin' in an older woman might shin up to him and get married to him.' At another funeral he was amazed at the brevity of the discourse, which was exactly as follows: 'We are all born, we all live, and we must all die; let us pray.' After the funeral he asked the organist why he had been so brief. 'What more could I say?' was the reply. 'The woman was a dilled dore and her sister her life partner an dead before her. I am afraid.' No further explanation was required. —Providence Journal.

A citizen of Rockland, Me., has a brickwork pipe which he found embedded in a large mass of salt at the bottom of one of the water tanks of the old frigate Sabine.

Are There Mahatmas?

To the Editor of the Religio-Philosophical Journal:

There has appeared in the columns of the JOURNAL of late several articles in regard to the above question. Some of the writers claim to have sufficient evidence that there are such persons; others doubt or deny their reality. But laying aside all question as to the existence of the 'Knot-Hoomi', who as a representative of the 'brotherhood' to India, it is claimed, is the chief guide and teacher of Madame Blavatsky, Col. Olcott and the leaders of the theosophic movement, and who appears in Mr. Sinnett's book, 'Esoteric Buddhism,' as the revealer of so much of the esoteric doctrine as its custodians are at present willing to give to the world, it seems to me that we have sufficient historic evidence to satisfy the enquirer, that persons gifted with knowledge and power similar in kind to that claimed for him, have existed in many countries and in all historic time; and that such persons exist to-day.

If I interpret the literature of occultism, it teaches that mind or soul is a creative and controlling force, that man while a tenant of the mortal body, may, by observing certain modes of living, involving self-denial and firmness of purpose, so develop his spiritual faculties as to enable him to explore nature, and to master occult laws and forces, with a great, if not even greater facility and accuracy than is possible to a dweller in the subjective world. By proper training, under the guidance of a competent teacher or initiator, it is possible for him to obtain control over the occult physical and semi-intelligent forces of nature and thus to invest himself with the powers of an adept.

Prominent among historical personages, who appear to have been thus endowed, are Hermes, Triemegistus, author of 'Divine Pyramids' (pathfinder), Moses, Aaron and the magicians (priests) of Egypt, Elijah, Daniel, Jesus and Paul, the apostle Simon Magus, Apollonius, Iamblichus, Albertus Magnus, Gerolamo Cardano, Theophrastus Paracelsus, Cornelius Agrippa, Oswald Croller.

Dr. Peobies, in the course of a lecture delivered in this city in 1875, stated that while in New Zealand, he obtained knowledge of a native tohunga or priest, who was gifted with marvelous psychic powers.

A distinguished Mexican, a friend of the writer, related to him the following: 'When travelling in the mountain region of that country he was by accident so severely injured that he was obliged to halt in order that he might recover from his hurt. While thus waiting, he was visited by an aged Indian, a descendant of the Aztec race, who by a few passes of his hand restored the injured limb. This gentleman, who for years has been an interested student of psychic phenomena, remained some time to study and test the strange powers of this most wonderful man. Completely isolated as he was, and totally unacquainted with the written history of the world and its people, he appeared to be in possession of the mysterious knowledge supposed to belong exclusively to the 'brotherhood.' He had, indeed, been initiated or instructed by an ancestor, who just before leaving the mortal body imparted to him the awful secret. He had not at that time—three years ago—been able to do so, but he had received it, and was fully confident that before he should leave the world, some one would appear who was worthy to receive it.

Dr. G. Archie Stockwell, in the September number of Popular Science Monthly, in an article on Indian medicine says: 'All medicine men of first rank are clairvoyants and psychologists of no mean pretensions. Their abnormal development, he says, is the result of the most severe self-discipline, even practiced by the most devoted ascetics. Val-pous, or 'The Rabbit,' as he was called, he had frequently bound in every conceivable manner with cords and raw-hide, but the moment a blanket was thrown over him, his bonds would fall from him, but the knots always remained intact. On one occasion he was 'wound and re-wound until he appeared an improvised mummy.' He was then lifted into a medicine lodge erected for the occasion in the midst of an open prairie. As soon as he was conscious he was ordered to sing a chant—three years ago he had learned to do so, but he had not received it, and was fully confident that before he should leave the world, some one would appear who was worthy to receive it.

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From what has been said, does it not appear, that though Knot-Hoomi be but a 'Myth of Madame Blavatsky's Kalmuc brain,' there have been mahatmas (great souls) or abnormally developed persons in every age, and among all races of men, and there are such to-day. W. Washington, D. C.

New Earthquake Theory.

The Charleston calamity has awakened the scientific mind, and has opened a new realm of nature's ways for facts bearing on the seismic phenomena. Geologists have presented ingenious theories, scholarly written, and embellished with a profuse technical nomenclature, but they give no tangible demonstration, nothing that can be fortified by analogous facts. Nevertheless it is evident that the earthquake works in the harness of natural law. Let us regard the Plutonion theory attentively. The earth once a fiery ball, cooling and contracting, has formed a solid shell, the thickness of the inner ball of molten matter not being in a state of rest, because the inertia is overcome by the friction or the superimposed shell, with its diurnal revolution of about eleven hundred miles an hour. Under this view nature presents the unique spectacle of an igneous ball within a ball—the rapid motion of the outer ball closely impinging and moving the inner one by friction. And here we fancy is the world's grand laboratory for its electricity, magnetism and gases; hence are the real forces generated. The earth being a sphere, the equatorial line would be the scene of the greatest activity, and consequently the earth-shell at that locality the most attenuated. A recession north or south, from the equator, would mark a diminution of the internal friction, and the corresponding outward phenomena. This conception bears the impress of truth, as we know the scene of quite all the earthquakes and volcanoes lies within the equatorial zone. The earth being a sphere, the equatorial line would be the scene of the greatest activity, and consequently the earth-shell at that locality the most attenuated. A recession north or south, from the equator, would mark a diminution of the internal friction, and the corresponding outward phenomena. This conception bears the impress of truth, as we know the scene of quite all the earthquakes and volcanoes lies within the equatorial zone. The earth being a sphere, the equatorial line would be the scene of the greatest activity, and consequently the earth-shell at that locality the most attenuated. A recession north or south, from the equator, would mark a diminution of the internal friction, and the corresponding outward phenomena. This conception bears the impress of truth, as we know the scene of quite all the earthquakes and volcanoes lies within the equatorial zone.

Mr. Goodman, aged seventy-six, and Mrs. Ireland, aged sixty-eight, of Farmington, Iowa, had to run away from their children in order to get married.

An Accident to a Spirit Light.

After our three weeks' rest, we resumed our séances for materialization (Mr. Goodfellow, medium). We had a paraffine lamp, with only a glass shade, burning to its fullest extent in the room. 'Paul' was our first visitor; he quickly came from the cabinet, and shook hands with us all. He was really even more perfectly natural than we have ever seen him. It was remarkable about his head being covered, when he instantly raised his head and threw back the drapery which covered it. He walked the whole length of the room, and taking up the lamp held it in front of him, and turned towards us smiling. 'Sun' then put his head through the curtains, and nodded and waved his hand to me. He did not go so far from the medium, but talked and laughed with us as he sat on the ground, native fashion, in front of the cabinet.

We were told to extinguish the lamp for a time, for others who could not yet bear it. 'Sun' said it burnt them. Barely was this done when we heard 'Poppy' searching through the music on the piano behind us, apparently looking for some favorite piece. He then played 'Hugon,' and several other pieces. Three or four of the new spirits who came through, were materialized in the circle, with their lights, all the same time. 'Judge Edmonds' and others spoke in the direct voice, and the spirit of a young man, who was only nineteen when he passed over, asked me to join him in a song, 'I dreamed a dream,' which he sang well. 'Gha-u-lah' came again with his light, and let us feel his beautiful silk drapery, the touch of which one cannot forget. His presence was most powerfully by a peculiar influence he exerts over the drapery of his sleeve hung flowing over his hand and light, quite eighteen inches. 'Judge Edmonds' welcomed one of our sitters whom he had frequently met at another circle some years previous. He promised to speak to us again later on, but was prevented by a circumstance which I will relate.

A new spirit came, who had been here once before, and who is developing his light. He was materialized, and after he had walked round the circle he whirled his light round rapidly, when it fell from his grasp, and there was a loud detonation and crash, succeeded by a total silence and darkness. I read that lights will frequently extinguish with a loud report as in this case. We heard the spirit breathing on it to revivify it, but without avail; then spirit voices talking, among them 'Clunder Sun,' expressed deep regret at the unfortunate occurrence on account of the shock to the medium, as these lights, I am told, to understand, are formed from the medium's brain.

Sounds of deep distress and sobbing proceeded from a corner of the room, and I found they were from a spirit named 'Robert Newbolt.' 'Paul' brought him to our last circle, and asked us to pray for him. I felt deeply moved by his distress, and gave him words of comfort and sympathy, and after a time the sobbing gradually ceased, and he came and knelt at my feet. After touching my hands across many times, he seemed to gain confidence, and clasped one of my hands, and shook it. Before departing he was able to throw a very faint light, and we heard from one of the guides it was so much light he had gained by coming to us. The séance was brought to a close (as it was opened) by some beautiful words of prayer, after which some spirit favored us with some exquisite music on the 'fair bells.' No mortal finger could have touched the strings so lightly.

I wish to say that the circles held at my house are in no way connected with any society or other 'G. O. in the Island and are entirely private.—G. G. Hamilton, in Medium and Daybreak.

Hypnotism in Chorea and Epilepsy.

Prof. E. P. Thwing, Ph. D., in Mind in Nature, gives the following case of the successful treatment of incontinent insanity and epilepsy by the artificial trance:

A friend had told me of his daughter R., fifteen years of age, who for years had been afflicted with chorea and epilepsy. A fright and a fall, together with school confinement, were the supposed factors in the etiology of the case. The family history was good, the hygienic surroundings fair. The attacks of the disease had been frequent and at times violent in degree. Earlier seizures were accompanied with vocal and physical manifestations, but latterly the attacks were those of sudden syncope, without any aura, vertigo, or warning whatever. While eating, or in bed, or at work, she would suddenly become unconscious and remain so many minutes. On recovery, no recollection was had of anything, and no pain or special exhaustion complained of. At our first meeting only a few queries were put and a general examination of the case was had. At the second, R. was seated directly before me. Her facial muscles were at work, and her arms and fingers as well. Taking each hand firmly within my own, I held them a moment, and encouraged her to keep as long as possible with her fingers fixed on mine, realizing that she had to do with an unfeeling will, as well as a disordered body. I stimulated each effort at self-control with quieting and assuring words. Partial muscular repose was secured in a few moments, so that when the hands were dropped in her lap they lay motionless except a twitching of the thumbs. This, and also a continued angular movement of the elbow, yielded to manipulation and suggestion, so that only the facial distortion remained. This was motionless, and she gradually passed from before me backward. The eyes were next attended to. Up to this point R. was in a state of normal wakefulness. Now the trance sleep was induced, as heretofore described (Mind in Nature, Vol. I, page 48). When first I touched the eyeballs their furious rolling was noticed under the outspread fingers of either hand. As in all other cases, the gradual quietude of these organs will indicate deepening somnolence. So, also, the relaxation of the ligamentum nuchae and the muscles of the neck is a late sign. Within a minute the patient was thoroughly hypnotized, so that a touch of the conjunctiva and cornea was not noticed. She was then allowed to sleep extended on a sofa, and when waked her appearance was noticeably improved. Sitting then upright, leaning against the wall, she was told to sleep, and immediately responded. No medicines were given. After one or two more treatments her self-control was so well established, she appeared again in the street after three months' absence, and has since attended Sunday school. No fits have occurred, whereas four days were sometimes had previous to these meetings.

W. J. Potter on Harvard University.

W. J. Potter of The Index closes an excellent editorial, entitled 'Harvard's Two Hundred and Fiftieth Birthday,' with the following paragraph:

In view of this freedom of the college charter from any equally unbecoming or ecclesiastical possession, it is a pity that the college should not be equally uncompromising in this respect. And the original seal was so. It was a shield with three open books, and the simple Latin word veritas printed upon them. Nothing could be more appropriate and comprehensive than this. But later—it is thought probable in the time and under the influence of Increase Sumner, though there is no vote on the college records authorizing the change—the word veritas was omitted, and the legend Christo et Ecclesie, encircling the books, was substituted. Recently, and by a vote, we believe, of the corporation, veritas has been restored to the seal, but, unfortunately, the theological gloss of the bigoted Sumner was not removed. What sense the words Christo et Ecclesie have upon the college seal, with the present manifold departments of instruction in the University, and the very small space given to specifically Christian or ecclesiastical teaching, can be explained only by the most far-fetched and unbecoming interpretation. The present college use of these words on its seal is a legend in more senses than one. The corporation could do no more fitting act on this two hundred and fiftieth anniversary of the college than to vote, in the interest of sincerity, and of that simple truth to which the college by its seal was first dedicated, to restore the seal to its original form. This, and some action recognizing the equal right of women to all the advantages of learning which the twenty years of a good and beginning of Harvard's second two hundred and fifty years.

Last year the owner of a refrigerating establishment at Sturgeon Bay, Wis., from fifty tons of fish for winter storage. This year he exports to freeze twice as many.

A Young Girl in a Trance sees Angels with Wings.

Maggie Beadling, the 17-year-old daughter of James Beadling, coal-miner at Banksville, Pa., three miles from Pittsburg has awakened from a so-called trance which lasted for twenty-six months, with only two lucid intervals when the spell was broken. Miss Beadling related her sensations and experience as follows:

'When I first lost consciousness it was perfect darkness. I could not see, feel anything. How long this darkness lasted I cannot remember, but suddenly it vanished, and in the brightness that followed I saw the forms of two angels, who carried me up on their wings. When we came to the bank of the river they put me down and said, 'This is a life-boat.' As soon as we stepped into the boat it commenced to move. No one was pushing or pulling it, and there were no oars or anything connected with it. The river was smooth and clear. When we reached the other side the Saviour was standing on the shore. We followed him up a narrow path till we reached the gates of Heaven. I was not allowed to enter the gates, but I could see all that was inside. All the angels were in white, had beautiful long wings, and each one had a crown upon the head. The ones I knew looked just like they did on earth. I heard the most beautiful music and voices. I cannot describe the beauties of Heaven. It was so bright and bright. I can't tell you what God is like. I was told never to reveal certain things that were shown me. The Lord told me when I came back to earth to tell all the people that my visit to Heaven was the most wonderful miracle he ever performed. He told me I was to write what I had seen and publish a book so the world could know the wonders of Heaven. The book is not to be sold to make money. I am to do this in return for what the Lord did for me.'

'Would you object to telling of your return to earth?' was asked of the young woman.

'No, I am forbidden to say anything about that,' she answered.

'How long were you in this place you call Heaven?'

'It seemed a very short time. I couldn't tell how long.'

'Do you mean to say that all the time you were in the trance you couldn't see or hear anything going on around you?'

'Yes, sir, I do. I knew nothing of things on earth. How could I when I was not here?' she asked, then added: 'This is all I can tell you.'

Miss Beadling seems to be in good health, though somewhat emaciated, and expresses a desire to return to Heaven.—Chicago Tribune.

Henry Ward Beecher on Religion in England.

A New York Tribune reporter gives the following statement of the Brooklyn preacher's views of religion in England:

Mr. Beecher said he had never been received with so much sympathy and kindness and generous enthusiasm for three months as while he was in England. The newspapers criticized him harshly while it was thought that he would speak on politics, but when it was found that he would not he was treated with much consideration. He remarked that the spiritual condition of the Established Church was steadily improving in religious vitality, and the Dissenters were active and progressive in theology. More differences of views on theological questions were allowed there than in this country. Many ministers told him how greatly they had been inspired and uplifted by his sermons. Prominent men told him that in this country many were hibernated in religion, while over there they were more free. At the Glasgow breakfast which he attended several Scotch professors told him that the people there were bound by the old theology, but were steadily unmelting it and liberty of thought was more developed than in this country. Here one had freedom to think so long as he thought as others did. On the subject of ecceology and a future probation, which the American Board was likely to split over, in England all views were held without affecting a man's orthodox standing, which was not the case here. In England the people as a whole showed a growing attachment to religious life, and the Church was reaching the masses.

Notes and Extracts on Miscellaneous Subjects.

The chewing gum yearly used by a certain family of eight persons in Minnesota costs \$150.

An artist's idea of desolation—the miners' deserted cabins in places near Pittsburg where the old mines or oil wells have been abandoned, doors wide open, window panes broken, rooms empty.

Two flocks of turkeys met on a railroad track near Salisbury, Mo., and engaged in combat. A train came along and killed twelve which were fighting so busily that they had no time to get out of the way.

A pet dog belonging to a woman who died recently near North Sidney, N. S., was so attached to her that after her death he refused food of every kind, and, following her remains to the grave, stayed there and starved to death.

A citizen of Bradford, Canada, went shooting got a bag of crows, and the family cooked and ate the ill-mannered birds. The result was that each person became violently ill and was saved with difficulty by the local doctors.

A three-year-old child in Harrisburg got a bottle of whiskey and drank two ounces. It then fell into a drunken stupor and its life was saved with difficulty. It came out of the stupor with every indication of having a tremendous head, and demanded water continuously.

Two young men of Ionia, Mich., were playing with a rifle in a bar-room. One put a lemon on his head and the other aimed at it. He pulled the trigger quite unintentionally, the gun was discharged, the bullet knocked the lemon into fragments, and the young men were nearly scared out of their wits at the unexpected conclusion of their fun.

The largest wooden structure in the world is said to be the government buildings in the capital of New Zealand. The block is four stories high, and occupies an area of nearly two acres. The city itself is mostly wooden on account of the early days of the region, and is called 'The city of packing cases' and 'The city of match boxes.'

It is related that up in Clinton County some years ago a wagon was about starting to the voting place containing a father and his five sons, each of whom was about to exercise the freeman's right and deposit his ballot. As they drove off the mother came to the door, and pointing to the five boys, said proudly: 'Look at that and then say that a woman doesn't vote!' When the wagon got to the polls the father hopped off and put in a straight Democratic ticket, while the mother, who had hopped off and each put in a straight Republican ticket.

The best examples of the eagle or bore, the phenomenon in which the tide moves all at once, are said to be furnished by the mouths of the rivers Amazon, Hoogly and Tsingtau. In the case of the last mentioned river, in China, the water plunges on like an advancing cataract, four or five miles in breadth and thirty feet high, and thus passes up the stream to a distance of eighty miles at the rate of twenty-five miles an hour. The change from ebb to flood tide is almost instantaneous. In the Amazon the whole tide passes up the stream in five or six waves, following each other in rapid succession, and each twice to fifteen feet high.

Nashville, Tenn., is feeling rather proud just now of a madstone on exhibition at a drug store there. The stone is about two inches long, three-quarters of an inch wide and a quarter thick. It is dark in color, smooth and glossy in appearance. It was brought to America from England and is said to have a fine record. It has in fact been used with good effect many times, and its efficacy is shown in the fact that where several persons were bitten by mad dogs, those to whom the stone was applied had no trouble, while those to whom it was not applied took hydrophobia and died.

The number of bound volumes of documents for the private use of the members of the House of Representatives for the past session of Congress is 14,000. This exceeds by half the number bound for the Forty-eighth Congress. These volumes were mostly bound in expensive material, half Turkey being the most popular, and the estimated cost is about \$25,000. The members either give the books to favorites among their constituents or keep them for their own private libraries. A prominent official of Congress speaking of it, says: 'It is pure democracy. I would call it a scandal, but for the fact that it is done under cover of the law.'

The "Theosophical" Mahatmas.

(Continued from First Page) concerning the genuine and the supposititious Himalayan mahatmas:

"That there are hermits living in the Himalaya forests, that some of them are extremely learned, and that others are able to perform extraordinary acts of austerity, is well known. But equally well known are the books which they study, and the acts of Yoga which they perform, and there is really no kind of mystery about them. They themselves would be the last to claim any mysterious knowledge beyond that the Shastras supply. Nor are such Mahatmas to be found in the Himalayan recesses only. India is full of men who seek retirement, dwell in a small cell or cave, sleep on the skin of a tiger or stag, abstain from flesh, fish and wine, never touch salt and live entirely on fruits and roots."

Regarding the second assertion fathered upon me by Mr. Judge, it is, if possible, more misleading than the first. I have never said that I was satisfied that Madame B. "had had for nine years a vast conspiracy ramifying over the one million square miles of India." Neither has any one of the other disbelievers in the genuineness of the Blavatsky mahatmas ever believed or had occasion to believe any such absurdity. Such misrepresentation as this is characteristic of the methods employed by the Theosophists to advance their cause and discredit their opponents. No one has ever claimed that any "vast conspiracy" existed or that the whole of India, or even any considerable portion of it, was involved in the action of Madame Blavatsky and her few confederates in the production of the Mahatma phenomena. No vast conspiracy was required. All that has been claimed is, that most of the phenomena were produced by the Madame herself, Damodar, and the two Coulobes. Besides these, her Indian attendant, and, as required, one or two other Hindu male confederates, have been all that was needed to accomplish all that has been done. There are only a few recorded instances of supposed mahatmas having been seen in localities in India at which none of the four first mentioned above was present, and when such were seen it was no doubt one of the additional accomplices of the Madame. During the whole nine years, a few appearances of mahatmas at intervals in scattered localities are recorded. Perhaps one man may have personated the Brothers in each of these few cases, exclusive of M. Coulob at the Headquarters. It was very easy for Madame B. to despatch her accomplice to the part of India at which the appearance was to be made, and have the appearance made to the proper party then in that neighborhood—the personator, after the job was over, returning to his usual abode. After an interval, she could send him to another locality to appear again to another credulous party known by her to be in that neighborhood, and so on. One person, or at most two or three, could easily have impersonated all the mahatmas alleged to have been seen by the Theosophists. Madame Coulob in her exposé gives the name of the Hindu confederate who on one occasion traveled to North India to personate a mahatma, full accounts of the alleged appearance of the mahatma on this occasion being published by the Theosophists. It is probable that the same fellow was employed for a similar purpose on other occasions. Two or three Hindu confederates employed at intervals and their traveling expenses to and from the places of appearance were all that Madame Blavatsky needed to produce the very few alleged apparitions of the mahatmas. Very easy and very simple, like all of the Madame's tricks. Mr. Judge's talk about "this immense conspiracy requiring such wonderful co-operation and expenditure of money," is nonsense, gotten up to mislead the public, and blind them to the true status of the case. His remark about "a vast conspiracy ramifying over the one million square miles of India" is irrelevant, untrue. The "conspiracy" was confined to about half a dozen residents at the Headquarters; and when any phenomena were desired away from the Headquarters, the Madame or some of her few accomplices, or in some cases both, journeyed to the locality chosen as the theatre of the exploit, and there performed the deed or deeds. The "million square miles" in reality only included the boundary of the Headquarters. No conspirators seem to have been required outside of those there assembled.

Bearing this in mind, it is at once perceived that Mr. Judge's third assertion, that I am satisfied that Mr. Brown saw one of the numerous and widely spread conspirators in North India, is equally as misleading as the other two; since I have no belief in, and I am positive that there were no, "numerous and widely spread conspirators." Mr. Judge has, it is seen, misrepresented my positions all through, and the ridicule of the men of straw set up by himself and fathered upon me, is very unjust. Mr. Judge is as far from the truth in this instance as in a former one, in which he publicly attributed to my pen a pseudonymous article in the JOURNAL in ridicule of Theosophy, an article which it was an impossibility for me to have ever written, it being couched in a style foreign to my mental constitution, impossible for me to successfully embody in words; an article the author of which is unknown to me to this day.

Mr. Judge advises inquirers to try to discover what a mahatma's state is, and then endeavor to reach that state themselves; "for a very little of this practice," he tells us, "is productive of much benefit." Mr. Judge has been an active Theosophist for a number of years, and it is presumed that in so counselling inquirers he is speaking from experience. If a very little practice towards becoming a mahatma produces much benefit, the long-extended practice of such a leading light in Theosophy as Mr. Judge, should by this time have largely mahatmized him; and by this time he should be possessed of a considerable portion of that which constitutes a mahatma. On the other hand, the articles published by him evidence him to be very far removed from the mahatma state as authoritatively described by Mr. Sinnett. The mahatma is supposed to possess boundless knowledge, omniscient wisdom, undimmed, all-comprehensive clairvoyance. Yet Mr. Judge, the mahatmized chela or quasi-guru, who has been reading my writings for, I think, about ten years, has so little knowledge, penetration, and critical judgment, as to think that I was the author of an article, written in a style widely different from what I had ever published, as much like my writing as chalk is like cheese; and also so misunderstands my plain words and is so ignorant of my opinions as to think that I believe all the mahatmas of India to be the products of a woman's mind, and that she is the centre of an "immense conspiracy" ram-

ifying over all India, entailing on her an enormous expense! Verily, I am afraid the many years of Mr. Judge's faithful service for Theosophy have approached him not a whit nearer the mahatma state than when he first began. In verity, I am ineffectual and skeptical enough to think that Mr. Judge's fine words about seeking to attain mahatmahood, and the great benefit in that direction which a little effort secures, are merely a bait to catch gudgeons—an inducement offered to the curious and the ambitious to swell the numbers of his mystery-enshrouded society, Presidio of San Francisco, Cal.

THE HEATHEN.

The Missionaries Who Labor in Their Behalf.

To the Editor of the Religio-Philosophical Journal: One of our orthodox denominations recently discussed this question: "If heathens die without having heard of Jesus Christ, have they any show for heaven?" The question would naturally grow out of the doctrine of a vicarious atonement. According to the orthodox plan those who have heard of Jesus Christ, have no show for heaven, unless they have been born from nature to grace, and experienced a change of heart, which leaves a very small part of the human family who will be saved.

We can rejoice in one thing, and that is—our orthodox friends still continue to distribute the Bible among the destitute, and endorse it as the inspired and infallible word of God. When the people read the record they do not always agree with our orthodox friends, for they hold more to Paul's sayings than to the teachings of Jesus Christ, their Savior. It is plain that Jesus taught the broadest charity, with universal fraternal love for all mankind. No where in the record does it show that Jesus taught any of the theological dogmas of the churches. The lessons he taught were few and simple, and of a practical character. They were based upon duty and right action towards our fellow man, who, if one asked for bread, he was not to be given a stone.

I don't advance my individual opinion, as to what would have been the effect, if Christians had continued in the practice of holding property in common. If I was to assert that it was impracticable, it would be as much as to say that Jesus did not understand his business, and in consequence the Bible teaches a fallacy. I have heard many sermons, but not one devoted to the Christ principle of holding property in common—only a passing allusion—it was impracticable.

Christians have no authority for the abrogation of the rule. Why, then, was it abandoned? We may consider a few of the causes further along. There is no mistake in one fact. Jesus Christ was a communist. On every occasion he expressed it as his leading idea, the very essence and gist on which he based his whole plan of the final brotherhood of man. The golden rule he uttered was evolved out of this very plan of Christians holding property in common. It is on this principle our Shaker friends enjoy the probity of peaceable, honest, thriving citizens. In order to enforce the principle of holding property in common, Jesus spared not the rich. He declared it would be as easy for a camel to pass through the eye of a needle, as for a rich man to enter the kingdom of heaven. Jesus saw that individual riches created caste, pride and ease, which led to all the pomp, vainglory and oppression, defeating the ends of charity, and the brotherhood of man. When the rich young man came to him inquiring what he must do to inherit eternal life, he was answered, "Sell all thou hast and give to the poor." In the metaphor of Dives and Lazarus he showed up the final destiny between the rich and poor in spiritual life. In general terms Jesus uses the following language: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

There was no misunderstanding with the disciples and the first Christians about the teachings of Jesus on this point. When he sent the twelve disciples and afterwards the seventy to preach his gospel, he said, "Go without purse and scrip, or the second suit of clothes." The disciples had witnessed his power in the spiritual phenomena he had wrought, therefore they had faith in his promises that he would provide for them.

When the disciples and first Christians convened on the day of Pentecost to organize the first church, they were harmonious, and rendered happy by the general outpouring of the spirit. Two rules for their government were adopted: baptism and the holding of property in common. Baptism has been adhered to by rich and poor, for it requires no sacrifice. In order to emphasize the important rule of holding property in common, ten of the members, for withholding a part of the proceeds of the sale of their property, were struck dead by an invisible force. The reader will do well to refresh his mind by reading the 4th and 5th chapters of Acts.

Jesus commissioned his missionaries to preach that doctrine, and declared he would be with them to the end. All the signs and wonders he had wrought, were conferred upon his disciples, near and remote, so long as they were faithful. He further promised them that they should perform all the works he did—and greater works—which proves that what he accomplished was not a miracle, the result of the suspension of natural law, but was caused by law under the influence of spirit force, as on the day of Pentecost. What was then done, we are informed by Eusebius, was practiced up to the third century; that Christians had greatly spread throughout the Roman empire which had grown corrupt and began to crumble. Christians in numbers had become a power. The various political factions and politicians of the empire sought the influence and support of the Christians.

That vile murderer, Emperor Constantine, became a convert to Christianity, and assumed the control by convening the Christians in council, when a majority of drunken bishops undertook to formulate creeds, and to pass upon the canons of Scripture. The Church became secularized and grew corrupt. The spirit departed, and left it a cold, lifeless form. The holding of property in common was abandoned and the spiritual signs and wonders which accompanied the first Christians ceased.

Behold Christianity to-day—a failure! Having spent vast treasures, backed by potentates and powers, upheld by the sword, and all manner of device and trickery, it is on the downward grade. It has become the pliant agent in the hands of secular powers. The churches have grown rich, proud and haughty, in their efforts to dazzle and captivate the fashionable and influential. Gorgeous church edifices have been erected, decorated with velvet-cushioned pews and deep-lodged organs, while only pines of glass separate them on the inside from the thousands on the outside shivering with cold and starving with hunger. Those costly temples of worship are reared from a false charity and ded-

icated to God in order to flatter the humble Nazarene—their Savior. If they send out missionaries to convert the heathen, they provide in abundance purse and scrip and several trunks of clothing, and they travel on first-class steamers and have a general good time at sight seeing, and if they land in China they find that Confucius had been there a long time before, preaching the golden rule. The followers of Confucius say to the missionary: "You come here to secure Chinamen a home in heaven, but possess no homes to give, and refuse to let us buy homes in Christian America." The missionary becomes disgusted with Chinamen, and takes up his baggage for the East Indies. On landing, he discovers that Buddha long ago preached the golden rule, and is told: "Christian England robbed us of our country. We have been made vassals, and taxed heavily to supply British coffers. Buddha taught us to do unto others as we would have others do unto us." The missionary, whether he believes the poor heathen has any show for heaven or not, concludes that he had better return and report. So he returns a wiser, if not a better man. JOHN EDWARDS.

Washington, D. C.

Liberty Enlightening the World.

Abstract of Discourse Through Mr. J. J. Morse at Conservatory Hall, Brooklyn, N. Y., on Sunday, Nov. 14th.

(Reported for the Religio-Philosophical Journal.)

Among the historic monuments of the world, are the fabled Memnon upon the soil watered by the solemn Nile, the stately pile upon the Tiber's banks, the arch of marble by the silvery Seine, and the venerable pile by the side of old Father Thames. To these may now be added the great conception recently erected at the very threshold of free America, towering aloft sublime from out the sapphire waves that sport and play around its base.

A thousand slaves, under the cruel lash of harsh taskmasters, with long continued and exhausting toil, raised the Egyptian monument of pride and vanity,—itself marking naught of true nobility. The wealth and art expended on the costly shrines of Petrine and Pauline Christianity but serve to mark the embodiments of prelate pomp and ecclesiastic authority,—symbolizing fear, ignorance, and in the main, subjection. The Arc de Triomphe but serves to perpetuate the memories of battles, blood, imperial pride and lust for glory, in whose name much wrong and horror has come to human life. The whims of potentates, the ambitions of warriors, the assumptions of priests have all had their celebrations in the monuments of the past. To-day there arises before the world an emblem to celebrate the triumph of Liberty in a land of freedom.

A brief hundred years ago, and the rush of battle, and the struggle to be free from kingly despotism, lit the fires of Lexington and Concord, calling out the bravest sons to strive for liberty. Friendly aid, in men, means and skill, from France, aided the struggle, and liberty was won. The rights of man and the Declaration of Independence became realities. A few years later he who had helped therein by pen, and services, was with the allies of the former struggle aiding them in their efforts to be free from centuries of kingly and priestly misrule. Torn by the conflict of revolution, its horrors the outcome of wrongs so heartless and cruel, that the evils America's people complained of were small and light, the end was gained,—and for a time the beauty of Republicanism asserted itself. Then craft and fraud extinguished the beacon, and Imperialism again asserted its baneful sway. Now all is changed. Fair France is free, and to celebrate the old-time friendships, to bind anew the bonds of sympathy a Bartholdi's genius embodies a colossal thought in the goddess that typifies the enlightenment of the world.

What signifies this statue? Liberty! Yes, but that liberty that is not license. That liberty of a free people, free to frame their own laws, free to create their own taxation, free to elect their own administrators from the supreme officer downwards; in a word, this statue signifies the triumph and stability of political liberty in this new world of human hopes and action. The subject becomes the citizen—an important change. The Nation's chief is a people's choice, and the bloody trade of arms falls back before the peaceful conquests of the pioneer over woods, forests, and barren places. He is most honored who helps to make life easier, and who founds the city, builds the railroad, erects the printing press, stretches the electric wire; they, who do these are now more honored in this land of liberty than the leaders of the fighting hosts of older peoples. Political liberty,—equality,—is the broad foundation of national stability and prosperity.

The people are the source of power, and the fountain of honor. Hereafter, themselves being ennobled by the processes of development, Republican liberty and equality, in all purity, will make the Nation the noblest on the records of the historic page.

One curious point: Liberty's statue is a woman. Political equality is good for a man! Is it not for woman, when she is a taxpayer? Tronsters, taxation, and representation represent the masculine sequence. Petticoats, taxation, and exclusion from representation, is the sequence for the female tax payer. All who contribute taxes to the Nation's treasury should, of right, be represented over the expenditure of their contributions. Sex is no bar to right. Liberty is not to be determined, as a principle, by the character of clothes.

This noble statue smiles upon a kingless people, a land unenslaved by an aristocracy; a people untrammelled by a State religion; a land whose wealth is not needed to maintain a huge murder machine. Keep it so. Kings, warriors and aristocrats are leeches sucking the people's life—the enemies of human progress, in the main. A state religion engenders hatred, bitterness and all uncharitableness. Let each man be free to worship God after his own conscience, so that he injure not his fellow, or imperils the common weal. Keep "God" out of the Constitution, but unfold goodness in the Nation's life. The bigotry of sectarians, if granted political right of way, would undermine the Nation's liberty, and destroy the freedom so dear to all.

Shine on, thou noble presence. The sun rays of summer shall gild thy brow as day by day they burst from the gates of the pearly East. Autumn's chill and winter's snows shall fold thee in their garments, but ever at thy feet lies the teeming city, with its busy life,—whilst stretching far beyond—east, west, north and south—are millions of humanity engaged in the peaceful conquests of art, science and industry. Thou dost teach the despoilments of the old world that the people are mightiest, after all. For, sweet goddess, under the inspirations of thine own great nature here are those who are building a body politic, a national life, and a people's progress, that, ere long, shall thunder around the

world thine own sweet name as the heritage of every people; that shall become a people whose excellencies and virtues shall cause the recognition of the truth that these United States, in their results and examples, have indeed, themselves, become the practical embodiment of Liberty Enlightening the World.

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A Step Forward—Chicago to Boston.

For several years the Michigan Central has had in its Atlantic express a most admirable and convenient through car line from Chicago to Boston and other New England points, and its popularity has steadily increased. It has enjoyed a great advantage over its competitors, not only in the directness of its route and the splendid scenery of Niagara Falls, Central New York, the Mohawk, Hudson, Housatonic and Connecticut valleys, and the Berkshire Hills, but in its connections with the great four-track New York Central and double-track Boston and Albany and its splendid equipment, making fast time with sureness and with safety. So the travel has steadily increased by this favorite route.—The great Central route, via Niagara Falls, as it is called—until the management has seen its way clear to another step forward in the interests of the traveling public. In changing time on Sunday next, then, the Michigan Central will, in addition to its through Boston service on the Atlantic express leaving Chicago at 8:15 p. m., place a new and elegant sleeping-car on its New York limited express leaving at 8:40 p. m. The already fast time of this train will be so shortened that it will arrive forty minutes earlier at Buffalo and fifty minutes earlier at Albany. Here the Boston sleeper will be taken by a new fast train of the Boston and Albany Railroad leaving Albany at 4:05 p. m. and arriving at Pittsburg at 6:33 p. m., Springfield at 7:10 p. m., Palmer at 7:41 p. m., Worcester at 8:54 p. m., South Framingham at 9:33 p. m., and Boston at 10 o'clock p. m., instead of 6:25 next morning as at present. Hartford will be reached at 8:55 p. m. and New Haven at 10:10 p. m., via Springfield. As this car will not leave Chicago Saturday, passengers on the Limited on that day will change cars at Albany and Springfield, arriving at Boston at 10:30 p. m., on the fast train from New York. A great feature of the ride to Boston by this train, besides the great saving of time, is that Niagara Falls is seen in the morning from the splendid outlook of Fall View, and the beautiful picturesque scenery all the way to the mountains beyond Pittsfield is traversed by daylight.—Chicago Evening Journal.

In the December Century, the authors of the Life of Lincoln state that Lincoln's final release from the service of the United States after the Black Hawk campaign "was signed by a young lieutenant of artillery, Robert Anderson, who, twenty-nine years later, in one of the most awful crises in our annals, was to sustain to Lincoln relations of prodigious importance, on a scene illuminated by the flash of the guns of the Civil War." The authors further state that the story to the effect that Lincoln was murdered in the atmosphere of the Black Hawk campaign, the strictest search in the records. They publish in a foot-note a statement by Adjutant-General Drum giving all the known facts in relation to this story.

Though the earthquake shocks at Charleston gave occasion for a good deal of speculation on the causes of seismic phenomena, an authoritative and generally intelligible summary of the conclusions of geologic science upon that interesting subject is still needed. This task is now to be performed by Major J. W. Powell, director of the United States Geological Survey, in an article which is to appear in The Forum for December.

A new edition of "Representative Poems of Living Poets" has just been ordered for the English market. Messrs. Cassell & Co. have in press a holiday edition of this unique volume, which will be published with a new and elaborate cover, making it peculiarly suitable for a Christmas present. It would be hard to find anything in the way of a poetic anthology more satisfactory than these poets' selections from their own poems.



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