

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

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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No. 15

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 communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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SPIRITUAL EVOLUTION.

The Subject of a Sermon by Reed Stuart of the First Congregational (Unitarian) Church at Detroit, Mich.

That was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The form of science called evolution confirms, in detail, this large statement of the New Testament concerning the order in which spirituality, or the power of life to think and adore, came to earth. In the picture which science draws, there is an amazing procession of forms passing from the lower to the higher, an advance which has consumed almost measureless time. The beginning of things is concealed by distance—a vast journey has been made since that remote time when life existed only in some microscopic form, devoid of intelligence and beauty.

When matter became organic, man became possible. Long before man appeared, there were creatures swimming in the seas, creeping or walking upon the land, flying through the air, of much less perfect organization than he, and wholly extinct when he arrived. When the spine appeared, Nature intimated her final intention; she already had man in view. The spinal column is completed and crowned by the human skull. Within it resides somewhat with high and mysterious power,—mere gray and white matter, with many cells, shared in common with lower forms of life; and yet, different from other forms in that it not only has power to shape and guide all other matter, but can give greater coherency and continuity to all action; can harbor visions of the Perfect; can ask, if it cannot satisfactorily answer, questions concerning the origin and destiny of man; and, while waiting for the appearance of other witnesses to complete the evidence, dares to pronounce the grand and awful words of God and Immortality to account for the beginning and outcome of human life.

The coming of soul was prophesied long before it came. Everywhere there is a forward looking, an anticipation, a lack of finality in the thing done. The earnest expectation of the creature waited for the manifestation of the sons of God. This expectation was uttered by the winds and waves at their work over the sands, taken up by those gigantic forces which formed the earth's crust in concentric layers, reiterated by each form of life that came, until, in the fullness of time, man appeared and the long mysterious prediction was fulfilled. There is a magnificent sweep of things toward mind. Stardust, monad, fish, bird, beast, were all steps in the stairway which terminates in soul.

"The world was once a fluid haze of light, Till toward the center set the starry tides And eddied into suns that, wheeling, cast The planets; then the monster; then the man."

The physical was the foundation of the spiritual. Life blossomed out into thought. Spine, brain, hands, feet, eyes all existed before; but in man they were put to higher uses. They become an expression of soul. Thus do we find man, when he began to write his history, capable of looking upward, capable of reasoning about himself, and with infinitude in his aspirations.

The unfolding of individual history reveals a similar process. The earliest life of every one is a sense life. Soul is, at first, only rudimentary. Years are demanded to develop it. At first the child does not separate itself from all things else. It cannot escape from the All. It has no clear memory and no hope. Slowly consciousness comes. The use of "I" and "me," and "you," is learned; and a circle is drawn round it separating it from all other persons. Then begins an apprenticeship

to events, and every year some new strength is gained. One by one the child outgrows his toys. The young man reviews the narrow satisfactions of his boyhood with a smile. The middle aged man recalls the conceits of his youth with a blush. The aged thinker lives amid invisible scenes, and deals with principles from which the transient and partial are eliminated. If life has been true, old age should be the harvest of the soul. Gray hairs are the flags which life runs aloft before it weighs anchor and sails away toward the country of spirit. The soul has grown too sincere to be satisfied with the show and tinsel of things, and loves only realities. Thus the life of man from infancy to age is a sermon on the text—First comes the physical, afterward the spiritual.

Language adds its testimony. In his earliest life man had no need for any form of expression except for that which related to material things. Words were signs of natural objects. In the story of creation, as given in the Hebrew scriptures, all the animals are represented as passing before Adam that he might give a name to each. This is a symbol of a fact. The outward objects were named first. The process lies behind that bank of clouds which hangs between us and the far past, but it is evident that the internal moods and states of the soul received their designation from something external and material. Thus righteousness means straight; wrong means crooked, or twisted out of shape. Humility has reference to the earth, or something low; pride means high. Joy comes from a word which signifies lightness, or the power of arising as if on wings, sorrow is a heaviness, as of something pressing hard upon the heart. Ignorance is darkness; knowledge is light. Mind comes from a word which signifies to continue in a given course for a long time. Spirit originally meant air. Inspiration is breathing in, literally. Deity meant the day, in its root form, or the expanding light. Holy Ghost is the holy guest, the gracious visitor from the sky which comes to man at rare intervals awakening all his noblest powers, and making all things more sacred. Grace in its earliest form was the name of the horses which drew the magnificent chariot of the sun from east to west in its beautiful circle, and long afterward it was used to express the free, uninterrupted motion of the soul, or of a God when out on an errand of compassion and forgiveness. Thus language shows one span of the bridge which man built when crossing from the natural to the spiritual.

Summoning another witness, law appears. From the minuteness of microscopic regulations the race passes to a larger and more spiritual sense of right and wrong. If, in his reading, one will pass suddenly from the book of Leviticus to the sermon on the mount, he will note the change. In the first, exactness follows exactness; prohibition is added to prohibition, interminably. But passing forward at one step over a few centuries, all this minutiae suddenly becomes unnecessary. Jesus can group the whole Levitical law in one sentence. Spiritual incite takes the place of external authority. When the soul is free it becomes its own law.

Art helps establish the inference of the text. It shows growth in the same direction. The artist is partly the creature of the time in which he lives. If the times are melancholy or joyous, religious or unrestrained, the artist will take on, in part, the same character; and his temperament will find its way into his work. Hence when sense predominated in life, sense would predominate in art. The first art was the effort to produce the perfect physical form to please the eye; but not to awaken lofty and serious reflections in the beholder. Sculpture was a game among the childish nations, and not the labor of the wise and thoughtful. Landseer has given more spirituality to the faces of some of his dogs than can be found in the faces of some of the gods and goddesses fashioned after the Greek model. The later centuries of Christianity in Europe introduced a new spirit, so that art became connected with sorrow, and self-renunciation, and despair. To express this a new form of body, a different cast of features became necessary. The trunk and limbs of Angelo's statues are elongated, the torso twisted, the eyes are sunk deeper, the forehead is wrinkled, the muscles are strained, shewing the effect of thought, of agony, of struggle with the affairs of life, the death wrestle with Fate. Whereas the artist once sought only to give the perfect shoulder, or arm, or face, to charm the sense, later he learned to use these physical forms to give expression to the soul. Art has reached its highest estate when physical beauty becomes an outlet to spiritual beauty.

Religion has come along the same path. From the first appearance of worship among the rude ancestors of the race when, overtaken by terror, they sought to placate the unseen power of gifts and sacrifices, up to Jesus bowing to the ground under the olives and saying, Thy will be done, there is a movement towards the spiritual. For many years the Hebrew religion could not pass beyond a prescribed form. It could not say, God is a spirit. Finally the prophets came who began to reveal the truer significance of religion. Then Christ came with his doctrine of spiritual life, and prophecy of the invisible Kingdom of God. In its inception Christianity was an overflow of the soul. The nation came to consciousness in Christ. Jean Paul tells us that suddenly, as with the lightning flash, there came to him the power of self-realization,—that he could think, and know that he thought. So, the coming of Jesus into those days,—the flaming spirit that was

kindled in so many lives, the noble contagion of duty which infected all classes making devotion to the high behests of conscience the test of nobility, and martyrdom a gift to be accepted with a cry of joy,—was the nation reaching self-realization. It was worthy to give name to a new era, and begin a new date to the history of events.

But the natural is not only first in the order of time,—it is, also, the earliest. Hence there is always danger of a species, or an individual, or an art, or a religion halting in its progress and relapsing toward its first condition. There are many eddies in the stream of progress. An organ unused loses its power, and becomes rudimentary after a few generations. Knowledge unused wastes away. There are individuals which never leave the sense period. Art may lapse for generations. A nation may lose its ideals, and become low and time serving.

Thus in a century or two after the first Christians left earth, religion lapsed to formal rites. Its appeal was again to the senses. It became spectacular, theatrical, unreal. Under the inspiration of Jesus and the leadership of the Apostles, it was a psalm of triumph, a poem of the ages; in a few centuries it became a chapter of most dismal prose, dreary and empty of inspiration as a state paper. At first it was a chariot of the sun to carry mortals toward the skies; at last it became a mere market cart trucking religion through the streets of Europe.

It is immaterial whether an individual be held back in his development by indulgence in the grosser forms of sense, or whether by too great devotion to the mere externals of custom or habit, life is robbed of its greatest riches. So it does not matter whether the forms imposed upon religion are those of costume and rite, and prescribed order of worship, or a long list of ideas and party words to be often repeated, the result is the same. The deeper meaning of religion is destroyed by whatever detains it away from the moral and spiritual, and keeps it in bondage to the external. The outward form of it may be of interest to the student of history and the antiquarian, but they are of no consequence as compared with the inner obedience and love of the heart.

Many times prophets have appeared who would endeavor to recall inspiration to the soul, and free it from the formal observance of established rites. The attempt has been made to take religion away from the external, from the sensuous, and make it an affair of the private soul. We are passing through such a period now, as remarkable as any since the first century. The students of the future will linger over these days, and will use them for illustration as now they do over the eras of the past. These days seem deep and common place; but all days do while they are passing;—to estimate them truly they must have their right perspective. Now we are too close to them. Some time they will be idealized, as we idealize the past; and then their true grandeur will appear. Then the prophets of this century—Robertson, Maurices, Stanleys, Martineaus, Channings, Emersons, will be grouped in the mind with the Chrysostoms, Luthers, Wesleys, Foxes, who have done similar work of other days. This whole movement within all the churches toward liberalism—source of such hope to so many, source of such despair to others—is a movement, not away from religion, but a movement toward religion. It is sense yielding to soul. It is another step in the evolution of spirit.

Everywhere progression, amelioration. Having reached instinct, would not suffice. There must be an advance to reason. It is the law of mind to expand. It will disengage itself from all hindrances and limitations as rapidly as possible. It seeks finer forms for its thought, juster symbols for its worship. Having left fetishism, it is not yet content. Sun-worship is more exalted and exalting than stone worship. But this, too, must be refined. Having started away from the Egypt of the senses, there may be many years of wandering in the wilderness; but there can be no permanent rest until the Canaan of the soul is entered and possessed. The ideal, the advancing, the transcendent must forever command us. Not Brahm, not Jove, not Jehovah, not any localized and limited deity of tribe or race can suffice for the awakened and expanding spirit. From the worship of the star, or grove, or rock, or serpent, the race has passed, and is still passing to unutterable adoration of the absolute and uncontained Power which is cause and preserver of all things.

Goethe tells of a giant whose shadow, at sunset, falling across a river made a way by which the multitudes could cross from shore to shore. At length the shadow fading there gradually arose a bridge whose piers were jewels, and upon that bridge, wide and strong, the nations crossed the river. What the poet may have wished to illustrate by the fable remains in doubt. But we may find it a symbol of man's progress away from sense and ignorance, toward mind and wisdom. The giant's shadow is superstition. The bridge is religion dominated by reason. Over this firm and graceful arch, whose piers are the jewels of virtue and worship, some time the nations will be seen marching over the deep river which washes the shore of existence.

If the tendency has been truly stated, the conclusion can not be averted that some time, near or far off, the soul will take supreme command here upon the earth. The time will come when art, science, government, education, religion shall be esteemed only as they minister to truth and virtue. Then, when everything from atom to arch-

angel is seen to be saturated with this purpose, the long time prediction of the kingdom of God will be consummated. After brute force came thought, is the hint which geology gives. At one border savage man and vast interminable wildernesses, but now, at the other border reasonable man, universities, churches, homes of love, and abundant harvests, is the picture which history paints. Mingling imagination with the conclusions of science, adding prophecy to history, a completed picture appears in which the natural and the spiritual have become one on earth. We have the right to infer the goal from the general tendency. The stream of spiritual life has so broadened and deepened, as it rolled through time, that it promises some time to be great enough to carry all things upon its strong tide. The spirit said, "I will water my garden bed; and lo! my brook became a river, and the river a sea."

It would be unscientific to assume that the limit has been reached at any given stage of progress. Mysteries, insoluble at one time, are revealed at another and are added to the stock of knowledge. We dare not call anything absolutely insoluble and incomprehensible. It is only insoluble to date.

Who knows what to-morrow may reveal? We are surrounded on every side by a realm which transcends the actual knowledge and experience of the majority. But that is no reason for thinking that such a realm does not exist. From the beginning of his history man has been floating in a shoreless sea of ether; but he has only recently discovered it. The Pacific had to wait for a long time for its Balboa; but not so long as this greater ocean had to wait for its discoverer. While it was undiscovered it would have been easy to have denied its existence,—easy but untrue.

There are not wanting indications of a spiritual presence in which we live, as omnipresent and as necessary as light. It is not equally manifest to all people; but no one is so dull as to miss all signs of this gracious and inspiring friend. It is difficult to speak of it. Its laws are, as yet, but little known. And yet there are those who, in many ways, are apprised of the nearness of something stronger than their own wills, and more sacred than any of their own unaided thoughts and emotions. It does not advertise nor forewarn them of its approach. Its coming is unannounced, and mostly unexpected. When the recipient is in the right mood, any event is sufficient to apprise him that his heavenly visitor is at his gate. The meeting of a friend, the face of a child, the twitter of a bird, the sighing of the wind, a penetrating expression in a book or overheard in a conversation, a cloud rimmed with sunlight or moonlight,—anything is sufficient to take down all barriers between self and the other. If they only have the instrument, they can tap the wire any place and instantly find themselves connected with the circuit by which high heaven sends its messages to every outlying province.

Let us be chary of words here, and rather think more than we utter, than utter more than we think. Meditation, the eschewing of all words would probably be preferable. And yet shall we wholly deny because the evidence may as yet be fragmentary and unsatisfactory to some? Let us grant our liability to mistake, and then affirm what seems true. Is not then this universe the shrine of Deity? What is this beauty, this justice, this love, but the outgoing of the Infinite? He is in the soul as well as in the sky; in the arbutus which in a few weeks will push away the dead leaves to look at the sun, as well as in the sun itself and all the swift rolling worlds. His authentic revelation is on all sides. His valid worship is life consecrated to high aims. Light, time, order, races, worlds are sown broadcast by his hand; and man's highest use, and highest felicity consist in living in right relations to him. Who thus lives can be cheerful and serene amid all circumstances. He will neither lament the past nor will he be too curious about the future. There is enough in what he sees to make him willing to trust where he cannot see. Whatever misfortune he encounters will be temporary,—will finally befriend him by introducing him to a new experience, and opening the door to a higher existence. Now we only catch isolated glimpses of the glory of a life when fully committed to the ways of the spirit. The best people we have met are still on the surface. Their life is still desultory,—made up of shreds and pieces and unrelated actions. If the time comes when we are to meet one who has explored the depths of spiritual law, and has set his life to its motions we shall find one whose every day existence is a web woven of finer stuff than any cloth of gold; his voice will be melodious as the song of birds; and all his actions being natural and organic, will be as graceful and well timed as the falling snow-flake and the blossoming tree.

Humanity has not reached its highest estate. There is soul; but not yet the complete soul. There is not yet the full apprehension of the powers of spirit. All around us, and becoming more frequent, are signs of spiritual meaning; but we have not yet found the right key to them. Our day has had to coin new words in many fields. Science has compelled us to reopen our lexicons and add new terms. But not only have the students of material phenomena been driven to increase their stock of words but the students of spiritual phenomena have done the same. Not only have such words as telephone, and telegraph, appeared, but such terms as telepathy, clairvoyance, Spiritualism, have also appeared. Each one of these words is sup-

posed to name a fact. A new field has been opened for investigation. For anything we know the time may come when the soul will have added to its present powers another, which is now seen only in isolated cases and in a rudimentary form. Tyndall has made us familiar with the fact that the eye can only use one-third of the rays of light which the sun emits. There are infinite vibrations of the air which are too fine for the ear to translate into sound. If it has taken millions of years to form the eye and the ear, and they are still incomplete, it need not surprise us if the power of the soul to apprehend spiritual objects is still imperfect. Perhaps all these facts that come to us from so many different sources,—the power of one mind to read what is passing in another mind, the power of the soul to run on in advance of the body which it inhabits and announce its coming, the power of the soul to instantly traverse thousands of miles, through this ocean of ether, and look in upon scenes that are taking place and come back and report them,—perhaps all these unclassified facts are the hint that Providence is about to carry humanity along to a higher plane;—about to unsheathe another organ which will do for the spiritual world what the eye has done for the material world,—gather up some more of these rays which are darting and playing through the abyss, making all spiritual objects clear and solving the mystery which has challenged and baffled the ages. The time may come when the eye shall find a new color, and the ear grown more sensitive shall hear sweeter music than it has ever heard. What a new world would thus be revealed! But what of that revelation when the inner vision shall be so increased that the invisible one becomes visible, and the inner hearing become so refined that harmonies, not of earth, heard now only in breaks and catches, will be heard rolling in full volume through all the aisles and arches of this mysterious temple of life.

The method of Providence may be trusted to the end. The Power that brought the molusk and the sponge, then the fish, then the bird and beast, then the savage, and then Christ need not be doubted now. The barriers are all down in front. The past is great; but it is not greater than the future. There is time enough for every miracle. With God involved nothing is too great for our belief. There are races coming that will walk where we creep; they will see where we grope; they will fly where we painfully climb; they will see the sun wheeling upward in the spiritual firmament, while we see only the promise of the morning.

Marking the direction the creative energy has streamed, we are compelled to carry our thought beyond the present life and affirm our belief that the meaning of earthly existence is to put us in training for a life continued indefinitely on a higher plane. Immortality seems to be the logical climax of the whole work. So beautiful, so marvelous is it in every one of its stages, this crowning beauty and wonder seems to be demanded to make a fitting end of it all. Such time, such care has been expended in producing it, that it would seem like an affront put upon the whole affair to think of the soul perishing with its circumstances. Surely it comports better with the method, thus far, made known, to think of its orbit, having at death deflected from earth and time, as lying forever and ever amid nobler scenes attended by nobler companions.

For those who in this way translate the laws of earth there should be perpetual courage amid all the trying events of earth. There is a boundless hope. In the conviction that the best is the truest, they can dismiss all uncertainties, and adjourn the solution of all mysteries to the sure revelation of time. For them it is sufficient to be assured that nature is sane in all her acts. They allow no private fears, for they are confident that they and all things are included in the high and far-reaching plan of the Divine Providence. The vicissitude of the years are accepted without protest; the coming of age is shorn of all regret; death is disarmed of all his ancient terror. The close of life will be natural as the closing of the day when work is done;—the call away from earth will be but the ringing of the curfew bell as the darkness deepens, bidding them cover up the fires of passion; then bow in prayer; then sleep; then awake in an everlasting morning.

Gems of Thought.

The want of punctuality is a want of honest principle; for however people may think themselves authorized to rob God and themselves of their own time, they can plead no right to lay a violent hand on the time and duties of their neighbor.—Charlotte Elizabeth.

As small letters hurt the sight, so do small matters hurt the heart; it is too much intent upon them; they vex and stir up anger, which begets an evil habit in reference to great affairs.—Plutarch.

Far away there in the sunshine are my highest aspirations. I can not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.—Louise M. Alcott.

A weak mind sinks under prosperity as well as under prosperity. A strong and deep mind has two highest tides—when the moon is at the full, and where there is no moon.

Love has no middle term; it either saves or destroys.—Victor Hugo.

For the Religio-Philosophical Journal.

The Chicago-Globe Essays Theosophy.

S. E. HIBBERT.

Apreros of the Theosophical Convention lately held in Chicago, and the lectures of Prof. Elliott Cones, the brilliant scientist of the Smithsonian, on the subject of the powers of the human soul and the astral body, a profound and original writer for the Chicago Globe delivers himself of the following:

"Admitting for the moment that the theory (that there are such things as soul and astral power) is justified by the facts—*est bono*? This is essentially an age for the development of the utilitarian. When any new thing comes before the public the principal inquiry concerning it is: How much can it excavate, draw, weave, plow, or save time in hand labor? This age has no use for the astral invention. It can not drive a buzz-saw, paddle a steamer, stick hogs, clean streets, bore wells, or do any of the other things in demand by the present generation."

This gentleman is clear and decided in his expressions, and the grandeur of his utterance is only equalled by his humility as an exponent of the sentiment of the great public of the city of Chicago. Fair Chicago! rarest jewel in the glorious diadem of the "unsalted sea," we salute thee! Once we lived within the sacred suburbs of the multiform multitude of thy mighty attractions, and as we reflect upon the strength developed in the senses, by long residence within thy gates, we comprehend the force and eloquence of this speaker for thy inhabitants, and kiss the hem of thy "Tyrian" robe of power, with fierce regret, that we have left the realities of thy presence, to follow phantoms, which, though they may show us visions of the eternal, and open our ears to music from the spheres, so far, fail to enlarge our powers for sticking hogs, boring wells and cleaning streets!

It is an axiom of science that exercise and strain develop power in the faculties of every organism, from protozoan to man, and according to this dictum, the Chicago man can not be like other men. He is Keener, stronger in every sense. As the breeze floats over his stockyards, slaughter houses, and soap factories, richly laden with every perfume known and unknown to Arabia blest and unblest, shall he not trust his sense of smell more than other men, when in opportunity and exercise he so far surpasses dwellers in other cities? As he counts his palaces and pens, his hogs and horses, cattle and communists, saloons and sewers, argosies and anarchists, dollars and demagogues, is it any wonder he laughs softly with conscious pride, in the penetrating power of eyes that never blink with amazement or surprise at any wonder abroad, for they have never been dazzled by the many marvels at home? But this gentleman of Chicago is too modest, and the public and the press which he represents, far too secretive and reserved. A man empowered to speak for the age, and to assert that "This age has no use for the astral invention," should give no seldom or uncertain note, but repeat it early and often and so avoid complications with a few million alleged individuals, who imagine that they want more astral facts, and are already acquainted with some powers of the astral plane.

Coy reserve does not become Chicago, and she should speak louder and oftener, and warn off the premises the preacher with his prayer, the artist with his picture, and the poet with his song. None of these people can help her clean her streets, draw her beer wagons, or excavate her tunnels. Away with them! This is a utilitarian age. Who dares to say that thought is a reality in the face of this gentleman of Chicago? You can not see it, cut it, or eat it. It is an impalpable, imponderable and incomprehensible essence, and probably so rare a presence within the vacuum of the supposed mind of this gentleman, that we should pardon him for doubting its existence.

Still we boldly assert (as we are safely outside of the city) that of the very fabric of dreams, the airy ethereality of thought, was built this wonderful city of Chicago; that every house and store of its miles of streets, with every stone, timber, room and window were first a thought or dream in the mind of a man. Planned, placed and measured, every building rose an astral form within the mind of the architect, and from thence was translated into substance and solidity. Every city is built upon a foundation of dreams. Every ship upon the lakes and in the harbors, first spread her sails a phantom ship, upon an astral sea, and through the invisible, inscrutable mechanism of an individual mind, directing many hands, was made visible to the fleshly senses of the poor duffers, who see nothing that is not stamped in brass, or carved in wood and stone.

The beautiful paintings and perfect statues that adorn the galleries of the rich and glorious city; first floated as fair fantasies within the imagination of the artist who saw their beauties, and would swear to their reality, though his eyes were closed and every sense at rest. More exquisite, real and perfect than any statue of stone is the astral dream in the soul of the sculptor.

Deeper, sweeter—beating with finer harmony—is the melody that swells in the soul of the poet, than the song he sings to the world.

No painter can paint the visions of beauty he sees in the astral light, no poet voice the harmonies he hears when he listens with his soul awake to the echoes that reach him from spheres supernal. Speaking of the assertions of Prof. Cones in regard to the belief of theosophists based on the facts of scientific Spiritualism, the Chicago gentleman inquires with a mild sneer, "How the eminent scientist discovered these facts?" We would gently suggest that he study and experiment for some ten or twenty years, as some of the rest of us have done, and find out how, for himself. There is no other way in the paths of science. The chemist will give theories and facts just as the Professor has done, but to prove them and become a practical chemist it will be necessary to go into the laboratory and work in accordance with laws, conditions and directions for many long years. The great scientist, Haeckel, sums up the labor of twenty years in a work, which shows that the whole process of evolution of man through every geological age, is repeated in the development of the human embryo in the womb. This work can be read in a day, but to follow Haeckel's methods and prove all his assertions as true, would probably take a man, with the calibre of our Chicago friend, about a thousand years. Theosophists, like all other scientists, court investigation and welcome sincere students prepared for labor. But in theosophic magic, as in every other department of science, students must conform to conditions and obey directions when conducting experiments. Prof. Alfred Russell Wallace, one of the greatest naturalists in the world, and also a bold and unblushing Spiritualist, would certainly refuse admittance to a scornful and ignorant

skeptic who demanded entrance to his private science room, where he was conducting experiments with a sensitive medium for spiritual phenomena; but he would more certainly refuse the assistance and presence of an ignorant and insolent, bungler and beginner were he classifying butterflies for a museum, or comparing fossils to prove a theory in geology. The school boy must understand arithmetic and algebra before the teacher will condescend to notice his desire to dip into Euclid; and the scholar must have at least, slightly sketched through the facts of municipal and national government, learned the laws of international trade, and grasped the questions of tariff, interest, rent, labor, land, etc., as advanced by various schools of political economy, before he can be expected to explore with any degree of sanity or comprehension in the vast fields of sociology. The science of the soul is far more puzzling and profound than the science of society. No learned mystic will prove to a skeptic the facts about the higher powers of his soul, while he remains unconscious that he has a soul. Our Chicago gentleman to the contrary notwithstanding, there are thousands and millions of people, who not only know that they have souls, but are constantly and consciously developing their powers. According to this utilitarian age how they wasted their time.

Last winter we frequently attended a gathering of as thoughtful and cultivated people as lived in Washington, where there were sometimes several Professors from the Smithsonian, including Prof. Cones, and such visiting scientists as Prof. A. R. Wallace, of England, and Prof. Cope, of Philadelphia. Speeches were made and papers read on Spiritualism, hypnotism, mesmerism and other elusive and delusive subjects, and whether opposing or advocating, dignity and elegance characterized every utterance. We also assisted in many strange and startling experiments in mesmerism and Spiritualism in smaller, but equally scientific, circles and now we know we were all crazy "cranks," useless lumberers of the ground, and the age has no use for our facts and theories, and scorns our labors, for the gentleman from Chicago—"he himself hath said it."

Our minds were enlarged, our hearts filled with new love and charity for all humanity, and our spirits elevated to purer heights of peace and joy. But go! All this is nothing. At the end of the year not one of us could "drive a buzz-saw, paddle a steamer, or stick a hog" any better than we could at the beginning. But they do things better in Chicago.

Washington, D. C.

For the Religio-Philosophical Journal.

RELIGIOUS BIGOTRY.

G. G. PIERCE.

Emerson who like Pope had the rare faculty of compressing whole sermons into a few terse words, once said that some of the most cherished customs and beliefs of the present age, will some day be quoted as proof of its barbarity. One has only to trace the history of the human race to be convinced of the truthfulness and wisdom of this statement. What is truth in one age, and stamps and molds the character of the people, becomes falsehood in another. In the earlier history of the race progress was very slow. One has to compare periods remote from each other to see any advance. As human affairs were managed, as they took on form, it was necessarily so. Men have ever been governed by or through institutions, political, social and religious, and these institutions have been controlled by individuals who claimed to rule by divine right, and whose chief aim has been to make themselves and their families secure in power forever; and to accomplish this, it has been their policy to keep the people ignorant, and to keep their minds engaged in studying problems they could never comprehend. They were ignorant themselves, and in their lust for power and gain, they kept the human soul in chains thousands of years. But modern research has raised the thoughts of men to the contemplation of a higher life, and enabled them to understand that all institutions of men, at the best, are only stepping stones or fulcrums on which to place the level to raise humanity to a higher plane. All are founded, more or less, in fundamental error. Institutions never progress of themselves. They lay down laws and erect standards to bind man for all time, and anything that militates against these laws and standards are sinful, and their violation is punished with severe penalties. Opposition to authority becomes treason to God, for it claims its right to rule by divine appointment. Its commands and decisions must always be just, and from them there is no appeal. It thus becomes the criterion of truth and right, and it has been all-powerful in Church and State all down through the ages. The few were created and ordained to rule, and the millions were created to serve, and had no rights that authority was bound to respect. The greatest crimes have been committed in its name, and by its behests.

It has been said that institutions have no souls. If that be true, humanity has ever been governed by a soulless tyrant. The cruelties committed by authority have been ten fold greater than those committed against authority; and authority in the hands of religious zealots and bigots has been the most heartless and cruel. In the Wars of the Crusades, which lasted one hundred and seventy years, between the Christians and Mohammedans, Moors or Saracens, millions of lives were lost in battle and massacre. Early in the contest, the Christians massacred three thousand of the Mohammedan prisoners in cold blood. The Mohammedans were in turn victorious, and captured and made prisoners of thirty thousand of the Christians, and instead of massacring them, they put out their eyes. All of this was done by authority, and in the name of God. The Mohammedans were inspired with a holy zeal as well as the Christians. One claimed authority and inspiration from Christ, and the other from Mahomet. Both laid down their lives for their master, and their zeal for their master made them cruel brutes to their fellow-men.

The Christians in this fight for the holy land were the aggressors; and after fighting one hundred and seventy years left the Mohammedans in possession, and they hold possession to-day. Whether Christ or Mahomet really took any part or interest in the matter is impossible to say; but we do know that the whole affair is one of the foulest blots on the pages of history. The progress of man has been achieved by opposition to authority. Bruno lost his life and Galileo his liberty for proclaiming a great truth which conflicted with authority. The progress of human thought has been secured by individuals in opposition to authority, which claimed special divine right to rule. The doctrine of "apostolic succession" and divine right to rule, is still held by a large proportion of Christendom, and still lingers in the British constitution and practices. If a man is convicted of a crime and imprisoned, and it subsequently transpires that he is innocent he cannot be set at liberty, except through a pardon from the crown, for to do so would be acknowledging a mistake. Although they know him to be innocent, the very act of pardon confirms his guilt, as pardon signifies condoning or forgiving a crime.

The practice of inserting in the organic law of a State a provision for its own revision is of recent origin, and has been wrong from the strong and soulless grip of authority, by infidelity to this claim of divinity. It was a wonderful advance when the rebels of Seventy-Six inserted in the constitution of the United States a clause providing for its own revision by the voice of the people. The doctrine of the divine right of kings and apostolic succession was strangled in a drop of ink; and, behold! to-day a nation of freemen encumbered with less restraint from authority than any people on the earth, yet freer from crime and disorder.

Napoleon shook this doctrine of the divine right to rule from centre to circumference in Europe, but Wellington restored it. Authority has ever claimed the monopoly of refinement and respectability. To raise a voice against any of its behests has been accounted treason, and its perpetrators have been dubbed traitor, heretic, infidel. They were disturbers of the peace, agitators, brawlers, Christ was a brawler, an agitator, a disturber of the public peace, and was crucified; and thousands have suffered death from the same cause. It is to agitators and disturbers of the public peace that we owe our freedom today and all we enjoy as freemen. Authority is a tyrant that holds a stronger grip upon human progress than men are aware of. It never surrenders a point except through revolution. It sets itself above reason, and claims special divine authority. Its home is in the dead and remote past. She trembles before the electric light of to-day. She finds in moldy rolls or dusty manuscripts written four or five thousand years ago, made almost illegible by the fingers of time, "Thou shalt have no other gods beside me." And this God declares himself to be a jealous God, punishing one man for the sins of another, often repenting, and undoing in one day the labors of the day before. Authority would have us to-day hold the same views of God that Moses, Abraham, Isaac and Jacob did; and, no doubt we should, if we had had no agitators, no brawlers, no traitors or infidels to disturb the public peace, for institutions never progress of themselves; might as well ask us to use the ancient Hebrew plow as to ask us to use the ancient Hebrew God. The polished steel plow of to-day holds the same relation to the ancient Hebrew plow that the modern rational God does to the ancient Hebrew God. We have outgrown both, and have no use for either except to hang up in our museums as curiosities, or as proof of the progress of man.

It is simply cruel to try to satisfy the cravings of the human mind of the present age with these old and crude ideas. Jealous Gods with passions like men should be laid aside like worn or cast off garments, as not fit even for beggars to wear. I believe there is no nation on the face of the earth that has done so much to eliminate from the human mind this old idolatrous idea of God as the United States; and she has accomplished it by freeing herself wholly from religion, and securing to every individual toleration and the right of conscience, giving to every man absolute freedom of thought. Authority in matters of faith, she has placed in the individual human breast. The human mind is naturally progressive, and when once delivered from the tyranny of authority, seeks to simplify religion and bring it down from the clouds, and into the domain of reason, where it may be discussed in the ordinary way, whereas, the popular religion calls upon men to believe what it is impossible for them to understand or comprehend, and under severe penalties. Modern thought is fast outgrowing and rejecting this idea, and the sooner religious institutions comprehend this fact the better it will be for themselves and all concerned. That there has been of late a great change going on in the churches and priesthood are to a great extent what the people make them. Education of the masses has already created a public sentiment that shakes the foundation of church and State. Intellectual modern thought instead of causing revolution and breaking up churches will quietly lead the churches from darkness and miracle worship into the light of reason and common sense. Our most influential and effective preachers at the present time find it convenient to say as little as possible about eternal punishment, and total depravity is fast becoming a dead letter. Development is taking the place of creation. God is sought for in the living letter of the flower-garden rather than in old books of doubtful authenticity. "Thus saith the Lord" is looked for in the shining heavens rather than in Genesis.

But little thanks to authority for this change, for it has cost humanity rivers of blood to gain this vantage-ground; but having once been gained, it can never be surrendered. Checked, it may be, and no doubt will be, but defeated it can never be. There is at the present time a desperate struggle raging between old thought and new thought, old theology and new theology, science and the Bible. In this controversy both parties seem to assume that if one be true, the other must be false. This I conceive to be a very erroneous conclusion. Both are true, if rightly understood. First, let us bear in mind the great fundamental truth that in all matters pertaining to religious faith, fictitious, unreal and non-existent characters are just as real and just as potent as though they actually existed. If this be true, and all history proves it, the Bible should be revered as a good and true book, just what it claims to be, written or inspired by Israel's God, the highest and grandest idea that it was possible for Israel to conceive. They knew of no universal law of nature, no geology, no astronomy, no chemistry, no botany, no telescope, no microscope; no scientific knowledge at all; no written history, except in the hands of a few scribes who obtained all their knowledge from traditional history.

The story of Adam and Eve in the garden of Eden had no doubt existed hundreds or thousands of years before Moses or any one else wrote it. All of the surrounding nations had similar tales to tell concerning the origin of their then little universe, which was limited to a stationary flat earth with the sun and moon and a few stars revolving around it. All had a God, a Satan, a heaven and hell, ideas which impress themselves upon all races of men when they first emerge from the brute, and become reflective, reasoning beings. The Hebrew tale is but a little in advance of many others. All was miracle, and no-law; but it illy becomes us, living as we do in this advanced age, under the blazing light of science, to look back and

tauntingly accuse the Hebrews of worshipping a false God. He was to them a real God, a mighty God who controlled all their actions. They lived and moved in him, and he in them. They appeared on earth together, and are passing away together. Although many of David's prayers would be blasphemy to-day, they were to him the balm of Gilead (109th psalm). The Bible is true to its age, revealing a local God, and a local people, and belongs to a certain period in the progress of a race. It gives no insight into the vast population of India and China which existed at the time its different parts were written. They were unknown to Israel and Israel's God. There can be no conflict between science and the Bible, for the last word of the Bible was written more than a thousand years before science in any true sense was born. Man had not arrived at the scientific age. He was yet in the age of fable. Beecher seems not to have grasped the true ideal when he said, "Where science and the Bible disagree, the Bible must give way." The Bible can never give way. It is simply being outgrown. Humanity moves, but the Bible is stationary. Balaam and his ass must ever remain on the plains of Pethor and the stranded ark on Ararat to tell the story of a remarkable epoch, a remarkable people and a remarkable God, while humanity like a mighty and resistless stream is ever flowing on from age to age, waxing into new peoples and new Gods.

Melbourne, Australia.

CAN READ WITHOUT EYES.

A St. Louis Girl with the Gift of Second Sight.

Miss Geraldine Twitt, a Pretty Girl of 22, Reads Newspapers and Letters with Her Eyes Bandaged and a Mask Covering Her Face—Her Power a Puzzle to Herself—A Series of Interesting Experiments with the Seers—A Case that will Interest the Medical Fraternity.

St. Louis Post-Dispatch: Clairvoyance is a subject on which whole volumes have been written. There are hundreds of people who claim to know all about it and also hundreds who claim that they are so clairvoyant that they can tell you the maiden name of your grandmother on your mother's side of the house, and a great deal more if you have time to listen. They can also give you more private and selected information about your life and your business relations than you know yourself. The amount of information, of course, varies with the amount of money you are prepared to invest, but that is neither here nor there. Occasionally you find a clairvoyant who is not "in the business," and who makes no pretense whatever to an inordinate fund of enlightenment on all topics, good and evil. It was the lot of a reporter for the Post-Dispatch to make the acquaintance of one of the latter class, and during a sitting which extended over an hour's time she showed him marvels of the possibility of which he never for a moment dreamed.

The name of this phenomenon is Miss Geraldine Twitt. Miss Twitt is a pretty and charming little lady, who sometimes acts in the capacity of clerk for a photographer on Seventh street, near Olive. She is 22 years of age and her wonderful faculty for seeing objects without the use of her eyes is as marvelous to herself as her friends, whom she sometimes puzzles and amuses by a display of her peculiar faculties. A student of occultism or some chela of Mme. Blavatsky would probably be able to account for the double vision of Miss Twitt, for it is really nothing else, but the ordinary mortal is merely nonplussed in the presence of such seeming contradiction of all natural law and order. Briefly the young lady's power consists in her ability to see perfectly while her eyes are tightly bandaged or with a mask completely covering her face. In this condition she can behold the smallest object before her, can walk with perfect safety about the room, can read any print or writing that is held before her face, and in fact can accomplish everything requiring the use of the eyesight while she is wholly deprived of sight. Indeed one who has not actually beheld the thing itself would laugh at the idea as simply preposterous, and he would be perfectly justified in so doing. Tie a kerchief tightly about your eyes or stretch a soft felt hat over your face and then attempt to read a newspaper. You will find that the feat is utterly impossible. Under the circumstances, therefore, you could not be persuaded that the feat is possible to any one else, but there is not the shadow of a doubt that Miss Twitt can and does read a newspaper under these identical conditions. The young lady is naturally backward, and not at all anxious to give exhibitions, and it was, therefore, only after a long talk that she reluctantly consented to show the reporter what she was able to do. A friend of hers with whom she had often experimented had bought a mask of heavy black cloth. The mask extended entirely across the face and reached from the forehead down to the mouth. Of course the usual apertures for the eyes were absent, so that vision through the affair was as utterly impossible as through a thirty-six inch brick wall. The mask was tried and was found to be light-tight, as it were, but to avoid all possibility of fraud the reporter lined it with cotton before Miss Twitt placed it on her face. At last the mask was adjusted and the seeress was ready to begin. For a long time she said she could see absolutely nothing. A copy of the Post-Dispatch was handed her and she held it before her face about five minutes before she began to read. At last she seemed to get her second sight, and presently she slowly read an advertisement in agate type. Then she let the paper fall upon her lap and said she could do no more. A little encouragement, however, brought her about ten lines of far news. She made her own selections thus far, and now the reporter asked if he might make a few selections. To this request she readily consented. "Oh! I don't care," she said. "I can read anything as well as what I've just read. It doesn't make any difference to me, only this cotton is tickling my nose."

A half-dozen passages were picked out at random and were read off-hand by the young lady as though she had been looking at the type with open eyes. "If you have a letter about you I can read that as well as print," she said, and the reporter handed her a closely-written letter on one of the letter-heads of the New York Evening World. She read the letter through rapidly, hesitating at points where the handwriting was poor, but finally reading the words correctly. She was asked to read the printed heading of the letter, and this she did without the last trouble. When asked to place her finger on the word "World" she slowly brought her hand down, and pointing her finger towards the word brought it to a stop in the air about three inches from the paper. When

reminded that her finger was still in the air she said: "Oh, I forgot," and placed it directly on the word. She then read a number of paragraphs in the paper and finally asked that the mask be taken off. When this was done her eyes shrank from the light and she seemed to suffer for a moment or two. The mask was put on again and then Miss Twitt displayed her peculiar faculty in another manner. She threw a small rubber ball into the air and endeavored to catch it. The first two or three trials resulted in failure, but she succeeded at last and caught the ball as often as she threw it up. Occasionally it would drop on the floor and roll away into the corner of the room under the table, but she went directly to it and picked it up, carefully avoiding the edge of the table with her head as she stooped.

The mask was taken off the second time and Miss Twitt's eyes were bound up in a large linen handkerchief. The bandage was adjusted in a manner which rendered it absolutely impossible for her to see under or over it, and yet she went through the same series of experiments described above. How she managed to do it is a question that must be answered by some one who understands the night side of nature more thoroughly than the writer. The latter is satisfied that the young lady did not see through the mask nor yet through the bandage, and he is still further satisfied that she certainly did in some manner or another.

Miss Twitt does not attempt to account for her wonderful faculty. Its existence was discovered shortly after the celebrated robbery on the Frisco road in which Messenger Fotheringham was held up by "Jim Cummings." Miss Twitt is something of a sketch artist, and on the day in question had drawn a little sketch of a river and surrounding scenery. When asked what it was, she replied, laughingly: "Oh, that's where Jim Cummings is." It was afterwards discovered that the sketch was a faithful picture of the spot near St. Charles where the robbers' boat and utensils were found. It was then suggested to her that if she could sketch scenes she had never seen she should be able to make sketches with her eyes shut. She tried it and succeeded. By degrees she developed until she could read a book, a newspaper, of a letter with her eyes closed, and could almost get along without the use of her visual organs at all. This, it may be imagined, was as much of a puzzle to her as to her friends, and it is such to-day. She says that her second sight seems to be limited to the range of her natural vision. It is more limited in fact. At a distance objects begin to take on a hazy appearance and a house on the other side of the street is scarcely discernible. The range has grown steadily, however, since the new sense was discovered. At first, reading a newspaper held almost to the face was difficult; now she can read it fluently at arm's length. The sensations she describes are almost identical with those experienced by a man whose sight suddenly is given him by an operation. When she first began to see, so she said, all objects seemed to be crowded around her, almost sticking to her eyes.

"At first I used to think that a chair six feet away was touching me, it seemed so near," she said. "The print I used to read seemed glued to my eyes and everything seemed uncomfortably near. It used to seem as though I could touch with my hands a table at the other end of the room. I began to learn to gauge the distance, though, and now I don't make a mistake but of only a few inches." (The mask was on while she spoke.) "Now your hat on the table there seems to me to be only half as far away as I know it really to be, and when I put my hand there" (about three feet from the hat) "it seems as though I ought to touch it."

Her statement with regard to the error as to distance was verified by the fact that in stooping for the ball when it rolled under the table she would bend her head down to avoid the edge of the table when two feet away and completely out of danger. Miss Twitt says that she has no explanation whatever to make of her startling quality of sight. When a child nothing ever occurred calculated to bring it out, and it was not until the fall of 1886 that she knew she possessed eyes that varied from those of any other mortal. Altogether the case is an interesting and peculiar one, and is worthy of careful investigation on the part of the medical fraternity, particularly the oculists. It is not known whether Miss Twitt's second sight would remain, should she lose her eyes, but in case the first is independent of the second and exists in every person in an undeveloped state, such a discovery would mark one of the epochs in the history of physiology.

Advance of Spiritualism.

The Two Worlds has published an essay on "The Best Means of Advancing Spiritualism in Great Britain." A prize had been offered for the best essay on this subject, and twenty-seven competitors sent in their efforts. In the course of a leading article commenting on their contents, the editor remarks that every writer concurs in urging three points, the first being the necessity for organization. This causes me no surprise. Union, organized union, is the prime necessity. I have urged that consideration long and steadily; and I ceased to urge it at length in despair of making any impression on what The Two Worlds describes as "an effete and apathetic generation." I need not go over the well worn ground again. The arguments that seemed to me conclusive in favor of a complete organization of Spiritualists under some directing head are on record. The plan is found to work in other bodies, and there is no reason why it should not be found serviceable to us. There is, on the other hand, abundant evidence that till we do organize on a broad and comprehensive basis we shall be but a rope of sand. I abate nothing of my often expressed conviction in this respect. But I sadly fear that such comprehensive organization as Mrs. Britten suggests, and as I for one certainly desire to see, is not to be had under existing circumstances. I regret the conclusion at which I am none the less forced to arrive.

This, however, does not prevent me from giving the publicity of these columns to the suggestions embodied in The Two Worlds editorial. I do so with the more pleasure because the suggestion of a conference differs from what I ventured myself to suggest. This is the chief paragraph to which I desire to direct attention:

"It must be remembered that all reformatory as well as revolutionary movements are the result of growth; they may appear on the surface of life with sudden and startling rapidity, but they will invariably be found to have been germinating and growing out of the realm of causes, long before they become manifest in perfected form. Can we not follow out this hint from nature and history, and commence the grand desideratum of general reform, by taking one step at a time? Might not the preliminary step be organization of a national conference, to be held in the Metropolis itself—to be a general gather-

ng of delegates or representatives from all parts of the country—England, Scotland, Wales, the Channel Islands, and different counties of England, and thus, by coming together in earnest and solemn convocation in a two, three, or four days' Pentecostal gathering, be prepared by mutual helpfulness, unity of feeling, and recognition of the worth of what we are laboring for, to determine that what we need we are going to have—what we ought to do we intend to accomplish; and whatever the obstacles in our way may be, we resolve to tread them down until our path is clear to the accomplishment of the best results we can devise.

"We say the Metropolis should be the central place of gathering, because we desire to start by sinking all local preferences or interests. We say commence with such a national conference, because we plead for the rights of the many, rather than appeal locally to the few. Let the voice of the majority be heard. Let us come together now, as of old, with 'one accord,' and if we do not feel the walls of bigotry, prejudice and mental slavery shake, and hear the rushing sound of the mighty winds of spiritual inspiration on such an occasion, this writer will be ready to give up her belief in spirit power, presence and guidance."

The article concludes with a strong appeal to the Spiritualists of London to take the matter in hand.

It must not be supposed that this suggestion is new to London Spiritualists. They have expressed themselves as ready to cooperate on terms of perfect equality with all their provincial brethren, and with all who belong to their faith the world over, in doing what may be done by united effort to secure what Mrs. Britten desires. Over action in some directions has been taken, and a comprehensive machinery of organization devised. But it was found that the forces at work within our body are still disruptive rather than constructive. So many divergent interests, small cliques and discordant opinions exist that unselfish co-operative work seemed impossible. The machinery exists when the time arrives for it to be utilized; or, if it is conceived that better plans can be made, I, for one, will cheerfully agree to consider them. Meantime it appears that other work, which does not involve associated effort, may more profitably be carried on; and to that our efforts are being directed.

It is interesting to note that the two other subjects respecting which all the essayists were agreed, are the systematic training and development of mediums and the general establishment of educational agencies, such as lyceums, libraries, reading rooms, circle rooms, and the like. These are all suggestions more valuable than new, and they are all bound up in that idea of comprehensive organization which I have discussed above. At present the writers think that there is a general tendency "to divide power, means and interests, by holding several meetings instead of one good and well conducted," and they lament a lack of "generous, unselfish and universal support," and desire a "more friendly spirit of unity and helpfulness than at present prevails." So that when we have considered the question of comprehensive organization adequately supported we have really dealt with the core and kernel of the whole question.—"M. A. (OXON.)" in *Light*, London.

lation of the Chinese of Hien-Tsiang, who in A. D. 629, collected all the records, notices and traditions of Fusang and all accounts of voyages thereto. This work greatly strengthens the theory of a Chinese discovery in the fifth century; and we are inclined to the opinion that whatever may be thought of the record of Hoel-shin as to the particular discovery, we will yet be forced to concede the fact of the discovery of Mexico by a Chinese priest at a very early date—probably the middle of the fifth century.

Ethnological proof of the prevalence of Buddhism in Mexico is by no means wanting. One cannot read Hoel-shin and Mr. Prescott's account of the Peruvians without remarking a wonderful agreement. Humboldt claimed to have demonstrated that the Mexican calendar was identical in principles with the Chinese and Japanese. There is at least a notable similarity between the Mexican "statuettes" pictured in Charles Rau's "Archaeological Collection of the United States National Museum," page 86, and the statues of Buddha, in which he is always represented in a sitting posture. The more we learn of the ancient religions of Mexico, from the study of such material as the Spanish rapacity has left to us, the more we become convinced that Lassen and Schlagintweit did not deserve to be laughed at when they asserted that Buddhism had once prevailed in Mexico. It is not necessary here to refer to the fact, demonstrable by looking upon a map, that from Japan a vessel could sail from island to island and reach Alaska without being out of sight of land for more than a few hours at a time. The accidents so incident to seafaring people, by which the numerous islands of the Pacific have been peopled—the Easter Island, for instance, which is fifteen hundred miles from any land from which it could have received inhabitants—need not be greatly exaggerated to have cast shipwrecks upon the coast of America. The existence of a current "called the Kuro-Suwo, or Japanese Current, which passing up the west side of the Japanese coast, flows to the eastward until it reaches California, then, running down that coast and that of Mexico and Central America, meets the Peruvian or Humboldt Current, when both bear away to the west," gives another element of probability to the theory of accidental discovery.

If the Phenicians, at the bidding of an Egyptian Pharaoh, could circumnavigate Africa B. C. 569, there is certainly nothing improbable in the statement that the Chinese, a people of culture, possessing the compass and having a vast store of astronomical knowledge, should make a much shorter voyage twelve centuries later, especially with the assistance of ocean currents as the Kuro-Suwo.

Generations of Chinese live and die in their boats; the floating population on the river Canton alone is now over a million souls. These people always carry their families with them in their voyages; their seamen are by no means inferior, and are certainly not incapable of conducting the voyage indicated. We have no wish to dogmatize, or enter the list as a champion of the Chinese claims to the discovery of America; but the publication of Beal's recent work has placed the claim upon such respectable footing that a popular presentation of it is thought advisable.—*Bert Stuart in Universalist*.

BOOK REVIEWS.

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

MARTIN LUTHER AND OTHER ESSAYS. By F. H. Hedge. 350 pages. Boston: Roberts Brothers.

Dr. Hedge is an eminent scholar and author, a Harvard Professor, a Unitarian of broad views, not an agnostic but a spiritual thinker. The other twelve essays in this new book are Feudalism, Science and Faith, Theism, Ethical Systems, Ghost-Seeing, etc. Of the character and career of Luther he gives a vivid and appreciative view, closing as follows: "The theory of the Church of Rome is factually adverse to the best interests of humanity, light, liberty, progress. That theory makes a human individual the rightful lord of the earth, all potencies and powers beside his rightful subjects. Honor and everlasting thanks to the man who broke for us the spell of Papal autocracy; who rescued a part, at least, of the Christian world from the paralyzing grasp of a power more to be dreaded than any temporal despotism." Modern civilization, liberty, science, social progress, attest the world-wide scope of the Protestant reform, whose principles are independent thought, freedom from ecclesiastical thrall, defence of consecrated wrong. His theology is outgrown, a thing of the past, but the spirit in which he wrought is immortal; that spirit is evermore the renewer and savior of the world."

Ghost-Seeing treats of dreams and apparitions in a way which singularly blends fine insight with precision and accuracy. "Modern seers," writes Luther in his own words, "and converses on her own account with the invisible world. There are mental experiences, mysterious, indefinable, which suggest the action upon us of conscious intelligent powers,—experiences which answer to the beautiful idea of spiritual guardianship so ripe in ages past."

Yet of Spiritualism, which aims to verify this idea by facts, he speaks in a way contemptuous and contemptible. "Modern seers," writes Luther in his own words, "and converses on her own account with the invisible world. There are mental experiences, mysterious, indefinable, which suggest the action upon us of conscious intelligent powers,—experiences which answer to the beautiful idea of spiritual guardianship so ripe in ages past."

How utterly pride and prejudice may sometimes make even a man of real merit so painfully seen in these poor, not to word, Dr. Hedge find from any Spiritualist, to prove his groundless assumption that spirits can be "summoned at will." Their coming depends on themselves, not on us. We can do our part in opening the way, whether they can, or will, walk in it is theirs and not ours to decide.

To decline discussion and then misstate and abuse, to caricature the worst and ignore the best, is utterly unworthy a man like Dr. Hedge; it sinks him to the level of De Witt Talmage in his lowest moods.

The other essays of this book are valuable, and this is also valuable in a peculiar way. It shows how a man capable of better things can be the victim of bigoted prejudice and reveal his own ignorance and folly.

COSMOLOGY OR UNIVERSAL SCIENCE. The Mysteries of the Universe regarding God, Nature, Man, the Macrocosm and Microcosm, Eternity and Time explained according to the Religion of Christ, by means of the Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. Copied and Translated from an old German Manuscript, by Franz Hartmann, M. D., Author of "Magic," "Paracelsus," etc. Boston: Occult Publishing Co. Price \$2.

This book with the above tremendous title has recently been issued by the Occult Publishing Co., and has created no little sensation among the Mystics, students of Occultism, Cabalists, and all who have a desire to know the mysteries of the Christian as well as of other religions. It contains things, of which one of old is reported to have said, "There are many things which I desire to reveal unto you; but ye are

not yet ready to receive them." The title of the book is fully justified by the contents.

The original work of which these plates are exact copies, was first published in the 17th century, by the Rosicrucian Fraternity, at an enormous expense, and an allusion is made to them in many of the Rosicrucian writings that appeared in the last century.

The Occult Publishing Co. is deserving of great praise for the elegant manner in which this book is gotten out. It is profusely illustrated, the paper is very heavy and the whole appearance is not surpassed by any other work of the kind.

THE ARYAN RACE; Its Origin and Its Achievements. By Charles Morris. Chicago; S. C. Griggs & Co. Price, \$1.50.

"The Aryan Race; its Origin and its Achievements," is a general review of all the races, and discusses the natural steps of evolution by which the Aryan race, the father of all the leading nations of modern times, emerged from savagery and attained its present intellectual supremacy. The widespread interest in the ancient Aryans that now prevails, and the fact that this is the first attempt to present their complete history in a single volume, will make the appearance of this book exceedingly opportune at this time. It is only very recently that the actual existence of such a race has been clearly recognized and their conditions and mode of life studied into. This book, which consists of nearly three hundred and fifty pages, including a very complete index, will prove of great interest and value to those interested in the subject.

COLOR: AN ELEMENTARY MANUAL FOR STUDENTS. By A. H. Church, (M. A. Oxon, F. C. S. F. I. C.) Prof. of Chemistry, in the Royal Academy of Arts, London. New and enlarged edition, with six colored plates. Pp. 169. London, Paris, New York and Melbourne: Cassel & Co., 1887.

This is certainly a most valuable work for students who wish to become familiar with color in its varied modifications. The general reader will find it interesting and instructive.

June Magazines Received Early.

The Popular Science Monthly, (New York). The opening article on The Surplus Revenue suggests a simple way of dealing with this problem; another economic article is on The Philosophy of Commercial Depression; The Earned Decrease vs. The Unearned Increment is in the same line of thought; a potent document for temperance is The Effects of Moderate Drinking; The Geological Tourist in Europe is intended to inform travelers where they may conveniently and profitably make geological excursions; a new view of the questions involved in children's work in factories, etc., is well put in a paper on Education and the Employment of Children; other timely and suggestive articles contribute to make this a valuable number.

The Atlantic Monthly, (Boston). Misser Farrel's Request, a somewhat satirical two-part story, holds the place of honor for June. Julia C. R. Dorr furnishes a picturesque account of her visit to the ancient home of King Duncan and the famous battlefield where the hope of the Stuarts received its death-blow; Theodore Child's article on The Literary Career in France is a timely contribution; Francis Parkman's article, entitled The Discovery of the Rocky Mountains, contains some new and significant information; The Queen Behind the Throne is a graphic account of a remarkable woman; the Serial chapters are continued and the poetry of this number is good. Recent American fiction and biography are reviewed; The Contributors Club and several short articles and notes complete a varied table of contents.

Woman's World, (New York). The Uses of a Drawing Room is the opening article for June. Records of a Fallen Dynasty, gives some interesting anecdotes in connection with Prince Charles Edward Stuart; Something about Needle Women describes a class of women who toil from early morn to dewy eve; Dublin Castle is next described; an interesting paper is on Modern Greek Poets with portraits; St. George the Chevalier, is a contribution from the pen of the late Dr. Anna Kingsford, and is followed by a paper on Smoking. An article on Fashions which is full of suggestions brings the number to a close.

Home Knowledge, (New York). A good table of contents devoted to health and how to preserve it, fills this month's issue.

Also: Psychische Studien, Leipzig. Sphinx, Munich, Bavaria. New Church Independent, Chicago. Horticultural Art Journal, Rochester, N. Y.

New Books Received.

The Minister's Charge. By William D. Howells. Ticknor & Co. Price, 50 cents.

The following from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.: Noble Deeds of Our Fathers as told by Soldiers of the Revolution Gathered around the old Bell of Independence. Revised and adapted from Henry C. Watson. Price, 55 cents.

Dissolving Views in the History of Judaism. By Rabbi Solomon Schindler. Price, \$1.50.

Lost in a Great City. By Amanda M. Douglas. Price, 50 cents.

Woman: Her Glory, Her Shame, and Her God. Part VII. By Saladin. London: W. Stewart & Co. "Show Us the Father." By Minot J. Savage, Samuel R. Cathrop, Henry M. Simons, John W. Chadwick, William C. Gannett and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co. Price, \$1.

The Veiled Beyond. By Sigmund B. Alexander Cassell's Sunshine Series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

Orion, The Gold Beater. By Sylvanus Cobb, Jr. Cassell's Sunshine Series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

The Wilkesbarre Letters on Theosophy. By Alexander Fullerton, F. T. S. New York: The Path Co. Price, 10 cents.

The Dairymaids' Supper. By Mrs. A. G. and Leo R. Lewis. Brattleboro, Vt.: E. P. Carpenter Co. Price, 15 cents.

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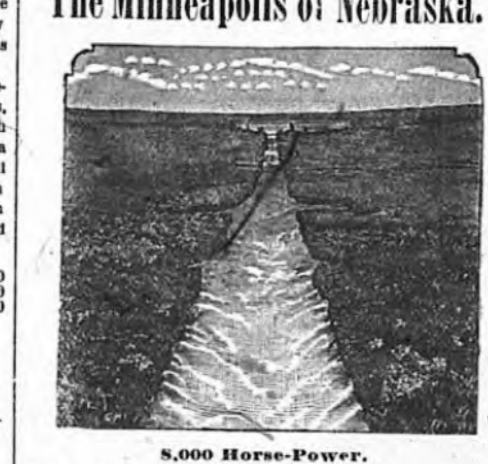
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CHICAGO, ILL., Saturday, June 2, 1888.

An Insidious Enemy in Our Country.

On Thursday last in Washington was laid the corner-stone of the divinity building of the New Catholic University of America. Among those present, besides leading bishops, were the President and members of the Cabinet. Much of the intended ceremony was postponed on account of rain, but an address was delivered by Bishop Spalding and a letter was read from Cardinal Gibbons expressing the gratitude of the Church to Miss Caldwell for her gift of \$300,000 to found this institution. Accompanying this letter was one from the Pope, expressing his gratitude for the gift and bestowing upon Miss Caldwell the apostolic benediction and a medal.

Speaking of the religious exiles who sought in America a home where they could follow the dictations of conscience, Bishop Spalding said:

"Who could have had faith that men of different creeds, speaking various tongues, bred in unlike social conditions, would here coalesce and co-operate for the general purpose of free government? Not to numbers and wealth do we owe our significance among the nations, but to the fact that we have shown that respect for law is compatible with civil and religious liberty; that a free people can become prosperous and strong and preserve order without king or standing army; that the State and the Church can move in separate orbits and still co-operate for the common welfare; that men of different races and beliefs may live together in peace, and that in spite of an abnormally rapid increase of population and of wealth, and of the many evils thence resulting, the prevailing tendency is to sanity of thought and sentiment, thus plainly manifesting the vigor of our life and institutions; that the government of the majority, where men put their trust in God and in knowledge, is, in the end, the government of the good and wise."

From these words by a leading Catholic prelate, one might infer, if he were unacquainted with her history and policy, that the Roman Catholic hierarchy is in favor of religious freedom and of the separation of civil and ecclesiastical powers. But knowing the facts the reader will see rather in the language of the Bishop, an illustration of the method of the church in concealing when desirable a portion of the truth and of accommodating utterances to the temporal requirements of the hour. Orestes A. Brownson, whom Pope Pius IX., in a letter dated April 29, 1854, blessed with an apostolic benediction for services rendered, wrote in his Review for January of the same year: "The Church who possesses an admirable gift of discretion, has prudently judged that she would not declare at things explicitly from the beginning, but at a given time, and in suitable circumstances, would bring into light something which has hitherto been in concealment, and covered with a certain obscurity."

This is undoubtedly true. The Roman Catholic church endeavors to adapt herself to different requirements, by favoring for the time such established systems and usages as are popular, meanwhile, if they are opposed to her teachings, to work quietly against them. When she is weak in numbers she cherishes her designs secretly. Her representatives can show humility, and obsequiousness even, to authorities when they are plotting against them. Even where she is strong in a Protestant country, while intriguing for control in every direction, she can

plausibly and hypocritically disclaim any desire for the exercise of secular functions. It is only when she is conscious of her power to overawe and overcome by force all opposition that she unsheathes the double sword, the symbol of ecclesiastical and political power and defiantly asserts her right as Vicar of Christ, to rule with kings, to uncrown them if they disobey her, to suppress all religious heresy, and if necessary to do this, to imprison, torture and kill the heretics. "Both swords," Pope Boniface said, "are in the power of the Pope; but the one is to be exercised by the church, the other for the church; the one by the hands of the priest, the other by the hands of the king and the soldiers, but as the sword of the priest."

When the Catholic clergy praise religious tolerance it is without sincerity. Brownson was too honest and too consistent not to express the truth on this subject. "Protestantism of every form," he said, "has not, and never can have, any right where Catholicism is triumphant; and therefore we lose all breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any one to be of any religion or of no religion, as best pleases him" (Catholic Review, Jan., 1852).

Where the Roman Catholic Church has been in undisputed control she has deprived the people of civil rights as well as of religious freedom, and opposed to the full extent of her powers every popular reform. Time and again has the papacy denounced free institutions and the republican movement in Europe. Pope Pius Ninth during his pontifical career issued a syllabus denouncing our system of popular education and popular sovereignty. The French Republic has received nothing but opposition from the papacy, and in Italy every attempt to advance education and popular reform has to encounter the hostility of the hierarchy.

Fortunately ecclesiastical power is fast losing its authority in the old world. A few years ago, in Rome, when the pope's carriage passed, the people in the street all knelt, and if any Roman hesitated, the papal police would quickly compel him to bend his knees. Now the pope when he appears in public is in danger of being insulted by the populace, and the priests on the streets are fortunate if they escape some indications of the aversion in which they are held by multitudes. The people have not forgotten the domiciliary visits and arbitrary arrests and imprisonment when papal and priestly power was supreme in the city of Rome, and they are not ignorant of the present attitude of the ecclesiastical powers toward the movement with which the immortal names of Garibaldi, Mazzini, Cavour and Victor Emanuel are identified.

While Americans listen to the honeyed words of men like Bishop Spalding, let them not be beguiled into the belief that the aim and spirit of the Roman Catholic hierarchy have changed, or that from this hierarchy religious freedom and republican institutions have anything to gain. Politicians will pander to the rulers of the Roman Catholic Church, and join its priests in praising its high purpose, but the duty of American patriots is to make the people acquainted with the history of this church and with the condition of the countries where its power is greatest. The maintenance of our public schools, and resistance to Catholic encroachments upon the State which are now favored by the presence in our halls of legislation of large numbers of ambitious demagogues, are of great and immediate importance.

Natural Control of Railways.

Frederic Taylor has an able article in the Forum for May on "Natural Control of Railways," in which he gives interesting facts in regard to our so-called railway system, and advocates a sort of national control of the roads. He would not have the road owned or operated by the government, but put under control and uniform law, as the national banks are, so that they will be responsible to the government for such management as will conduce to the welfare of the people. The government does not establish and does not own the banks; but those who, after complying with certain conditions, do establish a bank, must conduct its business according to laws governing all other national banks, and the bank officers are accountable for the same to the government. Under national control 3,000 banks, which represent capital to the amount of \$800,000,000 and carrying \$1,500,000,000 of deposits, do their work smoothly and contribute to the convenience of the people and benefit all the interests of the country. Mr. Taylor argues that just as, since the people's money constitutes the capital and deposits, and the banks are part and parcel of the people's business life, it is right that the people in self-protection and to secure the best possible banking facilities, assert control over the banks, so the roads, since they are a part of the general business, and the people's money, to the extent of thousands of millions, is invested in them, should be under the people's control so far as is required to insure the safety of the money invested and to guard against inconvenience and wrongs so common under the present system. The Inter-State Commerce Bill is referred to as a step in the right direction. Mr. Taylor would have a National Railway Commission, with the same supervisory authority over the railways that the Treasury department now exercises over the banks. He would have the Commission consist of five, seven or nine members, or more, to hold their position for life with salaries commensurate with the responsibilities of

the office, and a code of laws for the government of the railways, defining the Commission's authority over them. He thinks the Commission might safely be intrusted with authority to forbid the construction of roads without its permission and thus prevent "vicious railway building," to require the construction of all roads under the supervision of a government engineer, to restrict capitalization within reasonable limits, and thus prevent "watering stock" and to establish uniform rates of traffic for roads in the same locality, to make the affairs of every railway as public as those of a national bank, having government examiners in one case as in the other. Objections to the writer's propositions are considered, and it must be confessed that he shows strong reasons for the position he takes.

A Lie Nailed.

Under the above robust title the Chicago Evening Journal published last week the following dispatch from Hon. W. K. Sullivan, its managing editor. It was wired from Springfield where Mr. Sullivan was in attendance upon the Democratic nominating convention:

The Democrats affect to be deeply concerned about the eternal welfare of Hon. Joseph W. Fifer, the Republican candidate for Governor, and since he has talked more about theology than they venerated before, and assumed to have more knowledge about the next world than any Democrat, or even any Republican was supposed to possess. The fact that he is an upright, honest, and singularly pure man, and practices the Christian virtues, did not seem to count with many men who profess Christianity but fail to practice its precepts. He never stole a horse, he never killed a man unless he did so when fighting for his country, he never wronged the widow or the orphan, he never told a wilful lie, he never polluted his lips with a smutty story, he was never on a spree, never drank, does not drink now, is a temperance man though not a fanatic, and as a member of the Senate had the courage to vote to submit to the people a constitutional amendment providing for prohibition. His stainless life, his manly character, his practical Christianity and his devotion to his country should be sufficient refutation of a mean and despicable falsehood circulated for political purposes.

This infidel club which unprincipled and godless politicians are swinging over the head of as noble a man as ever breathed the perfumed air of an Illinois prairie in June, or bared his breast to rebel bullets, will injure only the pothouse pets who swing it and the party whose interests they assume to be working for. True, the nineteen Catholic aldermen who the other night defeated a proposed ordinance in this city which prohibited a dogger from being located within two hundred feet of a school house or church will oppose Fifer more vigorously because he is called an infidel, and they will no doubt be supported by a majority of the poison peddlers of the State, but the more these "gentlemen of the bar" play against Fifer the better are his chances. Somehow the slum element which befouls the earth, belittles all that makes life worth living and revels in rottenness, has a horror of the word infidel. There is no decent Democrat who will mouth this silly plea even if it would elect the Democratic candidate. Where is there a more public spirited, useful and honored citizen than that sturdy Democrat, Gen'l I. N. Stiles, and yet he is an avowed infidel. But infidel as he is, ministers and men of all faiths respect him, rogues fear him and all good women praise him; and there are plenty more like him in the Democratic party, and the Republican party too—infidel to man-made creeds. The cry of "infidel" has lost its potency.

Mrs. E. L. Watson at "McVicker's."

On next Sunday evening, the 3rd inst., Mrs. Elizabeth Lowe Watson, resident lecturer for the Golden Gate Religious and Philosophical Society of San Francisco, will lecture for the Young People's Progressive Society of this city. McVicker's Theatre has been secured for the occasion and excellent music will also be supplied. Mrs. Watson is well known to Spiritualists as one of the ablest and most eloquent speakers that ever graced the Spiritualist platform. She has few equals and no superiors, and all who are interested in psychical science and the higher phases of spiritual truth, whether Spiritualists or not, should avail themselves of this rare opportunity. The JOURNAL hopes its city and suburban readers will turn out in force and induce as many of their friends to attend as possible. Church people who are hungering for more than is fed them from their pulpits should attend; and clergymen will do well to listen to this gifted woman.

When McVicker's large and splendid auditorium is used for lectures the admission fee is usually one dollar and upwards, but those having in hand the arrangements for Mrs. Watson have decided to throw the doors wide open and invite all to hear her free of charge. The lecture will begin at 8 o'clock, and it is specially requested that all be in their seats at that hour.

The Workingman.

The lecturer at one of the sessions of the Economic Conference held in Chicago, represented the condition of the workingmen in this country, when Charles Dickens wrote his "American Notes" as prosperous, contented, and happy, and in contrast pictured the workingmen of to-day as being able by the severest toil only to get the barest necessities of life. The present income of the American laborer, he said, averaged but \$365 per year. Probably the average income of lawyers and teachers is not more than this amount. The lecturer omitted to state that the income of labor not only in amount but in relation to what it will purchase, is increasing. When Dickens's "Notes" were published in 1842, the average income of the American laborer was not quite \$200 per year, and everything that the income pur-

chased, except rent and some articles of food, among them flour and meat, was dearer then than now. The American laborer, the hodcarrier as well as the mechanic, farmer, editor, preacher and author, has better clothes now than then and better food, buys more newspapers and his children are better educated. The number of persons who own homes now is greater actually and in proportion to the population now than it was then. The improvement in the condition of laborers and mechanics has not kept pace with the invention of labor-saving machinery it is true, too much of the benefit of these inventions having gone to the employers, and too little to the employes; but this fact while it indicates that the condition of workingmen is not what it should be, is no sense for downright misrepresentations as to the present condition of American laborers compared with their condition in former years.

A Significant Change.

The proceedings of the late Methodist General Conference in New York, were marked by several important changes: First came the grafting into the old stem of the church of an entirely new branch intended for the special benefit of the good sisters. This is the Order of Deaconesses. The duties of those belonging to this order will be declared by the new discipline to be "to minister to the poor, to visit the sick, pray for the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities." They will differ from nuns in two essential particulars, namely: that no vow will be taken, and that their religious labors can at any time be relinquished. It is provided, however, that they may dwell together in homes, and it is probable that, as a means of identification, they will wear some peculiar garb, possibly the plain gowns and big somber bonnets the good Methodist sisters used to wear when the church taught that flowers and boucées were inventions of the wicked one. Boards appointed by the annual conference are to have supervision of these devoted women, and all who are accepted will receive a license or certificate; provided, however, as the discipline will say, that "no person shall receive such certificate until she has served a probation of two years of continuous service and shall be over 25 years of age. This is a novel feature in the economy of Methodism, and some will look askance at it. But the conference evidently—from the hearty applause bestowed upon the sentiment and from the demand made for its repetition—took the view held out by Dr. Thoburn, of India, the prime champion of the movement, when he said that he seemed to hear, in the coming footsteps of the deaconesses, "the tread of angels' feet," and that he believed that God was about to raise up an army of women workers such as had never been dreamed of.

The committee on public charitable institutions reported recently in the Massachusetts House of Representatives, a resolution appropriating \$10,000 for a Roman Catholic institution in Boston managed by the Sisters of the Good Shepherd; one-half of the money to be used in paying the mortgage on the property, and the other half to be expended in providing better accommodations. The charitable work of the institution is of course worthy commendation, but the institution is, among other things, a Roman Catholic School; and for sectarian schools or institutions of any kind public money should not be appropriated. The constitution of Massachusetts forbids that money raised by taxation be appropriated "to any religious sect for the maintenance exclusively of its own schools." The Boston institution admits persons of any denomination, it is true, but the Roman Catholic religion only is taught, and thus it is a school for proselyting, as well as teaching those of its own faith. The appropriation of public funds for institutions established in the interest of religious sects is contrary to the principles of secular government and there ought to be a strong, determined public sentiment against it to make the success of sectarian schemes through partisan and political influence impossible. The large Roman Catholic element in Massachusetts will make the maintenance of American principles of government in that State difficult in the future. The large percentage of illiteracy there and the activity and influence of the Catholics in the politics of the cities and towns are omens of evil which the better class of the people of the Old Bay State can not afford to disregard. "Eternal vigilance is the price of liberty."

A paper which gives its readers, if it has any, large doses of German metaphysics in an amusingly pedantic and pedagogic manner, says:

"The Spiritualist and the Materialist reduce all phenomena to one principle, to spirit or to matter, without taking into consideration that both exist. Their unitary view has been obtained by elimination of one important factor, of reality. Accordingly, their view may be free from self-contradiction—subjectively it may be a unitary view, but not objectively; it does not agree with all facts. This is one-sidedness, but no monism; and I propose to call such systematized philosophic one-sidedness *henism*."

If the JOURNAL thought it worth while to give this twaddle a name, to distinguish it from other kinds of twaddle, it would "propose to call" it *gossicism*.

G. B. Stebbins will speak at Farmington, Mich., Sunday, June 3rd, and will be at Orion Lake Camp meeting, June 5th to 11th, and at Sturgis yearly meeting June 15th, 17th.

GENERAL ITEMS.

J. Clegg Wright will be at the Cassadaga picnic, June 8th and 9th.

The coming summer will witness an exhibition of parrots at Turin, Italy. Prizes will be awarded to the birds who can speak the greatest number of phrases.

The Harmonial Society of Sturgis, Mich., will hold its annual meeting at the Free Church there, on the 15th, 16th and 17th of June. Lyman C. Howe and other prominent speakers will be in attendance to address the meeting.

Mrs. Abbie H. Corner, the Malden, Massachusetts, "Christian scientist," was adjudged guilty of manslaughter by Judge Pettigill, May 26th, in causing the death of her daughter, Mrs. Lottie James, and held in \$5,000 bail.

The Onset Station on the Old Colony Railroad, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp Grounds. The Onset Street Railway is also in operation, connecting with all trains to and from the grove.

There are twenty-two crematories in Europe, of which ten have been built within the past year. There have been six hundred incinerations in Germany and eight hundred in Italy. There are seven crematories in the United States and six in process of construction.

A dispatch comes from Canton, O., stating that "Bishop Gilmore, of this the largest Catholic diocese in this country, has ordered that no priest shall officiate at funerals where flowers are used. This he explains is done to prevent the abuse attending their use."

The Chattanooga, Tenn., Times illustrates its edition of May 17th, with eighteen different natural scenes in the vicinity. It is evidently trying to get up a boom for that section; and it is a region that has excellent properties wherewith to attract enterprising people who are willing to work. In this respect it differs from some of the boomed, but now, alas! boomless interior cities.

Jules Marcon, the well known geologist and geographer, has published a statement to the effect that America owes its name to an Indian word which means "the land of the winds," and not at all to Vespucci, whose Christian name was not Amerigo at all but Alberico. The story, he says, about Amerigo was a fiction on the part of Canon Basin.

The public ordination and installation of Capt. H. H. Brown as pastor of the First Congregational Parish, Petersham, Mass., took place May 15th. The sermon was delivered by Rev. J. W. Chadwick; the ordaining prayer by Rev. E. B. Whidson; and the charge to the pastor by Rev. J. F. Moors, D. D. The Rev. Brown being a Spiritualist, will be able to feed his congregation on the improved gospel.

Mr. and Mrs. Lillie accompanied by Mr. E. W. Emerson passed through Chicago last week en route for the California Camp meeting. The party is further increased by Mrs. Dunklee of Boston and Mrs. Ruffin of Cincinnati, who are to make the round trip with their friends. Mrs. Lillie lectured here on Wednesday evening, also twice on Sunday, and Mr. Emerson supplemented the exercises with tests from the platform.

Mrs. L. Ormiston Chant, the gifted English lady whose eloquence stirred the souls of the large audiences who heard her in halls and churches in this city, is to speak in Detroit, Sunday and Monday, June 3rd and 4th, probably in Unitarian and other churches, on "Religious Progress in England, Condition of Working Women," etc. The JOURNAL's Detroit readers should not miss hearing her.

During the year 1887, the society for furnishing night lodging for the poor in Paris, received 68,896 persons. Amongst the number we find eighty-five actors, fifty-two public singers, twenty-five gymnastical teachers, thirty-five musicians, eleven pianoforte professors, one hundred and thirty-six school teachers, sixty-nine students, thirty-two architects, sixteen literary men, eight newspaper reporters. So much for liberal professions.

Another religious crank has made his appearance in the upper end of Clark county, Ind. Who he is, whence he came, or where he goes nobody seems to be able to tell. He made his appearance a few days ago and claimed to be a new edition of John the Baptist—a forerunner and a prophet. He said that he could see a hand invisible yet to most men, and hear a voice unheard by others. He scared some people by telling them that the world would collapse the first month of the coming year.

A special to a daily paper last week from St. Louis, Mo., says: "Mrs. Abbie Cutter, a famous faith-cure healer of Boston, was found dead in bed at the Planter's House. She was brought here by a man named John Hamilton to effect a cure in his family. She had engaged a theatre to lecture in to-morrow night. It is not known whether it is a case of suicide or not. The woman left behind on slates a lot of letters purporting to be from the spirit land. Among these letters are some from Dr. Livingstone, the explorer, Dr. Warren and others."

Of the seven hundred and eighty young men under twenty-one years of age sent to the Eastern Pennsylvania Penitentiary during one year, seven hundred and fifty-five had no trades, though five hundred and seventy-two were graduates from schools. Here book education, it is evident, is no protection to society against crime. Boys unfitted for any kind of manual work, naturally drift into the easiest occupations they can find, and there is nothing easier than drifting into no occupation and thence into crime.

The Poetic Genius of Ralph Waldo Emerson.

The increasing number of persons who have gazed enjoyment and benefit from the prose writings of Ralph Waldo Emerson...

Little thinks, in the field, you red-cloaked clown Of these from the hill-top looking down; The helper that lows in the upland farm...

"The Problem" tells how the great words and works of man everywhere come from some overmastering inspiration...

Out from the heart of nature rolled The burdens of the Bible old; The litanies of nations came, Like the volcano's tongue of flame...

Daughter of heaven and earth, coy spring With sudden passion languishing; Teaching barren moors to smile, Faltering pictures mile on mile...

Spring is strong and virtuous, Broad-sowing, cheerful, plenteous; Quickening underneath the mould Grains beyond the price of gold...

Hitler rolls the storm of heat, I feel its finer billows beat; Like a sea which me unfolds Heat with viewless finger moulds...

His delight in the common things of nature is shown in "The Humblebee," thus addressed:

Insect lover of the sun, Joy of thy dominion; Sailor of the atmosphere; Swimmer through the waves of air...

We are told in "The Snowstorm" how "announced by all the trumpets of the sky arrives the snow" and how, in the farmhouse...

All friends shut out, the housemates sit Around the radiant fireplace, enclosed In tumultuous privacy of storm.

He owned a hundred acres of woodland hills and broken valleys, a mingled growth of native pines and oaks and underbrush...

The "Lord of Hosts" made King in American politics! "The Scriptures as the code of laws for our government" Preposterous! Do these people live in the backwoods of blindness and darkness?

The only "Lord of Hosts" we know according to the letter of the Scriptures is the Lord who, as commander-in-chief, led the Israelites under his generals, Moses, Joshua, et al...

Yes, the same "Lord of Hosts" (for the preachers have never disowned him) was he who ordered Saul through the prophet Samuel, to "utterly destroy Amalek..."

We are told in the Bible that this God is "without variableness or shadow of turning."

Oh! no (we suppose you will answer); we want the Christian Bible code. No, we don't want that either. The Christian code is "Love your enemies"; "resist not evil."

Do we love the saloon keeper? Not very much! If he entices one of our sons into drunkenness, will we hand over to him the second son? Not if we can help it.

It has been suggested that orthodoxy was trying to strengthen its falling hold upon the minds of the people by riding into the political power on the sincere desire of reformers to destroy intemperance.

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Behold the sea, The opaline, the plentiful and strong, Yet beautiful as is the rose in June. Fresh as the trickling rainbow of July; Sea full of food, the nourisher of kinds, Parer of earth, and medicine of men; Creating a sweet climate by my breath.

I with my hammer pounding evermore The rocky coast, and Andes into dust, Strewn my bed; and in another age, Rebuilt a continent of better men, Then I unbar the doors; my path lead out The exodus of nations; I disperse Men to all shores that front the hoary main.

Emerson was not a dainty student feeding on delicate faucets but too timid and selfish to speak a brave word or praise heroic acts. He loved and revered all true heroisms, and could dedicate his noblest poems to justice and freedom.

God said, I am tired of kings, I suffer them no more; Up to my ear the morning brings The outrage of the poor.

My angel—his name is Freedom— Choose him to be your king; He shall cut pathways east and west, And fend you with his wing.

I will have never a noble, No lineage counted great, Fishers and choppers and ploughmen Shall constitute a state.

I break your bonds and masterships, And I unchain the slave; Free be his heart and hand henceforth As wind and wandering wave.

O, North! give him beauty for rage, And honor, O, South! for his shame, Nevada! coin thy golden crags With Freedom's image and name.

Elsewhere, inspired by the same noble zeal, he asks: For what avail the plough or sail, Or land, or life, if freedom fail?

We are told, too, that "He serves all men who dare be true." Comment or commendation are needless. A small volume holds the golden verses of this true poet.

The Lord of Hosts King of America. To the Editor of the Religio-Philosophical Journal.

In the Voice (a N. Y. temperance paper of May 17th) report of the prohibition meeting in the Metropolitan Opera House, I observed the following: "Rev. Wilbur F. Crafts of this city prayed that the Lord of Hosts might be made king in American politics as he is in Christian hearts."

In the New York Pioneer of May 5th, under the head of "Keystone Prohibitionists," we find their platform reported, which declares "Pennsylvania to be a Christian State and that the prohibitionists accept Almighty God as the supreme ruler of nations, and the Scriptures as their code of laws for their government."

We doubt both the truth and expediency of any such utterances, and do not believe they will be approved by the best informed and most sincere and rational thinkers of this age, and am of opinion that those who advance them have reflected little upon their logical consequences.

The "Lord of Hosts" made King in American politics! "The Scriptures as the code of laws for our government" Preposterous! Do these people live in the backwoods of blindness and darkness?

The only "Lord of Hosts" we know according to the letter of the Scriptures is the Lord who, as commander-in-chief, led the Israelites under his generals, Moses, Joshua, et al, with slaughter and devastation against the tribes of Palestine then in possession of the land, and who, as far as we can learn, were as good as those who thus invaded and conquered them by horrible butchery—at least were human beings, children of the Infinite Father, entitled to humane and considerate treatment.

Yes, the same "Lord of Hosts" (for the preachers have never disowned him) was he who ordered Saul through the prophet Samuel, to "utterly destroy Amalek," to "slay both man and woman, infant and suckling, ox and sheep, camel and ass."

We are told in the Bible that this God is "without variableness or shadow of turning."

Oh! no (we suppose you will answer); we want the Christian Bible code. No, we don't want that either. The Christian code is "Love your enemies"; "resist not evil."

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favors the weakening of secularism, or the strengthening of sacerdotal power and prestige.

If the organized power of the "saloons" is to be overcome, it must be by the union of all true temperance reformers; and therefore we say, by all means, let every distracting and doubtful issue be set aside.

If a true faith be entertained in an all-pervading and benevolent Divine Power, that rules all things in the spirit of wisdom and love, for the development of ultimate good, we must realize that this power is now at the head of all laws and constitutions, and that only such will remain permanent under the law of growth, as tend to accord with the over-ruling will.

Not a Supplement.

Some weeks ago the publisher of the Golden Gate mailed as a supplement to that paper a four-page circular of the California Camp Meeting. Since then the publisher of the JOURNAL has received a proposition to do the same thing for another camp.

The law is clear and explicit as to what constitutes a supplement entitled to be mailed and as "second class" matter. No publisher can consistently plead ignorance or a misunderstanding. It is not to be expected that people not in the publishing business should be familiar with what is necessary to make a supplement a legitimate enclosure to "second-class" matter and entitled to be mailed at the rate of one cent per pound, and no reflection therefore rests upon the JOURNAL's correspondent.

This explanation is here made so that the officers of the various camps will understand why the JOURNAL declines to circulate circulars as supplements, and also to prevent those who may have thought of making such a proposal from so doing.

In his attempt to sustain the legitimate drama and desire to return to the now nearly obsolete practice of maintaining a first-class theatre with a first-class stock company, Mr. McVicker of this city is entitled to the enthusiastic thanks and active support of all true lovers of art.

The Lookout Camp Meeting of Spiritualists, near Chattanooga, Tenn., will be held during the entire month of July. The Association owns the camp ground, hotel, cottages, tents, pavilion, etc. There are numerous springs of pure and mineral waters upon the grounds—also many noted wonders of nature.

Orthodoxy versus Spiritualism. Orthodoxy versus Spiritualism, is an answer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Dailey. Although this was delivered in May, 1884, it is especially appropriate at this time, after the tirade of Talmage delivered April 29th, on the same subject.

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Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychic phenomena. Price, paper cover, 50 cents.

Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents.

The Watska Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physiopsychological studies and have attracted world-wide attention by their authenticity and startling phenomena. Price, 15 cents.

The following works are by Giles B. Stebbins: Chapters from the Bible of the Ages. These chapters are selected with great care from the Hindu, Vedas, Buddha, Confucius, Zoroaster, Talmuds, Bible, Plato, Luther, Milton, Max Muller, Lucretia Moit, T. Starr King, Parker, Emerson, Denton, Tuttle, and many other authentic sources. It is a most valuable collection and is a work that has received encomiums from high authority. Cloth bound, price reduced from \$1.50 to \$1.00 postpaid.

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CHICAGO. A Medium Meeting, conducted by Mrs. Belle F. Hamilton, will be held on Sunday afternoons, at 2:30 o'clock, at Gleason's Hall, 523 West Madison Street, entrance on Bishop Court. Good mediums will be present and tests given.

The Young People's Progressive Society, meets in Martin's Hall, corner Indiana Avenue and 22nd Street, Sunday evenings at 7:45. The best speakers are engaged.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums' Society meets in Spirit's Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission five cents. DR. NORMAN MACLEOD, President.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hall, 2739 State Street. First class speakers always in attendance. E. J. MORSE, President.

Spiritual Meetings in New York. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbia Hall, 878, 6th Ave., (formerly at Spencer Hall, 14th St.) services every Sunday 12:45 P. M. and 7:45 evening. FRANK W. JONES, Conductor.

Grand Opera House, 23rd Street and 8th Avenue. Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2 1/2 P. M. Admission free to each meeting.

The Metropolitan Church for Humanity, Mrs. T. B. Striker, Speaker, holds its services Sunday afternoons, at 3 o'clock, in MacGregor's new and beautiful Hall, Madison Avenue, Cor. 59th St. (Entrance, 42 E. 59th St.)

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall, corner Bedford Ave., and Fulton Street—services every Sunday at 11 A. M. and 7:45 P. M.

Brooklyn Spiritual Union—Sunday meetings at Fraternity Rooms, corner Bedford Avenue, and South 2d Street, at 2:30 P. M. and 7:30 P. M. Alpha Lecture at 2:30 P. M., Conference at 7:30 P. M.

Johnston Building, Flatbush Ave., corner Nevins St. Conference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall. W. B. MILLS, President. E. J. HULLING, Secretary.

St. Louis, Mo. Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brad's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. H. W. FAY, Pres., 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

"I Don't Want Relief, But Cure." Is the exclamation of thousands suffering from catarrh. To all such we say: Catarrh can be cured by Dr. Sage's Catarrh Remedy. It has been done in thousands of cases; why not in yours? Your danger is in delay. Enclose a stamp to World's Dispensary Medical Association, Buffalo, N. Y., for pamphlet on this disease.

Passed to Spirit-Life. Mr. Jay H. Brown, of Grand Lodge, Michigan, passed to spirit life May 6th, 1888 in his eighty-fourth year. He was born in Newark, N. J., and came to Grand Lodge 35 years ago. He was a firm believer in Spiritualism and labored for the cause earnestly and faithfully at all times.

Mr. Henry Clay Van Liew was born at Middle Bush, New Jersey, May 24th, 1825; passed to higher life at South Bend, Indiana, May 21st, 1888. Mr. Van Liew was a devoted Spiritualist, and so confident was he of the reality of his belief that it seemed as though he stopped a moment before leaving the mortal coil and passing to the spirit land beyond to say to the loved ones on this side that all was well. He was conscious, and his mind clear to the last. The obsequies were conducted in his home, of Chicago, at the late residence of the deceased, May 10th.

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The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediocrity persons. Cloth, 12mo, pp. 159. Price, \$1.00. Postage, 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE MISSING LINK IN MODERN SPIRITUALISM.

By L. LEAH ESDERHILL—(of the Fox Family.) This intensely interesting work, so full of Experiences and Incidents connected with the progress of Spiritualism (by one of the far-famed Fox Sisters), will meet with wide-spread favor, and undoubtedly attain a very large circulation. The author says: "It is not that the history of Spiritual Manifestations in this century and county has not again and again been written that I deem it a duty to give this history to the world; but it happens that nobody else possesses—both in vivid personal recollections and in stores of documentary material—the means and the data necessary for the task of giving a correct account of the initiation of the movement known as modern Spiritualism." One Vol. crown 8vo., cloth extra, with steel portraits of the Fox Family, and other illustrations. Price 2.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal

General Gordon.

The following was written inspirationally through the hand of Mr. Robert Kneeshaw, from the subject suggested by the writer (Gordon's place in History as a Soldier, Statesman and Philanthropist), which was submitted to the audience at the A. T. S. Montreal, as a subject for discourse Sunday, April 22, 1888:

"Sleep! Gordon, Sleep! thy task is done, Thy battle fought and victory won. Cut off from help with foes around Thy life, a fitting sequel found. Nor can we deem that life in vain That broke oppression's triple chain, And taught the savage to adore The white man's God, despised before. Let bigots pour the lip of scorn And nurse their wrath in envy born, Thy fame, in palace and in lot Shall live when they are all forgot. Aye! ages yet unborn shall tell How well thou fought and how thou fell, Still bravely battling for the right In desperate, but yet glorious fight. Save this, thy end is all unknown And on thy grave rests not a stone To tell where one so true, so brave, Lay resting in a warrior's grave. 'Tis better so, thy tomb is free From mortal curiosity. 'Tis emblematic of thy worth Unknown, unrecognized on earth: And yet we know thy eyes of love Still beaming from thy home above Smile yet on him who carries on That work, by thee so well begun. For Emili's heart no patry fear Can know whilst thou art hovering near, To cheer, to succor, and to aid Thy servant, follower and friend." J. B. CLARSON.

REV. J. H. HARTER, OF AUBURN, NEW YORK.

How He Obtained His Title, and What the Object of His Mission.

Editor of the Religio-Philosophical Journal:

Frequently, in writing and verbally, have I been asked to answer the following questions, and if my answers are considered worthy of a place in your valuable paper, will you have the kindness to make room for them?

"Mr. Harter, we see that you are styled Minister of the Church of Divine Fragments, located wherever a fragment of humanity can be found."

"How did you receive or obtain this long title, and what is the object of your mission?"

In reply, allow me to say that in my reform work, or lecturing, I frequently have persons (who, learning that I am from Auburn, N. Y., come to me, requesting that I should visit and carry a message of love to a husband, father, brother or son, who is a convict in the Auburn Prison. With these requests I have often complied. Having received from a mother, in the western part of this State not only the name of a dear son confined for life in the prison, but several presents for him as tokens of a mother's affection and love for her son, though confined in prison and clad in the striped garments of a convict. These presents, and with presents in hand I appeared in the office of Chaplain, Rev. Wm. Searis, D. D. (Methodist) desiring an interview with Henry H.

I was informed by the chaplain that the laws of the State prohibited me from visiting convicts in prison as I had done, he stating in substance, that "ministers of the gospel, having charge of a church, parish or congregation in the town, city or ward where the prison is located, can have access to the prisoners. True you are preaching, but you are not settled. You have no church or congregation over which you preside in the city, and are thus excluded."

To this I replied by saying that Jesus was never settled over any particular church, parish or congregation, but that he "went about doing good," and in this respect as well as in others, I wished to imitate him; further saying, I am glad Mr. Searis, that you were not Chaplain of the prison mentioned in 1st Peter, 3d chapter and 19th verse—the prison Jesus visited after he was put to death in the flesh and quickened by the spirit, by which he also went and preached unto the spirits in prison; for if you had been Chaplain there you would, in all probability have said, "Jesus, you can't get in here. You are not settled over any church, parish or congregation in the town, city or ward where this prison is located. You are excluded."

Now, Mr. Searis, I wish to inform you that I am "Minister of the Church of Divine Fragments," located wherever a fragment of humanity can be found, and some of my church members are in Auburn Prison, and I desire especially now, to see Henry H. May I be permitted to see him? The convict was soon called, to whom I delivered in rich abundance the love of an affectionate, but nearly heart-broken mother.

To an inspirational impression and to the Rev. Wm. Searis, D. D. Chaplain of the State Prison, at Auburn, N. Y., must the credit be given for the long title which I have borne since the time above referred to.

Meeting again the mother of Henry H. while on a lecturing tour, I was for the second time implored by her to visit in prison the unfortunate son of a loving mother, standing before Chaplain Searis, in his office. I was referred to the rules and laws, serving as barriers to my visiting Henry H. in prison. Pointing to a Bible on the shelf near by, I said, we read in that book that the "Son of man shall come in his glory and all his holy angels with him; and before him shall be gathered all nations." Now Mr. Searis, if we are both "before him," we will, without doubt, among many other words, hear him say, "I was in prison and ye visited me not." In the vast multitudes "which no man can number," he may possibly single out Harter and say, "Are ye guilty or not guilty?" to which I will say, "Guilty, my Lord, guilty." Now if he should say, "Why are ye guilty?" my reply will be, "My Lord, I tried to visit you when in prison, and got as far as the Chaplain, whose superior authority would not allow me to see you." It is very probable that he will then be heard to say, "Harter, come on the right with the sheep; Searis, go on the left with the goats."

At this juncture of the conference, taking my hat in hand with the view of departing, Chaplain Searis said to attendant, "Send for Henry H." The prisoner was soon before me, and with tear-drops glistening in his eyes, received the comforting and inspiring messages brought to him from one bearing to him the endearing name of mother.

"What is the object of your mission?"

In answer to this question I will reply: The improvement or amelioration of the condition of the lower classes of humanity. Believing as I do, that there is a spark of the "Divine" in every human being, wicked and sinful as he may be.

"There is a gem, however small, (Of times infinitesimal) In every heart of human kind, Which may be polished and refined, And fitted for a higher sphere Than was allotted to it here, Where on, and on, it may progress, In wisdom and true holiness."

Though at present not a "settled minister," but like Jesus, who "went about doing good," or like the "Good Shepherd," who went after the "lost sheep till he found it," so do I seek for those who stray from the fold.

As the sick belong to the doctor till restored to health; as the ignorant pupils belong to the teacher till educated, so the wayward, wicked, sinful, impenitent and ungodly, whether in prison or out, belong to my church of "Divine Fragments" till made better, when they graduate or cease to be "fragments," and in turn become "divine helpers" in the great work of reform and salvation, till all "come unto the knowledge of the truth."

Ministers of other churches usually make efforts to increase their membership, while on the other hand I am doing what I can to diminish mine. Many persons, belonging to other churches, by standing by, become bad, lose their standing or membership and are expelled or thrown out, or into my church, which, like the grave takes all that comes, but the only way people can get out of "The Divine Fragment Church," is by becoming

good, when they become divine helpers.—"Mighty in deed and word before God and all the people." Luke 24: 48.

Some ministers labor to keep people out of hell, while I work, mostly, to keep hell out of the people. There is a difference as to whether the fire is in the stove, or the stove in the fire—a difference whether the man is in whiskey or the whiskey in the man. Put a dead man into whiskey and it will preserve him, but put whiskey into a live man, and if it does not kill him, it will, at least, do him a great injury. The Hebrews, therefore, were very farnacious, but there was no fiery furnace in them. Their souls were filled with the sweetness and joys of heaven.

I regret to say that many members of other churches, in conduct, are so much like the conduct of "Divine Fragment" members, that they can only be distinguished by the label or church-mark put upon them. They look like "fragments" and they act like "fragments." They even assist by voice and vote to keep in force laws to license my "divine fragment" members to do that which is evil and evil only, yet claim to be followers of the great reformer, who ever "went about doing good." It seems to me that I can hear this reformer say, "Woe unto you, for you make clean the outside of the cup and of the platter, but within are full of extortion and excess. Cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you who write and Pharisees, hypocrites! for you are like unto whitened sepulchers which indeed appear beautiful outward, but are within full of dead men's bones and all manner of uncleanness. Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity." Matt. 23: 25-28.

Persons having the characteristics and attributes here mentioned, are evidently "divine fragments," whatever they may say to the contrary, and very much need to be converted into "divine helpers." This conversion is an individual, personal work, to induce people to unite with some church, as I do, to have them unite with honesty, with temperance, with virtue, with charity, and truth, knowing full well that a man can be good, even if he does not belong to any church organization—that the tree is not known by the leaves, the limbs, the trunk, the roots, the location, nor by the label, but by the "fruit" so man, in the sight of heaven, is not known, loved or respected by his faith, his songs, his prayers, nor his church relationship, but by his deeds, his acts, as "actions speak louder than words."

Meeting a man recently who talked loudly in favor of Christianity. I asked him if he was a Christian? He said, "Yes, but I don't work at it now." The world needs more workers, more "divine helpers," more "divine doers of the word," and to this end I do labor. J. H. HARTER, Auburn, N. Y.

For the Religio-Philosophical Journal.

Where is Spiritualism Drifting?

MILTON ALLEN.

This is an important question to all lovers of the great cause of truth. Is it phenomenal only? Or is it to be this and also to be a "better forth of strange doctrines"—doctrines partly correct and partly erroneous? Drifting towards occultism and Hindu magic? Or is it drifting towards a better, truer, nobler religion of humanity? At present it seems to be principally on the phenomenal plane. In this, Spiritualism is not singular. All religions have had their beginnings here. Spiritualism and Christianity are alike in this respect at least; for in the early days of Christianity it rested principally on external phenomena.

Jesus taught, it is true, as "man never taught" before; but did the people understand? They were principally looking for outward phenomena. Turning water into wine, feeding the multitudes with a few loaves and fishes, calling Lazarus forth from a supposed death, curing the blind, the deaf, the lunatic and oozon. These the people could understand, for their senses were appealed to. His teachings made no very deep impression on his own immediate age. "The wonderful-works" he performed, did. And the people flocked to him wherever he went for his purpose. The effect of his teaching was to lead them to the spiritual, the inward, the eternal. It is now, the people mainly enquire what is done? What can I witness? And not so much yet "What is truth?" This deeper seeking of Spiritualism will come by and by.

The phenomenal has its grand use. It awakens, attracts, causes inquiry and starts people from the profound hypnotic slumber of old dogmas. More than all, it proves the fact of a life after this, and upsets many old errors about death, the resurrection, day of judgment, hell, and so on. But shall we linger here? Is this all there is of Spiritualism? For the many the answer must be, yes. Thousands look not higher up towards the mountain top. They pass on in blissful ignorance of the grandest teachings the world has ever had. They know not of the rounded up complete system of divine religion that is to come out of this newborn babe in this manner.

There are others, a large number, who not satisfied to linger where the senses mainly are fed, pass on seeking for the fount of higher knowledge. This brings us upon the plane where theory, speculation and new dogmas reign. Here they meet with all sorts of contradictions, vagaries, absurdities, as "baseless as the fabric of a dream." As a dream may not be wholly baseless, so these may not be entirely so. The theory of reincarnation may have some basis of truth, as may occultism, Hindu magic, the theories of "shells," "elementaries," and so on. How long can an earnest mind seeking for the highest soul food remain here? Not long. The hungering soul must have something more than fine spun theories and absurd speculations. Where shall we go for this soul food? Here is the crucial test of a system. It must ever supply the deep needs of the soul, or it is a failure. Can any church supply this need? Not one in all Christendom! They have all been weighed in the balance and found wanting. Need I particularize? Not now. It is not necessary.

Spiritualism, then, is the last resort as far as men can see. Can this meet all the needs of the soul? If it cannot, it, too, is a failure! It is not enough to tell us there is a future. It is not enough to tell us our friends can return and commune with us. The whole world outside of Christendom believe this, have had knowledge of it for untold ages. Spiritualism is on trial before the whole world. Is the world satisfied with it as it exists to-day? No. Is it then a failure? No! But if it stops just where it is and goes no farther, if it remain in statu quo with all its unsolved problems, its uncertain and contradictory theories, its unsatisfactory speculations, it must be pronounced an imperfect system, and we must look farther.

What has the student of Spiritualism in its various phases to say to this? Stand and deliver, is the word to-day to all systems. Thinkers of this new philosophy, let us hear from you. Philadelphia, Penn.

Cant in Religious Talk.

There is the cant of religion and the cant of politics—one as empty and disagreeable as the other.

I remember hearing an old man pray that he might "hear the sound of the angels in the tops of the mulberry trees." I heard him pray that many times. I have no definite thought of what he meant by it. I surmise he could not tell. There was a pious sound to the words that he liked.

"Justification by faith" carries with it "to-day no certain, definite meaning, except to theologians. The preacher of to-day is not talking to the theologians; he is talking to men, women, and children.

We listen to the exhortation, "Save your soul." What is the soul? I do not suppose that we have clear thoughts on that word. Does it mean "yourself"? Well, then, why not say so? The Rev. Mr. Cator remarked the other day that he did not talk about saving souls, but about saving lives. Let us think clear and speak straight.

Take up our sacred song-book and read some of the songs. I think you will notice a quantity of idle repetitions in words—God's name taken in vain and old phrases that have no meaning in them. When I hear a man say "Come to Jesus," I do not know what he means. I wish instead of using those words he would give the meaning in other and plainer words. I hear a man use the words "total depravity." I ask him to explain, and it will take him fifteen minutes to tell me that he does not mean total depravity, but something not so bad. Why use such a word as "total depravity" if it needs a long explanation? The thought is what we need, the fact is not. Thought grows; it is a living thing. The growing boy must have some new clothes.—The Rev. Myron W. Reed.

Notes From Kansas City, Mo.

To the Editor of the Religio-Philosophical Journal.

We had a fine audience last Sunday evening and a happy glow of spiritual life and good feeling. The cause in this city, I think, in a fairly healthy condition and steadily growing better. If there are personal differences and little jealousies they do not reach me to mar the pleasure of my work. There is a growing class, who are "permanent" in their rightness, and exert a permanent influence for good. A goodly number of Spiritualists give their support to the Unitarian Church which supplies choice intellectual entertainment, but is dumb on the most vital question of the ages.

Dr. Thorne and wife are home from California where they spent the winter, somewhat improved in health, but far from well. He is a pungent thinker and forcible talker, with a fertile store of various information, quick, vigorous and saucy, and bigots and charlatans soon learn to fear and shun him. Mr. Campbell and Judge Esse are representative men, whose influence honors the cause, and a few more like them would establish a permanent movement that would compel the respect of the world. Col. Vanhorn and wife are home from Washington where they spent the winter, and add their influence and patronage to our meetings. Col. Vanhorn is widely known and honored as the founder and editor-in-chief of the Kansas City Journal, and his editorials are famous for originality, and breadth of thought, aglow with the progressive spirit of the age. Dr. Smith and family are active in sowing the good seed and helping the cause. Dr. Granville, who has been absent on business much of the time has now settled down to steady work in this city. Mr. Baker, who has been a faithful supporter of the meetings, and always purchased the JOURNAL, had the misfortune about a month ago to get foot crushed, since which time we miss his helpful presence among us. Dr. Bowker and Mr. and Mrs. Wood have had severe trials and sickness which deprived us of their presence, but I think they are all in good condition now. Dr. Kimmell and wife enjoy the communion with the angels and are devoted. Charles Fillmore is a broad-minded investigator and a graduate from Agnostic Materialism to Spiritualism. He is a wide-awake and honest man, and a devotee of Science. Unfortunately for us his physical infirmities deprive us of his presence at the meetings which he liberally supports both morally and financially. C. W. Fairman is a "pillar in our church," whose influence and substantial aid quietly support, and whose social bearings are wholesome and independent. He and his amiable companion are faithful attendants and their presence helpful to the weak and timid. "The divine doers of the word," and to this end I do labor. J. H. HARTER, Auburn, N. Y.

For the Religio-Philosophical Journal.

The Religio-Philosophical Journal is doing a good work here; and those who read it once generally feel more, and express an appreciation of its high aims and cultured thought and manifest increasing interest in its weekly visits. I close my eight months' engagement here Sunday, May 27th, and regretfully part with the many pleasant friends whose uniform kindness and good will manifest on all occasions have been a helpful tonic to my soul and will be "something sweet to think of" through all coming time.

I expect to attend the annual meeting at Sturgis, Mich., June 15th, 16th, and 17th, and give Chicago a call on my way thence. LYMAN C. HOWE, 922 Cherry Street, Kansas City, Mo.

The Late Prof. A. H. Worthen.

To the Editor of the Religio-Philosophical Journal:

Will you permit a few thoughts in memory of the late Prof. A. H. Worthen, of Warren, Ill., who passed on to the higher life from his late home, May 6th, 1888, to join the partner of his life, whom he has so truly mourned for the past three years.

During nearly ten years' acquaintance with Prof. Worthen, it has been a special privilege for me to regard him as an earthly father, a person in whom I could confide and go to for counsel and advice concerning my laboring trips to the camp above, in whose presence one felt lifted to a higher plane of thought and action; whose very being seemed to be surrounded with grand and ennobling influences that all persons, whether sensitive or not, could but feel and recognize.

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A Cingalese Rock Fortress.

For the first time for a number of years, the Sigiri Rock, in Ceylon, has been scaled by a European, the feat on this occasion being performed by General Lennox, who commands the troops in the island. It is said, indeed, that only one European, Mr. Creasy, ever succeeded in reaching the summit. The rock is cylindrical in shape, and the bulging sides render the ascent very difficult and dangerous. There are galleries all round, a groove about four inches deep being cut in the solid rock. This rises spirally, and it is fixed the foundation bricks, which support a platform about six feet broad, with a chunnam-coated wall about nine feet high. The whole structure follows the curves and contours of the solid rock, and is cunningly constructed so as to make the most of any natural support the formation can afford. In some places the gallery has fallen completely away, but still exhibits the flights of fine marble steps. High Council in the rock several figures of Buddha, but it is a mystery how the artist got there, or how, being there, he was able to carry on his work. The fortifications consist of platforms, one above the other, supported by massive retaining walls, each commanding the other. Owing to the falling away of the gallery, the ascent in parts had to be made up a perpendicular face of the cliff, and General Lennox and four natives were left to do the latter part of the ascent alone. The top they found to be a plateau about an acre in extent, in which were two square tanks with sides 30 yards and 15 feet respectively in length, cut out of the solid rock. A palace is believed to have existed on the summit at one time, although time, weather, and the jungle have obliterated all traces of it. During the descent the first comer had to guide the foot of the next into a safe fissure, but that reached the bottom safely after two days and nights of travel. This is the extent of work expended on the galleries, an incredible amount if the writer of the account of the feat doubts if all the machinery of modern times could accomplish the stupendous work that was achieved here in old days by manual labor alone.—Scientific American.

"CATHOLIC" ALDERMEN.

The action of the nineteen so-called Catholic Aldermen in Chicago in defeating an ordinance designed to protect schools and churches from the vicious proximity of saloons has entailed upon them and the Council of that city a disagreeable notoriety which can only be cured by their defeat at the next elections. The ordinance had been drawn up with the laudable object of empowering the Mayor to refuse licenses to saloons erected within 200 feet of a school or a church. Every one of the "Catholic" Aldermen voted against the proposed measure, and their opposition, coupled with that of other saloonists, secured its rejection. It is not too much to say that there is no honest and respectable man in Chicago or any other city who would not feel himself degraded by association with these Aldermen. If there is anything which recommends itself to the support of a citizen not hopelessly depraved by the saloon, it is surely an ordinance framed for the protection of school children from the contaminating influence of drunkenness. It is the impressions formed at that period of their lives which mold and give color to their character forever afterward. The curse of the Redeemer has been laid upon those who demoralize youth: "Wo unto whomsoever shall scandalize one of these little ones who believe in me."—St. Paul Northwestern Chronicle (Bishop Ireland's paper).

A Well-Deserved Scoring in Bishop Ireland's Paper.

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John Wesley on the American Revolution.

A curious and characteristic letter of John Wesley, bearing date of June 14, 1775, has been discovered by the Historical Manuscript Commission among the family papers of the Earl of Dartmouth. It is addressed to Lord Dartmouth, at that time Secretary of State for the Colonies, and is an energetic and passionate protest against the war in America. "All my prejudices," says the writer, "are against the Americans; for I am a High Churchman, the son of a High Churchman, bred up from my childhood in the highest notion of passive obedience and non-resistance. And yet, in spite of all my rooted prejudices, I cannot avoid thinking, I think at all, that an oppressed people, who have nothing more than their legal rights, and that in the most modest and inoffensive manner, which the nature of the case would allow. But waiting all considerations of right and wrong, is it common sense to use force toward the Americans? Remember Rehoboth, remember Philip II., remember Charles I."—St. James Gazette.

A Modern Lazarus.

A latter-day Lazarus has temporarily returned to life at a place called Esparron in the department of the Haute-Garonne, France. He was an elderly man, name Bade, whose death had been duly certified by the local doctors. Preparations were made for his burial, and the coffin containing his body was actually lowered into the grave, when a hollow voice was heard uttering moans between the four boards. Then followed several distinct knocks on the inside of the coffin lid. Most of the people who were standing around the grave were terrified and ran away as if they were pursued by a battalion of "bogies." The cure, the croque-mort, and the sexton showed, however, no signs of trepidation, but those who were faithful he would certainly make himself known. The faithful were asked in and the others excluded, when, suddenly, a noise as of the flapping of wings was heard, and the congregation with heads bent to the ground heard once more the beloved voice of their pastor. Every night since, so the partisans of McDuffie declare, he has appeared in the church, and he promises to make it warm for any preacher who attempts to succeed him. The negroes have quit work and loiter around the church, each one trying to outvie the other in wonderful tales about McDuffie.

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According to the Philadelphia Times, Thomas Mauk, of Mechanicsburg, Pa., dreamed two years ago that he found a pot of money concealed in a certain tumble-down building on one of the back streets of the town. The dream made such an impression upon him that he determined to buy the property, which he lately succeeded in doing for \$300. The other day, in making some repairs, he found an old pot in the floor with nearly \$5,000 in it.

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Cassadaga Camp, New York.

To the Editor of the Religio-Philosophical Journal:

The spring of 1888 opened up with brighter prospects for Cassadaga than any former year. The improvement of the grounds in uprooting stumps and grading is especially noticeable to one who has spent the past six months away from the island. Fifteen cottages, most of them fine in architectural adornment and finish have been built since last year, and fifteen more are to be erected before camp opens. Also a large hall, two stories, with lecture, library and reading-room,—a want that has been long felt.

Our grand picnic and Sunday assembly, 8th, 9th and 10th of June, is being looked forward to with bright anticipations of enjoyment. Mrs. Elizabeth Weston of Cal., and Mr. J. Clegg Wright as speaker for the occasion, insure its success. Little Miss Libbie Lowe grew into the hearts of the people in this the land of her nativity, and her power to move and thrill the multitude has grown no less. No one will receive a more hearty welcome at Cassadaga Camp than the "little preacher of the Golden Gate."

Mr. Wright takes the platform at Cassadaga for the first time. His published lectures show him to be a sound reasoner and true philosopher. The North Western band will furnish music for the occasion. It is widely known as discoursing the sweetest and best of music.

The camp meeting opens July 21st, and closes August 29th. Circulars will be ready for distribution at the picnic.

Mr. T. J. Skidmore resigned his position as President of the Association at the last annual election and Mr. A. Gaston, of Meadville, Pa., is his successor. Mr. Archie Gaston of the same place is secretary, and either of the above parties should be addressed by any one wishing circulars or information concerning Cassadaga Camp.

Mr. and Mrs. Skidmore are indefatigable workers and take an unflinching interest in the cause. They have built a beautiful residence on the avenue overlooking the lake and make this their permanent home.

Mrs. C. Cook, of Jamestown, N. Y., is ever deserving of mention as she has a handsome cottage on the avenue. In her frequent trips to the camp she comes laden with flowering shrubs and plants and to her taste and energy we owe most of the adornment on the grounds in that line. Cottagers who come early enough and those who have made permanent homes here do and will lend willing hands to help make Cassadaga all that it promises. The Camp of America. M. J. RAMSDHELL.

The Late Prof. A. H. Worthen.

To the Editor of the Religio-Philosophical Journal:

Will you permit a few thoughts in memory of the late Prof. A. H. Worthen, of Warren, Ill., who passed on to the higher life from his late home, May 6th, 1888, to join the partner of his life, whom he has so truly mourned for the past three years.

During nearly ten years' acquaintance with Prof. Worthen, it has been a special privilege for me to regard him as an earthly father, a person in whom I could confide and go to for counsel and advice concerning my laboring trips to the camp above, in whose presence one felt lifted to a higher plane of thought and action; whose very being seemed to be surrounded with grand and ennobling influences that all persons, whether sensitive or not, could but feel and recognize.

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PREACHING BY A GHOST.

The Colored Minister Who Was Hung Appears to His Congregation.

The following dispatch, under date of May 19th, Augusta, Ga., was received by the Chicago Tribune: The negroes around Woodville are in a terrible state of excitement over the reported appearance of the ghost of the Rev. George McDuffie, whose hanging in Greensboro was reported last week. McDuffie was pastor of the little colored church near Woodville, Ga., and killed a deacon for having won from him the affections of Sarah Haines. There was no preaching in the little church last Sunday owing to the want of a preacher. Those who did wander toward the church, however, report that they saw the ghost of their old pastor enter the pulpit. He was dressed in a flowing white robe, and his face, while black, still had the appearance of perfect transparency. He preached long and earnestly, warning his old hearers to beware of women. Monday night a great crowd gathered around the church, but several of the deacons declared that Brother George would not appear to please Godless sightseers, but to those who were faithful he would certainly make himself known. The faithful were asked in and the others excluded, when, suddenly, a noise as of the flapping of wings was heard, and the congregation with heads bent to the ground heard once more the beloved voice of their pastor. Every night since, so the partisans of McDuffie declare, he has appeared in the church, and he promises to make it warm for any preacher who attempts to succeed him. The negroes have quit work and loiter around the church, each one trying to outvie the other in wonderful tales about McDuffie.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal

General Gordon.

The following was written inspirationally through the hand of Mr. Robert Kneeshaw, from the subject suggested by the writer (Gordon's place in History as a Soldier, Statesman and Philanthropist), which was submitted to the audience at the A. T. S. Montreal, as a subject for discourse Sunday, April 22, 1888:

REV. J. H. HARTER, OF AUBURN, NEW YORK.

How He Obtained His Title, and What the Object of His Mission.

Editor of the Religio-Philosophical Journal:

Frequently, in writing and verbally, have I been asked to answer the following questions, and if my answers are considered worthy of a place in your valuable paper, will you have the kindness to make room for them?

"Mr. Harter, we see that you are styled Minister of the Church of Divine Fragments, located wherever a fragment of humanity can be found."

"How did you receive or obtain this long title, and what is the object of your mission?"

In reply, allow me to say that in my reform work, or lecturing, I frequently have persons (who, learning that I am from Auburn, N. Y., come to me, requesting that I should visit and carry a message of love to a husband, father, brother or son, who is a convict in the Auburn Prison. With these requests I have often complied. Having received from a mother, in the western part of this State not only the name of a dear son confined for life in the prison, but several presents for him as tokens of a mother's affection and love for her son, though confined in prison and clad in the striped garments of a convict. These presents, and with presents in hand I appeared in the office of Chaplain, Rev. Wm. Searis, D. D. (Methodist) desiring an interview with Henry H.

I was informed by the chaplain that the laws of the State prohibited me from visiting convicts in prison as I had done, he stating in substance, that "ministers of the gospel, having charge of a church, parish or congregation in the town, city or ward where the prison is located, can have access to the prisoners. True you are preaching, but you are not settled. You have no church or congregation over which you preside in the city, and are thus excluded."

To this I replied by saying that Jesus was never settled over any particular church, parish or congregation, but that he "went about doing good," and in this respect as well as in others, I wished to imitate him; further, saying, I am glad Mr. Searis, that you were not Chaplain of the prison mentioned in 1st Peter, 3d chapter and 19th verse—the prison Jesus visited after he was put to death in the flesh and quickened by the spirit, by which he also went and preached unto the spirits in prison; for if you had been Chaplain there you would, in all probability have said, "Jesus, you can't get in here. You are not settled over any church, parish or congregation in the town, city or ward where this prison is located. You are excluded."

Now, Mr. Searis, I wish to inform you that I am "Minister of the Church of Divine Fragments," located wherever a fragment of humanity can be found, and some of my church members are in Auburn Prison, and I desire especially now, to see Henry H. May I be permitted to see him? The convict was soon called, to whom I delivered in rich abundance the love of an affectionate, but nearly heart-broken mother.

To an inspirational impression and to the Rev. Wm. Searis, D. D. Chaplain of the State Prison, at Auburn, N. Y., must the credit be given for the long title which I have borne since the time above referred to.

Meeting again the mother of Henry H. while on a lecturing tour, I was for the second time impressed by her to visit in prison the unfortunate son of a loving mother, standing before Chaplain Searis, in his office. I was referred to the rules and laws, serving as barriers to my visiting Henry H. in prison.

Pointing to a Bible on the shelf near by, I said, we read in that book that the "Son of man shall come in his glory and all his holy angels with him; and before him shall be gathered all nations." Now Mr. Searis, if we are both "before him," we will, without doubt, among many other words, hear him say, "I was in prison and ye visited me not." In the vast multitudes "which no man can number," he may possibly single out Harter and say, "Are ye guilty or not guilty?" to which I will say, "Guilty, my Lord, guilty." Now if he should say, "Why are ye guilty?" my reply will be, "My Lord, I tried to visit you when in prison, and got as far as the Chaplain, whose superior authority would not allow me to see you." It is very probable that he will then be heard to say, "Harter, come on the right with the sheep; Searis, go on the left with the goats."

At this juncture of the conference, taking my hat in hand with the view of departing, Chaplain Searis said to attendant, "Send for Henry H." The prisoner was soon before me, and with tear-drops glistening in his eyes, received the comforting and inspiring messages brought to him from one bearing to him the endearing name of mother.

"What is the object of your mission?"

In answer to this question I will reply: The improvement or amelioration of the condition of the lower classes of humanity. Believing as I do, that there is a spark of the "Divine" in every human being, wicked and sinful as he may be.

"There is a gem, however small, (oft-times infinitesimal) In every heart of human kind, Which may be polished and refined, And fitted for a higher sphere. Than was allotted to it here, Where on, and on, it may progress, In wisdom and true holiness."

Though at present not a "settled minister," but like Jesus, who "went about doing good," or like the "Good Shepherd," who went after the "lost sheep till he found it," so do I seek for those who stray from the fold.

As the sick belong to the doctor till restored to health; as the ignorant pupils belong to the teacher till educated, so the wayward, wicked, sinful, impenitent and ungodly, whether in prison or out, belong to my church of "Divine Fragments" till made better, when they graduate or cease to be "fragments," and in turn become "divine helpers" in the great work of reform and salvation, till all "come unto the knowledge of the truth."

Ministers of other churches usually make efforts to increase their membership, while on the other hand I am doing what I can to diminish mine. Many persons, belonging to other churches, by standing by, become bad, lose their standing or membership and are expelled or thrown out, or into my church, which, like the grave takes all that comes, but the only way people can get out of "The Divine Fragment Church," is by becoming

good, when they become divine helpers.—"Mighty in deed and word before God and all the people." Luke 24: 48.

Some ministers labor to keep people out of hell, while I work, mostly, to keep hell out of the people. There is a difference as to whether the fire is in the stove, or the stove in the fire—a difference whether the man is in whiskey or the whiskey in the man. Put a dead man into whiskey and it will preserve him, but put whiskey into a live man, and if it does not kill him, it will, at least, do him a great injury. The Hebrews, therefore, were very farseeing, but there was no fiery furnace in them. Their souls were filled with the sweetness and joys of heaven.

I regret to say that many members of other churches, in conduct, are so much like the conduct of "Divine Fragment" members, that they can only be distinguished by the label or church-mark put upon them. They look like "fragments," and they act like "fragments." They even assist by voice and vote to keep in force laws to license my "divine fragment" members to do that which is evil and evil only, yet claim to be followers of the great reformer, who ever "went about doing good."

It seems to me that I can hear this reformer say, "Woe unto you, for you make clean the outside of the cup and of the platter, but within are full of extortion and excess. Cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you who write and Pharisees, hypocrites! for you are like unto whitened sepulchers which indeed appear beautiful outward, but are within full of dead men's bones and all manner of uncleanness. Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity." Matt. 23: 25-28.

Persons having the characteristics and attributes here mentioned, are evidently "divine fragments," whatever they may say to the contrary, and very much need to be converted into "divine helpers."

This conversion is an individual, personal work, to induce people to unite with some church, as I do, to have them unite with honesty, with temperance, with virtue, with charity, and truth, knowing full well that a man can be good, even if he does not belong to any church organization—that the tree is not known by the leaves, the limbs, the trunk, the roots, the location, nor by the label, but by the "fruit" so man, in the sight of heaven, is not known, loved or respected by his faith, his songs, his prayers, nor his church relationship, but by his deeds, his acts, as "actions speak louder than words."

Meeting a man recently who talked loudly in favor of Christianity. I asked him if he was a Christian? He said, "Yes, but I don't work at it now." The world needs more workers, more "divine helpers," more "divine 'doers of the word,'" and to this end I do labor. J. H. HARTER, Auburn, N. Y.

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Notes From Kansas City, Mo.

To the Editor of the Religio-Philosophical Journal:

We had a fine audience last Sunday evening and a happy glow of spiritual life and good feeling. The cause in this city, I think, is in a fairly healthy condition and steadily growing better. If there are personal differences and little jealousies they do not reach me to mar the pleasure of my work. There is a growing class, who are "permanent" in their rightness, and exert a permanent influence for good. A goodly number of Spiritualists give their support to the Unitarian Church which supplies choice intellectual entertainment, but is dumb on the most vital question of the ages.

Dr. Thorne and wife are home from California where they spent the winter, somewhat improved in health, but far from well. He is a pungent thinker and forcible talker, with a fertile store of various information, quick, vigorous and saucy, and bigots and charlatans soon learn to fear and shun him. Mr. Campbell and Judge Esau are representative men, whose influence honors the cause, and a few more like them would establish a permanent movement that would compel the respect of the world. Col. Vanhorn and wife are home from Washington where they spent the winter, and add their influence and patronage to our meetings. Col. Vanhorn is widely known and honored as the founder and editor-in-chief of the Kansas City Journal, and his editorials are famous for originality, and breadth of thought, aglow with the progressive spirit of the age. Dr. Smith and family are active in sowing the good seed and helping the cause. Dr. Granville, who has been absent on business much of the time has now settled down to steady work in this city. Mr. Baker, who has been a faithful supporter of the meetings, and always purchased the JOURNAL, had the misfortune about a month ago to get foot crushed, since which time we miss his helpful presence among us. Dr. Bowker and Mr. and Mrs. Wood have had severe trials and sickness which deprived us of their presence, but I think they are all in good condition now. Dr. Kimmell and wife enjoy the communion with the angels and are devoted. Charles Fillmore is a broad-minded investigator and a graduate from Agnostic Materialism to Spiritualism. He is a man of high aims and cultured thought and manifest increasing interest in his weekly visits. I close my eight months' engagement here Sunday, May 27th, and regretfully part with the many pleasant friends whose uniform kindness and good will manifest on all occasions have been a helpful tonic to my soul and will be "something sweet to think of" through all coming time.

I expect to attend the annual meeting at Sturgis, Mich., June 15th, 16th, and 17th, and give Chicago a call on my way thence. LYMAN C. HOWE, 922 Cherry Street, Kansas City, Mo.

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For the Religio-Philosophical Journal. A Review of Modern Spiritualism Reviewed.

J. CLEGG WRIGHT.

In the RELIGIO PHILOSOPHICAL JOURNAL for May 19th is the report of an anniversary address delivered before the Ladies' Aid Society of Boston by Charles Dawbarn. I presume that the report is correct, as Mr. Dawbarn carefully prepares all his lectures, and has them in manuscript. I take it that this is published under his authority and complete endorsement. I assume that every position taken in the discourse has well matured and thought out, and thus places it before us a contribution to what I might call the literature and philosophy of modern Spiritualism. I have not a word to say about my friend Charles Dawbarn. All my attention and interest are centered in this address. It contains a great many things which are very excellent; some things which are half true; some things which are misleading; and some things which are positively erroneous. It is styled a "Review of Modern Spiritualism," but it does not review modern Spiritualism. Probably this title was given to it merely to distinguish it from some other lecture, and was never intended to be descriptive of its contents. It might have been called "A Discourse on Some Speculative and Ethical Aspects of Modern Spiritualism." A review of it, it is not. The name is a misnomer. The address is rabid and fierce, the lecturer fearless. Some propositions are boldly taken, with the assurance that grave philosophers were all agreed upon them, and words are used which ought to have been carefully defined, as they are differently used by great thinkers and writers; and a great deal is said solely upon the personal authority of the speaker. These are great defects that spoil its intrinsic value. A great part of the address is taken up in the affirmation of matters which are purely transcendental. Propositions are launched without evidence, and conclusions declared without a shadow of a syllogism to support them, upon subjects which learned men have treated with great gravity and reverend moderation. He makes the mistake of being sarcastic when modesty would have been more fitting, and modest when sarcasm would have been appropriate. It was not necessary for Mr. Dawbarn to say: "I propose to leave our Spiritualist orators to chant their anthems to-day," as much as to say, "I am laden with more precious grain." But this is almost hypercriticism, and I pass on. Mr. Dawbarn says: "Therefore a morality is the one all-important point; that is to say, our conduct toward each other; and I want to show you that morality and religion have nothing to do with each other." "Modern Spiritualism in its very essence deals with morals, not religion, and proclaims the gospel of true manhood as distinct from every other gospel that would lean upon God."

A tyro in ethical philosophy knows that morals and religion are distinct, and can be defined apart. We have learned treatises on moral science and profound disquisitions upon religion. Religion and morality are not the same thing, but there are certain points where they touch and amalgamate. It is difficult to see the action of one without seeing the presence of the other. The Christian moralist founds morals upon the authority of a divine revelation; the philosophical deist, upon reason, and the school of Bentham upon the "greatest happiness for the greatest number." This address does not tell us what morality is; upon what it is founded, nor what are the exact connections between it and modern Spiritualism. We find no definition of modern Spiritualism. What does he mean by Modern Spiritualism? He has left us in the dark entirely as to what he means by it. What can he mean by the term religion? He does not tell us, and that was the very thing he ought to have done. True manhood is a loose phrase in this connection and ought to have been defined; and then what does he mean by universal law? "Morality," he says, "means our conduct toward each other." Probably he meant to say this: "Morality is good or right conduct toward each other." Conduct means all the individual acts toward each other.

There is conduct that is good; conduct that is bad; and indifferent conduct,—conduct neither good nor bad. Morality, then, is right conduct between man and man. What is right conduct? What does modern Spiritualism tell us about good and bad conduct? What new thing has Spiritualism brought into ethical science? There was a science of morals before modern Spiritualism. There was a system of morals before Seneca as there was a philosophy before Marcus Aurelius. When we see a good mowing machine, we mean a machine that cuts grass well. It is made of parts, and every part works as it is intended by the maker, to one end, to cut grass well. When I say a bad watch, I mean a watch which will not keep time; it may be silver or gold.

In the formation of society, the framing of such laws as would lead individuals to pursue a course of right conduct was difficult, because the right adjustment of the different parts of society was a complicated problem. Law is the oral or written standard of moral authority; and sometimes, as in Russia, the law is the will of the Czar, who is absolute sovereign, and in the republic of the United States law in theory is the expression of the will of the people, the people being absolute sovereign. This law is the standard of right and wrong.

Mr. Dawbarn talks of universal law. I do not know what he means. What is that law? What is the difference between Jehovah and universal law? Universal law is Mr. Dawbarn's substitute for God. He cannot worship universal law; it cannot hear prayer; it is not a fountain of honor; it makes no distinction between good and evil; it is a general term. I suppose that, in the absence of his definition it signifies the mechanical process which nature impresses upon our experience in the development of all phenomena. If I used the words in that combination, that would be about what I would mean. Universal law is neither good nor evil. That is good which pleases me, and that is evil which displeases me or hurts me. Morality is, then, that code of conduct which will make the most people happy when practiced by any community. And what will make people happy? Every organ in the body performing its functions correctly, and every organ of the mind performing its functions correctly. The supreme happiness, then, is the machine of society working correctly—the watch keeping good time. Burke says, "Law is beneficence: acting by rule." John Stuart Mill, one of the greatest authorities upon the word law that I could quote says: "It is the custom wherever they can trace regularity of any kind to call the general proposition which expresses the nature of that regularity a law." Universal law, then, is universal regularity in the development of all phenomena in nature.

ualism does any such thing. It has thrown no light upon the nature of life which is new to us. We believed before the advent of modern Spiritualism that life appeared by a process of regularity or creation upon the earth. The Darwinian hypothesis of the process of evolution affirms this. The affirmation of the direct creation of life, or separate creations of different forms of life at different cosmic periods, denies the regularity of the universal law of life. The doctrine of the universal law of life is simply unproved. Mr. Dawbarn makes no attempt to prove this proposition. Does he assert it solely upon his personal authority? Again, life as force; does modern Spiritualism reveal anything regarding the nature and character of the varied actions of this force-life? If so, what? Mr. Dawbarn ought to have stated what. Modern Spiritualism has not made a revelation. It is not a revelation. It is a great study of certain physical and psychic phenomena in nature, which can be best understood on the hypothesis that they are produced by departed disembodied men and women.

In the present state of human knowledge regarding these phenomena we have no standard of certitude of the intellectual and moral conditions in the life beyond. We have no reliable data by which we can form any statistical, sociological knowledge of the Spirit-world. Swedenborg's heaven and hell are theological revelations. Andrew Jackson Davis is a second edition of Swedenborg deteriorated; so long as the human mind is constituted as it is, we cannot get a revelation of the statistical conditions of spirits, because the mind can only sense that which becomes objective body and palpable to the senses. Spiritualism gives no universal law of life, either for this part here or the part beyond. It is not a moral system, but it is indifferent. It is neither good nor bad in itself, like astronomy. Practical working Spiritualism has adopted from philosophy a moral system on one side, and from Christianity on the other side. Spiritualism is divided into two great sects: Rational Spiritualism and Christian Spiritualism. Spiritualism proper consists of phenomena, in themselves neither good nor bad, neither rationalistic nor Christian. If I be an atheist I adopt the fact of Spiritualism to my atheism; if a Christian I follow the same process.

The controversy between Christianity and infidelity of course becomes the leading controversy of Spiritualism. It is natural; it must be so. The phenomena of Spiritualism pin us right down to the issues raised in the problems of Christian theology. There is a problem unsettled in the general discussion: What amount of credibility is due to what are called the utterances of spirits touching matters beyond the province of immediate human experience? It is but the testimony of a witness we can not look in the eye, and which is self-contradictory. I disbelieve Christian theology because it is not consistent with human knowledge and reason, not because I am a Spiritualist, or that it is condemned by spirits. If a spirit told me that Jesus Christ was God, I would not believe him. To me it is an axiom that gods never have walked at any time this world. I would hold this axiom all the same if I were not a Spiritualist. I in like manner possess an ethical philosophy which I hold because I approve it by my reason, not because I am a Spiritualist. Now I come to the term "Religion." I mean by it worship; it is a mental and moral act of reverence to some object. For example, Jehovah was the Jewish personification of universal power and law. He is the god of a part of the human race at a certain given period of time and locality, and his personality is the totality of the ideal that people could form of the power of the mysterious universe. If he did love Jacob and hate Esau, that people believed that he was absolute sovereign. He could do no wrong. He had no moral obligations; no controlling necessities—absolute God! God could not be guilty of murder because he was under no law. If he did drown men, women and babies like young kittens, he was not cruel, because he was absolute sovereign of the universe. All men die; universal law kills every man, but I would not charge universal law with murder. Some men are fitted by nature to succeed in life; others are not; but I would not say that because of that universal law was at fault. Moral conduct or law can not be applied to God nor universal law. I do not attribute human slavery to the drunkenness of Noah or the decree of God. Two thousand years ago some races might have thought so. Men then reasoned upon their knowledge as we do, and let us not forget that they had less knowledge than we have. Judge the Jews and Christianity by the development of the human mind at the period when this people lived and when this system of religion grew.

If all men were as finely endowed as Spinoza, his ethical and philosophical system would work; but Christianity would be better for the thieves of New York. The rewards of heaven would have the tendency to tempt them to paths of virtue, and the fear of hell would retard them in their villainy. It would be a disaster, it seems to me, to take away religion from the people as a whole, because it has a vast control over personal conduct. Religion is the moral ideal or illusion; our ideal of beauty, order, power, and nobility. Liberty would be anarchy without religion in the present state of the world. A nation that submits to Christianity is only fit for Christianity. Milk for babies and strong meat for those who can take it. A nation which can hold republican institutions is fit for them. France in '92 was not fit for a republican liberty. It tasted of liberty and went mad, and it is doubtful whether the present form of government in France can live. Certain principles belong to certain states of civilization. They have a fitness there. There is a time for Christianity. When it has done all it can for us, the world will see that its doll is stuffed with sawdust. Progress is the outcome of increased mental power and knowledge of the capacity and operations of nature.

All religions are alike in a sense: they are illusions, and these illusions take the place of knowledge upon those mysterious subjects which lie away off in the insensible world. Mr. Dawbarn gives his lecture to prove that Spiritualism is not a religion, and makes it one before he gets through. He says: "We learn from experience that myriads of men and women remain earth-bound spirits, because they have lived solely to earth life here." We have no experiences of the kind. I deny the affirmation and call for experiences. Experiences are knowledge. We have no knowledge of earth-bound spirits. All we have from spirit life comes through mediums, and it is not settled what a medium is. Is a medium a pipe? Is a medium a conditioning body through which the intelligence comes? You have no standard of certitude where you have no personal sensation; but let that pass. Let us say: "We learn from experience that myriads of men and women remain earth-bound spirits, because they have lived solely to earth life here."

Then this means that the universal law of life makes the life hereafter one of consequences, in other words a place where virtue is rewarded and vice is punished. This is theological. Man is what he is from his organization and environments. His body is by hereditary law; his mental qualities are due to mechanical causes antecedent to consciousness. There are grades of men as there are grades of cattle. A man's moral state is the measure of his physical qualities; the equilibrium of his circumstances and the fitness of his acts to them. A man's choice is even determined by physical and mental antecedents. The highest moral conduct is the expression of a high organization.

Religion adds to the code of moral conduct: a future reward for obedience and punishment for disobedience. Religion holds in one hand the palm and in the other the sword. With one hand it appeals to love, honor and felicity, and with the other to fear pain and misery. Morals say, "Do right, for it is fittest for the now." Religion says, "Do right because it is also best for the after-life." Mr. Dawbarn raises his voice in solemn religious warning and says: "You live for pleasure, for money, for ambition. You may win all you seek, but you are living in an atmosphere in which no advanced spirit cares to stay." This is a religious exhortation. He holds up future consequence of disobediences. What difference, then, whether we call it universal law, or the religious force of moral law. The religious nature of the point remains the same. Man is a religious creature. Nature inspires the soul with ideals of justice, love and beauty. Art is but a branch of religion; poetry and painting are but the jets of religious power.

Universal law works for righteousness. The harmony of the universe and its dimensions, the marvels of life and mind, when I stand and look upon them they fill me with amazement and wonder at their extent and my incapacity. I add wonder and admiration to my moral code of conduct, but beyond the limit of my knowledge is the infinite something, and of that which I know it is but a continuation. I cannot put any contents into that infinite which I cannot see, but I assume that it is a continuity like that which I do see. Spiritualism brings me into relation with beings beyond me in power and intelligence. They produce phenomena in nature beyond my power to create. In mental capacity and moral nature they are beyond me. Their glory is beyond the limit of my understanding. Their continued existence means continued progress. Such beings fill me with religious aspiration. I want to know them; I want their knowledge and companionship. This is not morals but religion. Religion is that power within me that impels me to realize my ideal. Morals without religion is like a man without feet, or a man without a soul. Listen to the wise words of George Washington:

"Let us with caution indulge the supposition that morality can be maintained without religion." What would barren morality be without reverence. A civilization that kills its reverence, kills itself. A church that holds no reverence for the teacher in the pulpit is in a bad way. The curse of Spiritualism is its want of reverence. The dark circle is too often a place for wanton excitement and foolish amusements. Often anything but reverence comes there. I will pull off my hat in the presence of Gladstone. I would kneel before the majesty of a member of another world. A moral code dies without reverence. Reverence is an attribute of religion. Religion is that sentiment in my nature that makes ideals from my knowledge and ignorance. It is the main thing about any man's life.

In conclusion, then, I affirm that Mr. Dawbarn has not proved that morality is the one all important point in Spiritualism. He has broken down on the main issue and mistaken the end and character of true religion and failed altogether in logical definition. Take the sentiment of religion away from morality, and it loses half of its power and all its spiritual glory. The compass of the religion of which I speak, does not cover any dogma. Religion is not dogma. Religion is consonant with intellectual freedom, and profound reverence with progressive thought. Mr. Dawbarn starts an issue of vast importance which in my judgment strikes at the very heart of religion and morality as the great civilizing influences of the age. I do not agree with Mr. Dawbarn in this passage, "Don't throw the blame on the medium." I hold all mediums morally responsible for what is done by them or through them. "You live for pleasure, for money, for ambition. You may win all you seek, but you are living in an atmosphere in which no advanced spirits care to stay." By whose authority does Mr. Dawbarn state this? On his own? Please give the authority. "If such be your life I now give you warning. Let modern Spiritualism alone, for it will bring you curse instead of blessing. Chase no medium; hunt no test; seek no phenomena," etc. On what authority is this Jonah like talk made? I ask for proof. Spiritualism means to me certain facts which are found in nature, to be hunted for, and when found tested. A man can be a good scientist, and love money, pleasure and ambition. Indeed, a wise pursuit of these desirable objects is moral. How does the study of the phenomena of modern Spiritualism lead down to hell, if it be the universal law of life? Is hell the end of the universal law of life? What does Mr. Dawbarn know?

The Watson-Morse Picnic at Sunny Brae.

To the Editor of the Religio-Philosophical Journal: Thursday, May 10th, was a grand gala day with the Spiritualists of San Francisco and Santa Clara County. The basket picnic given that day by Mrs. E. L. Watson, at her home, Sunny Brae, seven miles from the city of Santa Clara, in honor of J. J. Morse and family, was a great success. At 8:30 A. M. a large number of San Francisco Spiritualists, including most of the more active workers at Metropolitan Temple, and a contingent from Oakland, departed by rail for Santa Clara, at which place a number of large carriages were in readiness to convey them to Sunny Brae. Arriving at Mrs. Watson's beautiful home near noon, the San Franciscans found a vast crowd had preceded them, coming from San Jose, Santa Clara, and other localities adjacent. Altogether there were over two hundred guests upon the grounds. The loveliness and sweetness of Mrs. Watson's residence and its surroundings, including twenty-six acres of land under successful fruit cultivation by her and her son, was the subject of universal remark. I had often heard Sunny Brae described as a veritable little paradise, and upon this, the occasion of my first visit thereto, I found that its charms had not been in any manner exaggerated.—It is indeed a paradisaical home of the angels, so to speak.

The contents of the lunch-baskets of the lady visitors were speedily deposited upon

the long table stationed under the over-spreading trees environing the central mansion, and the feast of good things thus spread out quickly became "small by degrees and beautifully less." Tea, coffee, ice-cream, and lemonade were supplied in bounteous profusion by the smiling hostess, a bevy of lovely damsels, charmingly arrayed in simple white, acting as cup-bearers or Hebes, dispensing the liquid refreshments with natural ease and grace.

Luncheon being disposed of, music, singing, croquet-playing, promenade, social converse, etc., filled up the time till 2 P. M., when the assemblage was called to order from the porch or veranda of the residence, by W. E. Coleman, President of the Temple Society, who, after a few introductory remarks, called upon J. J. Morse to say a few words. He in return was followed by Mrs. Watson. Both Mr. Morse and Mrs. Watson spoke with more than their usual eloquence and beauty, and their remarks were in keeping with the pleasurable occasion.

During the afternoon most of the visitors from San Francisco, San Jose, etc., returned to their homes; and exceedingly loth were they to depart. So enraptured were they with the beauties of Sunny Brae, and so longingly did they wish to remain, that it was with difficulty that many of them could make up their minds that they must go.

In the evening the spacious parlors of Mrs. Watson were graced with the presence of a number of the neighbors of Sunny Brae, principally young gentlemen and young ladies,—over fifty in all being present. The evening guests consisted of the friends and neighbors of Mrs. Watson without regard to their religious faith. Dancing was indulged in to some extent in the afternoon and the evening was almost wholly devoted to the terpsichorean art. At about 10:30 in the evening, ice-cream, cakes and lemonade were handed around; and shortly after midnight the dancing ceased and the guests dispersed,—a few of us remaining over night in Mrs. Watson's hospitable home.

The utmost harmony, fraternity, and good will prevailed throughout the day and evening, and every body seemed more than delighted. This was a day long to be remembered,—a day such as occurs but rarely in one's life-time,—and our heartiest thanks are due to Mrs. Watson for the privilege of thus enjoying ourselves vouchsafed to us by her on that occasion. May happiness and peace ever attend the good and noble woman!

WM. EMMETTE COLEMAN.

Brooklyn (N. Y.) Letter.

To the Editor of the Religio-Philosophical Journal: The present month with our society has been one of variety and merit as regards the speakers we were able and fortunate enough to secure. Beginning with Walter Howell, whom we heard for the last time prior to sailing for England, we were favored with two very able lectures—one on "Theosophy vs. Spiritualism." Following him came Mr. W. C. Bowen, a long time favorite here, who gave back many telling replies to Mr. Talmage's accusations against our cause and people, and drew from the audience many expressions of their appreciation for his remarks. Last Sunday we listened to Mrs. T. B. Stryker, who has officiated so long in New York for the society known as the "Church of Humanity,"—a name by the way which savors strongly of the true church universal and the true name for a unit of that church. Morning and evening she gave two excellent discourses; and while that of the morning was not much more largely attended than is usually the case, the evening audience numbered fully three hundred people. John Slater has disappeared from Brooklyn and Avon Hall as mysteriously as he came. For four Sundays he drew away from our audience those who preferred his phenomena to our speakers; and notwithstanding he has been here so often and so long at a time I suppose there will always be those who wish to see, hear and wonder at his remarkable tests. Mr. A. H. Dailey will deliver a reply from our platform next Sunday to Dr. Talmage, and following him we close our season with Mrs. Hyzer for a six weeks' engagement. She will, as usual, inspire her audience to transcend the phenomenal plane of Spiritualism and look within themselves for that divine manifestation of the spirit—that still small voice—that voice of God and Spirit—which ever moves upon the soul of man for his moral and spiritual upliftment. Brooklyn, May 22. W. J. C.

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