



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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors.

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WILLIAM KING McALLISTER.

The Fearless Judge, the Eminent Jurist, the Sweet-Souled Gentleman, the True Spiritualist.

All that is mortal of W. K. McAllister was gently and lovingly laid to rest on Wednesday of last week at Rosehill. The physical body is returning to its original elements to be again transformed in Nature's mysterious laboratory. The spirit of the great jurist, clothed in its spiritual body, has been welcomed to spheres supernal. His cultured, humanitarian, and music-loving nature was well fitted for the change, a change which some of us have the best of reasons for knowing was clearly foreseen as imminent by his friends in spirit life, a week before his departure, and while to all outward and medical sight there was no evidence of his early transition. It needs no undue stretch of imagination to picture the welcome given this man upon his advent into the next world. Amid the loftiest, sweetest music of the heavenly spheres, it is only reasonable to suppose that such jurists as Story, Kent, Marshall, Mansfield, Thurlow and Bacon, and statesmen and patriots like Washington, Jefferson, Paine, Douglas, Lincoln, Grant, Garfield and a host of their peers, together with a vast body of other bright spirits gathered to receive him; that timidly but with more love than all others, on the outskirts of this mighty host, eagerly anxious to press the hand of their friend, were those who when on earth and beset by misfortune and evil influences had been kindly yet justly dealt with and inspired to better courses by him. And those who knew him here, will know that the welcome of these humble, repentant creatures was sweeter to the pure-souled man of law and friend of the poor than all the honors bestowed by his peers.

Before recording the opinions of the press, the eulogies of his contemporaries and the funeral obsequies, we desire to place the public right as to Judge McAllister's Spiritualism. The universal feeling of affection and esteem which have found expression on every hand and which still continue, have had no parallel in the history of Chicago. Despite the fact that he was a long-time, well-known and pronounced Spiritualist, a fact which was not to be concealed or refuted, there have been various attempts made to break the moral force in favor of Spiritualism which the weight of such an eminent jurist's opinion would give, by either stirring the facts or defining his views in a way to mislead the public. In justice to this noble man, to his family and to Spiritualism the truth should be candidly stated, and gracefully accepted by the opponents of Spiritualism.

In the Chicago Tribune of the 30th ult., appeared a finely written and on the whole excellent sketch of Judge McAllister, prepared, as we have reason to think, by one who owed him a debt of gratitude greater than any other person in the city, a debt which

can never be repaid; gratitude for a judicial act which at the time stirred the entire community to its profoundest depths and brought upon the Judge a storm such as few men could have gone through and retained their hold upon public respect. We quote the following extract from the Tribune sketch for the purpose of demonstrating its falsity, as well as its injustice to the departed and to Spiritualism:

Herbert Spencer and the German writers were especially attractive to him. The realm of metaphysics had a charm for him, and he spent a great deal of time investigating phenomena which are the base of the spiritualistic belief. In common with every person of a finely organized temperament he felt that there were various phenomena which could not be readily explained by the ordinary powers of reasoning, and it was a source of pleasure to him to personally experiment with such matters and to read whatever came within his reach bearing on the subject. He had nothing but scorn for ultramaterialistic persons who with a word would brush aside the unworthy sensuous conception of the entire field of the supernatural; and it is probably some emphatic utterance of his upon such an occasion is responsible for the somewhat general impression that he was a Spiritualist. Those who have known him intimately for a quarter of a century deny that he had any greater interest in Spiritualism than any earnest student of metaphysics might have.

In 1885 the Western Society for Psychical Research was organized in this city for the purpose of investigating the phenomena commonly grouped under the name of Spiritualism. Such men as H. W. Thomas, D. D., H. Reeves Jackson, M. D., Prof. Rodney Welch, Mr. J. H. McVicker, Judge A. N. Waterman and many others equally well known were among the charter members. Judge McAllister was invited to become one of the original members; and in a note addressed to the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, dated March 20th, 1885, after referring to a long and most full reply and giving this as a reason for delay in replying, he says:

If my connection with the matter is of sufficient importance to make a postponement justifiable, I think by week after next I could attend. I feel a profound interest in such investigations carefully made.

Under date of June 12th, 1885, from his home at Ravenswood, he again addressed the editor of the JOURNAL upon the same topic. After speaking of personal matters which had occupied his attention to the exclusion of all else for some weeks, and which had resulted to his satisfaction he continues:

"Thoughts of other things come back to me. As I recur to the subject of psychical investigation there comes over me a feeling of incompetence as regards doing anything that may aid in the enlightenment of others. My devotion to my profession, with its peculiar tendencies has given me habits of mind which almost unfit me for any mere metaphysical or other speculations which rest upon a basis of what may be called inner consciousness, because for all this time, in which I have been so employed, I have had to deal with facts and principles perceptible to my understanding and backed by authority. Now the writers and thinkers whose labors have gone to create the literature of Spiritualism (and that includes the contributors to the JOURNAL) are possessed, many of them, of fine minds, and they are much at home in the domain of metaphysical speculation; but oftentimes their premises are too uncertain to be satisfactory to my mind, and I have concluded that the fault rests with myself. I am developed as an intellectual being in an entirely different way. I want a material something, as a basis which amounts to irrefragable proof. So far as the phenomena of Spiritualism have gone to establish the continuity of existence, I am convinced. But as to any definite characteristics of that existence the record is far from clear to my perception, though I have striven hard and persistently to learn. I have no objections to becoming identified with the Society for Psychical Research, but despair of being of much use. I regret the loss of what I might have heard and learned if you had come to the right place to find and visit us the other evening. Please give our kindest regards to Mrs. E. "Respectfully Yours, "W. K. McALLISTER."

Thus, over his own signature and in his own hand, we have a direct and positive refutation of the Tribune writer's statement that, "The realm of metaphysics had a charm for him." "My devotion to my profession," says Judge McAllister, "has given me habits of mind which almost unfit me for any mere metaphysical or other speculation which rests upon a basis of what may be called inner consciousness; because, for all this time I have had to deal with facts and principles perceptible to my understanding and backed by authority. I want a material something, as a basis which amounts to irrefragable proof. So far as the phenomena of Spiritualism have gone to establish the continuity of existence, I am convinced." How does this square with the Tribune writer's assertions? Any one wishing to verify these letters can see the originals by calling upon the editor of the JOURNAL. It may be said these expressions were embodied in letters not written for publication, but there is no force in the remark, if thereby it is intended to intimate that Judge McAllister's views were not publicly known, for they were. In the RELIGIO-PHILOSOPHICAL JOURNAL for December 23rd, 1882, there was published a letter from Judge McAllister to the editor which accedes to what has hereinbefore been affirmed and quoted; it is therefore now reproduced with the headlines and introductory editorial comment:

The Expression of a Judicial Mind.

A Letter of Approval from Hon. W. K. McAllister, for Twenty-Five Years a Leading Lawyer, formerly on the Supreme Bench of the State of Illinois and now one of the Judges of the Appellate Court of the State.

Although the following letter might at first blush, seem of so personal a nature that its publication would violate conventional propriety, yet as it treats of the editor and his relations to the public, and gives such a clear statement of matters of vital interest to Spiritualism, we venture its publication. Emanating as it does from a gentleman who stands in the front rank of a profession distinguished for profound learning and the ability to weigh evidence, the letter is of great value not only in support of the methods and policy of the RELIGIO-PHILOSOPHICAL JOURNAL, but, incidentally, of the stupendous facts of Spiritualism:

WAUKEGAN, Ill., Dec. 9th, 1882. Col. John C. Bundy.

DEAR SIR:—Yours of the 6th in reply to mine of the 3rd inst., was duly received and I must thank you for your kind invitation, of which I will surely avail myself, whenever circumstances will permit.

I do not suppose we outsiders can half appreciate the difficulties you have encountered and the hostility you have experienced, in endeavoring to conduct the JOURNAL upon the plan and principles which you adopted soon after taking control. I have, however, perceived pretty strong evidence of some of them. Undeserved unpopularity for the first few years, was a result you could not have failed to anticipate, nor the pecuniary sacrifice incident thereto. The purpose has seemed to me (a not unexperienced observer) to be to elevate the tone of spiritualistic thought, by ever keeping in view the higher objects of life, in almost every phase, and striking at the shackles which confine the nobler impulses of human nature, in whatever form they may exist. And, although a careful reader of the JOURNAL, I have yet to discover the first instance in which you appeared to me to have swerved one iota from that purpose. Spiritualism, as it is called, is from its very nature, when embraced by certain classes of minds, peculiarly subject to the growth of that which seems to another class of minds very much like a mere excrescence caused and nourished by credulity and superstition, both of which have, long since, been tried and condemned in the forum of modern thought and civilization. But when you attack them, the cry of persecution is raised, and you are denominated an enemy to the cause, that is, of Spiritualism, which will surely perish, unless that growth can be effectually restrained and reason and sound philosophy substituted and maintained. There is no one sect, there is no one religion, or system of philosophy, which embraces all the wisdom, or even errors, of all of them. Spiritualism has its full share of both; and the pointing them out and drawing the distinction between them, is an ever-continuing demand and difficulty. That, as I conceive it, is the mission of the JOURNAL as respects the cause it has espoused, which embraces every object calculated to elevate the human mind and ameliorate the condition of all classes of human beings, so far as they may be suffering in the bonds of ignorance, vice or superstition. I cannot perceive why any man, who has a due regard for the welfare of society, should not support the JOURNAL, even though he may belong to the popular churches of the day. But, as to those who are interested in and derive comfort from the spiritual philosophy, like myself, the duty is obvious; and I have no doubt that if you will struggle bravely as you have done, against all the troubles that have and may now beset you, your ultimate success is no problem of difficult solution. That you may live to fulfill the mission assigned you in this world of trouble, and be ultimately crowned with success, is the ardent wish of your friend, etc.

W. K. McALLISTER.

The testimony of many witnesses might be given showing Judge McAllister's over-present interest in Spiritualism and the great value he felt the phenomena had for a doubting world, but it is unnecessary; and interesting as it would be, space forbids at this time. In this connection, however, an incident in connection with the public discussion of matters connected with the celebrated Wilbur F. Storey will case may be profitably introduced, as it brings out Judge McAllister's comments in a way most instructive to a certain class of minds in Spiritualism. In the issue of September 4, 1886 of one of the several now defunct Spiritualist papers—dead because they opposed the platform of the JOURNAL, because they failed to adapt themselves to a steadily growing environment of reason and scientific demands—and of which Mr. Henry Kiddle has had the honor to be associate or correspondent editor, appeared the following editorial over his initials:

SPIRITUALISM JUDICIAUALLY CONDEMNED. In sustaining the will of the late Wilbur F. Storey, in a recent decision, the Appellate court went out of its way to pronounce a condemnation of Spiritualism. Though deciding that the fact of Mr. Storey's being a Spiritualist did not invalidate the will,—since his letters in 1881 "bear internal evidence of acuteness, precision, business dis-

cretion, and prudence on the part of the writer,"—the judge went on to remark:

"The fact that one who professes a belief in what is known as Spiritualism may be influenced by and give credence to alleged communications from spirits, which are, in fact, no communications, but impositions and delusions contrived by designing persons, is far from sufficient to prove in such persons want of testamentary capacity."

This obiter dictum is worthy of the immortal Dogberry; and one of these days the learned occupant of the bench who pronounced it may be "written down" as "that public functionary" desired that he should be entered on the record. The decision of a judge upon such a matter has no importance, since it must have been dictated by ignorance and prejudice.

Mr. Storey, whose letters presented every indication of a sound and acute mind, was a thorough believer in the reality of spirit communications, as the writer of this happens to know, having letters on file received from him in 1881, in which he referred to such communications from the spirits of certain well-known persons, in which he expressed implicit confidence. Which is the better evidence of the opinion of a judge who probably has never investigated the subject or that of a man, with the judicially established mental calibre here assigned him who had made a careful investigation of the subject, and knew of what he wrote? Of what value is this wild assertion of the Illinois judge of an inferior court, compared with that of John W. Edmonds, chief justice of the highest court of the State of New York, or of Lord Lyndhurst, the English chancellor, not to mention a host of other legal luminaries who have accepted spirit communications as a fact. This decision of the Appellate judge is in legal parlance, only a brutum fulmen, and can excite nothing but the pitying derision of intelligent minds. H. K.

Knowing that Mr. Kiddle had followed his usual custom in this instance, of dogmatizing upon a subject concerning which he knew little, and that little only a stumbling-block to him, we sent the clipping to Judge McAllister, supposing the Appellate Court in which he was one of the Justices was not likely to have anything more to do with it, and invited a statement that would put the matter in its right light before the Spiritualist public. We now publish, without further comment, Judge McAllister's reply, which is as follows:

RAVENSWOOD, Sept. 3, 1886.

DEAR COL. BUNDY:—I received your note enclosing a criticism of Mr. Kiddle upon certain language used by Judge Moran in delivering the opinion of the Appellate Court in the Storey will case.

This case has been taken to the Supreme Court. If that Court should affirm our judgment, then it would be competent for the contestants to file a bill in chancery and present a case for the overthrow of the will upon broader issues than those in the former case, so that the questions may come before our court again; and if on the contrary the Supreme Court should reverse our judgment, it would send the case back to the Circuit Court for a new trial, and so, in that event it might come to the Appellate Court for decision. Such being the state of things, it would be improper for me to enter into an extra-judicial discussion of the matters involved in the Kiddle criticism.

It is not, however, improper for me to say, that Mr. Kiddle has entirely misapprehended the passage from the opinion to which he objects and fumes about, or he means to take from the position that, in the view of all good true Spiritualists there can be no such thing as feigned, pretended, simulated, or supposititious utterances of alleged mediums; and that any Judge, who thinks and asserts that there may be, is worthy only of the unmitigated contempt of all true, faithful believers. Oh! I am sometimes so disgusted with the blind credulity and crack-brained crochets and nonsense of the spiritualistic literati, as they assume to be that I feel inclined to dismiss the whole subject from my thoughts. But there are great and solemn questions, which a thoughtful man or woman cannot dismiss at will. What we are and what we are to be after the trials and sorrows of this life are passed, are among these questions. Whatever light Spiritualism can afford, the yearning soul demands. But light,—truth,—it must be, or it is mere delusion, sham, mockery. The history of civilization for the last century teaches us, that any system of religion or philosophy, which in its essential elements will not bear the tests of a sound rationalism met, in time, fall and pass into oblivion. If Spiritualism will not endure such tests it, too, must pass away. I believe there is a basis of truth and fact on which it may safely stand, where the battle with fraud, jugglery, blind credulity, and other errors is ended. Respectfully Yours, etc.

W. K. McALLISTER.

LEGAL CAREER. The following brief resume of Judge McAllister's legal career copied from the Chicago Times is, presumably, substantially correct, as far as it goes:

Last August Judge William King McAllister completed his 70th year, having been born in Salem, Washington county, New York, in 1818. His father was a well-to-do land-owner and farmer at that place, and until his 13th year the future judge worked upon the farm, meanwhile acquiring a thorough primary education. Entering college at 13 he began the study of law when about 21 years of age with Mr. Henry, of Wayne county, New York. His legal

studies completed he commenced practice for himself at Albion, in that state, remaining there about ten years. Even thus early in his professional career he gained a high reputation as a lawyer and was acknowledged the peer of many of the ablest legal minds of the state. He came to Chicago in 1854, moved there by the unmistakable indications of great professional opportunities in the rapidly growing city. He soon rose to an enviable position at the bar as an acknowledged leader and for several years was a member of two or three of the best known law firms in the west. Judge Tukey was formerly closely connected with him in legal practice and Gen. J. N. Stiles was his law partner from 1857 to 1869, when he was elected judge of the old recorder's court. Previous to this time he had been nominated for judge of the Superior Court, and in 1866 ran against Judge Jameson for that post but was defeated. When elected to the recorder's court he found the city suffering from the deprivations of an extraordinary number of hardened professional criminals, notably burglars, who seemed to successfully set the police and indeed the courts at defiance.

Judge McAllister, while a man of tender heart and the most generous sympathies, was inflexible in the discharge of official duty and abhorred with all the repugnance of his strong, well-balanced nature the professional criminal who preys upon society. As recorder he brought to the administration of justice a vigorous execution of the law, and some of his sentences at the time are remembered as exemplary in their severity. In this way he very soon rid the city of the horde of burglars and foot-pads who up to the time of his election to the bench of the criminal court had fairly infested it. Elected to the Supreme Court in 1870 he resigned in 1873, but during this period of three years he added to the judicial records of that tribunal several of the most valuable, profoundly learned, and generally quoted opinions with which the profession has been gratified from the supreme bench he was again elected a member of the circuit court of this county and served as such until his appointment as a judge of the Appellate Court, which position he filled with rare ability and general satisfaction up to the time of his death. In this court he was actively engaged in the duties of his office until last Friday afternoon, examining briefs and arranging for trial of cases. His last words in connection with appellate court business were uttered then to one of his brother judges, when, after looking through some of the papers in a case, he laid them on his desk with a sort of half sigh and said: "How I do hate a mechanics' lien case."

EULOGIES OF PRESS AND BENCH.

From the great mass of eulogies and expressions of the press and people the following are selected as representing all: [The Chicago Herald.]

Politically Judge McAllister was a Jeffersonian Democrat, educated to believe in the people and in personal liberty. It was because of his strong bent in this direction that he attracted the respect and admiration of so admirably. No man was ever condemned before him on general principles, but every case was tried on the very right of the issue made. A man charged with theft could not be convicted of murder, and the man charged with murder must be clearly proved to have committed that crime. Otherwise they must go free. No storm of public sympathy or clamor ever caused him to move one iota from the just path he had marked out for himself, and all he ever did met ultimately with the approval of the people. When, after a celebrated local trial, the result of which did not apparently meet the views of the community, a largely signed petition asking his resignation was sent him, he only said: "My conscience is clear; let the people judge." A year later he was re-elected by the largest majority ever given a Judge after a party contest in Cook County. This was the popular recognition of his integrity as a judge. He leaves an enviable reputation, and one that may well be emulated by every member of his profession. He lent an added luster to the bench, and it will be many a day before a better or braver judge shall sit in his place.

[Chicago Daily Tribune.]

Judge McAllister's friends and associates at the bar unite in ascribing to him the most perfect simplicity and purity of character. "His mind," said an old law partner, "was as simple and pure as that of a child." He was never heard to utter a vulgar word. He would blush at an indelicate allusion and resent as a personal affront an obscene suggestion or story told in his presence. His sensibilities were of the finest. All his ponderous accumulations of legal learning had no effect in the way of crushing out the sentiment of his nature. It was not seldom apparent in his decisions from the bench that it had not been necessary for him to learn from books the cardinal principles of justice. His temperament was poetical, though it was not for strangers nor the public generally to know this. Judge McAllister loved his profession. He is believed to be the only American lawyer whose judicial decision in a criminal case has been found worthy of a place in English legal compilations. There was something decidedly out of the commonplace in the McAllister family. The Judge was exceedingly fond of music. His wife was musical, and until their talented

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The Physiological Side of the Theory of Enlargement.

JOHN E. PURDON, M. D.

The accomplished English Spiritualist "M. A. (Oxon)" is inclined to the belief that I do not know how to appreciate the value of "facts." In Notes by the Way, his leading editorial in Light of September 15th, 1888, that gentleman criticizes an article of mine which appeared recently in the RELIGIO-PHILOSOPHICAL JOURNAL under the title of "Spiritualism and the Doctrine of Enlargement." He says: "Nor are we to set up our own standard of judgment as to what men of science call 'facts.' Dr. Purdon is insistent as to 'facts.' Now facts are just what a man makes of them, and it may well be that an inspiring thought that fructifies in a single mind may be, from the standpoint of spirit, seen as they see things, worth a whole bushel of what Dr. Purdon wants revealed to him. The 'facts' of this world may be the fallacies of the next; and if they be ever so real here they may be worthless by the side of that ennobling thought which avails to raise and purify a life."

At the risk of being tedious I reproduce the passage complained of, as it is important to a proper understanding of my position: "The unverified statements of the spirits themselves go for absolutely nothing; almost all of them are contradictory and absurd; and display the grossest ignorance or the wildest extravagance. Let any one who wishes to traverse this statement produce a single instance of new truth given through a medium apart from his own possibilities as a rational thinker and worker. The new facts he exhibits may furnish the data for true or false judgments; but all the facts so produced are related to this life and the judgments passed upon them are essentially those of mortals."

Now "M. A. (Oxon)" has long been known among Spiritualists as a very high-class writer, so much so, that he has been regarded by himself, as well as by others, as an inspired teacher; inspired, if not by God direct, by a very exalted spirit, called by him inspirator. In addition to his "Spirit-Teachings," pure and beautiful, I am sure, in their way, "M. A. (Oxon)" has strongly advocated the doctrine of the definite personality of returned spirits and the possibility of the proof of the same, thus opposing what may be termed a dogmatic psychology to that critical attitude of mind which is no where called for more than in that branch of the Natural Sciences which is termed phenomenal Spiritualism. I, on the other hand, have always professed my adherence to the method of analogy in the study of Spiritualism, feeling quite sure that the established laws of physics, expanded into the language appropriate to that larger theatre of animated nature, would, some time or other, supply us with the key to the mysteries of the mediums, and reduce these phenomena into their proper places as corollaries to the general theorems. On another occasion, several years ago, the same gentleman as president or orator of a society of London Spiritualists, indulged in a criticism, more forcible than just, at my expense because I attempted to apply physiological principles and the doctrine of evolution to the study of mediumship. The fact is, our methods are radically different.

Some time since a very graphic account was given at a public meeting in London, an account of which appeared in the JOURNAL of a strange and thrilling experience which occurred to "M. A. (Oxon)" when he first undertook the investigation of the mighty subject of Spiritualism. He stated in answer to a call to give some unquestionable demonstration of the return of a bona fide individual spirit, that sixteen years ago he had an opportunity of seeing Miss Lettie Fowler at a séance which was open to the public. The manifestation, which he regarded as conclusive of the presence of another than the medium actuating the machinery of her flesh and blood, was the personification of a friend of his who had come to a sad and untimely death by his own rash act. I will recollect the awe-inspiring effect of the medium's statements and the conviction of the truthfulness of the facts, as portrayed by her, which induced me to lean over and in a whisper ask my right-hand neighbor what was the character of his friend's death. I did not know for years to whom I had been addressing myself, but the answer given me in an impressive tone—"He was drowned—has often recalled that scene to my remembrance, and is so far a bond of sympathy between us in describing that scene, the learned advocate of determinate personality through mediumistic manifestations, did not mention another circumstance which happened on that memorable evening, namely, the account given by the medium to my left-hand neighbor of the appearance of a spirit belonging to him, who presented himself to her mental vision with his throat cut. The particulars of the case not having been communicated publicly, its interest was not, of course, as great as it was to me who had the advantage of hearing the details of the murder from the person addressed by the medium. This gentleman, a medical man, like myself investigating Spiritualism for his own direct information, and for the first time, had a brother who two years before went to the far west and built himself a log cabin, where he lived until one day a chance threw in his way a tramp whom he befriended. This man having left his benefactor in the day time, returned at night, and as the other opened the door at his knock, plunged a bowie knife into his throat. But these were not the only instances of clairvoyant power which Miss Fowler exhibited to me that day. During the morning of the same day I had, without informing a living soul of my intention, called upon her at her private lodgings for a sitting, at which nobody but ourselves should be present. After some general conversation the lady went into a trance, apparently at will, and immediately began to give me certain information regarding my mother who had died some years before. She said, "Sarah is here. She died of a tumor or cancer," and then followed certain remarks more or less pertinent relative to the meeting of my mother with persons mentioned by name who may have been her relatives. The interesting part of this interview was the conviction that was forced upon me, that Miss Fowler in her abnormal state, either dealt directly with spiritual entities, or had access to my store of past experience, with which I ordinarily relate myself by the aid of the faculty of memory. A few years afterwards I had conclusive proof that direct communication from brain to brain took place between Miss Fowler and myself, as a false impression regarding the health of an intimate friend was conveyed to her from me with a full elaboration of details on her part, even to the appearance of the funeral, which forced the result entirely contradicted. This experience, however, must stand upon its own merits and

must not weigh against any other such as those above recorded.

Now as my object at present is simply to contrast my method of investigation with that of my critic I shall pass on to another experience of my own before making any remarks upon the conclusions to be derived from clairvoyant manifestations of cerebral activity. A few years ago an opportunity offered of making some experiments with the sphygmograph in the case of Mr. Charles Watkins, the slate-writing and pellet medium. On that occasion Mr. Watkins desired the name of several departed friends upon pieces of paper, asking each one to give an answer to a question written upon the same piece of paper as the name. This I did, and after folding the five separate pieces and further crushing them so that they were no longer identifiable, I held them in my own possession all the time while he told me the names and read out the messages. I can only say that the performance of Mr. Watkins was the most wonderful and satisfactory that ever came under my notice. I remember that a rather serious dispute arose between Mr. Watkins and myself relative to the initials of one of the friends, in which I was wrong and he was right, and when with a very red and angry face he insisted he was right before I opened the paper, the fact being that while my mind was concentrated upon my brother's name, the paper picked out by Mr. Watkins or rather indicated by him for me to open, was that containing my mother's name. The former initials were W. S. P. and the latter S. J. P., but as the J in the name of my mother was seldom used the sound of the initials as repeated was quite unfamiliar, although I had just written them down, and I fell into the error of regarding the medium as having only made a partial success of that trial. The application of this remark will be perceived presently. The great value of this séance turned upon the fact that Mr. Watkins did make the important mistakes which he himself immediately corrected. The name of one of my dead friends was H. J. Frew, and this name was given in a tentative manner, "Frew, Frew," the last spoken with emphasis, at the same time that his manner was well imitated and an answer given to my question in general terms, but not in such a way as to lead me to believe that the inner meaning of the question was understood. This remark, indeed, applied to the answers received to all my written questions. Another error on the part of the medium was in giving the question, "Did I get the promised test?" as, "Did I get the promised test?" the error in the last word being corrected as before.

Here is a fact upon which I lay great stress; it is a grain of wheat among many bushels of chaff offered in the way of explanation of mind-reading, thought-transference, spirit-messages, etc. From the evidence here produced I am of opinion that a previous center entered was employed by the medium, and that extra-ocular vision of the papers as written upon was a possibility in this instance. The case did not present the characters of one of mind-reading or thought-transference, as it is called, but pointed out the existence of an unmistakable difficulty on the part of the medium in reading my peculiarly phrased question, the first instance being taken for M, while in the second instance the S was thought at first to be an n.

An analogy exists between the sensorimotor processes of voluntary activity and that more spontaneous form of vital relation in which the wants of the organism are responded to by processes in direct correlation with such wants, as made known by their specific form of stimulus. These wants may be attended to by the muscular system, as in the numberless automatic actions of the body, or in some other manner as when a secretion is poured out or an injury repaired. Analogy, therefore, suggests that in the instance of mediums like Mr. Watkins it is no great stretch of the scientific imagination to correlate the unknown motor activity employed in slate-writing, for instance, with the extra-ocular vision; the one in fact is the working supplement to the other.

Several years ago I advanced a theory of dissociation of the muscular consciousness to account for the want of knowledge on the part of the medium when manifesting spontaneous exhibitions of directed energy outside the limits of muscular contraction. With this dissociation must also be included that of ocular vision, whereby the apparatus, picks up rays of light from the various parts of space over which it sweeps and presents them to the retina, that special expansion of the visual centers in correlation with muscular motion. The dissociation of the muscular consciousness would logically carry along with it that of the ocular-visual consciousness, to coin a suitable term, so that the empirical ego, or the ego of ordinary consciousness, and the relation of the body to space would be profoundly modified if not temporarily annihilated. But the true ego, as he inhabits the world of spirit, or, as I prefer to put it, man as he is in direct relation with spirit, at once begins to suit himself to his modified conditions and to correlate his forces so as to react to impressions in an appropriate manner. This must be true of the medium, however he may act, for it is no more than the modern idea of life. The so-called "development" of a medium is an exemplification of this physiological truth; we can perceive directly the tentative process through which command is obtained and the new adjustment of means to ends completed.

The revelation of Spiritualism, regarded as a branch of natural philosophy, within the domain of law, has hitherto been a failure on account of the false method adopted for its investigation. It has been too often assumed that the spirit of a man is something absolutely different from his body, that, in fact, the latter can be cast aside entirely with great benefit to the former. It has further been assumed that when the body of the medium is, as it were, laid aside in a condition of trance or insensibility the spirit is free to call upon its own inherent powers and can work wonders beyond the comprehension of the body, thought to occupy a lower plane of existence. The spirit or the spirits are called upon to give an account of how these things are done, and nobly do they respond to the calls of their credulous and unscientific admirers, for they pour forth oceans of rubbish in answer to their calls, and flood the literature of Spiritualism with the most fantastic accounts of other-world news. That they never have produced anything of the slightest importance to science, is proof positive that the method of inquiry has been a false and misleading one.

essence of modern science, and, therefore, if Spiritualism, i. e., the higher anthropology, is to crown the hierarchy of the sciences, its fundamental laws and principles must be in complete harmony with those which govern the manifestation of the spirit through the agency of the healthy, living body and its more or less pathological equivalent, the body of the actively operating medium. In the study of the observable changes of the latter, that is to say of its departure from the normal physiological standard, he will have given us the first data towards the establishment of the general science of enlargement, which will be in complete continuity with the science of this life and through the application of the self-same principles, though of more extended applicability in the higher state of existence.

The motor centres of the brain in general express themselves through the muscular system, and the visual centres are generally stimulated through the medium of eyes. But just as we know that directed activity can express itself otherwise than through the muscles, so may we rationally infer that a mode of exciting the visual centres of the brain, independent of ray-vision, exists and that a strict correlation may be established between the meta-motor and the meta-ocular corresponding to that correlation which in the sensorimotor process is the very essence of our familiar life.

Physical mediumship is now an every-day, not to say a vulgar, fact; clairvoyance is also a well established reality; put two and two together and the above view forces itself irresistibly upon the physiologist whose experience in Spiritualism is sufficiently extensive to enable him to see that the most dominant experience which says that a man can do nothing without the aid of his muscular system. Slate-writing and such things have up to the present offered immense difficulties to their rational explanation, but whether on the spiritual or the physiological theory the correlation between the impression and the expression must be provided for in any explanation which claims to be a scientific treatment rather than a mere verbal paraphrase of the matter in question. To us who have learned the use of eyes all muscular activity is clothed upon a visual plan; we picture more or less vividly what we are about to do and so close is the relation existing between eye and muscle that in certain cases of disease, where the organic correlation between the two is broken, the functional correlation established between the visual and muscular systems is for a time able to supplement the loss of the former.

We already acknowledge the existence of correlations of functions in our automatic and our subconscious activities; what logical difficulties then can exist in acknowledging the existence of four metacognitive, metacognitive, purposive activities? What is it that plays upon the organism transformed in their functional activities, is a difficulty that remains pretty much in the same place as before. Man the thinker and designer is as much a mystery to himself as ever he was; but when we remember that an organism is given to each of us to be a passive agent in the hands of others, as well as an active one obedient to the will and design of its owner, we may with perfect equanimity suppress our wonder as well as our pride when we hear a claim advanced to the communication of a departed spirit through the organism of a living man or woman.

Whether a given communication comes from the individual purporting to be veritably represented thereby, is to be determined from the examination of the particular case and has nothing whatever to do with phenomenal Spiritualism regarded as a branch of natural science. When, therefore, I say that I never have had any communication that could with anything approaching to certainty be regarded as coming from a person once alive and then dead, I only echo the words of tens of thousands who have investigated Spiritualism without ever obtaining a stigma upon that which I know to be the great science of metacognitive human activity, when pursued with proper precaution.

Perhaps it is better for me that I had not the overwhelming convincing proof of personal identity after death which "M. A. (Oxon)" and others claim to have received. I might have been distracted from my own proper work which has been to contribute my humble quota to the explanation of the physiological and scientific import of Spiritualism. I can only say with regard to what has been a common experience to me and my critic, that the obtaining information concerning the former doings of a dead friend, which are only recognizable as such by an appeal to the hearer's own memory, is a very long way from the necessity of being forced to recognize the actual presence of the said dead friend.

I certainly acknowledge the authority of the privileged intellect of "M. A. (Oxon)" in the fact that he is himself a medium of great power for high and beautiful thoughts; but then again he is a fine writer and a bold thinker in his normal state, and I very much regret that he has written in the terms in which he could not do so equally well in the latter. Indeed, I believe honestly that his very ability would mask the value of any claimed originality on the part of a communicating spirit, and good authorities have thought so too.

I should like to put a hypothetical case before my learned critic, the point of which struck me as especially on an evening long ago. I investigated in my own home, with a private medium. When in the trance state she wrote down a man's name with a bold flourish and in a masculine hand, on seald which, as she awoke, she gave a start saying, that her brother had written it. "How do you know?" said I. "I remember his writing well," said she; to which I replied: "Can not one who remembers accurately also construct, granting the existence of the esemplastic or moulding faculty?" My question seemed unanswerable and so I submit it to the consideration of all thinkers under whose eyes it may fall, as it is very suggestive. Let A be an investigator; let B be a medium; and let C be a materialized figure capable of motion and speech. Let us assume that the B has a possible access to A's brain with an unlimited amount of its contents; it is further granted that B is possessed of physical mediumship, i. e., is capable of expending energy upon the space content so as, in accordance with the principle of the conservation of energy, to exert stresses upon that content thereby producing what may be called pseudo-matter, which, under the action of a guiding intelligence, that of the medium himself, for aught known to the contrary, may be moulded into the form of a man. Now the union of these two powers in the person of one medium is not unfamiliar to Spiritualists, and hence the question arises: What warrant can A have that the simulacrum C of an old friend is not the joint product of himself and the medium B, when the appeal to A's cerebral storehouse of remembrance, by hypothesis, open to

the inspection of B, albeit unknown to him, is the only test available for the verification of C's identity? For myself I must say that the difficulty is insuperable except on the ground of the common-sense induction which saves us from mistakes (and often leads us into them too), in the everyday affairs of life. Under such circumstances the establishment of a true personality, I presume, a matter of individual experience and judgment, and does not submit itself to exact treatment.

I can not express my satisfaction that so able and cultivated a Spiritualist as "M. A. (Oxon)" should have brought before his English readers my views upon the relativity of consciousness and the consequent translation of the empirical ego into a higher personal being after death. The whole value of Spiritualism turns upon the evidence it supplies of the survival of the personality even if that term be applied to cover an ever enlarged subjective state.

INCIDENTS AND INFERENCES.

Manufactories, Morals and Mediumship.

Paterson, New Jersey, is a manufacturing town, hence Republican in politics. Through the kindness of Mr. Dougherty I enjoyed a tour through the silk factory. The marvels of inventive genius and economic industry illustrated in the varied and complex machinery and diversity of work are suggestive and impressive. How little the gay belles that flutter in silks and ribbons appreciate the toil and talent expressed in every figure and woven into every fabric. Here the laborious thought of a hundred years, ground out of the mill of necessity, amid the groaning of every imaginable machine, is mechanically correlated into a thousand nimble fingers and skillful artisans under the guidance of one will and the driving energy of one dynamic center. The exquisite accuracy with which the vast combination of machinery handles the delicate threads in a hundred different ways at the same instant doing the finest artistic work in plain and ornate patterns, is a thing to gaze at. The breath of inspiration in the industrial economy inspires reverence for the inexhaustible genius and industry of man. One shuttle at a single stroke carries the thread of forty spools; and one loom weaves as with one pair of hands forty thousand threads at once! This one mill employs from one to two hundred human machines to attend to the work of innumerable looms and weavers whose breath of inspiration in the industrial economy inspires reverence for the inexhaustible genius and industry of man. One shuttle at a single stroke carries the thread of forty spools; and one loom weaves as with one pair of hands forty thousand threads at once! This one mill employs from one to two hundred human machines to attend to the work of innumerable looms and weavers whose breath of inspiration in the industrial economy inspires reverence for the inexhaustible genius and industry of man. One shuttle at a single stroke carries the thread of forty spools; and one loom weaves as with one pair of hands forty thousand threads at once! This one mill employs from one to two hundred human machines to attend to the work of innumerable looms and weavers whose breath of inspiration in the industrial economy inspires reverence for the inexhaustible genius and industry of man.

Some Orientalists claim that labor-saving inventions are detrimental to the welfare of nations! It is asserted that China once had all, or nearly all, the mechanical devices known to this age; and that the government found it necessary to issue an edict of prohibition to all labor-saving inventions as a protection to healthy industry and economic administration; and some of their savants predict that the evil influence upon domestic habits and industrial health due to the machinery that robs labor of its birth-right, will yet compel the advance nations of modern civilization to resort to a similar revolution *backwards*, as the only solution of the mixed problem of labor and capital, individuals and corporations in political economy! Bosh! Because blessings are abused—as all blessings are—it does not follow that they must be abolished. The richer the blessing the greater the possible abuse. The higher the function of any faculty the greater the field for its misuse and the grander the results it must ultimately yield. Let the quackness who feast on the follies that inevitably attend the higher stages of Spiritualism, and cling to it like barnacles to a vessel at sea, take a lesson from this law. Let those glove-fingered saints and moralists who shrink from this Divine Guest from the sky, lest the debris which falls in the path of all evolution should soil their spiritual garments, taint their uncertain virtue and bury their saint reputations in a maelstrom of unguided facts, and give them something to do besides musing their own vanity, take courage, lay off their gloves and trust the truth as their safest guardian.

Paterson has a young society struggling to live and grow, whose laudable purpose is to furnish the inquiring public the best intellectual entertainments the spiritual platform can give. Among the speakers thus far engaged are Bishop A. Beales; Helen J. T. Barber; Mrs. Striker; J. J. Morse and Mrs. H. S. Lake. While in Paterson I visited the Passaic Falls, a wild romantic spot, where in the clear glow of a morning sun I stood within thirty feet of a most brilliant and beautiful rainbow; but I did not find the promised "pot of money," and if it had been there my arm was too short to reach it—as it always has been. I did not mean to be disappointed, but I was fascinated by the rainbow and delusive fascination which inspires and enslaves the world. My hospitable host, Mr. Ludim Crouch—an old Chautauqua citizen—kindly accompanied me from the falls to the pleasant home of Warren Sumner Barlow, where I spent two days agreeably. Mrs. Barlow, less known, is not therefore less grown, or less entertained than the venerable "Voices." With both I dined well physically and mentally, and felt refreshed. The post-ant road to me from the Mes. of his forthcoming volumes, "The Rhythm of Evolution," and the "Voice of the Church." From these extracts I can predict a rich treat for all lovers of logic set to music. The trend of thought leads all his previous works. The rhythm and melody are superior and the poetic imagery more vivid and beautiful than any of his earlier productions. All who have read his previous works will surely want these as soon as they appear.

In New York the sensational episodes growing out of the various "exposures" and the self-abasement and self-conviction of the Foxes, et al, keep the spiritual cause from stagnation. When the deeper nature is touched and believers and investigators put a value upon Spiritualism above the phenomenal excitement which can be quenched by a passing cloud, and act from the inspiration of superior motives and educational uses to which all phenomena should pay tribute, these moral blizzards and burlesques will cease to actuate the public mind and spiritualism will grow from writers without the aid of such doubtful incentives. There is no danger of too much phenomena or of too high

an appreciation of all the phases of mediumship. The danger is the other way. To cultivate mediumship for the mere gratification of curiosity is to lower its value and endanger its dependence upon wise and helpful cooperation in the Spirit-world. Doubtless the mediumistic wrecks which furnish so much pious comfort to sectarian enemies are largely due to this cause. The best gifts of Heaven may be abused, and the reactionary discipline so painful to the pupil is administered in wisdom and love. The moral appetite of the people is indexed by the uses made of such unhappy developments, as illustrated in the Diss De Bar trial and the Foxy foolishness. LYMAN C. HOWE.

THEOSOPHY.

The Aim of the Movement and the Main Features of the Belief.

E. I. K. NOYES, F. T. S.

I have been an interested reader of the various articles which have appeared in this JOURNAL relating to Theosophy and to Madame Blavatsky, written by Mr. Coleman and others, and the answers to the articles. From the articles written against Theosophy and against the Theosophical Society it appears that there must be a very widespread misconception of the object and aims of the Theosophical movement and of the Theosophical Society as one of the means used in furthering this movement.

I wish to state at the outset that I lay no claim to authority in what I write. I shall simply try to give, as I understand them, the aims of the movement, which is generally spoken of as the Theosophical movement, and of which the Theosophical Society is one of the most influential instruments, and the main ideas of my own view of the belief.

The objects as given in the documents of the society are three in number, as follows: 1. To promote the study of Universal Brotherhood of Humanity without distinction of race, creed or color.

2. To promote the study of Aryan and other Eastern literature, religions and sciences.

3. To investigate unexplained laws of nature and the psychical powers of man.

Of these three, the one which is most important and which is most strongly emphasized as the great aim and object of the movement is the inculcation of the spirit of brotherhood among mankind. It is not given out as a new idea by any means. It is as old as the human race but at no period with in historic times has there been greater need of emphasizing that idea than at the present day and in our western civilization.

Those of my readers who are familiar with Aryan and other Eastern literature, the chronology of mankind, know that the present conditions of mankind is now at the end of a period of preparatory growth, and is now commencing a cycle where great strides forward will be taken in all knowledge and power. After several thousand years of preparation mankind is now advancing with great rapidity in the knowledge of all departments of nature. The more we know of the laws of growth and preparation and then blossoms in a night. The same traditions assert that this advance and broadening of view will not only apply to the realms of sciences already known and to the discovery of new methods of using powers now in existence, but will open up to view realms of nature which until now, have been not only unknown to the masses but denied existence; in other words that there will be a vast advance on our knowledge of the superphysical or psychic realms of nature. While this is given simply as a tradition, yet I think close observation of the present tendency of scientific research will at least prove that it is not entirely unfounded. There has been within the last few years a great advance and broadening of our views respecting these subjects. We see this primarily in that on growth of our century, Spiritualism, and later in the movement we now see towards the investigation and examination of mesmerism, or if one chooses to call it so, hypnotism, in researches into animal magnetism, thought transference and in all the various phenomena which science is just beginning to admit as facts. If this investigation goes on it is equally true that the various laws of nature which govern this realm will be discovered and the use of powers now unknown come into view. Whether these traditions are true or not it is perfectly clear that mankind is destined to make great discoveries and to obtain the use of many powers now unknown.

Is mankind as a race likely to be benefited by such advances while men are governed by the forces which now rule in human affairs. I think almost any candid thinker who has examined into the matter will say No, to such a question. Our civilization to-day is founded not on the principle of brotherhood but on almost the exact opposite of that doctrine. Instead of being founded on the principle of unselfishness and brotherly love and help, the ruling principle of the 19th Century is personal aggrandizement and each man for the benefit of the individual. All recognize the beauty and the worth of the sentiment of brotherhood, love to our fellow men, and disinterested work for the race, but so far as the practical affairs of our civilization are concerned such sentiments are considered utterly impracticable and the rule in practical affairs of life is to look out for the welfare of the individual first, last and all the time. I do not mean to say that there are no unselfish individuals in the world; far from it. There are many and none recognize that fact more clearly than students of Theosophy. When, however, it comes to a question concerning business, politics on the practical affairs of life, their influence is almost nil. The trend of our civilization to-day is towards absolute selfishness and personal gain. It would be impossible under present conditions of competition to carry on business otherwise. If one did not work and scheme to undersell his competitors, they would assuredly undersell him and ruin his business. We see the same ruling principle in the vast combinations of capital which have arisen in business. The object of such combination is an attempt to combine so that the combination can undersell those outside and force them either to join or be forced out of business. The same spirit of selfishness is equally shown in almost every department of life. The child from his cradle almost is taught to accentuate self. He receives a prize in school for being or doing better than the rest. The same principle is seen even in the preaching in the churches where the aim is for people to become converted to some particular creed or doctrine because by so doing they will reap a rich reward in some future state and be exposed to dire punishment if they do not accept certain dogmas and doctrines. As was very well said in a late article which I read, the hearer is invited to exchange worldliness for other worldliness, and to give up pleasure here for the sake of greater pleasure hereafter. Perhaps I may put the case too strongly

but I think not. We are a civilization to-day which a few are rich, a larger proportion comfortably well off, but in which by far the larger number are engaged in a fierce struggle for existence and competing against each other for a chance to make a bare living.

The second object as I said above is to furnish to thinking men rational explanations (or perhaps give out reasonable hypotheses would be a better term) concerning many ethical facts in nature which we see around us, for which no explanations have been attempted, which are on a level with modern thought.

Is then the future advancement in knowledge and power likely to aid the best progress of mankind as a whole? I say most emphatically no. It would simply hasten the destruction which must inevitably come to any civilization which is based on selfishness and the care of the individual solely, instead of each working for the advancement of the whole and gaining his reward in the greater prosperity of the race.

Perhaps I can make my meaning plainer by taking an example from the lower realms of nature. We see the natural exemplification of the principle of brotherhood in a swarm of bees. Each individual bee works for the benefit of the swarm as a whole, each doing its appointed task of gathering honey for the benefit of the hive and profiting as an individual bee through the growth and prosperity of the hive.

To hasten the destruction which must come of selfishness as a law of life, the same advance in 19th century thought which has led to the advances we have made materially, has invaded the domain of theology. It has led the great mass of thinking men to do their own thinking in religious and ethical matters just as truly as in scientific and secular, and weakened the hold which the world religions formerly held on man by appeals to his superstition and through hope of reward or fear of punishment in some future state.

Men had confined their thinking to rejecting the dogmas which were plainly absurd, but now they have gone a step further in many cases they went to the other extreme and assumed because some of the ideas of theology were plainly false, that all religion was a sham and that there was no foundation whatever for the beliefs of man except blind superstition.

I do not desire to go into a long discussion of these theories as all I wish to do was to give the main objects of the philosophical movement as I understand them, and a brief resume of the main principles advanced in theosophical publications.

Whether re-incarnation is or is not a proved truth, to my mind at least it appears as a reasonable hypothesis which explains certain facts regarding evil and the apparent unfairness in this world, which are hard to explain without it. If one soul is born into the world in some place where it has all the advantages of education and culture which wealth affords, there must be a reason and a law governing those facts unless the world is run on chance alone.

Now a word in conclusion regarding the standpoint taken by theosophical students in examining all theories. I have said before in this article and I wish to repeat it again that Theosophists recognize no authority as absolute except each individual's reason and intuition, and the acceptance or rejection of any belief or theory must be decided by each one on the merits of the theory. Students of Theosophy do not form a religious sect, with a set creed and dogmas which must be accepted on the authority of some infallible authority.

We believe that the destruction which will come as the outcome of the present tendency of our life to-day can only be averted by the adoption of the principle of the brotherhood of man as a rule to live by. That altruism and the good of mankind should be the aim of life instead of individual self-seeking.

This principle of brotherhood is not a new idea put forward for the first time by Theosophy. It has been propounded as the rule of spiritual advancement by every great reformer the world has known, by Confucius, Zoroaster, Buddha Siddhartha and by Jesus of Nazareth. Nowhere is it more plainly stated than in the ethical teachings of Jesus of Nazareth. To be sure he did not enter into metaphysical explanations concerning the reasons for it, for he was speaking to people who could not have understood such reasoning, yet nothing in all his teachings is so plainly put as his injunction to "love your neighbor as yourself."

natural law of spiritual advancement, which is just as absolute in its sphere as the law of gravitation, and that it is only through its adoption in our daily life that mankind can make any lasting progress.

The theories of Theosophy furnish, so far as I have ever seen or read, the only rational and common sense religious conceptions concerning man which appeal to the reason and judgment and have any scientific basis. The three doctrines of Soul Evolution, Karma, and Re-incarnation taken together are the only theories which offer even a slight explanation of the present condition of mankind unless we take the purely materialistic ground that man is simply an animal and all nature is the result of blind chance.

I have said that the theories of Theosophy have a scientific basis. They are founded primarily upon the principle of the law of evolution, and almost all the doctrines given are founded directly or indirectly upon that law. It is recognized almost as an axiom by the scientists of to-day that physical nature (which is all of nature which they recognize) is under the domain of absolute law which is immutable and absolute and further that the universe is evolving under the law of evolution by which higher forms are continually evolving from lower.

Theosophical students also accept that law as axiomatic but in a much grander and more extended form. That admitting the existence of other states of being at all, those states must also be under the control of natural law. In other words, we extend the domain of the law of evolution over all nature, not simply material nature but over the domain of the soul. We believe that man, as a spiritual being is evolving from a lower state to a higher, and that instead of this life being the beginning to be succeeded by an indefinite future it is simply a page in the book of life of a soul which has had a previous existence.

Since the rise of what is called "Christian Science" some years ago, there have appeared a distinct class of literature which purports to set forth the doctrines taught under that name. Some thirteen years ago Mrs. Eddy published "Science and Health," since which time numerous books and pamphlets have appeared all dealing with the same subject.

Some thirteen years ago Mrs. Eddy published "Science and Health," since which time numerous books and pamphlets have appeared all dealing with the same subject. We wish to give special attention to the teachings of this work, ample opportunity to read and show. A not extended examination is sufficient to learn that this work has no scientific basis, and that the speculative philosophies, yet its adherents claim that the latter do not express the truth of Christian Science, and they contend stoutly for the oneness of their statements, in that they are all logical conclusions from a given premise.

If this be so, it does not always appear in the publications comprising this literature. Even "Science and Health" is not adopted by all supporters and opposers of Mrs. Eddy to be the authoritative text book of the so-called science, is not only difficult to read, but even more difficult to understand, because of its dogmatic statements, which are unimpaired by a train of reasoning leading to them logically.

Ureola N. Gestefeld's "Statement of Christian Science," is one of the latest publications under this head and it seems to me an advance in this respect upon most of the others, and to justify its claim to be, not only a statement of the teachings of the science but a key to "Science and Health," in that it furnishes what the former does not, a clearly sequence and logical train of reasoning, which is not only clear and concise, and the reader finds that the author is clear in her spirit, in what she says, and with implicit voices from the spirit land.

The work is, in this respect, a decided improvement upon what the Christian Scientists call the "text book," where contradictions appear to be numerous and the premises are laid down upon which they had before the modern revelation, Mrs. Gestefeld's book, is worthy of a careful study, for the reason that it is a consistent and logical statement of the "Statement of Christian Science" by Mrs. Eddy, and for the additional reason that critical examination of the subject is necessary to its acceptance or rejection. Many of the extreme statements of the so-called science which appear so absurd, and which are so generally held to be the best known remedies of the vegetable kingdom.

Mr. Gestefeld claims for it only the A. B. C. of Christian Science, which is evidently looked upon as far beyond the generally accepted meaning of the term, and she considers the healing of physical disorders by the Christian Science method but one of many and among the gradually increasing understanding of the science.

The regeneration of man from the within, is especially emphasized by her, and the reader's attention is drawn to the curative power of thought as something which he can and must do for himself can be intelligently set about.

One may or may not be convinced after reading the "Statement of Christian Science" holds a large modicum of truth; that it is or is not science; but the opportunity is offered, according to Mrs. Gestefeld's declaration, of gaining a sufficient understanding of its principles to make some practical application of them, and gain for one's self some result.

This will surely stimulate the desire for more understanding of that which claims to offer a way out of not only the physical ills, but the sorrows and sins of the human race. This book seems also to meet the objection often urged against Christian Science, that the price asked by its teachers for instruction puts the latter out of reach of a vast majority who would be especially benefited by its teachings. The "Statement" comprises eighteen lessons, which are the substance of a course of oral instruction.

know. I accept any theory in religion just as I would one in physics, say, for example, the atomic theory. I can not assert that theory as an absolute fact, for I never saw an atom, but it is generally accepted because it furnishes the most reasonable explanation of the various phenomena connected with the higher physics and chemistry. In the same way I can not assert absolutely from my own knowledge that re-incarnation is absolutely true, but I accept it as the best attainable explanation.

I have given the position of students of Theosophy at some length, because in almost all the attacks on Theosophy it has been entirely ignored. It has been assumed that attempts to discredit Madame Blavatsky were also of necessity discrediting Theosophy. I personally have the greatest respect and admiration for Madame Blavatsky, for her learning and what she has done for the cause of Theosophy, but I have accepted nothing as truth on the authority of Madame Blavatsky, and if every statement made against her were true, which I absolutely disbelieve, it would not affect the question of the truth or falsity of the law of Karma, re-incarnation or any of the cosmological theories an iota.

It has no more to do with the truth or falsity of the cosmological ideas than personal attacks on the character of Isaac Newton or Charles Darwin would have on the truth of the law of gravitation or the law of evolution, which were respectively given out by them. If future critics of Theosophy would bear that principle in mind they would not have need to complain regarding the treatment accorded them, but when attacks on the personal character of an individual are presented as arguments against scientific theories of cosmology it is not at all strange that such critics should be handled without gloves.

Boston, Mass., Oct. 26, 1888.

BOOK REVIEWS.

All books noticed under this head, are for sale at our office, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

CHRISTIAN SCIENCE. By Ureola N. Gestefeld. Comprising in Eighteen Lessons and Twelve Sections. Chicago: U. N. Gestefeld, Central Music Hill. Price, \$3 cloth.

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Some thirteen years ago Mrs. Eddy published "Science and Health," since which time numerous books and pamphlets have appeared all dealing with the same subject. We wish to give special attention to the teachings of this work, ample opportunity to read and show. A not extended examination is sufficient to learn that this work has no scientific basis, and that the speculative philosophies, yet its adherents claim that the latter do not express the truth of Christian Science, and they contend stoutly for the oneness of their statements, in that they are all logical conclusions from a given premise.

If this be so, it does not always appear in the publications comprising this literature. Even "Science and Health" is not adopted by all supporters and opposers of Mrs. Eddy to be the authoritative text book of the so-called science, is not only difficult to read, but even more difficult to understand, because of its dogmatic statements, which are unimpaired by a train of reasoning leading to them logically.

Ureola N. Gestefeld's "Statement of Christian Science," is one of the latest publications under this head and it seems to me an advance in this respect upon most of the others, and to justify its claim to be, not only a statement of the teachings of the science but a key to "Science and Health," in that it furnishes what the former does not, a clearly sequence and logical train of reasoning, which is not only clear and concise, and the reader finds that the author is clear in her spirit, in what she says, and with implicit voices from the spirit land.

The work is, in this respect, a decided improvement upon what the Christian Scientists call the "text book," where contradictions appear to be numerous and the premises are laid down upon which they had before the modern revelation, Mrs. Gestefeld's book, is worthy of a careful study, for the reason that it is a consistent and logical statement of the "Statement of Christian Science" by Mrs. Eddy, and for the additional reason that critical examination of the subject is necessary to its acceptance or rejection. Many of the extreme statements of the so-called science which appear so absurd, and which are so generally held to be the best known remedies of the vegetable kingdom.

Mr. Gestefeld claims for it only the A. B. C. of Christian Science, which is evidently looked upon as far beyond the generally accepted meaning of the term, and she considers the healing of physical disorders by the Christian Science method but one of many and among the gradually increasing understanding of the science.

The regeneration of man from the within, is especially emphasized by her, and the reader's attention is drawn to the curative power of thought as something which he can and must do for himself can be intelligently set about.

One may or may not be convinced after reading the "Statement of Christian Science" holds a large modicum of truth; that it is or is not science; but the opportunity is offered, according to Mrs. Gestefeld's declaration, of gaining a sufficient understanding of its principles to make some practical application of them, and gain for one's self some result.

This will surely stimulate the desire for more understanding of that which claims to offer a way out of not only the physical ills, but the sorrows and sins of the human race. This book seems also to meet the objection often urged against Christian Science, that the price asked by its teachers for instruction puts the latter out of reach of a vast majority who would be especially benefited by its teachings. The "Statement" comprises eighteen lessons, which are the substance of a course of oral instruction.

Dress. (New York.) This magazine is devoted to culture and development and contains much valuable information on the most interesting subjects original and throw much light upon subjects that have heretofore been thought little of. The Statesman. (Chicago.) In this number is contained the Political Symposium of last month. There is much else than political, as the editors seem sensible of the fact that some readers want a variety, which they can find in the November Statesman.

The Ethical Record. (Philadelphia.) The purpose of this Record is to present news of the Ethical Movement at large—and this issue has a varied table of contents.

The English Illustrated Magazine. (New York.) A new story by F. Marion Crawford is an attractive feature of this monthly, and with a serial and short papers a good number is presented.

New Books Received.

Annual Report of the Directors of the Redwood Library and Athenaeum, of Newport, R. I. Temple House, By Elizabeth Stoddard. Sunshineries. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

John Bodewy's Testimony. By Mary Hallock Tilton. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents.

Very Sensible "Japs."

In Japan the old-school physicians are permitted to use of only wood-splinters. This is a gently sarcastic way of expressing the opinion that they kill enough people without using weapons. But the druggist who introduced Dr. Pierce's Golden Medical Discovery into the Empire, carries a fine steel blade, and he is not the only one who tried this wonderful remedy for coughs, colds, consumptive tendencies, blood, skin and liver troubles, were, without exception, greatly benefited. The Mikado himself is said to have used his system by its use, and the importer was therefore permitted the exceptional honor of wearing the sword of the nobility.

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 wearied. 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 his own experiences with the only of psychical 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 Spiritualism. 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, Force, 80 cents.

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

The following works are by Giles B. Stebbins: After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all stanch American citizens. The *Inter-Ocean* says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 50 cents, postpaid.

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CHICAGO, ILL., Saturday, November 10, 1888.

The Old and The New Method.

The popular method in dealing with questions in dispute is what is called the a priori method, the method which finds the proof of propositions in "consciousness" and the substance of truth in speculation. Opposed to this, or, rather, different from it, is the a posteriori method, which consists in ascertaining truth, observing facts, comparing and classifying them and making them the basis of induction and inference.

The mass of people assume that such and such a thing is true, and if asked for evidence appeal to the strength of their convictions, which usually have no better foundation than their prejudices and predilections, which are compatible with total ignorance in regard to the subject. They have been taught certain doctrines, possibly their fathers believed them; they are satisfied with them, and whatever is contrary to them, is repugnant to their taste, absurd to their reason, and dangerous and damnable in character and influence.

It is so easy to assent to what is accepted, to take for granted what others have taught, that the intellectually indolent take to ready-made creeds and opinions as naturally as young ducks take to the water, and with the average mind, in which imagination is far more active than the reasoning faculty, it is so much more pleasant to build up theories speculatively, than to observe facts and phenomena scrutinizingly and to make observation and experiences the basis of conviction; that assumption or unreasoning denial is much more common than the spirit of investigation or the habit of verifying doubtful statements. At the same time the inductive, the really modern spirit and method, influences our best thought, our science, our philosophy, our literature and art. Thinkers, those really deserving the name, are no longer satisfied to draw facts from imagination and argument from memory; they are no longer content to give credence to those who evolve theories from their "inner consciousness" and substitute for demonstration the delirium of their disordered brains. They see that knowledge of the objective world can be gained only by the objective method, the "Baconian method," so-called, the method of observation, investigation and verification—the method by which all the great achievements of science have been made.

Think of the years of patient study that Darwin and Wallace gave to vegetable and animal life, which resulted in the now generally accepted theory of natural selection. Think of the painstaking, discriminating and laborious work which has been given to the science of astronomy, geology, chemistry, etc. A priori theories, mere speculations, one after another have been compelled to make way for conceptions based upon the facts of observation and experience.

But even scientific men are still much under the influence of the old method. Men like Huxley and Tyndall, although they have done brave work, in assailing a priori assumptions, have shown that they are more or less in bondage to the spirit of the past, by the contemptuous manner in which they have treated Spiritualism. From what little they have said on the subject, it is manifest that they have given but very limited attention to it; that they are unfamiliar with its phenomena, and are indisposed to examine its claim. This fact proves their intellectual limitation,—their subjection to the influence of the a priori method outside of their own special departments of research, their inability, in short, to rise above, and advance be-

yond, save in their special domains, the prejudices and pre-possessions among which they lived and rose to fame.

Every system that has truth for its foundation may confidently appeal for vindication and success to the scientific method. It is by this method—by unquestionable tests, by repeated verifications—that Spiritualism is to make its conquests among the intellectual classes. Assertions, declamation, and mediocritic performances under conditions not excluding the possibility of fraud or error, will not suffice. They are the truest friends and promoters of Spiritualism who set their faces like flint against every species of deception and imposture practiced in its name and demand in all investigations, the severest "fraud proof conditions," such as will enable the searchers after truth to distinguish between the genuine and the spurious in what is presented for their consideration.

Talmage's Court.

Several months ago a minister in an eastern city, well known as an author, and whose brilliant work as a journalist gives a leading western daily an editorial page unsurpassed by any in the country, wrote us suggesting as Talmage had indicted and arraigned Spiritualism in his speckled Brooklyn ecclesiastical court and refused a hearing to its advocates, that we set up in the JOURNAL a department for recording the crimes and immoralities of orthodox preachers, Sunday school superintendents and people prominent in the evangelical fold. While not believing that the merits of our cause were to be advanced by accentuating the weakness and wickedness of the followers of another, we felt that it might not be a bad plan to administer to Talmage and his cult some of their own medicine, and so we detailed one of our staff to collect the weekly record of these Christian preachers and teachers, from the daily press of the country. The first grist sickened us of our scheme by its nastiness and voluminousness, and we declined to turn the JOURNAL into an evangelical police gazette.

Now comes into court one of Talmage's own brethren, Mr. Bambridge, Superintendent of the Brooklyn city missions, who in an exhaustive interview makes statements which the New York paper reporting the interview says "have startled and appalled the good citizens of the sister city." Mr. Bambridge declares that the religious destitution of the city of churches, the city of Talmage and a host of his kind, is "greater than that of any other city in America, not excepting New Orleans or even San Francisco.... That not more than one-third of the people ever attend church or Sunday School." Continuing, he says "Brooklyn is really the chiefest recruiting ground for New York immorality."

It goes without saying that Mr. Bambridge is both a competent and an unwilling witness to this state of affairs. He obtains his evidence at first hands and knows whereof he affirms. On this point he is an expert and trustworthy. In reply to the question as to the special cause of this lamentable non-attendance upon religious service, and the horrible sink of iniquity which Brooklyn has grown to be, Mr. Bambridge attributes the alarming state of affairs to "the unwise expenditure of putting up costly edifices where running expenses debar the masses from attending." On this point the good superintendent is an incompetent witness, and his opinion is incorrect and worse than worthless; it is mischievous, in that it tends to hide the real cause. As a matter of fact, well known and bewailed by orthodox preachers and propagandists, old theology no longer appeals either to the intellect or selfish fears of the masses, neither to the rich, the moderately well-to-do, nor to the poor. Modern science, comparative criticism, and Spiritualism have saturated the intellectual and moral world with unbelief in the theology of Calvin and Edwards and stimulated a demand for a religion more in accord with the age.

In presenting the status of orthodox religion in Brooklyn to Judge Talmage and a packed jury, Mr. Bambridge may plead too costly churches, to ease their minds and to blind them to the decaying influence and steadily contracting jurisdiction of their ecclesiastical court, but it is a waste of time and energy. However honest he may be, this plea will befuddle nobody as to the real cause, not even the court and jury, though the latter may for self-protection find a verdict in accordance with his pleading, and the Judge may issue a decree to remedy the supposititious cause.

Shorten Up.

The JOURNAL is just now overwhelmed with inordinately long contributions for its columns; and has too small a supply of reasonably short ones. Divide your subject into topics and discuss them separately in articles not over a column in length, and see how greatly your influence and popularity as a writer will be enhanced.

A cheeky fellow in San Francisco, who has made his living there for years as a magnetic doctor, sends the JOURNAL a copy of a local daily containing a paid advertisement of himself, disguised as reading matter, and violates the law by writing on the margin of the aforesaid paper as follows: "You ought to give this the circulation of your paper and help to shut up the mouths of our orthodox enemies." The JOURNAL informs this "Dr." Maciennan that it is not to be fooled by such a mountebank scheme, and repudiates his implication of any common interests as indicated by his "our."

Progress of the Stock Scheme.

Although nearly everybody has been fully occupied with the quadrennial exacerbation of political hysteria, to the exclusion of all other matters, yet the movement for stocking the Religio-Philosophical Publishing House with a capital of \$50,000, has made some progress during the past week and gained a hold upon the attention of a number who promise active work in the near future. Mr. A. A. Healey, of New York City, says that he has been so busy in the political canvass heretofore that he could not stop to write us, and continues:

"I have not until now been able to give the attention it deserved to your appeal for subscriptions to the stock of the Religio-Philosophical Publishing Company. There ought to be no difficulty in securing the necessary subscriptions from among your readers. They know the character of the JOURNAL. Its record as an earnest, intelligent and honest advocate of rational Spiritualism is before them. They doubtless have no question that it is doing a good work in the world, and they should rejoice to have part and lot in that work. What better use can be made of one's means than in aiding and encouraging enterprises that one knows and feels to be for the enlightening and uplifting of the world. Whatever be the money interest upon such investments, there is one form of interest that never fails—the sense of satisfaction that your investment is constantly working for the general good. Let every one subscribe according to his means. I will take five shares.

A reader of the JOURNAL in California subscribes for ten shares, but expressly requests that his name be suppressed for the present, and until he is ready to do much more.

When an editor, or exponent of a cause so conducts his efforts as, while sturdily and aggressively prosecuting his task, to command the respect and even the support of those outside his lines, it would seem to be worthy of special note, and an indication of the universality of interest in his purposes; and it should be a powerful stimulus to those who are subscribers to his paper or co-workers in the same cause. We have very often had the pleasure of showing how far reaching and active is this interest in our work, an interest limited and confined by no sectarian or party lines, but as broad and comprehensive as is the noble cause for which we strive, a cause which touches, or should touch, the tenderest spot in every honest heart and vitalize with fresh impulses every earnest soul. We have often published evidence of the great interest held in our work of so firmly planting Spiritualism upon a scientific basis that its position shall be universally acknowledged, and of bringing within the sight and reach of all the higher altitudes of the psychical world. Such representative men outside the Spiritualist ranks as Rev. M. J. Savage, Dr. E. W. Thomas, Prof. Wm. James, B. F. Underwood, Dr. Hepworth, Prof. W. T. Harris and many others have united with the ablest representatives of Spiritualism in commending the work of the JOURNAL. R. Heber Newton, D. D., has frequently shown his good will, and now he comes forward again and makes it more binding. Here is his last word and deed:

GARDEN CITY, N. Y., Oct. 30th, 1888. Dear Colonel Bundy:—I note in the JOURNAL the plan proposed for a Publishing House. It seems to me an excellent idea, and one which ought to be heartily sustained by all who appreciate the work which the JOURNAL has been doing. You know my position on the "anxious bench." "Almost persuaded" at times, and then again repelled by the superabounding fraud in the movement. I represent hosts of men who must be deeply concerned to see the JOURNAL prosecute its fearless work, and sift out the true from the false, so that outsiders may be able to judge intelligently. Every one must hope that Spiritualism may be able to verify its superlatively important claims. Hoping so, every one ought to show his faith by his works. A share in your company is worth a great deal of pleasant talk—worth many a kindly pat on the back.

If Spiritualists really believe what they profess, they ought to back you up vigorously in the work you are doing. Nothing but such a work will enable the general public to believe. Put me down for one share which should be many shares if my ability were equal to my interest.

Yours cordially, R. HEBER NEWTON. Now that the political turmoil is over, we shall look to see those who desire to have a strong institution for the use of Spiritualism come forward with alacrity and complete the stock subscriptions. At this writing there has been subscribed \$15,150, leaving still to be taken \$34,850, all of which should be pledged before the year closes. As most of those who read this already know, the stock is 1,000 shares of \$50 each. Do the very best you can, whether it be one hundred shares or one! The stock will pay fair dividends, and is not a donation to the JOURNAL, but an investment in a legitimate business, whose limits are boundless and whose future is full of promise.

In response to the letter in RELIGIO-PHILOSOPHICAL JOURNAL Nov. 3rd, from a Wisconsin woman who was unable to pay for her subscription, \$6.00 have been sent by two gentlemen, who, after reading the letter, kindly sent the money. We credit this to her subscription, and do not doubt she will enjoy reading her paper in the long winter evenings, and often think of these kind friends.

From a private letter from San Francisco, we extract the following: "We listened to Mrs. E. L. Watson last evening (Oct. 21st). Her discourse was eloquent and forcible. Her invocation was a model prayer, thanking God for life with all its attendant blessings; for love with all its attendant joys and even pains; for memory which linked the whole of life in one unbroken chain of sweetest joys and sweetest sorrows." It was a most beautiful and uplifting effort.

There seems to be many American girls very anxious to become duchesses, countesses, marchionesses, etc., judging from the frequency with which the announcement is made that a beautiful and wealthy American lady, will soon wed a titled nobody of whom the world knows nothing, except, as in the case of the Duke of Marlborough who lately married a rich New York widow, he has made himself notorious by scandalous conduct. It is now announced that a Miss Zerega of New York is engaged to the titled cripple, the duke of Newcastle. A lady who attended one of the receptions given him in this city, on coming out of the room, said in reply to a question as to the appearance of the duke: "Oh, he's a little bit of a fellow only so high," holding her hand about three or four feet from the floor." There is no current scandal about the "little bit of a fellow," and he seems to be a harmless and even an amiable sort of a duke; but he comes from bad stock on the side of his father who was a gambler and spendthrift and who died penniless in 1876. His mother, the duchess of Newcastle, was a Miss Hope, who inherited the great fortune of the Hopes of Amsterdam, the money brokers and lenders to European crowns in the eighteenth century, and the present duke will inherit her wealth if he shall outlive her. Another duke whose name does not occur to the JOURNAL just now, it is reported, will marry a southern lady who is young, handsome and rich. In order to keep our wealthy young women, those ambitions for social distinctions in their native land, it might be well to create some American titles, sell them and apply the proceeds to the liquidation of the national debt; or if that is objectionable the Government might put a high protective tariff on dukes and other titled aristocrats. But that would not prevent our wealthy ladies, who sigh to be duchesses, from going abroad and marrying the Marlboroughs, Newcastlees, etc. Perhaps it is best after all to let the evil correct itself. The English nobility need the infusion of some good healthy blood in the veins of their families, and as America has a superabundance of it she ought not to begrudge the dukes the good they may derive from selecting duchesses from the uncontaminated stock of the new world. It may be a hard experience for the American girls, but the compensation will be in forming an American sentiment in England; for if Russia continues her aggression and England loses the Indies, she may need the protection and it may be to her advantage to become one of the colonies of the American Republic. Meanwhile a question in morals is, how much better is a woman who sells herself to a gouty and scrofulous old duke merely for social honors, than she who sells herself to a man for the money which she can command?

Rev. Brooke Herford, in reply to the question, "What the Unitarian Church needs," says: "More spirit of discipleship to Christ, more hold on the sense of his leadership and of the 'rock bound,' which his words give to our faith in the great essentials of religion." Another need, Mr. Herford thinks, is "simpler, direct, more religious preaching." It is evident that a movement in the direction of Methodism would be acceptable to Mr. Herford. Rev. M. J. Savage with clearer and more advanced views, answers the same question thus: "The Unitarian Church needs most a clear comprehension of the changed conditions of modern thought, and the courage of leadership." Dr. C. C. Everett of the Harvard Divinity School thinks the Unitarians need "the courage of their convictions." Messrs. Savage and Everett are probably right, one in saying that "The Unitarian Church needs most a clear comprehension of the changed conditions of modern thought" and the other in affirming that Unitarians need "the courage of their convictions." Some of the other answers to the question indicate that what is lacking and most needed is "convictions," or to quote from Mr. Gallagher's summing up of the inquiry, "faith in the Holy Spirit and baptism by the Holy Spirit." "It," he says, "we have a faith in a living personal God, in the truths of Jesus the Christ, in divine influences to help us and to inspire us, we shall have spiritual life and have it more abundantly. It would seem that Mr. Gallagher imagines that greater Spirituality means a return to theological doctrines which have been abandoned by the left wing of the Unitarian denomination. But the verdict of the best nineteenth century thought is that these doctrines are superstitions and they are not likely to regain their hold upon men and women of this age who do their own thinking. "An exploded opinion may revive," said Robert Hall, "but an exploded superstition never." Unitarians may find in "the living present" enough to inspire them, and to satisfy their needs, without going back to "the dead past" and without insisting upon faith in a "personal God" or in "Jesus the Christ," as indispensable to spiritual progress.

The Liverpool City Council recently received an application from the Sunday Society for the use of Rotunda Lecture Hall for a series of Sunday afternoon scientific lectures. During the discussion one of the councilmen, Dr. Cross, said, "Though I may be called a bigot, those who support the opening of museums and such places on Sunday, ought to slap the snout of the Almighty with the back of their hand and bid Him defiance." Mr. Rathbone, another councilman, said that he was one of those who were in favor of opening the art gallery and museums on Sundays, but when they were told that they were giving the Almighty a bloody nose (cries of "order, order," "chair,

chair"). Dr. Hamilton said: "Mr. Chairman, I protest against this ('hear, hear'). Alderman Samuelson: "The words used were 'slap in the snout' ("Order"). The chairman: "You will please withdraw those words, Mr. Rathbone." Dr. Cross: "I am entitled, Mr. Chairman, to your protection against the words of Mr. Rathbone." The words, "giving the Almighty a bloody nose," were withdrawn and the exact words used, "slap the snout of the Almighty," etc., were substituted. But one who can talk about slapping "the snout of the Almighty" with the back of the hand ought not to be so nice as to object to an expressive description of the usual result of the kind of punishment mentioned.

Mr. F. M. Holland wrote an address for the memorial service to Prof. W. D. Gunning, held at Cambridge, Mass., last August. It is a worthy tribute to the intellectual qualities of a gifted and earnest thinker, but we regret to see in it no reference to some of Professor Gunning's most cherished convictions. The address contains no hint that he believed in immortality, when he was, in fact, a pronounced Spiritualist, who had no doubt whatever as to continued existence, who regarded the "future life" as an absolute certainty, and who but a short time before he expired, requested his attendants to remove him to a chair, that he might in that position "make the change." Under the circumstances a word in regard to his unwavering confidence in immortality and the serene composure with which he passed from earth, should have been said by Mr. Holland. It was Mrs. Gunning's wish that B. F. Underwood should prepare the address for this occasion, owing to his acquaintance with her husband and his thorough knowledge and appreciation of his thought. We regret that circumstances prevented, for Mr. Underwood would not have failed to present Prof. Gunning's thought in its completeness. At the same time the JOURNAL must express the opinion, with all due respect to Messrs. Holland and Underwood (as well as to Mrs. Gunning) that the leading address for the memorial service to Prof. Gunning should have been by a Spiritualist, one who shared his confidence in eternal life and his knowledge of communion with the Spirit-world.

Rev. Clark Braden, theological debater and rough and ready demolisher of "Infidelity," of Spiritualism as well as materialism and agnosticism, of Darwinism, evolution and about everything else that does not square with Moses' and Braden's ideas, is still in Oregon, as we learn from circulars which he has thoughtfully sent to this office. He "chased Putnam out of Oregon," and has, he claims, whipped everything in sight in the shape of a religious heretic. There was a large Liberal Society at Silverton, but according to Braden, it no longer exists. Believing or assuming it was *non est*, he recently preached its funeral sermon. Events proved that it was not dead nor sleeping, even, but quietly watching his ludicrous though solemn performances with amusement. Without going into details it is enough to say that the Silverton Secular Union has engaged B. F. Underwood to represent liberal thought in that community, and if Braden is on hand a debate will begin there November 21st. The JOURNAL suggests, that the theological demolisher and bull-dozer having preached the "funeral obsequies" of the Silverton Liberal Society, complete his work on the Pacific Coast by trying to chase Underwood out of Oregon, in the style in which he says he chased the President of the National Secular Union out of the web-foot State! The editor of the JOURNAL would go all the way to Oregon to witness the sight.

A Cincinnati subscriber sends the JOURNAL a copy of the Commercial-Gazette of Nov. 2nd, containing an account of the complete exposure of one J. W. Fletcher of that city who has been reaping a harvest as a "trumpet and materializing medium." Among his confederates, it appears from the Commercial-Gazette, were a Mr. and Mrs. Renekamp. Among his dupes was a Mr. S. F. Howard, whom Fletcher had grossly deceived by causing him to think his little daughter materialized at the show. Some of Howard's friends determined to unmask the swindle and on Thursday evening of last week they were successful, one of the party capturing Mrs. Renekamp in his arms while she was personating a spirit. The sudden illumination of the room disclosed Renekamp as spirit "Indian Joe," and a little wan-faced child who had been used to personate Mr. Howard's daughter. After the exposé, the expositors repaired to the office of the Commercial-Gazette and told their story. The JOURNAL's correspondent also encloses a clipping from the local organ of these frauds, a paper owned by Joseph Kinsey and others and edited by an attenuated shadow of Jonathan M. Roberts, and which is also the special organ of Newton, Wells & Co. The clipping from the issue of that sheet for last Saturday, is a sweeping and unqualified endorsement of Fletcher, who is announced as having "kindly volunteered to give a séance on the last Friday of each and every month for the benefit of the Society of Union Spiritualists. These séances will be first-class in every particular, as all of brother Fletcher's séances are, and they should be largely attended." Comment is unnecessary.

Mr. and Mrs. James Wilson of Bridgeport, Conn., celebrated the fiftieth anniversary of their marriage on Monday evening of this week. Visitors at Lake Pleasant camp will recall this venerable couple and their beautiful cottage. The JOURNAL congratulates Mr. and Mrs. Wilson on their half century of felicity, and wishes them many more years of happiness here.

GENERAL ITEMS.

Dr. Helen Denmore of New York is in town, at 1553 Michigan Boulevard.

Lyman C. Howe has a readable letter on another page; the last paragraph of which we mention to accentuate.

A spinster who sometimes plays the piano for New York gatherings has been completely identified, so a correspondent informs us, as the "Ed. Wheeler" of Carrie M. Sawyer's materializing show.

Mr. W. A. Mansfield, slate writing medium, who spent the summer at Casadaga camp, has returned to Boston, to pursue his studies in the Monroe College of Oratory.

Mr. Ralph E. Hoyt, editor and proprietor of The Californian, and president of the California Co-operative Colony, Los Angeles, Cal., has been in Chicago for two weeks past, and favored us with a call.

Mrs. Ursula N. Gestefeld's "Statement of Christian Science" has had a very large sale, and the author has just gotten out a second edition handsomely bound in cloth, for the same price, \$3.00.

Four or five months ago George Lucas, a young man of Dubuque, Ia., shot himself in the head with a revolver.

Many readers have been disappointed in obtaining this work, which gives a practical explanation of the relations of soul, brain and body, and new systems of therapeutic treatment based on the new science, in consequence of the speedy exhaustion of the first edition.

A San Francisco lady bought a chicken from a hard up peddler. When she cleaned it for dinner she found in its crop particles of gold whose value amounted to \$10.

The first school census taken in Georgia since 1832 has just been completed. It gives the total number of children of school age as 560,281, against 508,722 in 1832.

The Rev. Dr. Reasoner of Corvallis County, Ore., is the oldest Presbyterian preacher on the Pacific coast. He is 90 years old, but is able to take an active part in the duties of his pastorate.

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WILLIAM KING McALLISTER.

(Continued from First Page.)

daughter usurped the musical dictatorship in the household they sang together a great deal and well. The daughter mentioned inherited her father's poetic temperament and a considerable share of his metaphysical ideas.

Love of the beautiful in nature amounted almost to a passion with Judge McAllister. Two years ago the month of March was particularly disagreeable.

His strength at the bar, as on the bench, was profound knowledge of the philosophy of the law, inflexible courage in its application to controversies, an innate love of justice, and a calm, even, honest temperament whose uprightness would never bend before even a tidal wave of the public opinion.

Judge McAllister entered the office of the Appellate Court where his associates were sitting positively beaming with happiness. "Why, gentlemen," he said, "as I was coming along I heard a blackbird chirping in a tree, and I turned and took off my hat to him."

The funeral cortege was formed at the house, the pall-bearers being Judges Magruder and Bailey of the Supreme Court, Moran and Garnett of the Appellate Court, and Judges Gray, Tuley, Shepard, Baker, Collins, and Judge Farquhar of the Superior and Circuit Courts.

The immediate mourners were Mrs. Judge McAllister, Mrs. Spencer, Mrs. Ackley, and Miss Lottie McAllister, daughters of the deceased; Mr. Ackley, a son-in-law, and Lieut. and Mrs. Backus, the latter a niece of the deceased.

A brief extract from Dr. Thomas's discourse must suffice: This great soul found the best environment in the very structure of society, in the organic law necessary for the wise and good government of communities.

Judge McAllister's mind was attuned to the highest conception of religious life. While he had discarded the forms of the old theology his nature was eminently religious one.

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All the courts including the U. S. Court, adjourned over the day of the funeral; the judges and court officers almost without exception attended the funeral; as did the city and county officials and a large concourse of lawyers and citizens generally.

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Worthily adorned the ermine of the public choice.

While the judges of the United States courts, Gresham and Blodgett, the supreme tribunal of Illinois, represented by Magruder and Bailey, the appellate court, Moran and Garnett, and those of the superior and circuit courts united with the Bar association in paying distinctively professional honors to the memory of the great judge, there was also a popular side to the formal recognition.

The spirit of profound respect which seemed to animate every person in the great throng, alike at the church and upon the brink of the grave, was an especially noticeable feature of this impressive funeral.

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Prof. Gunning—A Correction.

To the Editor of the Religio-Philosophical Journal: Mrs. Gunning, in a few words to "the proprietor and editor of the Open Court," in regard to her husband, whose death occurred last March, speaks of "a paper which, had Prof. Gunning continued with us, would have been given you in due time. It was the treatment of rather reconciliation of the difference in the arguments of Dr. Montgomery and Prof. Cope, as published in the Open Court. It was matured in his mind, but his social work and sudden physical decline, prevented the writing out, or committing the point even verbally to me. Had I been aware what was in store—that the close of my husband's life was so near, I could have accomplished the writing of the Cope-Montgomery article."



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