

RELIGIO PHILOSOPHICAL JOURNAL

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

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

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

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UNIVERSALISM AS A LIFE.

AN ADDRESS DELIVERED BEFORE THE IOWA UNIVERSALIST STATE CONVENTION AT WEST UNION, IOWA, OCTOBER 26, 1889.

BY REV. J. H. PALMER.

Doing, as the result of believing, is the great virtue of all religion. To live and create, not simply to vegetate, to dream, imagine and accept, is to be truly allied to God.

From the days of old we have been taught that God created man in his own image. The ancient word compassed a truth much grander than the conception of him who uttered it. God is a worker, and gives not only the color to an insect's wing, but wheels his throne upon the rolling worlds. Man is the child of God, a co-worker with him in the creation of things both of strength, use and beauty. In many of the most important things with which his mind is busy, or with which his hand comes in contact, he is the visible hand of God and manifests God in the life of the age.

The older legend was that God made the world; the newer truth is that God is making the world. The elements are his ministers, but man is his chief servant. There is no other visible hand of the Almighty. He uses the fire and the frost, the wind and the wave, the gnawing tooth of time and the upbuilding dust of cycles of ages to do his work, in simply making the foundations of things. Then, from the fire-concreted or water-sown rock, out of the richness of mold or the miracle of vegetation, from the wave of ocean and the wave of electricity, man draws upon this mighty wealth of material things to build the larger world, to carry forward one step further, the Infinite plan. He is not simply a recipient of blind power from God, he is the manifestation of God in the world. Let us carry this thought to its farthest possible extreme.

"If storms and earthquakes mar not heaven's design,
Why then a Borgia or a Cataline?"

That is but half a day which has no night in it. That is but a half a faith which stumbles, shrinks, draws back, fears and doubts, because if projected a hand's breadth forward it touches some infinite problem which it cannot solve. Could we riddle all these puzzling phenomena, there were no room for faith. Some things we know are true. If they are not, then all human effort, reason and experience go for nothing. For the rest, let us

— Trust that somehow, good
Shall be the final goal of ill,
To pangs of nature, sins of will
Defects of doubt and taints of blood."

and that when it is best for us to know, we shall know, the full solution of these mysteries which now like impassable mountains hem us in.

If we, in the working out of our own salvation, in the doing of the necessary work of the world which we know we may do if we will but fill up the measure of our opportunity, if we keep step with the grand march of human progress, if we joy daily over victories won, large areas of ignorance reclaimed, over the growth and practice of the spirit of brotherhood among men, we shall have little time to take counsel of our fears or little desire to send out upon the world a coward's cry of faithlessness. It is the camp follower, not the veteran out on the farthest vidette post that is ever presaging defeat.

In considering this matter of working out

our salvation I would not have you take simply a narrow ecclesiastical view. For ages, sin has been considered the work of the devil, to be overcome only by the services of the church. We have no devil. Sin, as we understand it, has no supernatural origin. It necessitates no supernatural plan of salvation. There is nothing more essentially sacred in the service of the church than in the service of a household. A temple dedicated to worship is no more the special house of God than another temple dedicated to the dispensation of justice, the grinding of flour or the casting of stoves. The most of you can do more and better work for God, humanity and your own souls, in your homes, your shops, your offices and your fields, than you can inside the walls of a church, or amid the services of a prayer meeting. If you cannot, then both your religions and your secular methods of work need reconstruction. The teachings of priests and preachers have shut God out of human life, and have imprisoned him in convents, cathedrals, churches, and monks' houses, and ministers' studies. Not intentionally so, perhaps, but still actually so. Why should you have a feeling in your mind that God is any nearer to you in the midst of a large church than at the threshold of a blacksmith shop? Why should you hear his voice any more in the tones of an organ than in the rattle of a printing press? You and I know that for the glory of God and the blessing of man, one dirty fingered pressman is worth all the organists in the universe, and one old Franklin, if you could get nothing better, is of more value than all the instruments of music that man has ever sounded, from the ram's horns at Jericho to the last piano turned out of the shop. We have been too much in the habit of thinking that God's providence and presence were specially over or in some things, and not so directly in others. We cannot believe this and believe in an Immanent, Universal, Impartial Father. All roads of truth and duty lead to Him—may in all roads of truth and duty He walks at our side; our heart enlarges our energy.

Religion, science, common labor, are equal instruments of God in the life of men for the saving of men. The men who proclaim a gospel of better food and purer air, who toil in the field that the hungry may be fed, in the mine that the freezing may be warmed, although their hands may be hard, their garb unkempt and their faces sooty, are priests of God and saviors of men as certainly as any preacher, bishop or pope that ever went up into the temple to pray.

So I think that God, with equal blessing baptizes the toilers of every line of human effort. Let us unify in our thought, not separate the agencies that are uplifting, civilizing—if you like, christianizing the world. We shall then, better than now we do, understand the real value of our religion, not as an exceptional, supernaturally instigated "scheme" (God never schemes), but as one instrument among the many in the natural order of things, equally ordained, equally glorified for divine uses. It is a great step forward to come into an actual knowledge of this fact. Our own fields of labor are limited and in the stress of that labor we do not always note the significance of our act. We perform for the immediate need of the hour. The mysterious ordering of events which harmoniously relates our act to all that has gone before, that is now, or that shall ever be, we cannot understand. Let us reverently acknowledge it and call it Divine Providence.

This we know. All nations that have passed away and left but a record of their living have prepared the way for the nations that are. In this providence of which I speak,

Not a worm is cloven in vain,
And no a moth, with vain desire,
Is shriveled in a useless fire.

By this are we made one. Out of this come the lessons of history. Upon this immortal foundation do we plant community of interests and through it all runs the mighty, moving, irresistible sentiment of common welfare.

Nearly everything we do is in answer to the demands of a conscious relationship with the rest of mankind. We make war and declare peace, erect homes, cities, commonwealths, make laws, establish courts, levy taxes, build shops, ships, railroads and steamboats, and go on improving and enlarging the domain of mechanical power out of the interest we continually have in each other.

Not beyond, but mingled with all this, lies the kingdom of the intellectual, moral and spiritual interests. A log school house is not only a temple dedicated to the salvation of man, but it is a monument to the unity of human interests, as grand in its place and as prophetic in its work as any cathedral or university in the world.

Behind all this is the individual life. And let us not make any mistake here. "Not many great, not many mighty are called." The salvation of mankind is effected by the labors of common humanity. The glory of to-day, the concrete goodness in social life, what there is of it, of justice in the law, of more active charities, were hopeful ideas in the minds of a million, yes, an hundred million men who died without beholding them reduced to practice. Ideal salvation always precedes practical, ideal salvation. Sir Christopher Wren carried St. Paul's in his brain before a single stone of the mighty pile was grouted into the earth. Common men enough were they who mixed the mortar and cut the stone through the long years of the actual building. You and I, after the

battle was on, could find it comparatively easy to stand in the ranks of freedom; but black and cruel serfdom were still the blight of our soil and stain upon our flag, had there been no Whittier to sing the sunrise of liberty while yet it was midnight; no Garrison to awaken the dormant sense of justice in a nation that sold little babies into slavery in the name of liberty and tore the wife from the law-paled arm of her husband in the name of inalienable rights. In this good work let us not despise the idealist, the man who, amid the dust and grime, the hardness, the injustice, the wickedness of the present, dares to speak of the brighter sky, the equal road, the nobler motive that ought to come, that must come into the life of man, if not to-day, then upon some golden to-morrow. When their word of prophecy becomes our daily experience, then these men, common enough and despised in their time, become great. Such an one was Garrison the printer, Whittier the New England farmer's son, Lincoln the despised peasant of Nazareth.

We must not forget, either, how in living this large idea of religion man has made his material victories to assist in his mental and moral improvement—and improvement is but a name for partial salvation. Perfection is actual salvation. James Watt, in the steam of a hissing teakettle, discovered a giant that to-day is doing with tireless arm the work of 50,000,000 slaves. The Hindus have a proverb "the man who owns an elephant need not carry a load." We own mightier powers than elephants. We move by the power of steam and speak with the voice of the lightning. Because of this, there is not a people upon the earth that is alien to us. The farmer in his quiet country home, the mechanic, resting in his cottage at nightfall, as he takes the daily or weekly newspaper in his hand, touches great peoples and mighty interests of which Paul and John never had a vision.

Our prosperity is not simply linked with the prosperity of our own town, or state, or business. Ignoring boundary lines, flags, national pride or animosity, God, using the ambitions, needs and intuitions of man, under the seas, through the valleys and over the mountains, along the lines of commerce, through the pages of diplomatic lore, and over the broad spaces of intellectual communication, has run the glorious legend "All ye are brethren." We cannot permanently prosper while the least of these are in the depths of hopeless adversity; our salvation is not assured and complete, until the light in our life shines in some saving way into the life of our remotest brother.

When man is redeemed it is by the work of his fellow men. God is in this work of redemption, framing the law, ordering the method, inspiring the act; but the work, when done, will be accomplished by human, erring brains, hearts, hands. Thus is man divine. Thus is all effort dignified. He is not simply allied with God and righteousness, he is God manifest in the flesh to everyone to whom he is a sinner of a new hope and word of a new strength, the spirit of a sufficient consolation.

In this line of God-like sympathy and endeavor it is not probable that the working capacity of man in an intellectual way can be much increased. There may be a multitude of new applications of this power, but the intellectual zenith was reached 2500 years ago. Indeed, by the side of the intellectual comprehensiveness of ancient Greece, we are pygmies. And yet, Greece is a memory. That which would have made her immortal in life, as she now is in history, she did not possess. Her intellect lacked the conserving power of moral and fraternal purpose, the tenacity and immortality of unselfish effort. She grew in beauty, not in moral character. She demonstrated that power not wielded for the good of all, is wielded always for evil, and so has in it the certain elements of decay. Her intellectual greatness was her rational ruin because she did not turn it to the greatest uses.

The development of the Divine Man, the divine nation, comes at the last in the turning of all power, physical, mental and moral, to the upbuilding of God in the life of individual and national character. Not along some line, but everywhere. Not in the hearts of the high, but the learned and the powerful, but in the souls of the lowly, the ignorant and the weak. Not among people who speak one tongue and salute one flag, but among peoples of all tongues and all flags.

The ladder, adown which the angels came to the sleeping Jacob, was erected in the dreams of an outcast amid darkness, starvation and arid rocks. I suppose it would be pleasant work to preach to angels—but they don't need preaching. Jesus could have made friends of the mammon of unrighteousness by accepting a religion of words, and so have escaped the kiss of Judas, the mockery of the soldiers and a felon's death, but his gospel was to the poor, his word of comfort to the oppressed, the broken hearted, the erring, the perishing, and the way of that gospel was through ignominy, poverty and suffering—to glory.

I cannot say that the way of this larger life is always an easy way. It was not for Vane and Sidney, Adams and Washington, John Brown and Abraham Lincoln. It was not an easy way for Moses and Buddha,ocrates and Paul, Servetus and Luther. It is not always easy along the path of citizenship, where the blandishments of enthroned injustice are to be met, and the terrors of a blind and unreasoning partisanship—which will sustain or excuse almost any evil the fighting of which may bring loss of strength—must be fearlessly thrust aside. It is not

easy in homes, where the daily burden is heavy, and mutual kindness and forbearance are often forgotten. Sainthood comes of service, not in the prayers of an hour in the beatific visions of a night.

The word of this larger life is fraternity; in its work, self is abnegated; in its faith, righteousness is triumphant. It holds no councils of excommunication, builds no dungeon of darkness, lights no inquisitorial fire. From the borders of Galilee it bids us "lose our life that we may find it." At the foot of the Himalayas it proclaims: "Pity and need make all flesh kin. There is no caste in blood, no rank in tears." On every righteous battlefield where man has fallen for the good of the nations yet to be, the lesson has been written in blood with the pen of eternal glory, that

"The noblest place for man to die,
Is where he dies for man."

We ought not to put this matter so far away from us that we shall seem to hold no direct and intimate relationship with it.

It is only by the vitality that goes from the individual into the mass, that the great pulse of the world is made to throb with a stronger life. A community is no stronger than the aggregated strength of the individuals that compose it; the state is no stronger than the aggregated strength of its communities.

The foremost thing, then, is individual integrity. Not simply in the matter of buying and selling, and in the long line of commercial relations which that word usually suggests, but in all the serious and manifold relations of life. A man must be true to the government, obedient to its laws, a willing bearer of all proper civic burdens. He must feel that he is an incipient traitor, if on election day he fails by his ballot to voice his preference for some form of administration.

He must feel that he is but little better than a common thief, when he has not personal honor enough to keep him from lying to the assessor of taxes, in order that he may retain in his purse a few dollars that belong to the people.

He must bear his share of the social burden, keep alive the fires of kindly personal sympathy and regard in his neighborhood, support the school, the church, the newspaper with a willing heart and to the extent of his ability. He must be kindness, interest, sympathy, love, in the shelter of his home, and by the labor of his hands and the loyalty of his affections make it the dearest, most useful spot in all the world to those he calls within its charmed circle. Thus, true to his country, his friend and his family, he will be true to his God.

The ideal heaven of the ancient Greek, when the gods found pleasure and rest, was high Olympus. There were nectar and ambrosia, the cup of Vulcan, the smile of placated Jove, the white arms of Hebe. In the heaven of the early Christian, Jehovah—Yahweh of war hosts—sat upon a great white throne, while around him in shining raiment were archangels, angels and the saved who had done with earth, with harps and crowns and joyous song.

Heaven—for him who feels that God is with him now as much as he can be at any point in the eternities—is where, following the heart of his Leader, he goes bravely to the battle of life. He knows that he is more than conqueror, for he fights with the weapons of Omnipotence.

For the Religio-Philosophical Journal.
Hypnotism, Mediumship, Etc.

A. E. CARPENTER.

It has been asserted by physicians, repeatedly, that what is known as mediumship is only an abnormal and diseased action of the nervous forces stimulating the imagination and producing subjective impressions that have been referred to the influence of spirits, but originate purely in the person's mind as a result of disordered and nervous states.

The French doctors, in their investigations of the hypnotic state, have affirmed that it is due to nervous derangement and is never manifested except by those persons whose nervous systems are in an unnatural and unhealthy condition. Hence the phenomena of mediumship, hypnotism, etc., can only be developed by those who are in a diseased nervous condition. Of course, the doctors disagree as to these conclusions, as they do about most matters, thus admitting the possibility of their being mistaken; but I would like to consider the position assumed by some of them as above stated.

I will commence by saying that the state of mind in the medium and hypnotized subject are precisely similar. I allude, of course, to mental mediumship, and it will not be necessary to consider them apart from each other. I will go farther and state that these mental conditions are states of the mind to which all people are subject, and they are neither unusual nor abnormal, and consequently not at all dangerous when properly understood. In my experience in practical hypnotism I have found that those in the best state of health entered most readily into the receptive condition, and I have yet to learn of a single case of any one being injured by so doing, either physically or mentally. What is the hypnotic state? Nothing, except a change of mental attitude from a positive and aggressive condition to a negative, passive and receptive one. The Frenchman seems to forget that the very name he has given to this state of mind indicates nothing abnormal. To be hypnotic is only to be sleepy, and what is more natural than to

go to sleep? All the phenomena of hypnotism manifest themselves with everyone, more or less, while in sleep, and to hypnotize a person is only to induce the same conditions of receptivity of mind that occur in sleep, and which accounts for the universal phenomena of dreams. As the hypnotized subject responds to the suggestion of the person with whom he is in rapport, so the dreamer responds to suggestions that come to him from a great variety of causes. If the stomach is overloaded and oppressed, the suggestion of pain to the subjective consciousness leads to create all sorts of horrid pictures that assume the form of terrible realities to the sleeper. If the clothing gets off the feet and they become cold, the suggestion leads him to dream of being out of doors barefoot. In fact, a large proportion of all our dreams can be traced to some suggestion made upon our minds when awake, or coming vaguely to our consciousness from some external cause while we are sleeping. This class of dreams is a product of the receptive and responsive state of mind that occurs in its negative condition of sleep, and is precisely analogous to the mental action that is in the hypnotized subject.

As the phenomena of dreams cannot be said to be the result of any mental or nervous derangement, but only grow out of a temporary mental condition, the same is true of hypnotism. As the most healthy people enter the state of sleep the most readily, so they are the most easily hypnotized; and I am certain that the French school of hypnotic investigators, and all their followers, have made a positive error and are working from wrong premises. In investigating hypnotic phenomena, such as mediumship, clairvoyance, etc., we want to be first assured that we are in a state of mind that is receptive and responsive to all parties concerned in the experiments undertaken. I believe we may entertain that assurance provided we conduct our experiments with proper care. All faculties and powers of the mind, as of the body, exist for a purpose, and the use of them all will accrue to our good within certain limits. In hypnotizing a person we only induce, by special effort, the same condition and action of the mind that takes place in a dream, with no more injury to the subject.

In the subjective state we become extremely sensitive and subject to impressions from which the mind acts with unusual intensity and power. Not only this, but faculties are developed and manifest themselves that do not appear in the positive, objective life. The mind vibrates and responds to infowing impressions from the intangible realms of thought and spirit. The consciousness of the soul awakens and becomes measurably independent of the physical senses. Things unseen are perceived, and the ideal stands out as the substantial and real. In this condition the preacher and lecturer become inspired and speak as though having authority, because they then see and feel, and know the truth they utter, for their souls are in rapport with true wisdom. They are like a person who describes a landscape that is before him. At the time, they have no doubt of its existence, because their physical eyes behold it; so in the psychic state there is no doubt, for their quickened perceptions realize it. When they come down from the heights and are once more in the objective life, they may perhaps wonder how they could be so positive about that for which they can give no reasonable explanation. I do not believe that these sublime visions of speaker, poet or seer, are rhapsodies of the imagination. They are often faint pictures of what dwains upon the consciousness as the grand realities of the psychic world opens to their spiritual perception. I have witnessed this in my experiments with psychic sensitives. I fell into it in mediumship. I have found it in literature, in prose and verse. I have felt it in my own person and through its gateway we may pass on to a high and pure Spiritualism. The mental condition that constitutes this state is the highest phase of mediumship, which we need not fear but earnestly seek to attain. It is natural! it is beautiful!

Perhaps I have passed beyond the following of my readers in some of my preceding statements that seem so clear to me, and I will return to a verifying fact of the statement I have made of the power to perceive, independent of the physical senses. I know that facts are always dear to the JOURNAL as I presume they are to all of its intelligent readers.

Last evening, Oct. 27th, I said to my wife, suppose we try a few psychic experiments. She assented and we decided to try the experiment of seeing without eyes, that we had not made for nearly a year. So taking a pair of kid gloves I made a pad of each of them, and placing them carefully over each of her eyes I bound over them two folded towels, taking care to tuck the gloves closely against the sides of the nose to exclude all possibility of any light reaching the eyes. After she had sat a moment and got passive, I made a few downward passes before her face when she declared herself ready. I took some playing cards from a pack at hand, and she immediately told what they were, and, finally, she took the whole pack and told every card one after another as fast as she could take them off. I would say that she told them as readily without knowing what they were as when I saw them. She also saw to read, and demonstrated beyond all doubt her power to see without eyes. I think I have mentioned this fact before, but this was such a recent experiment and such a perfect success that I thought it would be of interest.

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING. FOURTH PAPER.

3. In replying to the third question there are a few things which it would be well to lose sight of. First that persons of ordinary cautiousness and common intelligence seldom, if ever, permit themselves to accept a new truth on a single test of its verity. Some, myself amongst the number, require many tests of the truth of a proposition, and many verifications of a fact before they feel that they are safe in believing it. Many, many times they travel back over the ground and survey the evidences upon which they rely, to make sure that there could have been no mistake, and often they themselves solve the questions. "Could I have been mistaken? Could it be possible that, in my case, hoping for immortality as I do, 'the wish could have been father to the thought, and that I have accepted as a fact that of which I have not had sufficient evidence?' and thus the knowledge of our own desires to find a proposition true makes us doubly cautious in receiving it, and more exacting in the quality, kind and abundance of our proofs. Not until the cautious inquirer fathoms the deep waters of mental bias, answers every quibble of skepticism and satisfies every lingering doubt does he consider himself safe in believing, or knows the happiness of a mind at rest.

Second. That the class of proofs which would, in one man's case, be accepted as sufficiently conclusive, would be rejected as insufficient in another's. To some persons, "seeing is believing," and a movement of an inert body without physical contact or the visible application of force, would be sufficient. To others the evidence of the senses must be supplemented by proofs that there was a mind or intelligence behind the physical movements before they can accept them as evidences of an existence beyond the grave; and the aims and objects of the manifesting intelligence must be of sufficient genuine interest to justify them in leaving their higher and better surroundings for purposes of communication with a previously abandoned condition. Neither can such persons receive as proof of another existence, any communication which is not characteristic of the party communicating.

To another class of minds, "the evidence of the senses" would be no evidence at all; they demand that spontaneous or soul conviction of a fact presented, which it has been said is the best proof of a truth; but it must be remembered that in this case the searcher after truth must be capable of separating genuine intuition from the gas of a romantic imagination. The man who goes forth to scientifically investigate modern Spiritualism must possess a cool head, an indifferent heart, a steady nerve and a settled purpose to discover truth and that only. The calm investigator of spirit phenomena has a difficult task to perform; he must leave his affections, his emotions, hopes, fears and speculations all at home, for it is so iconoclastic in character, so mentally disturbing and its manifestations are so subject to adjacent coloration, that few are sufficiently cool and unbiased to probe it fairly.

That quality or sense called "intuition" is a subtle gift coming to those who are familiar with soul language. That recognition which is obtained through it is unmistakable; it is the recognition of kinship and identity of one soul by another; it is the perception of a fact by a fact, and an acknowledgment of a truth by a citizen of truth's world; for truth knows truth and each soul speaks to other souls in the silent language of eternity.

An eminent clergyman was once asked whether the proofs which Spiritualism brought would not be valuable to him if they convinced him of life continued beyond the grave. His reply was: "They undoubtedly would be if I needed such proofs, but I already possess better proofs of immortality than any I can furnish." This soul communication is more satisfying than "proof palpable" itself. Such minds are proofs unto themselves, even as they are laws unto themselves, but they are few and far between and hence the necessity for Spiritualism.

Let me here drop a word of caution. Some minds are peculiarly visionary; they delight in romance and revel in the luxuries of imagination. Beware of such indulgence; it has its root in vanity and self flattery. If you think you possess the quality of intuition in a high degree, fathom your character lest you may be self deceived; your safeguard is humility; cultivate it, for grievous mistakes are sometimes made and when such minds turn upon religion or metaphysics, if they have not the safeguard of humility, ignorance may land them in a mad-house.

But what convinced me? is the question. In reply I would say that many things conspired to satisfy my mind that the communion of the physical world with the unseen is a matter of fact and had always been operative. In a greater or less degree all the above mentioned conditions of mind were shared by me. Other considerations which I have not touched upon had also entered into my cogitation of the subject, and caused me to ask myself many questions, often in a frame of mind which most people would not envy. Many hopes and many fears, many anxieties, doubts and much questioning of motives, of justification, of mental balance, must be the inevitable lot of all those who are determined to discover for themselves whether spirit return is a fact.

It seems to be a law of mind, or of metaphysics, that at a time when we most seem to need concentration, some circumstance intrudes to annoy and disturb our researches. The association of the spirit is disturbed by the obtrusions of the flesh, and the aspirations of the soul are turned aside by inferior ambitions. The law of necessity has much to do with the attraction of the dark waters of such a human life, often throwing up to the surface ideas loathsome to contemplate; tendencies and qualities, perhaps, which we had fondly hoped had long since been eliminated from our characters. But the first requisite to the conquering of an enemy is to know him; the surest road to cleanliness is to realize the necessity of the bath-tub; and so also an appetite for the good and wholesome is created by the tonic effect produced by the

unpleasant consequences of evil deeds committed. Thus the investigation of Spiritualism proper (the interblending of the two worlds) does more than to merely satisfy our understanding, it causes us to see ourselves as we are, by tearing away the film from our eyes, transmuting it under foot until we stand a revelation to ourselves showing our armor as mere gossamer and our swords broken at the hilt.

Can we separate the investigation of Spiritualism from the investigation of good and evil? Can we probe effects without probing causes? The long, dark night causes the watcher to go to the east window in search of the rising sun, and nature's command is, "Excelsior!"

In some societies (perhaps I would be justified in saying in all societies) the candidate, before applying for admittance, is expected to have undergone a heart preparation; so, before I was "convinced of the continuity of life," I underwent a long course of preparation in both head and heart, and many a time friendly "mediums" would become impatient with me when I delayed the acknowledgment of conviction on what they esteemed a "grand test." Many a time I had been told that I never would believe until I had Spiritualism and mediumship in my own house; and as I did not deem that at all likely to happen, I despaired of conviction.

If I am not mistaken, I do find in my "Incidents in My Life" first volume, was the cause of awakening me to a realization of its possible truth. I had read A. J. Davis' earlier works but they failed to bring me to a realization of the thing; they seemed to be more fit for those who had passed their novitiate and were in a better condition to exercise patience. Davis' works, particularly the earlier books, are too laborious and verbose; he uses too many and too large words to express an idea and the reader loses the sense and breaks the connection in his effort to climb over three or four unusual words piled immediately one on top of another. Of course, metaphysical facts and things are hard to press and the above difficulty may have been unavoidable, and so I say that Davis' works are more fit for experienced persons than for primary inquirers. I had also read Judge Edmonds. His first volume seemed reasonable, but the perusal of his later books had the effect of spoiling those earlier ones. To my mind, unprepared as it was, the Judge's pictures of scenes in the future life seemed monstrously absurd, and thus the good produced by the perusal of his early volumes was cancelled by the more recent. Judge Edmonds was a true and noble man, I have no doubt, but his later works are not the best to place in the hands of an inquirer.

Mr. Home's first volume was excellent; it was just the thing I needed at the time. Like all excellent literary work it is plain, easy reading, excellent in finish and pure in expression; it contains food for both head and heart, and its witness to phenomena every reader must acknowledge are unquestionably unimpeachable. "Incidents in My Life" was the first volume which convinced me of the probability of spirit return being true in fact, for I could not suppose that ladies and gentlemen of the standing and intelligence of those who bore their testimony so unequivocally in Home's book, could possibly be mistaken. And although I had never seen Mr. Home I had conceived for him a sentiment which may be defined as a compound of gratitude and affection. Nothing but financial inability prevents me from possessing all the books written by the Homes, more particularly the late work of Mrs. H., which relates so much of a gentleman's life in whom I have been so deeply interested.

As this article is quite long enough, I shall reserve the more important particulars of "What convinced me of the continuity of life beyond the grave," for another paper.

Sturgis, Mich.

For the Religio-Philosophical Journal.

Jottings in Regard to Children.

In the JOURNAL of June 8th and 22d, I expressed the idea that children possess certain inalienable rights which are not to be treated with perfect justice and dignity. They should be allowed to grow in as healthy an atmosphere as we require for ourselves. Moral forces join with their physical counterparts in obeying the same or similar laws. They act in a certain direction, with a given intensity, and spring other correlative forces.

To project deception against a child and expect it to generate trust and truth, is to sow thistles and look for potatoes as their fruit. Perfectly absurd is it, then, to treat children with overbearing arrogance, expecting them to pay back thoughtful kindness and courteous manner.

The friction necessary to generate soul activity is constantly being supplied through the reciprocal action of your soul expressions and the child's awakening possibilities. The world is surfeited with preaching, let us have practice. Many are the "Line upon line and precept upon precept" necessary to develop politeness in a little soul who never hears the refined tone and gentle wording addressed to himself. Why has the child not a right to the prefix "please," as the pleasant beginning to a request for service? and surely his little being warms with great sweetness and strength under the influence of an appreciative "Thank you." Perform an act and say thank you to yourself if you would test its potency in drawing forth a certain willingness to repeat the service. It is not necessary that another should speak the word, that you may bring your soul into a condition to experience the action of this force.

"Don't" is a great black cloud in the sky of a child's serenity. Roll them forth too frequently and you need not be surprised if there follow the shower of tears or the impetuous outburst of the cyclone. Watch yourself for a while and see how many things you do, inadvertently, for which your child would receive a reprimand. "Resist not evil, but overcome evil with good," by passing with silence the many little wrongs or mistakes, calling attention, with praise, to what has been well done or said.

We are the living example of the child; he seeks to do like papa and mamma. We are his dictionary, book on etiquette, grammar, social leader and preacher. Let us not be his ogre nor his fool.

Why should he not be treated as an equal; his tastes consulted and his thought conferred with? What if his talk be about a block bridge? Mechanical principles are involved, and it is a dull child that will not interest one with his knowledge of them.

Life should be to us but a great opportunity for the development of a knowledge of the nature and relation of things. Our daily feeding and clothing should be but avenues to this same good. In this deep blessing of living, what prerogatives have we that the child has not? We claim the right to private possessions over which we exercise unhampered control. Has not every child the same privilege? We have sacred nooks whose

treasures only our own fingers may remove; shall we not pause upon the threshold of the child's domain and courteously await permission to touch, taste or appropriate? Our daily acts are but the outworking of forces stored in our various faculties. We at no time go beyond the command of our nature. Shall not children be supplied with the same varied opportunities? God's powers actuate childhood. His mandates precede those of the parent.

If we are stung with privileges, the divine in the child manifests its royalty and appropriates its desires. The one thing to be brought forth in a child's nature is reflective judgment, or, in other words, an understanding of the immutable laws of being; and that can only be done by listening to the child listen for the still small voice. But how can he listen if our unholy voices fill his ears? His desire to thus listen will spring forth when he learns that we stand within that "holy of holies" and bare our need to the Infinite. Their souls should be held responsible to God alone. Parents are not potentates; teachers; not jailors but guardians in a very delicate sense of the term.

In the realm of moral forces, the adult may generally stand as the pupil of the child, whose trustful purity and keen perception will reveal new beauties along the old paths of our lives. He will point his moral syllogism at our sanctaries, revealing what manner of being we are. Spiritual blindness dissipates under the potent touch of childhood. Verily, "a little child shall lead them." Strange that adult years should bring so dulled a sense of God's great truth! Let us reflect a moment and see in what line of action a child is most likely to abrogate our ideas of right. Is it not often in regard to material things? He will wear inconvenient holes in his clothes and mar or break the furniture. Are these things done just for the sake of wrong or are they accidents occurring in the legitimate pursuit of health and knowledge? Is the oft repeated lap of restless feet upon the varnished chair, evidence of ugliness or of a studious perception of the play of muscle, or the quality of sound? The scratched finish and indented wood are an after consideration. The chair felt hard and the child's natural supposition is that it is hard. What a rare chance, not to reprimand, but to teach a lesson in anatomy and physics; a delicate moral will pleasantly diffuse itself over the occasion. In the majority of instances the child's offence will be found to be the unforeseen result of a legitimate search for knowledge.

We have learned that floating bodies displace their weight of water, but the child must, perhaps, submerge his hand several times in his tumbler, in the observation of the fact. What is the possible slopping over, compared to the lesson learned? Over and over the tiny chip-board must strand against the tub to teach that small particles of matter are attracted toward larger ones. Are we justified in shocking the little opening soul because he does not at the same instant, also, bear in mind that water is absorbed by cloth and that dirt subsequently adheres to the spot? We seldom keep distinct more than one line of thought. Is the child to rank us in ability? Gradually it will learn to preserve the man-made things in the fascinating search through God's storehouse.

Every time we dictatorially command a child, and require its immediate, blind obedience, we enslave its soul-power and become responsible for its acts. Are we as parents delegated to control, or to instruct these children of ours? But to be heterodox in the rearing of children leads to as deep radicalism as unorthodox thought in religion (so-called.) Let a soul once hold its parental prerogatives in leash while listening for guidance and his privileges can never again tread the old lines. He perceives an aroma from above and henceforth its source is his desire. At that moment, does he commit the unpardonable sin, in daring to digress from established form. He loses his position in the estimation of his neighbor and his enemies become "they of his own household."

The parent who does not reprimand at the "accepted time," or who fails to punish, in the usual manner, a child's mistake, is in the same boat with him who accepts modern inspiration, who questions God of the right and wrong, truth or falsity of dogma, saying, "Come let us reason together." They have both cut loose from the old ways—have held deaf ears to orthodox warning and must henceforth pose as astrologers, getting their bearings and reading their destinies from above. Their must, with rapid intensity, audit the "still small voice" while the tumultuous elements lash and shake the foundations upon which they rest; shake, that is all—never rupture nor undermine.

We cannot remain faithful to this inner guidance and change but a few details. Our souls in perfect self-poise must await all day the varying demands of growing childhood.

To be a faithful parent is to live a holy life. Every step of the way is consecrated with love, tears, seeming failure and blessing. Still we cannot falter, we may not rescind our judgment given in the court of God. Children must be allowed freedom in their decisions. They must be free to do wrong sometimes. Only by experience can they learn the lessons of life. Only by occasional failure can experience teach wisdom. We direct unkind remarks to our associates; can we expect children to do less? We claim the privilege of a wrong act; must we not yield the same to the child? Again, is its judgment really so inferior to our vaunted power in that direction? Its accumulated experience is certainly less, and it is often asserted that the child's reflective faculties are weak, but are not its intuitive perceptions enough in the ascendancy to balance his forces? If the reasoning faculty is weak, it should be strengthened, which process requires exercise to develop strong action. What is the effect produced upon a child's power to reason when we decide for it, and make assertions with meager explanations? A child will learn the rudiments of natural history, physics, physiology, form, sociology, arithmetic, geography, astronomy, spelling, phonetics, (to say nothing of printing, or reading) before it is seven years old, while its theology will be fully up to the present development in that science. All that is required to produce such a general understanding of things common, is that his natural questionings shall be answered carefully with information continued until his interest lags, when the instruction should cease, even if it close with an unfinished sentence. Strange how often a child three years old can send us to the encyclopedia or dictionary!

The giving of a false or trifling answer to the question of a child should be one of the greatest crimes of the day. It sets wrong alert in three centers, yourself, the child, and the knowledge of truth. After the idea of deference to the parent, as a superior being, has been put away forever, then the wrong of impertinence disposes of itself and we find ourselves treating the child with impu-

dence quite as often as he bestows it upon us.

In one thing we must make up our mind in following these modern ideas in regard to children, that is, we must not command. Every instance of such expression places us under the old dispensation; we forget our present position. A command immediately implies our right to dictate, and to subjugate, both of which privileges we must yield to God, to the principles of the Father. If our request be disregarded we have not been disobeyed, and the principles crossed will take their own perfect vengeance. Furthermore, in thus developing the child's power of right decision, in placing his personality upon its feet mantled in dignity and respect, we have called into being forces that are, in their nature, the implacable foes of blind rule; and will fight to the death an invader into their domain. Should we so far forget as to command, let us not be surprised if the artillery we have loaded break our bond of peace. Until our personality shall be lost in God's great being, we have laid out a rough way for weary feet, but the spirit within says, "go on." Amen! We will! We will strive to maintain a calm patience under childish fretfulness or impudence, that our children may learn a like virtue; we will pity the wrong-doer and lovingly seek by story or song to lead his mind into sweet vibrations, that he may also learn to sympathize with all lesser human brethren; we will strive to feel through every fiber of our being that the sinner more deserves our love than the one sinned against. We will bow our souls in humility before the pertinent questions of childhood buried fearlessly into the being of God, that we may catch the answering reverberation of spirit, revealing, as it transmutates to incandescence, a glimpse of our next stepping stone.

D. M.

Presbyterian Dogmatic Reforms.

[Chicago Tribune, November 10.]

The action of the New York Presbyterian last week in giving an affirmative answer to the question of the General Assembly whether it desired a revision of the Confession of Faith is a long step forward and will give hearty satisfaction to all liberal minded Presbyterians. In the discussion of the question, which was very exhaustive, Dr. Howard Crosby proposed giving up that portion of the creed which is so dear to Calvinists—namely, the predestination of such a generous share of "men and angels" to "everlasting death." Dr. Boote conducted a vigorous attack on another venerable relic—"supralapsarian preterition," or the dogma that the decree of election determined man should fall in order to secure the redemption of a portion of the race, and he also defended infants and heathen against wholesale damnation. President Hastings of the Union Theological Seminary wanted to leave the Confession untouched and adopt in its place a simple creed, his idea being to preserve the old monstrosity as a monument, as relics of inquisition, torture, and witches' needles are preserved. Dr. Schaff, as might have been expected from his recent utterances, pitched into the Confession roughly as a useless and unpleasant theological scheme which the world had outgrown. Dr. Paxton fired hot shot into it after the following fashion:

"The man who would dare preach the doctrine of infant condemnation and the doctrine of reprobation as expressed in the Confession is not a contemporary of the nineteenth century. He is a contemporary of the seventeenth or eighteenth. He is a survival and not of the fittest."

The only prominent defender of the confession was Dr. Shedd, his position being that the famous third chapter is so interwoven with the rest of the confession that its disturbance must inevitably tear down the whole creed—in other words, that the entire creed is so Calvinistic in its construction it will tumble the whole edifice down if this objectionable pillar is taken out. After six hours' discussion a vote was taken, and sixty-seven of the eighty-two members, more than four to one, declared themselves in favor of revision. It is a particularly bright spot in the Presbyterian sky. It shows that the sun is breaking through and dislodging the old medieval gloom, and that the doctors of to-day are tired of following Jonathan Edwards and other truceless old-time saints. Coming from so powerful and influential a presbytery as that of New York, the decision will create a sensation in Presbyterian circles all over the country. It goes without saying, however, that its action will be antagonized in some quarters. Already the New Brunswick Presbytery—in which are located Princeton and Prof. Swing's old friend, Dr. Patton—has declared in favor of retaining "supralapsarian preterition" and predestination of a considerable number of men and angels as well as infants and heathen for everlasting damnation. A Philadelphia paper also intimates that Philadelphia and Albany will stand by the old faith. Revision may yet be able to command a majority of the presbyteries, but a stout fight under the lead of New York will be made in the next general assembly. The champions of revision have every reason to press their cause. The lay brethren are with them, for they long ago sent these doctrines to the theological scavenger-wagons. They should get in their work also before the churches north and south unite, for the church south will stick to the last fragment of the Calvinistic monstrosity. It has no more idea of progress than Brother Jasper's church. All the same, Presbyterianism is marching forward. Revision has the floor and will keep it until the cause is gained. Prof. Swing will yet be justified, and when the heathen doing right according to his light will have a chance to be saved when "supralapsarian preterition" goes by the board.

This sensible editorial from the Tribune is a correct reflection of the views of a majority of Presbyterians, otherwise it would never have been published. As has been more than once stated in the JOURNAL, the editor-in-chief and the managing editor of the Tribune are Presbyterians, the latter the son of a D. D. of that sect.

Heredity as an Element of Temperance.

[Chicago Tribune.]

It is a question whether the Prohibitionists have ever sufficiently considered the potent influences of heredity in their effort to make people teetotalers by compulsion—a task which even the Lord Himself when on earth never undertook. Both the teetotal habit and the alcoholic appetite are more dependent upon heredity than they have as yet conceived. The Chinese are a peculiarly temperate people as regards drinking liquor from the influence of heredity. Confucius enjoined abstinence from alcohol upon his followers twenty-six centuries ago. It was one of the prominent tenets of his religion. One hundred generations of Chinese obeyed his injunctions, and thus abstemious habits were

transmitted from one generation to another, so far as intoxicating drinks are concerned, and the taste for alcohol was repressed. Hence the anti-liquor habit is completely ingrained in the Chinese nature and they have no craving for liquors. The same is true of the Buddhists. Buddha enjoined abstinence from alcohol upon his followers centuries before the Christian era, and the Buddhists for a hundred generations have been practical teetotal people. They have no desire to drink because the influences of heredity are all in the opposite direction and are well-nigh irresistible. The Mohammedans are as teetotal as even Kansas St. John or Miss Willard could desire. Why? Because Mohammed, living a dozen centuries ago, aware of the destructive results of the drink habit on the Arabs, was especially severe in his reprobation of it. The Turks and the Arabs have ever since been abstainers from intoxicating liquor, and to-day they are teetotalers because they are able to resist through the powerful assisting influence of heredity.

The influences of heredity among Christian nations are sadly in the other direction. In the organization of the Christian religion no injunction was promulgated against wine drinking. Christ, the great founder, did not prohibit the use of wine; on the other hand, he turned water into wine for the entertainment of the wedding guests, and drank wine himself according to the custom of the Jews. The Apostles did not forbid it, but one of them, St. Paul, commended its use in certain cases. The chosen people of Israel were not commanded by law-givers, Moses to refrain from wine, nor were they converts among the Gentiles. The nations which embraced Christianity—as the Romans, Greeks, Gauls, Teutons, British, Irish, Scandinavians, Goths, Vandals, Huns, Serrhians, etc.—all had acquired the alcoholic habit centuries before their conversion, and ever since have indulged, some in the form of wine, others beer, other rum, and to-day, while admitted to be a great evil, it is fixed as one of the results of heredity. The early Christians did not encourage intemperance, but they at the same time did not forbid the use of stimulants. They only warned people of the dangers of abuse. Hence heredity has fastened the habit upon their descendants. The bad drinking habit is unquestionably a dreadful evil, and its best correction and cure lies in appeal to the victim's better nature and sense of manliness to resist temptation. If injunctions had been laid against the use of stimulants among the foundation precepts of the Christian religion, as they were among those of other Oriental religions, Christians to-day would have been as temperate as the followers of Confucius, Buddha, or Mohammed. The attempt to suddenly reverse the influences of heredity and to compel a man to be good by political legislation and constitutional amendments has not thus far yielded the good fruits that have been hoped for. Prohibition has done some good where it was supported by a strong popular sentiment to enforce it; where that was lacking, harm rather than good has been done.

Salvation Made Easy.

To the Editor of the Religio-Philosophical Journal.

THE JOURNAL of October 12th contains a "response" from Thos. Harding which is perplexingly interesting. He says: "It is the accepted doctrine of Spiritualists, that we must pay full penalty for our misdeeds; that we must outgrow our tendencies to evil; that we must bear the consequences of every act and thought," etc., and then he proceeds to find fault with those lessons, so replete with robust morality. A man who can see anything amiss in them would not be unlikely to quarrel with a spring breeze because it is not the blighting breath of winter.

It is perfectly legitimate to find fault with people who, while claiming to be Spiritualists, practice fraud and deception, but not with the principles of the philosophy; and it is morally debilitating to indulge in the semi-orthodox hope that there is some kind of a substitute for vicarious atonement, labeled "Shortcut Forgiveness." Is it not dishonest to seek access to heaven on such a ticket? If, as Mr. Harding assures us, the guilty may be pardoned (and the costs taxed to the county, of course,) what incentive is there for doing right? It is much easier to float with the current than to row against it, and if Mr. H.'s views were generally accepted, I fear we should soon find ourselves going down stream, all together, in a state of anarchy. He confesses that he has great faith in the underlying goodness of humanity. Well, when I was about sixteen years old I had that very same faith; but I learned by actual experience, long ago, that it is not wise to trust every body. May sons pass away before Spiritualists seek an easy route to glory. Already too many are depending upon being saved by the "blood of the lamb" (not counting the disciples of Brown-Seward,) and what the benighted children of earth need most, is more self-reliance.

Whoever believes in spirit communion and endless progression, sustained by such healthy teaching as that to which Mr. H. objects, will live so well that forgiveness will be unnecessary. It is gratifying to know that real Spiritualists are not of the shortcut type. They enjoy going the long route, and working an honest passage right up to the pearly gates. They have no such sneak in where they do not belong. When they do evil, and their spirits get sick in consequence, they do not whine and "beg off," but stand up and take their medicine with as few grimaces as possible. The penalty teaches them to keep free from such sickness next time. "Nothing, either great or small, remains for me to do," is not their motto. They are constantly seeking for something, if not great, then small, that they can do. They are anxious to outgrow their tendencies to evil, and they know that the more earnestly they work for that end, the sooner will those tendencies be overcome.

It is perfectly fair that we should take the consequences of every act and thought. Let any one be convinced that such is the fact, and he will "cease to do evil and learn to do well." Who with an ounce of independence would have it otherwise? If human beings are to have so little self-respect as to be unwilling to pay their own debts, then their individuality is too puny to save. If we do not belong to ourselves, and are like particles of dust in a dark room, then we may as well forego the trouble of breathing for we are as dead as we ever will be.

When Mr. Harding says, "Spiritualism teaches that there is no friend on earth nor in heaven who can aid us," he uses a fine verbal combination at the expense of truth, and shows that he has given the subject very lax study. I began reading spiritual books and papers as long ago as I can remember, and I never found any such instruction as he mentions. On the contrary, I imbibed the lessons that Spiritualism gives to all, light, warmth, aid and comfort, and that hosts of invisible friends are ever near, aiding, shielding and comforting us, as well as moving us to deeds of kindness and mercy, and that they

teach us how to do our work ourselves. Is there anything so hardening in that? As to the "not forgiveness" objection, Mr. Harding again misleads himself. There may be no forgiveness, according to the orthodox definition, but we are taught that whenever we see our errors, and desire to correct them, we may solicit aid and advice (which are never withheld) from those above us, and thus learn how to better our condition. We are taught, too, that motives are weighty, and that more depends upon what we really are, than upon what we do. It is a pleasure to Spiritualists to earn their own salvation, and they have no longing for the shoddy article which may be had for the asking. One hour of work is worth more than a century of prayers, and it is much more humanizing, too.

RETTA S. ANDERSON.

Concordia, Kan.

Woman's Department.

OF INTEREST TO WOMEN.

This morning I went to hear Professor Felix Adler speak on the subject of Marriage and Divorce. As this is a subject which ought to interest women, it occurred to me that I might write some account of it for the Woman's Department of your paper. Professor Adler is a great and able teacher. His society is made up of persons who do not believe in the orthodox religion, and many of them do not believe in any future life. People who desire in every discourse to hear about heaven and its joys, or desire to have their faith in a future life strengthened, rarely care to listen to him. Spiritualists, as a rule, are not members of his society, but men and women of intellect, who are anxious to know how to conduct their lives on this planet, like him. He has a well-trained mind, a thing, almost too many Spiritualistic speakers and mediums have not, and he knows how to put his large stock of knowledge to good use. To-day he spoke of marriage from four points of view:

- 1st. Marriage as a Civil Contract.
 - 2nd. Marriage as a Sacrament.
 - 3rd. The Romantic Element of Marriage.
 - 4th. The Ethical View of the subject.
- He began by saying that there had been a very great interest in the marriage and divorce questions of late, owing to the fact that the government had a few years ago appointed a commissioner to investigate the extent of divorces in this and other countries. In this country, in 1888, there were granted over 25,000 divorces in France and Germany, where divorce laws are very strict, there have been only four hundred and seventy-five. In the twenty years ending in 1886, in this country, we have had more than three hundred and twenty-eight thousand divorces, and affected by it nearly two millions of people, friends and those related by ties of blood.

With these brief reasons for speaking on the subject, he proceeded to express his views, first, on "Marriage as a Civil Contract." Liberals are inclined to support this view, partly because the church refuses to sanction marriage between believers and non-believers. This they have held to be a hardship imposed. Why should the church undertake to say that two persons who wish to marry shall not, except under certain restrictions against which the human heart and mind revolt. So Liberals, and I may add Spiritualists, have gone to the other extreme and held that marriage is nothing but a civil contract between the parties, with which the church has nothing to do.

Against this theory Mr. Adler protested with much force, and I believe most women will agree with him. He said: "Any person, however, who says that marriage is a civil contract and nothing more, says what is false and fallacious. The very nature of a contract is its terminability at the will of the parties who have made it. Again, a contract is an engagement which can be enforced by law. I hold that the marriage agreement cannot be enforced by law. The law can compel a man to supply food and shelter to his wife, provided, of course, he has the ability, which almost too many men have not; but does this constitute marriage? The real essence of marriage is love, esteem, respect. If marriage is a civil contract between a man and a woman to give to each other mutual love, esteem, respect, then the law should be able to compel each to give to the other these precious gifts if they refuse; but has the law ever attempted to do such a thing? No, and it never will, for it cannot. The orb of love rises above the snares which priests would set for it. I prefer, therefore, the more cautious statement that marriage is a quasi-contract, or the civil status of persons who have accepted the obligations founded upon the distinction of sex.

Mr. Adler then took up the sacramental theory held by the church, and especially by the Catholic church. According to St. Augustine, a sacrament is the visible form of an invisible grace. This is beautiful. How finely this fits marriage. It is the sign that makes forcible the thing signified. This invisible grace is defined to be a spiritual union. In this union the bride and bridegroom are the principal actors. The priest does not administer this sacrament. He is merely the accessory, and adds his benediction to the accomplished fact, consummated by the parties themselves, with God as their witness. And this is why this church opposes divorce. If God has joined the parties together it must be very displeasing to Him to have man separate them.

"It should be willing to adopt this theory were it not for certain things, for I do think that marriage is a sacrament, and I do believe that the bridegroom and bride are the ministers of this sacrament. The difficulty with the Catholic view, however, is that this union cannot be undone, because God is directly responsible for it and is a sort of silent partner in the marriage. In this way the sacramental theory becomes a stumbling block and opens the door for a series of hideous abuses, for which the church has no remedy."

"It is perhaps well enough for me here to say that the church holds to the doctrine of the indissolubility of marriage for other reasons as well as this, one of which is that its permanence is a law of the race and for the good of the race as a whole, while those who suffer for this law of permanence in marriage are few—so few that it would be folly and wicked to make exceptions in their favor."

I know that the church holds to many views concerning marriage that are offensive to me and especially so is their objection to the marriage of the clergy. The clergy ought to marry and could do more good if they had noble wives to help them. If nine-tenths of the church were cast aside and the simple natural religion of Jesus in his life, rather than in his death, made more important, "the world would be the better for it."

These, however, are a woman's views and not, so far as I know, Mr. Adler's. The

next point he took up was the romantic view of marriage. When lovers are in the romantic mood they idolize each other. "Romantic love is a flame lighted by the torch of passion; a spiritual intoxication that is fed on nectar and ambrosia. It characteristic is that it ascribes ideal qualities to its objects. Very pretty, however, as these flowers may be, there lurks beneath them a poisonous adder, for if this is what is to be expected in marriage disappointment is certain. There is not one marriage in a million where these conditions are realized. If we teach our young women to look for this in marriage we are either preparing them to groan under a heavy yoke or encouraging them to a life of license. The defect of the romantic theory is that it soars too high and falls too deep."

From this he went on to say that it was not necessary for man and wife to think romantically that there was not in the whole world any other being so perfect as the object of their love, for this could not be true. The highest love can be joined with a knowledge of our mutual imperfections, which are many, and our mutual deficiencies of culture and education.

The last point for discussion by the learned and eloquent gentleman was the ethical view of marriage, or to speak in old-fashioned language, the moral view. On this point he was brief. The ethical view is characterized mainly by the idea of duty. If love declines, duty should take its place. The word duty might with propriety be written in golden letters on the altar of every home. What is duty? It is that which we ought to do whether we like it or not, that which we are in honor bound to do whether it is agreeable to us or painful. If we see a thing is right we should at the same time see it is our duty to do it. Duty and right are relative terms. Is duty a thought written in sufficiently large characters on our hearts? Of course love should superintend the inception of every marriage. Love makes duty easy, and duty deepens and enriches love. The love with which we enter wedlock is far inferior to the love which should be its final and finest blossom.

"When the whole nature of the bridegroom responds to the whole nature of the bride, then there is love. We can be passionate in part, but we cannot love in part. You may admire the lady of your heart because she is an exquisite musician, or paints beautifully, or is talented in other respects, but none of these single qualities determines love. Love is the indefinable combination of them all.

"We do not need to lose our senses in order to love. Love is perfectly consistent with the existence of imperfections in the object loved. You may think your love beautiful, but you will allow that there are certain little flaws. Here duty comes in and tells you you should endeavor to eradicate those flaws. All the duties of spouses are expressed in the words, 'We shall take one another as we are, in order to make each other what we ought to be.'"

"You perhaps feel, sir, that your mental life is not shared; but you should ask yourself whether you have endeavored to realize the needs of the woman's soul in her. The true marriage is a perpetual wooing. That is a contemptible saying of the French that no man is a hero to his valet. On the contrary, the greatest men have always been revered and loved by their closest friends and followers. So I revere him of whom a noble wife can say, as Charles Kingsley's wife said, 'No one knew as I did what a strong soul he was.' It is the experience of the world that the true wedded love is the pearl without price."

So much time was taken up presenting these views on marriage that the subject of divorce was hardly touched upon, but postponed until next week. It is pretty certain, however, that on this subject he is very orthodox.

JENNIE CHANDLER.

November 9, 1889.

The Torment of Obsession.

A seeming case of obsession is reported in the Seattle *Post-Intelligencer* of the State of Washington, a copy of which has been forwarded to us:

Frank Lee, a printer well known in every city west of the Rocky mountains, and who left the employ of the *Post-Intelligencer* last December, was adjudged insane at Los Angeles a week ago, and sent to the asylum at Stockton.

Lee, says the Los Angeles *Times*, is a fine printer and an intelligent man, about 40 years of age. For two years past he has had a singular double existence. During that period he has followed his business as a compositor nearly all the time, and to all appearances was a quiet, well-informed man, who sometimes indulged too much in intoxicants. At the same time, however, he has been under the influence of voices, which have constantly been with him and attempted to guide his thoughts and actions. Under this influence he has done absolutely astonishing things, and at other times has seemed almost an entirely different man. The matter has so preyed upon him that yesterday while himself, he hurried up the commissioners and begged them to assist him in counteracting the warring influences at work in his nature. An examination was held, and while it was going on a most singular exhibition of Mr. Lee's double nature took place.

In a simple, direct manner he related the history of the past two years of his life, speaking of his other self as a distinct personality, which, in some remote, but absolute way, was himself but not himself. About two years ago, he said his knees gave way and he fell to the ground. He tried to get up, but could not, and at that very moment a voice said distinctly, "Pray to God, and you will be all right." He did so, and immediately stood up. Ever since that time voices have been constantly giving him messages, even while he was working or conversing about entirely different things. As a rule they do not interrupt him while others are talking, but often break into the conversation and cause him to act queerly, so that his friends look at him in wonder. He realizes that he is acting strangely, but cannot throw off the feeling. The voices come to him at night and tell him to do things, and when he does not obey they punish him by jerking his head back and forth, causing his body and limbs to contort, and he comes forth from the torture black and blue. He formerly resisted these influences, and the torture was so exquisite that he finally yielded to it. Once a voice told him to stick his head in a sloopjar, and he had to do it. At another time one of the invisible influences whispered to him to make faces at a lady who was passing him on the street. He felt ashamed of himself, but obeyed, much to the astonishment of the lady. Some of the voices urged him to do good things and others just the opposite, and between them both he was involved in the strangest complications. A voice came to him in the night and

told him to take a knife and kill himself. Another voice told him not to do it. This happened twice. He was talking to a lady one evening, a friend of whom he is very fond, and a voice told him to tell her that she had a snug nose. He did so, and his friend was very indignant at such an outburst, but he could not help it. In fact, his situation has become so unbearable that he appealed to the physicians for relief.

Mr. Lee told his story in a perfectly sane manner and said that the voices were not troubling him. When he finished, however, his features assumed a different appearance and he did not seem like the same man. His lips moved as if holding converse with some one, and by an indescribable change he looked malignant and cunning.

He had nothing more to say to the physicians, in spite of questions with which he was pined, and it was as if another man had been substituted for the Mr. Lee who had so quietly told his story a few minutes before. After a few minutes he seemed to shake off the demoniac influence and told the physicians that a crowd of voices had been trying to keep him from opening his mouth. The poor man was very much distressed, and there was no doubt that he was struggling manfully to resist the hallucinations. The commissioners decided to send him to Stockton, where he will receive treatment for his strange condition. It is one of the most singular cases that has ever come up in the county.

BOOK REVIEWS.

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

THE FAITHS, FACTS AND FRAUDS OF Religious History. A treatise in ten sections. By Emma Hardinge Britten, author of *Modern American Spiritualism*, *Nineteenth Century Miracles*, etc., etc. London: John Heywood. Price, 75 cents.

Some ten years since the author of the above titled work went to Australia with the sole intention of giving a course of lectures on the facts and phenomena of the great and new spiritualistic movement of the nineteenth century. After a certain number of assertions and facts of her own, which invited her auditors to select their own subjects, when she found that the majority present at each meeting preferred the discussion of theological problems, particularly those relating to the claims of Christian hierarchies and the fundamental truths involved in religious institutions. Thus prompted, the lecturer gradually turned toward analytical researches into the origin of religious beliefs, their nature and use to mankind, their authenticity, etc. The propositions thus called forth involved starting and revolutionary assertions and the limit of extemporaneous addresses precluded the possibility of quoting numerous authoritative witnesses, the author realized the duty of providing for her trusting listeners a compendium of definitions embracing the chief points asserted in her lectures, together with such a mass of corroborative testimony and references, acknowledged authorities, as would make the means of verification easily accessible to each reader. As a result, we have the little volume, a new edition of which has just been issued, which will not only be interesting to those who have read her lectures at the antipodes, but to all who have ever read any of Mrs. Britten's writings.

EVERY-DAY BIOGRAPHY. A Collection of Brief Biographies, arranged for every day in the year. Designed as a book of reference for the Teacher, Student, Chautauquan and Home Circle. By Andrew N. York, Author of *How to Study*, etc. New York: Fowler & Wells Co. Chicago: A. C. McClurg & Co. 12 mo., cloth, pp. 378. Price, \$1.50.

Birthday books are quite popular at the present time and this may well be called one. However the model is different from most of those familiar to the reading public. The pages are given up to the 365 days of the year and sketches of the lives of eminent persons of ancient and modern times are given. For instance, if you wished to know what persons of eminence were born on March 6, turn to the page on which that date occurs and you will find Michael Angelo, Gerrit Smith and Philip Sheridan, or on April 27, and you will find Edward Gibbon, Samuel E. B. Morse, Louis Kossuth, Herbert Spencer and Ulysses S. Grant, each of these having a short sketch. A full index is given, an alphabetical and analytical one being provided. In many respects this will be found a useful volume.

READY FOR BUSINESS, or Choosing an Occupation. A series of Practical Papers for Young Men and Boys. By George J. Manson. New York: Fowler & Wells Co. Chicago: A. C. McClurg & Co. Cloth. 108 pages. Price, 75 cents.

In nearly every boy's life is asked the question, "What shall I do?" What profession or occupation shall I follow? and this work presents the various trades, professions, etc., that attract the youth, showing how much education is necessary and how it can be obtained. The following are some of the important subjects considered: The Electrical Engineer, the Architect, Bank and Broker, House Builder, Boat Builder, Journalist, Druggist, etc., etc., and the learned professions, Medicine and Law. The author does not attempt to indicate what is the best line to follow, but rather to show what is to be done and how to do it.

VITUS BERING. The Discoverer of Bering Straits. By Peter Lauridsen. Translated from the Danish by Prof. Julius E. Olson. Chicago: S. C. Griggs & Co. Price, \$1.25.

The American opinion regarding Bering was different from that on the continent that gave him birth, during the controversy in the past over the value of the great exploratory work. Americans therefore will find this biography of especial interest. Mr. Lauridsen's patient and concise work deserves world-wide commendation and Americans should feel proud of the translator, Prof. Olson, of the University of Wisconsin. We are pleased to find that the book is now being slowly changed into a volume which has reached complete vindication in the labors of Mr. Lauridsen. In the American introduction Lieut. Schwatka says: "I doubt yet if Americans will take very much interest in the dispute over Bering's simple claims in which he could take no part; but that this book, which settles them so clearly, will be welcomed by the reading classes of a nation that by acquisition in Alaska has brought them so near the field of the labor of Bering. I think there need not be the slightest fear."

NOTES OF LESSONS FOR YOUNG TEACHERS. By John Taylor. Boston: School Supply Co. 16 mo. Cloth. Price, 50 cents.

The author of this work has served many years as principal of a large school. He has trained many who are serving the cause of education most successfully, and the methods he found valuable are embodied in this manual. The essential features of a lesson are explained, the plan of a lesson is sketched, and valuable hints on the manner of a teacher may help many.

New Books Received.

- Our Baby's Book. Boston: Lee & Shepard; Chicago: Brentanos.
- From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago, the following:
 - Pens and Types, or Hints and Helps for those who write, print, read, teach or learn. By Benjamin Drew. Price, \$1.50.
 - Osborne of Arcochar. By Amanda M. Douglas. Price, \$1.50.
 - In a Fair Country. By Thomas Wentworth Higginson. Illustrated by Irene E. Jerome. Full gilt. Price, \$6.00.
 - A Happy New Year. Gilt edges, chain and rings. Price, 75 cents.
 - One Merrie Christmas. Gilt edges, chain and rings. Price, 75 cents.
 - Hurray for the New Year—1890. Gilt edges, chain and rings. Price, 75 cents.
 - Little Miss Weezy's Sister. By Penn Shirley. Price, 75 cents.

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This work contains essays on the following subjects: "Old and New Calvinism," "The Consensus," "Virtue from a scientific standpoint," "Regeneration," "Divine sovereignty and Free Agency," "The Atonement," "The Future of In-corrutable Man," and "The Christ of Nazareth—Who Was He?"

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The Centennial of Romanism.

The city of Baltimore, from Sunday to Wednesday of the week just past, was the seat and scene of a Romish conclave brought together for the purpose, in part, of celebrating the hundredth anniversary of the first Episcopal See constituted in the United States, with John Carroll as the first bishop. The opening ceremonies took place on the morning of the 10th inst., in the old cathedral where all the important councils of the American hierarchy have been held during the century. Over one hundred prelates from this and neighboring countries were present, and the event was attended with all the medieval pomp and ritualistic splendor of which the Romish faith is capable. There was an imposing display of ecclesiastical dignitaries consisting of Cardinal Archbishop Gibbons, the primate of the church in America, Cardinal Archbishop Taschereau of Canada, and Archbishop Satoli, special representative of the Vatican and emissary of Pope Leo, twenty archbishops, eighty bishops, twelve monsignors and 600 priests. Mayor Grant of New York was there to contribute whatever dignity he might to the occasion, and with a possible desire to secure, by so doing, his re-election and counteract the enmity of the electric light companies. But similarly, the late President of the United States, Mr. Cleveland, was present at the laying of the corner stone of the great Catholic University in Washington two years ago, and President Harrison was at the dedication on Thursday, the 14th inst. Our readers may draw their own inferences.

The cathedral ceremonies were preceded by a procession of priests in black cassocks and white surplices, who in front of the Cardinal's residence formed in line to receive the bishops. The reception over, the line of march moved on. The Catholic knighthood of Baltimore in glittering regalia, with swords and banners kept guard around the place of assembly, holding back the swaying throng of curiosity-mongers as the procession came up and passed into the cathedral in the following order: Cross bearers, acolytes swinging censers of incense, the one hundred seminarians of St. Sulpice chanting psalms; the hundreds of priests and then the American, Canadian and Mexican Bishops, followed by the Archbishops, the prelates walking in pairs, each attended by a chaplain. Monks and friars of the Franciscans, Benedictine and Dominican orders in their cords and cassocks were in the train, and many of them with their long beards attracted much

attention. The edifice was speedily filled to its utmost capacity including every inch of standing room.

Arrayed in full pontificals of white and gold the centennial mass was celebrated by Bishop Williams, assisted by any number of church dignitaries. A hundred selected voices executed the music. The crimson-voiced canopies, the purple and white vestments, the festoons of flowers and the smoke of burning incense all combined to make a sensational and showy display that was both brilliant and dazzling. The sermon was preached by Archbishop Ryan of Philadelphia who reviewed the church work of the century. He paid a glowing tribute to the American Constitution and government for the protection of religious liberty which we would like to see him recommend to the Mexican Bishops for publication in the church party papers of Mexico. They wouldn't want it done, neither would those papers publish it. It was only a bait thrown out to Protestant gudgeons to see how many would swallow it. The bishops of Italy, Spain, Mexico and South America are not so grateful for the religious liberty that has been forced upon their respective countries, and Archbishop Ryan would be much better satisfied if religious liberty were for the Roman Catholic faith alone. To be sure he is thankful that his church has liberty but not so happy over the freedom of others to believe and worship as they will.

"Of all the false charges," said the prelate, "argued against the Catholic church, the most senseless and unfounded is that she fears science and is the enemy of education." But all history goes to show that although through the dark ages letters were fostered in church cloisters, the diffusion of knowledge among the masses was not only never encouraged by the church but never allowed when it could possibly be prevented. The privileged few, the rich, the aristocratic enjoyed some toleration in that direction, but no effort was ever voluntarily put forth to enlighten the people. If the church never feared science, why did she compel Galileo to retract his theory that the earth moves; and why was Giordano Bruno sacrificed for advanced ideas that to-day are generally accepted? To illustrate how much the church loves education the Archbishop should not cite her well-appointed schools and universities in Protestant countries, where for reasons of policy she has been compelled to keep up a semblance of equality with her Protestant neighbors, but let him call up those countries where Romanism has the greatest following and tell us the condition of education among the people there. In Spain, 60 per cent., and in Italy 48 per cent. of the people are unable to read or write, and those countries have always been the predilect children of the papacy. In England about 13 per cent., and in the United States 8 per cent. of the population (exclusive of the negroes) is illiterate, and taking the entire population of the United States the percentage of those over 10 years of age who cannot read is 12.4. In the German empire only about one per cent. of the population is illiterate, while in Sweden and Denmark there is practically no one who is unable to write, and in all the last five nations named Protestantism or liberalism is predominant. If we confine ourselves to our own States and Territories we find that in New Mexico 60 per cent. of the population are unlettered, the great majority of the inhabitants being Romanists, while Colorado on the northern boundary has the least percentage of illiteracy of any of the commonwealths save only Massachusetts.

The speaker asserted that "intelligent Protestants are gradually disabused of the old notion that the Catholics exalt the Blessed Virgin to a position equal to that of the Son; that priests can forgive sins according to their pleasure; that images may be adored after the fashion of the Pagans; that the Bible should not be read, and other absurd supposed doctrines and practices of the church." We do not know how much of this is true, but we do know of cases where priests have taken the Bible from communicants and burnt them, though it was a long time ago in this country. It is an occurrence not so remote in the adjoining Republic of Mexico. And now that we are on the subject we think it would be well for Archbishop Ireland to ask Cardinal Archbishop Taschereau how about this special telegram from Ottawa, Ont., under date of Nov. 12, that was published in the news columns of that day's public press.

"A gentleman who has just returned from the Province of Quebec says that in a certain parish, after mass Sunday morning, he saw several hundred Bibles publicly burned in front of the church at the instance of the curé of the parish, who had collected them from the parishioners. Agents from one of the Bible societies have been selling large numbers of the New Testament in this particular part of the province, and after warning his congregation against purchasing the curé went from house to house collecting, from those of his flock who had disobeyed his orders, the books they purchased. The Bible society has now devised a scheme by which they intend bringing the priest before the courts if he attempts to repeat his sacrilegious work. The agent will loan the Bibles to those desiring them, and will then be in a position to prosecute should the books be destroyed or taken from the holder."

It was unfortunate that on the very day of the Archbishop's eloquent sermon, the smoke of hundreds of Bibles was ascending heavenward, fired at the instigation of a Romish priest.

The scenes at the cathedral in the evening were a re-enactment of those of the morning with the substitution of vespers. Archbishop Ireland of Minnesota preached the sermon. He said:

"The great work the Catholics of the United States were called to do within the coming century was to

make America Catholic. The importance of the possession of America to the cause of religion cannot well be overestimated. America's influence is widespread among nations, and the church triumphant in America, Catholic truth would travel on the wings of American influence and encircle the universe.

"It can be shown to the American people that they need the church for the preservation and complete development of national character and social order. They must look to her to maintain for them in the consciences of citizens the principles of natural equity and law, without which a self-governing people will not exist. Whichever to liberty that religion cherishes it and guards it alike from anarchy and despotism. Let labor know that religion will ward off the oppression of capital and teach capital that its rights are dependent upon its fulfillment of its duties and the age will rush to the arms of the church and proclaim her its teacher and queen."

America Catholic! Roman Catholic, of course, is meant. How do American freemen like the picture? Yes, America will become Catholic when her children learn to love darkness better than light; when they prefer slavery to liberty; when they desire for their posterity the condition of the lower classes of Mexico, Spain and Italy; when they forget the tortures of the stake, the fagot, the rack, the thumb-screw and the thousand horrors of the Inquisition; then, it may be, America will become Roman Catholic. It will be when all history of what their ancestors suffered to secure the religious freedom they now enjoy is destroyed, and when the darkness of ignorance covers the land. So let the light shine! That is what makes the bats and the owls to flutter. Stand guard over your public schools. Continue to educate the masses. That is what Rome most fears. She does not so much object to enlightenment among the rich and powerful of earth, for she can't help herself. It is the poor and the lowly she would keep in servility and ignorance. Do not be allured by her display of purple, pageant and pomp. Presence a president or a mayor lend their name to give eclat to her ceremonies, do not be entrapped by her wily schemes. She was long ago weighed in the balance by other countries and found wanting; she has been rejected and despised in other quarters and she covets a judgment here. Read again the above extract and see how much like a caricature it is, and yet it is really out of the mouth of a bishop. "It can be shown to the American people that they need the church."

They must look to her for the preservation and complete development of national character." Do you see the sly foxiness of this? Here is where the Jesuitical horns and hoofs appear. Let no lover of his country or his country's liberty be deceived. Loud professions of fealty to the American union may be made, but over and above a foreign Pope is exalted. Once more and then again let Americans, adopted or to the manor born, post themselves on the following oath of the Jesuit, which came into the hands of Dr. J. H. Rhodes of 722 Spring Garden street, Philadelphia, through the hands of an ex Jesuit father:

"I (name), now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist, the holy Apostles Peter and Paul and the saints and sacred hosts of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, the Pope, (N.) is Christ's Vicar general and is the true and only head of the Universal Church throughout the earth, and that, by virtue of the keys of binding and loosing, given to his Holiness by Jesus Christ, he hath power to depose all heretical kings, princes, states, commonwealths, governments, all being illegal without his sacred confirmation, that they may be safely destroyed, therefore to the utmost of my power I will defend this doctrine and his Holiness' rights and customs against all usurpers of the heretical and Protestant authority whatsoever, especially against the now pretended authority of the Church of England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother Church of Rome. I do renounce and disown all allegiance as due to any heretical king, prince or state named Protestant or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be and do my utmost to extirpate the heretical Protestant doctrine and to destroy all their pretended power, legal or otherwise. I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother Church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me by you, my ghostly father, or by any one of this convent. All of which I do swear by the Holy Trinity and blessed sacrament, which I am now to receive, to perform and on my part to keep inviolably, and do call all the heavenly and glorious host of heaven to witness my real intentions to keep this my oath. In my testimony hereof I take his most holy and blessed sacrament, of the Eucharist and witness the same further with my hand and seal in the face of this holy convent."

That Jesuit Bugbear.

It is painfully amusing to discover from time to time how persistently falsehood will live and thrive, especially when it is in the interests of a class to perpetuate it and this class can find ready dupes to aid them. The transparently false and malicious falsehood invented by Thomas B. Hazard, and on which Jonathan M. Roberts spent thousands of dollars coining in different styles and sizes for spiritualistic currency, to-wit: that the editor of the RELIGIO-PHILOSOPHICAL JOURNAL was a Jesuit and in the employ of Romanism, continues to pass current among fools, knaves and the wilfully ignorant, long after the inventor and coiner have passed to a world where they must stand face to face with their records and shoulder the responsibility

of all their acts and deeds. When Hazard started the silly story in the *Banner of Light*, and Roberts rung the changes on it in his paper, we confess that the absurdity of it led us into the mistake of supposing that no one would fail to see its preposterousness. It has been a strong card with frauds in their efforts to fleece the unsophisticated, as well as with free-lovers and fanatics whose main business seems to be that of promoting antagonism to the JOURNAL. Here is the latest specimen of the continual outcropping of the seed sown by Hazard and Roberts, and watered and cultivated by James A. Bliss and other frauds:

Enclosed find \$2.50 for the JOURNAL for one year. I have tried my best to obtain subscribers for the JOURNAL, but many say they will not take a paper that makes war on mediums. Mr. Henry Olney, of Lake Port, Mich., told me to day he heard on good authority at Haslett Park camp that you had sold yourself to the devil, in other words to the Catholics. I have taken the JOURNAL because I like it, and hope it will always flourish. Truly yours friend,

Mrs. H. N. HAMILTON.

Port Huron, Mich., Nov. 7th, 1889.

Mrs. Hamilton, like all who read and pay for the JOURNAL, is an intelligent and well-informed person on whom the atrocious lie produces no other effect than to excite righteous indignation and inspire to renewed efforts on behalf of the paper. But the story is told to hundreds like this Mr. Olney who are either eager to accept and repeat it or too mentally and morally shiftless to learn the facts.

The editor of the JOURNAL is just such a "Jesuit" as was Bruno, or Servetus. Those men loved the truth more than the applause of men. They held to their conception of right and duty even though they saw the stake and fagots prepared and waiting for them. No threats, no malicious vituperation, nothing that superstitious fanatics led on by wily priests and fanatical preachers could do was sufficient to deter them from the straight line of duty. While not claiming by any means to be the equal in ability of those illustrious men, the editor of the JOURNAL does assert equal determination to adhere to what he believes to be the truth and to speak it boldly at all times regardless of whom or what it may hurt. The cry of "Heretic," "Jesuit," "Enemy of Mediums" has no terrors for him. He may yet be overslaughed by the horde of frauds, fools and fanatics whose combined forces make unceasing war on him, though he does not anticipate it, or seek martyrdom of any sort—but it is his prayer that come what may his courage will still be firm, his faith in God and the final triumph of the good and the true unshaken, and that the grace and beauty of Spiritualism may yet flood the world undimmed by shade or color of error, avarice, inanity, or sin.

American Unitarian Association.

The annual meeting of this association, which took place in Philadelphia, closed its sessions with large audiences. There were reports read from all over the land and there were sermons and discussions. The association is a sort of central helping and advisory body, with no governing control over any church, but the recipient and disburser of money for helping new societies, spreading literature, etc., some \$50,000 to \$100,000 yearly passing through its hands, always honestly used and fairly accounted for. What a great work could be done for Spiritualism with a like central board, a committee to raise and pay out funds with equal wisdom and honesty.

The New York *Tribune*, commenting on this meeting, says that Unitarians and Universalists do not grow greatly as organized bodies, "because other religious bodies have adopted or tolerated many of their views." This is true of Spiritualism also. Unitarians and Universalists do not look with any special dislike upon Spiritualists in their midst, and have "adopted or tolerated" some of our views and feel growing interest in our experiences. A Unitarian clergyman in an eastern town said to a friend a few years ago: "There are quite a number of Spiritualists in our society and they are of two kinds, those who frankly avow their views and those who apologize for them or try to hide them. The first I respect; the latter I despise." But our truth grows and the Unitarians grow, but not rapidly. They report but one church on the Pacific slope thirty years ago and now eighteen; from the Alleghenies to the Rocky mountains, a gain of seventy-four societies; and in the Eastern and Middle states, sixty-three in the same time. The Philadelphia meeting, judging from the reports, was not deeply stirred by dissensions, although no doubt there was some private discussion of the indefinite and shadowy incertitude of the Western conference. The presence of Francis E. Abbott, former editor of the *Free Religious Index*, and his address on "Scientific Theology the Ground of all Liberal Religion," was notable, as he was not held in much esteem in past years. His Scientific Theology fails to recognize Spiritualism. An interest in practical things, temperance, education and Indian schools, was manifest; the religious ideas were large; no book or dogma master of the soul; religion for the soul and not from any book.

With Spiritualism adding knowledge to their good faith, giving warmth to their fine intellectual culture and new evidence of old truths, their power would be mighty; without it, "the one thing needful" seems lacking. But "truth is mighty and will prevail," and this truth some of these able men begin to see and feel.

Something over eighteen years ago the whole western region was horrified over the atrocious murder of one Dr. York and no-

body knew of how many others, in Labette county, Kansas, which was traced to the Bender family who were living on a road-side in that then new and sparsely settled country. Parties who were known to have started to travel over that road disappeared and were never heard of afterwards, but it was somehow ascertained that the travelers never got beyond the Bender house in either direction, and at length a search being made a revelation of the family's awful crimes came to light and it was found that their house had been a veritable charnel house of ogres, though the assassins had fled. The whole country was aroused when the story of butchery and carnage was made known and the entire region was ineffectively scoured in search for them. Every few years there were rumors to the effect that the Benders had been captured at different points, but the rumors as often proved fallacious. But as "murder will out" almost always, old Mrs. Bender and her daughter Kate are at last in the clutches of the law. Under the names of Mrs. Monroe and Mrs. Eliza Davis they have been living in Niles, Mich., nearly ever since the discovery of their crimes, and strange as the fact is, they have been successful in eluding justice all these years. It has been reported that Mrs. Davis while in McPherson, Kansas, a few years ago, fell sick, and that the casual relation of a dream by a caller upon the sick woman drew from her an inadvertent remark, which by a chain of circumstances led to the late arrest of the mother and daughter. The matter of the dream was given in some of the secular papers and although not much if any credence is given to it, it bears many of the ear-marks of probability, for the trail which led to the apprehension of the prisoners has not otherwise been made manifest. A clue to the whereabouts of other members of the family was by the same means secured, and it is to be hoped that the whole tribe will be safely corralled. Officers from Kansas took old Mrs. Bender and Kate into custody on the 30th of October and removed them to Parsons in that State. They would have been arrested earlier only that there was some difficulty in establishing their identification but which was finally made sure beyond a peradventure.

Interest over the fate of Mrs. Maybrick is so great in New York, that over three thousand American women have signed a petition to Queen Victoria for her release. The movement was inaugurated by one Dr. Campbell who fully believes in her innocence as to the murder of her husband for which she is under sentence, in England. Mrs. Maybrick is an American woman—a native of Alabama, and although the relations between herself and husband were by no means harmonious, and much that was adduced in the testimony looked dark against her, the evidence of guilt was at best only circumstantial, and the Doctor and many friends are persuaded of her entire innocence. The petition in question cannot be presented by Minister Lincoln, and therefore it is addressed to the Prince of Wales, who is requested to assume the merciful task of presenting it to his august mother. Had the unfortunate prisoner's life and conduct been freer from appearances of evil, the sympathy in her behalf would have been more general in this country than it has been.

Nick Becker of Oshkosh, Wisconsin, has sent us a note book of sciences which he has attended in that city, covering a period from February 9th to October 1st of this year, which were inaugurated for the purpose of investigation and development. He is very much gratified over the results obtained as the sitters have had raps, spirit lights and in one case a message was received on the underside of a slate that had been well cleaned and placed in the center of the table, their hands lightly touching the upper part of the frame. Mr. Becker notes that his own clairvoyant sight is being opened and makes the following record: "April 6th, after retiring, I saw a spirit or rather two—a woman with a baby in her arms. I saw them plainly, as the light from an electric lamp was shining into my room so that I could not have been mistaken." He says that five other persons are being developed for various phases of mediumship.

Consequent upon the increasing interest in what is termed "Christian Science," a course of Sunday lectures will be instituted and continued until further notice, with Mrs. Ursula Gestefeld as lecturer. These lectures will be adapted especially to those who have been repelled by the apparent absurdity of the claims of Christian Science, and who desire such a presentation of them as will enable intelligent, thinking people, who are honestly desirous of finding what truth there is in them, to do so. These lectures will not be supported by voluntary contributions or through personal solicitation. A fixed price of admission will cover the expenses, relieving those who attend from appeals for aid in carrying them on. The admission fee will be twenty-five cents per lecture and all are cordially invited. The lectures will be given at Ethical Society Hall, 45 East Randolph street, Sunday evenings at 7.30.

From Colombo, Ceylon, copies of *The Buddhist* reach us, a neat sheet with a Pali motto (the ancient sacred Buddhist language) at its head, and dated 6th Ava Nikini, 2433 (August, 1889). A tinge of theosophy of the Oelett style is apparent, and along with this other matter from native correspondents, showing thought of value and recording useful work.

The advertisement of liquors at the Ceylon railroad stations is sharply condemned by native writer as fraught with danger an.

degradation. For the coming peril of drunk- enness, brought on by pretended British Christians, "a more implicit obedience to our all-wise teacher and lord" (Buddha) is urged—that law forbidding all intoxicating liquors. A government "Maine law" is recommended. The Ceylon Woman's Education Society is commended; a late trip of its members to Kandy to establish a branch is described by Margaret E. Meder, and addresses by Mrs. Weerakoon, Mrs. Lively and others reported, aiming to train the girls for wise wives and mothers, Buddhism having larger freedom for women than the old Brahminism.

Dr. J. E. MacNeill of Denver, formerly of Chicago where he studied his profession and practiced medicine and surgery for a number of years, appears to be now on the high road to fame and honor, even if he has not already attained to that dizzy height. Having taken up a new method of medical treatment known as Dosimetry, with characteristic zeal and painstaking he has written an article, published in brochure form, which is entitled "Reformation in the Practice of Medicine by the Dosimetric Method, or the method of small doses of the active Principles of Plants, mathematically measured and scientifically adapted to the varied abnormal conditions." The title is long but the article is short, and is pronounced by authorities as "The best and most complete exposition of the new method of practice ever written," which is certainly a most flattering compliment. The system of dosimetry (measured doses) is being widely extended and seems to be a common sense and scientific compromise between allopathy and homoeopathy, and it is claimed that about 11,000 of the most advanced and influential physicians in Europe and America have adopted its practice. The writings of Dr. MacNeill have attracted much attention in Europe, to the degree that the French Institute of Medicine, at their recent meeting in Paris, elected him a member of that body, and much to his surprise he has just received a diploma from the directors of the same. His Chicago friends, of whom he has many, will be glad to learn of his success.

The meetings of the Chicago Harmonical Society at 93 South Peoria street are growing in interest. The hall is neat, new and comfortable, and the custom of an admission fee at the door has been abandoned. This is a step in the right direction and it is to be hoped that it will not only bring out large numbers, but increase the financial income, which is only for the necessary expenses. Mrs. De Wolf was the speaker last Sunday evening and her address was satisfactory to her audience. Mrs. F. A. Brown of Oregon was present, and passing through the audience gave a large number of clairvoyant readings which were in every instance acknowledged to be excellent tests. She has promised to be there next Sunday to give readings, and will also endeavor to have some independent slate-writing, a phase in which she has lately developed. Other mediums present gave some good tests, and the leader, Mr. Weldon, feels encouraged that the society is getting established on a firm basis. A large attendance is expected next Sunday evening.

Paris is France (Paris c'est la France) the French people fondly affirm, and it is quite true. All that is great and beautiful, all that the country as a whole possesses or is celebrated for is represented in Paris, and hence the eminent propriety of holding a Universal Exposition in that great city. But New York is not the United States; it is at present the Metropolis of America—immense and powerful—containing more wealth, more millionaires, more luxury and more misery than most other places, but it is far from being the representative city of our union and therefore the reasons that are valid for an exposition in Paris do not obtain when applied to New York. Chicago is more nearly the representative city of the American people, and so as a matter of course the Columbian Exposition of 1892 is bound to be located here.

We notice that in the late Congress of Spiritualists and Spiritualists, at Paris, our highly esteemed contributor, Lady Cathness, Duchess de Pomar was elected as one of the Honorary Presidents. The political press of that city gave very courteous notices of all the meetings and agreed, according to the *Moniteur Spiritiste et Magnetique*, "that Spiritism is a majestic and imposing force, whose progress, nothing henceforward can hinder; they recognize that we are desirous of seriously investigating a matter of grave import, and this they say in the most respectful terms." Of the delegates from all countries the Spaniards, Italians and Belgians are said to have been the most numerous.

"Three Sevens" is the title of a story by Dr. W. P. and Mrs. Phelon of Chicago, now in press. The authors say in their preface: "We trust they who read, will be quick to see, between the lines, the intended lesson, and that it may lead all into the illumination of the supreme truth, that the Divine Unity and Harmony are one, both in Infinity and Eternity." From the table of contents it appears the story is full of the strange adventures of one striving to reach the illuminated stage. He passes through various embodiments, deals with "elementals," and has an exciting time of it for some hundreds of years. We await an inspection of the book before commenting further.

"The Dual Nature of Man" is the title of a lengthy and excellent lecture delivered by our friend and contributor, Hon. A. B. Richmond, before the psychological Society of his

city and published in *The Meadville Saturday Night*. Bro. Richmond very appropriately closed his address with Lizzie Doten's inspired poem, "The Rainbow Bridge," introducing it in these words: "The religion of Spiritualism is the 'rainbow bridge' that in the faith of the ancient Northmen spanned the dark river of death, its radiant arch vibrating alike with the footsteps of the spirits that come and the tread of the souls that go.

"This most beautiful emblem of God's covenant with man was thought by them to be the pathway from earth to the elysian fields of paradise. It has been described by Lizzie Doten, the inspired poetess, in the rhythm of angel song and the cadence of a harp touched by spirit fingers."

A boy medium by the name of Harry Lecke, whose phase of mediumship is "occult telegraphy," is favorably mentioned in the *Golden Gate* of San Francisco, which says: "On Thursday evening, Oct. 24, in the presence of some eighteen persons, some of whom were strangers to him, and they to the phenomenon of receiving communications from the spirit realm by telegraph, he, or his guide, succeeded in giving every one present some message of a convincing nature, and to some (and they were strangers) matters of a startling nature.... The guides of Master Harry are developing him for other phases, which they soon propose showing to the public."

At the conclusion of a long article in the *Brooklyn Eagle* on the Columbus Fair, occurs the following paragraph which sounds strangely like Bob Burdette. We'd wager most anything that he would rather see the Fair in Chicago even though it be not policy for him to say so: "Meanwhile Chicago and St. Louis are organizing respectively; a first class World's Fair lobby at the national capital and doing it so quietly that unless the New Yorkers stop talking long enough to observe what is going on outside their own debating club, they may feel too heart-sick by and by to care a cent whether or not such a man as Columbus was ever born."

It would seem that the revised version of the Old and New Testaments is rapidly growing in favor in the orthodox churches. In an address before the Christian Endeavor conference at Saratoga, lately, Rev. Dr. R. R. Meredith, of Brooklyn, N. Y., is credited with saying: "The revised version of the Bible is better than the King James version and the two best commentaries." It is not unlikely that only a few more years will be required to make its adoption general.

Light, London, for November 2nd, publishes our editorial on Unity, introducing it with these words: "The following article expresses so fully our own views that we give it as it stands. We shall have an opportunity of commenting on the views expressed when our readers have digested the outspoken words of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL. Mr. Bundy is nothing if not outspoken, and his words here are words of wisdom."

GENERAL ITEMS.

Prof. B. F. Underwood spoke in Providence, R. I., Nov. 10 and 17. He will be in Boston and New York this week.

Thursday the 23rd of this month has been set apart as a day of Thanksgiving by the President of the United States, Governor Fier of this State concurring.

"A Lost Opportunity," was the theme of Dr. U. D. Thomas before the Religio-Philosophical Society at Grand Rapids, Michigan, Sunday before last. A good audience improved the opportunity.

W. R. Colby, alias Parson Raines, penitentiary convict, mail robber, fraudulent medium, etc., has lately been plying his games at Minneapolis, Minn., under the name of R. Kolbe. He is incorrigible and should be kept on the run, or, what is better, locked up in another reformatory.

Lyman C. Howe writes from Cleveland Ohio, that he is having splendid audiences that a lively interest and satisfaction is manifested by the people in his work, and that he likes the atmosphere of the new society he is serving.

"Glimpses in the Upper Spheres," a series of conversations with the chief characters of the Bible, held by Luther R. Marsh, is just from the publisher, Chas. A. Wenborne, Buffalo, N. Y. The book consists of 406 pages, extra cloth binding, price \$1.50. We are prepared to fill any and all orders.

Mrs. Maud Lord Drake, on the 20th of October, conducted the burial services of a young daughter of Mr. and Mrs. M. D. Miller, the latter the well-known medium, late of Denver, Colorado. The child was not quite two years of age and is reported as having possessed an intellect far beyond her years, and that only a few days before her transition she asked her mother to sing "Going home to die no more."

At his "Villa Montezuma," San Diego, Cal., Jesse Shepard lately gave a musicale in honor of his cousin, General B. H. Grierson, Commander of the Department of Arizona and Southern California. San Diego dailies mention the affair as one of great brilliancy, attended by the many army officers and prominent ladies and gentlemen. We knew General Grierson as a gallant officer during the war, but never knew, until now, that he was related to Mr. Shepard.

A correspondent in Montreal, Canada, reports as follows: "The controls of Mr. G. Walrond gave stirring addresses to good audiences in the morning and again in the afternoon on Sunday. Subjects: "Modern

Spiritual Needs," and "Christian Beliefs or Spiritualistic Knowledge." A large number of philosophica questions, submitted by the audience, were handled by the controlling influence in a manner most satisfactory to the audience. Mr. Walrond's work is creating quite a stir here among the more advanced thinking minds, while the interest in Spiritualism is increasing every week.

Lyman C. Howe closes his engagement with the Cleveland "Society for the Advancement of Scientific Spiritualism," on Sunday, November 24th, and goes to Williamette, Ct., for December 1st, 8th and 15th. He will answer calls for week evening work at accessible points, and for the Sundays of January and March. He is engaged for July 29th, 31st, and August 3rd, 1890, at Cassadaga camp meeting, and for August 9th to 18th at the Iowa camp meeting. The last two weeks of August are yet untaken. Permanent address, Fredonia, New York.

Mrs. F. A. Brown, clairvoyant medium from Portland, Oregon, in company of her husband arrived in this city last week and has located at 29 North Ada street, between Lake and Randolph. Mrs. Brown has been having a very successful season in Topeka, Kansas, and a friend whose word we regard as worthy of all confidence spoke of her as follows in the *JOURNAL* of September 28: "Mrs. Brown gives full life readings, business and social affairs, all matters of personal interest looked into, advice and results given. Uses no cards, no ballots, asks no questions. Satisfaction guaranteed or no charges made." Besides the reputation that preceded her, she brings letters of strong recommendation from reliable parties.

Miss Jennie B. Hagan is at present filling an engagement for the society in Stafford, Ct. In December she will speak in place of Mrs. Brigham, in New York, filling her week evening dates for her while in Washington, D. C. In January, 1890, Miss Hagan will speak in Washington, D. C., and February in New York. The Sundays of March she will be in Buffalo, N. Y., and all week evening engagements during the month in Rochester, East Randolph, N. Y., and Meadville, Pa. Sundays of April she will fill her third engagement for this season in New York. At the present time she is giving a regular course of lectures in Westboro, Mass.

PUBLISHER'S PROPOSALS.

To be Read and Acted upon by Every Well wisher of the Paper.—Valuable Suggestions.

Two Months Free! The RELIGIO-PHILOSOPHICAL JOURNAL will be sent the remainder of 1889 to all new yearly subscribers. Recollect, the price is only \$2.50 per year for a large eight-page weekly, made up almost entirely of original matter nowhere else obtainable.

To every subscriber, now on our list, who will send in one new yearly subscriber with \$2.50 we will give, on request, a copy of Mrs. Duffey's splendid story, "Heaven Revised," one of the most rational and instructive accounts of real life in the Spirit-world ever published. It has received wider and more favorable reading and comment than any similar work ever issued from a Spiritualist publishing house; and is a splendid missionary document.

A copy of "The Watscka Wonder," an account of startling phenomena which occurred in the case of Lurancy Vennum some years ago, will also be sent to all new yearly subscribers whose subscriptions are received before January 1, 1890. This case created a profound sensation when first published in the *JOURNAL* some years since. It is one of the best authenticated instances of spirit influence on record. The pamphlet also contains an account of Mary Reynolds whose double consciousness is well proven and was a marvel in its day, as it still is. This pamphlet sells for 15 cents and cannot fail to have real and permanent value for all readers.

Special. For FIFTY CENTS, twelve consecutive numbers of the RELIGIO-PHILOSOPHICAL JOURNAL will be sent to any address in the United States or Canada together, with a copy of "Signs of the Times," the address of Prof. Elliott Cones before the Western Society for Psychical Research, which sells alone for fifteen cents. This address has been printed and circulated in different languages and is worthy of the thoughtful attention of all interested in Psychics.

This offer is made to meet the wants of those who desire a brief acquaintance with the *JOURNAL* before deciding on an extended patronage; but, as a matter of fact, no correct estimate of the value of a paper to a reader can be had with less than one year's consecutive reading.

Authenticity of the Gospel Narratives.

I read with much interest the review of your Parkersburg correspondent on Prof. Turner's pamphlet. The statement that this pamphlet attacks the genuineness of the gospel narratives—except Matthew and John—is startling to the ordinary reader, but to have this statement backed up by the reviewer by substituting Mark for Matthew, as the divinely authorized version, is certainly the quintessence of presumption. It attacks the learned ignorance of the world for at least fourteen centuries. Let us see if we cannot get both of these gentlemen out of their dilemma.

About thirty years ago, the late Gen. Hitchcock of the United States army, a man learned in esoteric science, wrote a work called "Christ the Spirit," in which he took the ground that the Gospel of John was an Essene sacred book and that it was an allegory giving the work of the Christ in the inward depths of the soul of man. He, himself, gave an interpretation of this gospel based

upon this view. Without denying the external appearance of the Christ he maintained that what is given in the narrative of John, like the Book of Revelations, was a record of purely spiritual states transpiring in the inward man in all the stages of his redemption, restoration and final triumph as a divinely birthed God Man—in God.

Another factor, which is lost sight of in discussing the authenticity of the Gospels, was the existence of a large class of thinkers,—philosophers,—called Christian Gnostics, who claimed that Christ inhabited a body similar to that which we know; that it was a pneumatic body, a mere appearance adapted to the sensuous conceptions of the Jews. These Gnostics have been declared heretics by the Church, most of their books destroyed and their claims utterly ignored by the teachers of Christianity through all the ages.

Again, the most careful, scholarly and truthful students of the beginnings of Christianity are coming to the conclusion that there is not a single scintilla of historic evidence going to show that there ever was such a personage as Jesus Christ. Whilst they do not deny that there was such a person, they do deny that there is any substantial evidence of the fact that history is entirely silent on the subject for one hundred and fifty years.

In the face of this condition of things what are we going to do to account for what the world has believed for over eighteen centuries? One thing is certain; there is something behind this array of the world's institutions and civilization. May it not be that what Hitchcock claims for the Gospel of John is true—that it is a narrative of purely super-sensible phenomena having no relation to time at all? That it is the Gospel of the Christ—the spirit.

Again, may not the teachings of the Gnostics be true, that the appearance of the Christ in Judaea, as the Son of Man, was an illusion of the senses, real to the Jew as a sensuous person but to the quickened in spirit he was the "Son of God," as He always was, generated by the Father eternally as the express image of Himself—the Word. That if this is a Sensuous Appearance—a man to the Jew—the narrative of Mark (Peter) becomes the record of this sensuous appearance. Hence we have no record of his early life and no record of his life after he had "risen."

Swedenborg's view would seem to affirm the Gnostic's claim. In some of his higher teaching—which is elevated above the plane of mere sensuous appearances—he takes the ground that the body of Jesus Christ, derived from the Virgin Mary, was purely material and that God was its soul. That in the process of the "glorification" this body was dissipated and that a divine, natural body was assumed in the place of this material body. That Christ's "humiliation" was his descent into the states—even the lowest states of humanity—and the full assumption of the material body was the content of this humiliation. That when he arose from the dead and ascended into heaven he had a body which was divine natural—divine human—a body through which the divine love and wisdom could evermore reach, restore and save the lowest lost soul, if that soul chooses to accept his free Salvation.

We would place the gospel of "Mark" (Peter) in place of "Matthew," preserve "John" and "Revelations" these three forming the written word for all time—a word that helps our spiritual progress until the Triune God—Father, Son and Holy Spirit—is born within us and we thereby become "Sons of God" in every sense in which Jesus Christ—our Lord—was an exemplar. M. C. CEESEE.

The One Religion of Humanity.

ARTICLE FOUR.

Temporal nature, according to Boehme, is the degradation of eternal nature. As compacted in its present form into solar and planetary worlds and creatures belonging thereto, it is good and evil in contrast—out of harmony. It is the kingdom of Lucifer after his fall, in a state of arrested evolution. Failing to restore this condition of things through Adam (man), God "cursed" the earth, or as Boehme puts it, "compacted" it into its present materiality, thus cutting off the power of Lucifer to extend the creations of his will and imagination through the medium of black magic.

According to Boehme, Lucifer was the first born son of God. He was placed over a hierarchy of angels who represented the kingdom of light, the kingdom of the son of God. Without experience he essayed to know the original of things. Finding in the eternal nature the essence of fire, he extinguished the light in him and through the fiery will and imagination which commenced to work in his magical powers by his willing to be a Self, independent of God; he aspired to be above God. By his evil magic he moved in the fire principle of eternal nature. This principle, separated from light, brings pain, anguish, wrath,—evil. As the legends have it, all this disorder produced war and strife between Lucifer and his angels and Michael and his angels. Michael triumphed, and Lucifer and all his hosts were cast into the abyss of outer darkness. Boehme's account of all this proceeding is very realistic, and one, in reading Milton's "Paradise Lost" is tempted to accuse Milton of plagiarism. But, of course, this is not so. The traditions of the race are all in this direction.

Boehme explains it all by the law of magic. The reader will not be startled by the use of this word. There is a good and bad magic. In either case it is the exercise of will, imagination and desire. God, Himself, does all things by the power of magic. His omnipotent will, His creative imagination, His infinite desire is the original of every idea, creation or movement of the divine mind. That which God exercises in the eternal ground of His being, man exercises on the finite plane of his life. Everything, therefore, that he wills, desires and imagines, has a magic birth and becomes a part of his substantiality. If exercised in the direction of good he becomes an angel; if in the direction of evil he becomes a devil. This law is eternal and absolute and is the key to the realism of the Luciferian catastrophe. That part of the eternal nature which was disordered by the lapse of Lucifer was taken by creative wisdom—the "Lord God" of Genesis—and made into "temporal nature" as we know it in contact with the senses.

As eternal nature is the manifestation of God, it can never lose this distinctive characteristic although through the will of Lucifer or man it may, by the law of magic, be in such want of harmony as to be disordered by God and his holy angels. In the case of Lucifer this was so. All that which had been turned away from God in the kingdom of Lucifer was, in temporal nature, made to reflect this disorder. That God took these spoiled materials and made out of them the worlds of space. Upon these worlds, our own included, He placed Man—Adam—after his

fall from Paradise. Here, in nature, is the battlefield for the restoration of this fallen universe, the solution of the problem of evil and the vindication of God's eternal purpose in the salvation of man, and, as we believe, although Boehme did not, the salvation of Lucifer and all his hosts. Nothing short of this salvation will satisfy the heart of God.

All this, we are aware, may seem to the hard-headed scientist, the fancy of an ignorant shoemaker and the delusion, possibly, of his equally simple admirer. Be this as it may, all the branch religions of the one religion rests on this tradition. Call it a fact, or what you please; take from the history of the universe this one fact and the whole of religion crumbles into dust. Lucifer may not have been a personality; all this story may have been the working of a principle in this case the principle of pride—still that disorder of some kind entered the universe; that it has produced immeasurable evil and that it has taxed the wisdom of God to counteract it no one with any sensibility can doubt. Whoever will look around him and see the discord and disaster existing everywhere—both in man and nature—can doubt that some great catastrophe has happened somewhere in the universe, which has brought all this ruin and woe. The sensitive spirits in all ages have been pessimistic. Life has been burdened and a curse. Without the fundamental fact of the fall of Lucifer and the fall of man the whole system of religion—including Christianity—is inexplicable. Modern science, with its "experience," its "data of ethics," its theory of evolution and all the pantheism of agnosticism, fails to meet the facts as this old seer meets them. We hear a great deal about the "science of religion." It is difficult to tell what these glib talkers mean. If they mean that religion is founded on fact, then they ought to take Boehme into their scientific confidence and get a science that will re-adjust their vision to the true facts of man's departure (Continued on Eighth Page.)

Do not throw away your money, but when in need of a good liniment buy Salvation Oil.

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A Letter From Dr. Hans Von Bulow.

The Knabe Pianos which I did not know before, have been chosen for my present Concert tour in the United States by my Impresario and accepted by me on the recommendation of my friend, Bechstein, acquainted with their merits. Had I known these pianos as now I do, I would have chosen them by myself, as they sound and touch are more sympathetic to my ears and hands than all others of the country. DR. HANS VON BULOW.

New York, April 6, 1889.

To Messrs. Wm. Knabe & Co.

Joseph Jefferson, in the December *Century*, tells a curious story of a moonlight performance of "The Lady of Lyons" and "The Specter Bridegroom" in a Mississippi barn. One old lady in the audience audibly insisted that "overs in 'The Lady of Lyons' should be 'allowed their own way,' and a stalwart young farmer warned the villain not to interfere again "if he knew what was best for him."

The December installment of the *Century* Lincoln life will deal with the fall of Richmond and Lincoln's extraordinary visit to the captured city. In this connection the author will give an interesting unpublished correspondence between Lincoln and Grant on the subject of Robert Lincoln's taking a place on the staff of the general.

The use of Ayer's Sarsaparilla purifies the blood, stimulates the secretion, and imparts new life and vigor to every function of the body. For nearly half a century it has remained unrivaled as the best blood medicine ever discovered. Be convinced by a trial.

Niagara Falls.

In the summer of 1888, Mr. Charles Graham, of New York, one of the finest aquarists in the country, produced a water-color of Niagara Falls, remarkable in its accuracy of drawing, in its marvelous coloring, in its masterly handling of tones and effects, all of which have been perfectly reproduced. As the point of view of this picture is near the Michigan Central's station at Falls View, and represents its vestibule and limited train at that point in the foreground, it obtained possession of the water-color and the copies made therefrom. The latter are printed in color, 15 1/2" by 22 inches, upon paper 22 1/2" by 28 inches in size, and when framed cannot be distinguished from a genuine water-color save by an expert.

They bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niagara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address. Address, with postal note or postal money order for the amount, O. W. Buggies, General Passenger and Ticket Agent, Chicago, Ill.

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American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8 P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance. Prof. HENRY KIDDER, President, 72 E. 190th Street, N. Y. Mrs. M. E. WALLACE, Sec. Secy., 219 W. 42d St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N. Y.

Lessons from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Immortality.

HELEN SEYMOUR.

Go! rest above her far-off grave, Where shadows dim will ever lie, Albeit the orb of earth's fair day Beams brightly down from God's blue sky.

I cannot hear the wild bird's song Above thy lowly place of rest, Nor soft wind's sigh, nor sad refrain, Sobbing above thy gentle breast.

Afar I roam, as years go by, With silent, ceaseless, hurrying tread, And clouds hang lowly in my sky, For a vanished smile, a dear dream dead.

Be still! my heart; the amaranth blooms Upon her noble brow of snow, Beyond the moon, beyond the stars, Where all the pathos heart will go.

Immortality rest thee above, While we the watching star of love Shall guide afar our desert way, To heavenly fields, her home above, San Diego, Cal.

Israel.

When Job labored the patriarch waited To learn of it; tomorrow his doom, And his dubious spirit debated, In darkness and silence and gloom, There descended a being with whom He wrestled in agonies sore.

With striving he wrestled and brawled, And not for an instant forbore, Till the east gave a threat of the dawn, And then, as the awful one blest him, To his lips and his spirit there came Compelled by the doubts that oppressed him, The cry that through ages has rung, Has been wrung from the hind and the sage, "Tell me, I pray Thee, thy Name!"

Most fatal, most futile of questions! Whether the soul of man be true, In the spirit's most sacred retreats, It comes with its sibilant suggestions, Unanswered forever and aye, "The blessing may come and may stay, For the wretched he loved and he gave, But the question, unheeded forever, Dies out in the broadening day.

In the ages before our traditions, By the altars of dark idolatry, The imperious question has come: When the death-stricken victim lay sobbing At the feet of his slayer and priest, And his heart was laid smoking and throbbing, The sound of the cymbal and drum, On the steps of the high Jehovah, When the delicate Greek at his feast Poured forth the red wine from his chalice With meekness and cynical prayer; When by Nile Egypt worshipping lay, And afar through the reedy flushed air, The Memnon called out to the day; Where the muzzia's cry floats from his spire; In the vaulted cathedra's dim shades, Where the crushed hearts of thousands aspire Through art's highest miracle higher, This question of questions invades, Each heart bowed in worship or shame; In the air where the censers are swinging, A voice, going up with the singing, "Cries, 'Tell me, I pray Thee, thy Name.'"

No answer came back, not a word, To the patriarch there by the ford; No answer has come through the ages To the poets, the seers and the sages, Who have sought in the secret of science And the quest of the name of God, Whether cursing in desperate defiance Or blessing his absolute rod, But the answer which was and shall be, "My name is I, what is it to thee?"

This question of questions invades, By use of the strength that is in you, By wrestling of soul and of sinew, The blessing of God you may gain, There are lights in the far-gleaming heaven That never will shine in our eyes, To mortals will never be given, To range those inviolate skies, The mind, whether praying or scorning, That treads those dread secrets shall fall, But strive through the night till the morning And mightily shall the morning

—John Hay in the Century.

OUR SPIRITUALIST CONTEMPORARIES.

Golden Gate.

The dividing line between "God's patience and his wrath," as the old man has it, is something too fine for human reason to determine. For instance, the church teaches an eternal Heaven of infinite happiness for the saints, and an eternal hell of infinite woe for sinners. There is no intermediate or graduated state of happiness or misery. The two places, or conditions, are separated by an impassable gulf as wide and deep as eternity. But we find no analogy in mortal life to warrant any such division in the life to come. Here the bad are not wholly bad, nor the good, except in phenomenal instances, wholly good. There are the very good and the good who are almost bad, the very bad and the bad who are almost good. They live side by side here, and closely impinge upon each other's lines of life. If the good in the bad is to receive no consideration, what is the use of the bad trying to be good? Why punish a sinner for the bad he may be in it and give no credit for the good, especially when it is trying hard to overcome its evil tendencies, which may be the result of heredity, or of unfavorable environment? These are questions that only the orthodox clergy can answer most satisfactorily! The more they try, the more they find themselves, like the poor fly in the spider's web, inextricably involved in the meshes of illogical logic.

Carrier Dove.

These Spiritualists who imagine that they will be admitted to the highest spheres, when they shuffle off this mortal coil, because they have become convinced of the power of the spirit to return to earth and converse with mortals, and because they attend meetings and once in a while give a poor medium a dollar for a two-hour sitting, will, when they finally pass to the world of spirit, be sadly disappointed men. There are other duties for true Spiritualists to perform: a life to live in conformity to the beautiful teachings of those visitors, from the beyond; a strong endeavor to assist in the spreading of the truth that death, the last enemy, is conquered; the withholding of the hands of those engaged in giving to the world, by tongue or printing press, the greatest truth of all truths, and a solemn duty which they owe to their family, neighbors and the world: To raise up their children in their own faith, teaching them the responsibility they must in time assume and how to live so that they may find the happiest lot in the endless ages of spirit life; telling to neighbor and friend of the immortality that awaits them, and of the laws revealed by the heaven-sent messengers. Let Spiritualists live up to their belief, support their hard-working publishers and speakers, and boldly stand up for their cause, defending and explaining its real meaning and mission to the world, and we will soon see a grand change for the better. Spiritualists, do not hide your light; let it shine before all men, a beacon of safety and real happiness—M.

Banner of Light.

There is no deceiving the searching spirit that divides the very joints and marrow of human character. A great many men, perhaps it may be said the most men, imagine the only requisite is to conceal what they have done that will not stand

the light. They forget that by this very act of concealment they make confession of their wrong. They overlook the obvious fact that concealment of itself implies that something ought to be concealed. But this aside, the radical error consists in the supposition that everything good and bad does not have its price, and that it has to be paid. There is a saying common among the every-day purchasers of commodities, that one does not get any more than he pays for. It is the same in matters spiritual and vital. Men are not growing interiorly while acting in hostility to the interior laws of their being. They cannot defraud, whether squarely or indirectly, without at the same time cheating themselves. Through they may stuff their pockets by their crooked transactions, it is not riches for them, but the multiplied certificates of increasing poverty; and some day they will be sure to find it out.

Therefore no one need to trouble himself about bringing another, who has done him wrong, to punishment. All things are made even in due time. To the standard, which is the judgment-seat, all actions are finally brought for verification and stamping. What is deficient will show itself so, and concealment, which was thought for a time to be so shrewd a device, is no longer possible. Then it will be seen and felt that it is he who does a wrong that suffers from it, and not he to whom it was done, however he may have been externally and temporarily incommoded by it.

The Better Way. A man's character may be judged by his religion; for every sect is made up to suit the tastes or peculiarities of certain well-defined and characteristic individuals, and those of like peculiarity take to these accordingly. If analyzed, it will be found that human virtue commingled with vice, or virtue resting in the arms of vice, metaphorically speaking, constitutes the religion of to-day. They all mean well, but are either too weak or too blind to see the error that governs them, and as this makes excessive religiousness, or spiritual greatness, there is too little fact compared with the faith in it; too little work compared with the belief; and too little practice compared with the large amount of precept in which Christianity abounds. Faith without charity is taught, says the good book, on which Christianity is based. But it seems little attention is paid to any of these maxims or proverbs that have become almost an every-day language, and many are prone to regard them as worn-out platitudes, or meaningless ones at all events. What Christianity needs most is a people into human nature and its own teaching brought home to it in a practical manner. But as this cannot be done without deviating from the rules of orthodoxy and the sentimentality of an ancient human deification, it opens the way for infidelity and atheism. Spiritualism is the medium between the two, and it gives us a more practical religion; it lends the other a hope not otherwise obtained.

Alcyone. Young man—You who are about to choose for yourself a companion for life, study well the merits of the young maiden you would wed before you take the important step. Do not let her pretty face, her winning smiles, capture you to that extent that you will lose your good judgment. Search into her nature and see if her magnetic forces blend in harmony with yours. See if she is your opposite in temperament and complexion. See if she has the same things you love, to make your union complete. See if she is pure in moral and social attainments. More than all, see if you find in her those principles that you would like to have in the mother of your children.

The Young Maiden: look well to the morals of the young man that is paying to you his addresses. Search into his nature with your keen, womanly intuition and see if you find there, traces of vice. See to it that he is pure and the one that you could look up to, and feel a sustaining support in your lesser strength. If he be licentious and demoralized? Then think of what your children may inherit. Better that you should struggle through life alone than to meet the fate of so many who have entered married life unfortunately.—William Evenden.

The Medium and Daybreak.

The editor of the above does not have a very high appreciation of Col. Olcott, as will be seen by the following extract: Col. Olcott addressed a heterogeneous audience in South Place Institute, on Tuesday evening, Mrs. Besant in the chair; in intelligence and development it was far in advance of any Spiritualist. He is a poor speaker, and what he says is not quite reliable. We never felt more disappointed, we may say nauseated, with a public man. No one with sense will ever mistake the Colonel for a philosopher; he is a commercial traveler, pure and simple. His whole attitude was an advertisement of his wares. He expressed the greatest liberality to every kind of benightedness; Spiritualism is alone misrepresented, having stolen their thunder. His atheistical, unphilosophical nostrum went down badly. The poor "medium" was left at the feet of the frozen fastnesses of the Himalayas, and even Madame Blavatsky was left out in the cold. "Truth and brotherhood" is the trade mark of the "shop." If this be the true imprint, why don't they tell the truth? Why don't they agree amongst themselves? "All is vanity!"

The Two Worlds.

A work written by Alfred W. Howitt (a son of the late William Howitt) on the manners and customs of certain tribes of Australia, gives the following in reference to a belief in communications with the departed. Mr. Howitt says: "One of the Tattunggal, told me that he had been visited by the spirits of the ghosts, which bears a strange resemblance to a modern spirit séance. On a certain evening at dusk, the Birraak commenced his invocation. The audience were collected, and silence was kept. The fires were lit down. The Birraak uttered the cry, 'Gone!' at intervals. At length a distant reply was heard, and shortly afterwards the sound of as persons jumping on the ground in succession. This was supposed to be the spirit 'Baukan,' followed by the ghosts. A voice was then heard in the gloom, asking in strange intonation, 'What is wanted?' Questions were put by the Birraak, and replies given. At the termination of the séance the spirit voice said, 'We are going.' Finally the Birraak was found in the top of an almost inaccessible tree, apparently asleep. It was alleged that the ghosts had transported him thither at their departure. At this séance the questions put related to individuals of the group who were absent, and to the suspected movements of the hostile Birraak." "Birraak" appears to have been the name of a class of what we should call "mediums." But so far as Mr. Howitt has been able to ascertain, the Birraak is a tireless out before the time of his intimate acquaintanceship with the natives, so that he had no opportunity of personal investigation.

Light.

"A Chester correspondent vouches for the following remarkable narration: 'Extraordinary sights and sounds have been nightly heard at Bodwaddy Farm, not far from Aberdaron and Bardsey Island. The inhabitants are thoroughly terrified, and to one of the farm servants the affair is likely to have a serious ending. When the cowman went in early dawn to the shippen to milk the cows, he discovered a bull in the yard. The bull immediately rushed upon the man, knocked him down, thrust his horn right through his cheek, and tore his clothes to tatters, leaving him in a shocking condition. A posse of the Carnarvonshire police, who were sent to watch the premises, and during the night three cow-house doors opened simultaneously, and closed with a bang. The policemen rushed out in alarm, but not a soul could be observed, and this extraordinary nocturnal incident has greatly increased the alarm, especially as weird sounds have since been heard.'"

Reminiscences Awakened.

To the Editor of the Religio-Philosophical Journal. In your issue of September 14, the response by L. L. Rawlson brings vividly to my mind scenes which I passed through about fifty-four years ago, when I was 17 or 18 years of age. Rev. Federal Birchard came to Middlebury, Vt., about that period and held a series of very exciting meetings in my native town. My father was a life-long member of Dr

Merrill's (Congregational) church, and so was my mother up to the time of her death. I was her only child and when I ran away to play with mates she would retire her close and pray with me, and then I was chastised. She taught me to repeat passages of scripture to prove that she was in the way of her duty, such as "Spare the rod; spoil the child," etc. I honor her for this because she acted conscientiously, according to the light she enjoyed. She did not understand that, living alone, I needed the companionship of other children. Although I never feared future punishment, as many do, I thought I ought to be a Christian and join the church. Mr. Birchard over-crowded houses. It was reported that he was once a factor in the streets used to step on the top of pews and exhort sinners to go to the anxious seats, using flowery oratory and profuse gesticulation. I never knew him to "come to Christ," but when he told us, in his persuasive language, that we had but a few more weeks to live, our lives it was made quite easy for me to enter the "strait and narrow way."

I joined Dr. Merrill's church with a crowd. Something was read over to about fifty of us, which I did not understand, which was the Lord's prayer, which was assented to by all. I was thus gathered into the "fold of Christ." It was blighted by the Universalists that Mr. Birchard took stimulants to enable him to perform such intense and exhausting labors. I have been informed by several parties that Mr. Birchard had a very bad case of gonorrhoea, and that if any one knows to the contrary he will correct it. My husband reminds me that at about that period Mr. B. came to Woodstock, Vt., gave the Universalists a severe "raking," and after he was cured he returned to his home, and mark his converts so that they could be recognized.

About six or seven years after this event I engaged to teach a select school with a lady in Whitehall, N. Y. It fell to my lot to open the school with prayer. This was a new experience, and my organ of language was not well developed. I recited the Lord's prayer—the prayer of the heart. When I was married, in 1842 my religion was removed by letter to the church at West Randolph. We had our two oldest children baptised. When the principal ladies of the church found that I had a regular interval and kept them clean and neat, and regular habits and by using simple, wholesome food, they turned a cold shoulder to me. It was hard for them, who were bound to forms and ceremonies, to learn new truths. I gradually grew out of the church, and about the year 1850 I was a member of the edge of Spiritualism. I have never regretted the change.

The evidence that my children, who died after they had come to maturity, who were intelligent, useful citizens, have come to me after they have passed away, as real and positive as that of those living with me.

Rev. Dr. Merrill was a classmate of Daniel Webster at Dartmouth college. A medium in Cincinnati, Mrs. Ward, described him to me; she saw him in a dream, and she was informed that he had been an old schoolhouse where I was accustomed to go in childhood. There were teams hitched around the house; the singing books were opened. He used to preach there, and his sermons were more interesting than at Middlebury village. Mrs. Ward was a very good medium, and she was a very good medium; she never took pay. Her husband and Horace Greeley started out together with packs on their backs, he to the lumber business and Mr. G. to journalism. In 1855, when I first went from Missouri to Cincinnati, I met him in a hotel, and he was in commercial college. I did not succeed as well as I desired and was about to return to my home in Missouri. Mrs. Wood told me she saw me coming back, and not only me but my family. This prophecy was fulfilled. I was chosen one of the four city editors of the Cincinnati Commercial, and I held the office for four years at a salary of \$800 a year. Six of our children attended school there and our two oldest taught penmanship there at the time.

Mr. Rawlson's story is beautiful in its straightforwardness and its simplicity. Admitting his truth, it carries a certain conviction to unprejudiced minds. I hope that many more of these hidden jewels, like Mr. Rawlson's, will adorn the pages of the JOURNAL. My children had a happy childhood. We let them play and exercise when young on all days alike. They grew up industrious and trustworthy.

—Mrs. J. A. HUTCHINS.

"The Christian Buddha."

To the Editor of the Religio-Philosophical Journal. Such was the name given by the Chinese to J. Crosset, a devoted independent missionary in that far-off land, who lately passed away on board the steamer "El Dorado" to the coast of China. For seventeen years he was a missionary under Presbyterian auspices, but outgrew their creed, saw the mistake of their methods with the heathen, left them and did his own good work in his own good way. He was a true freethinker, and a true self-sacrificing effort. He had no controversy with his former Presbyterian associates, knowing no creed or nation in his work, and impressing those who knew him so strongly that the American mission in China made him the subject of a despatch to the Secretary of State at Washington, coupling his name with that of Father Damien, the devoted Sandwich Island leper, and saying: "Let this American then be enshrined, along with the devoted Frenchmen in the annals of men who loved their fellow-men."

The last work of Mr. Crosset was for the deaf and dumb. He lived as plainly as the poor by whom he was surrounded.

The Birraak Register re-publishes from its issue of the 17th, some notes of an interview with him at that date when he visited Boston for help in his work in China, as follows:

"I was a very strong Calvinist when I went to China. I preached eternal torments so terribly among the heathen, that I have not yet got over repelling that I represented God in such a awful light. It was much like a boy who should start out and say to his half-dead brothers, 'Father is going to whip you to death, and is going to take me into his favor—not because I am any better than you, but because he has decided it.' The other boys would probably say, 'You are either lying or else our father is a brute.' And so the Chinamen may say to the missionary, 'You are either lying or else that is a God we do not want.' They frequently ask about the fate of their ancestors and about the fate of Confucius. A missionary that I was acquainted with told his teacher that he believed Confucius was in hell. The teacher could not stand it, and threw up his position. I have seen our street chaplains suddenly emptied when the Chinese cross-questioned us as to our religion."

An Unfair Statement.

To the Editor of the Religio-Philosophical Journal. While I am in accord with Hudson Tuttle in his opposition to the Nationalists' scheme of placing all the land under a tax, I have not yet seen a statement, I am free to state that he gives a decidedly unfair statement of Henry George's single tax idea. Says Mr. Tuttle: "These same farmers will, under a single tax, have all taxes to pay." And by way of proof, he presents the "World's Almanac" statement that in 1880, the land value of the nation was \$10,700,000,000, while all other property was \$28,725,000,000; hence the entire tax amount would have to be collected from one-fourth of the property of the nation. Then Mr. Tuttle adds, in his purpose to insist that the whole burden of the land tax would fall on the land-holder, the farmer, "Why the man who cultivates the soil should be taxed while the man who manufactures is exempt from burdens is one of the mysteries of the new political economy."

Suppose the city land on which the manufacturer has his business, were also under a single tax, how would he dodge his heavy share of the land tax? And how his choice city ground, on which his dwelling stands, worth tens of thousands of dollars? This would have a tax rental value before which that of the ordinary farmer would be a mere bagatelle. How about the land value of city property whose land values, in Cleveland and other large cities, run up from \$500 to \$2,000 per front foot, along with other large land owners who hold immense tracts in all the cities in unproductive idleness—real estate gentry, whose sole business is to freeze out all the land they can possibly cling to for a rise? Will not these men have to come down heavily in their share of the land tax? According to the Ohio state auditor's reports, in the counties of Hamilton and Cuyahoga, the assessed value of the town lots is \$1,000,000, while the assessed value of the rural counties of Geauga, Noble, Carroll, Medina and Monroe the assessed value of the farms is ten times greater than that of the town lots. But take

these five of the most rural counties, in contrast with Hamilton, Cuyahoga, Lucas and Franklin, and we find that the assessed value of real estate in the four city counties is \$317,854,665, while in the five rural counties it is but \$29,733,450. Or, in still more pertinent light, let us compare 2.6 town city counties with all the rest of the state, and we find the assessed value of real estate \$317,854,665 in the former, and \$867,155,960 in the latter. Now by the time the real estate in all the rest of the towns of the state is set apart from the farms, must it not be pretty clear that a very large slice of the land tax would have to be borne by others than the poor, hard-worked farmer? Then how about the great English, Scotch and German syndicates which have gobbed up land by millions of acres? Would not they have to go deep into their pockets in quest of land tax they now shirk almost entirely?

Moreover, in gaining a truthful estimate of the cost of the single tax on farmers, there are other very pertinent points to be considered. All other taxes, many of which bear with peculiar force on the farmer, would be entirely removed. First, the tariff, whose effect is to add from fifty to sixty-five per cent. on at least two-thirds of all the farmer needs to buy. This would help in the land tax considerably. He is now heavily taxed on all his improvements and personalities—on his house and barns, cattle and wagons. To wipe this away would be a night relief. So, without entering into a discussion as to the specific or domestic of Henry George's proposition, I have clearly shown that the farmer would not be called on to bear the whole burden of this tax, but vastly less, and that in the assertion that he would, whereby his land would be virtually confiscated, Mr. Hudson Tuttle did not mean that, but that he would not get a right understanding of the question required.

In conclusion, I have no hesitation in making one claim for the single tax on land, that it would effectually put an end to the wholesale land monopoly of the country, and would give to the poor of the world over, and put a check to the still bigger curse of landlordism, whose only effect is to make a select class of non-productive idlers on one hand and serfdom on the other.

North Dover, Ohio. W. WHITWORTH.

Illiteracy in Different Countries.

Statistics of illiteracy show that the United States are outstripped by some of the countries of Europe in the percentage of persons who are able to read and write. This country is, however, far ahead of most countries of the globe. The highest per cent. of illiteracy, says the Denver Republican, is in Russia, Serbia and Rumania, where about 80 per cent. of the population is unable to read and write. In Spain 68 per cent. are unable to read and write. In Italy 48 per cent. of the people are unable to read and write. In England about 15 per cent. and in the United States 8 per cent. of the population is illiterate, confining the calculation to the white population in the United States. Taking the entire population of the United States, the percentage of those over ten years of age who cannot read is 12.4, and of those who cannot write is 17. In the German Empire only about 1 per cent. of the population is illiterate. In Sweden and Denmark there is practically no illiterate, and no one who is unable to read and write. The superiority of Germany and the Scandinavian nations in this respect is doubtless due to the maintenance during many years of efficient public schools. This conclusion is strengthened by the fact that in Spain and Italy, the percentage of illiterate is high, and the percentage of illiteracy is very high. This view of the relation between illiteracy and the public schools is also supported by the fact that in New Mexico, where until recently but little attention was paid to public schools, the percentage of illiteracy is higher than in any other part of the United States. In New Mexico 60 per cent. of the population is unable to read. In Colorado only 5.9 per cent. and in Massachusetts 5.3 per cent. of the population is unable to read.

Provocative of Thought.

To the Editor of the Religio-Philosophical Journal. Your paper has become a necessity to my moral and spiritual growth. The many original and frequent contributions only make the paper more and more interesting and more provocative of thought—is indeed itself a source of superior mental development of opinion. I am deeply interested in the various movements of the day intended for the higher moral and civil development of mankind, and I am glad to see that the only one that makes the paper more interesting and more provocative of thought—is indeed itself a source of superior mental development of opinion. I am deeply interested in the various movements of the day intended for the higher moral and civil development of mankind, and I am glad to see that the only one that makes the paper more interesting and more provocative of thought—is indeed itself a source of superior mental development of opinion. 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The Original Draft.

Oh, Mary had a little lamb, regarding whose cuticular, The fluff exterior was white and kniked in each particular.

Getting Stirred Up.

I am glad to see that people are getting stirred up. I have had letters from different states since the "reproach" began, some of them quite enthusiastic.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commission's Report.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality.

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction."

A new edition of Dr. J. B. Dewey's "The Way, The Truth and Life" is out. This work has had a large sale and is still meeting with great success.

Planetary Evolution or the New Cosmogony, being an explanation of Planetary Growth and Life Energy, upon the basis of Chemical and Electrical relations of the elements of nature.

The Chicago and Alton Railroad, with its connection, the Iron Mountain R. R., at St. Louis, now makes the quickest time of any route from Chicago to Galveston, Houston, San Antonio and the city of Mexico.

Look Here, Friend, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Faints in Chest or Lungs, Dry Cough, Night sweats or any form of Consumption?

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results.

"Mrs. Winslow's" Soothing Syrup for Children Teething, softens the gums, reduces inflammation, allays pain, cures wind colic.

A Few of the Many Good Books for Sale at the Journal Office. Prof. Alfred R. Wallace's pamphlets. If a man dies, shall he live again? etc.

Religio-Philosophical Journal Tracts, embracing the following important subjects: The Summerland, The True Spiritualist, The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc.

Miss Emma Smith, of Norway, Me., has an aquarium. Near the pier of her cottage she has a school of tame fish. They consist of chubs, burbot, and fat fish.

What You Need Spring and Fall. WHEN you feel "all run down" is Ayer's Sarsaparilla. For restoring strength after sickness, or toning up the system at any time, this is the medicine of all others.

Are You a Drinker. of Tea or Coffee? If you are you will appreciate these Goods which we offer at remarkably low figures. The quality is the best for the money that can be obtained in the mills of Chicago.

Green Coffee. Oolong, extra fine. Chest of 60 lbs. 53 Per lb. 53

Roasted Coffee. Japan Tea Dust. Best quality 18 Good 15 Fair 12 1/2

Teas—Uncolored Japan. Chest of 60 lbs. 28 10 lb. package 30 5 lb. 33 1 lb. 40

Gunpowder. Chest of 30 or 60 lbs. 33 10 lb. package 35 5 lb. 38 1 lb. 40

Our High Grade List and Bargain Book sent to you at once on receipt of a 2-cent stamp. LORD & THOMAS, NEWSPAPER ADVERTISING, 45 RANDOLPH STREET, CHICAGO.

Unrequited Triumphant. An unrequited business where talking is suggestive. They are partners of Mrs. Anna Page of Austin, Texas, and Dr. J. B. Dewey of Toledo, Ohio.

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"I was all run down before I began taking Ayer's Sarsaparilla, and now I am gaining in strength every day."

"I have used Ayer's Sarsaparilla for several years. When I feel weary and worn, it always helps me. A. Grommet, Kingsville, Johnson Co., Mo.

"As a safe and reliable spring and family medicine, I think Ayer's Sarsaparilla is invaluable."

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By S. W. TUCKER. The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies.

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She was then entranced and her hand was used to draw with a pencil some outlines of flowers, showing that some one saw that made the picture, and this some one claimed to be a spirit. Certainly it was an intelligence that knew how to draw flowers, an accomplishment my wife does not possess.

ORGANIZATION.

I have read with great interest the article on "Unity" in your issue of Oct. 12, and the many responses published. To my mind the subject may be clearly and succinctly stated in three propositions embraced in your editorial, viz.:

- 1. To produce unity, Spiritualists who feel the need of a higher plane of life should some congenial, broad and uplifting thought.
2. How shall Spiritualists utilize the vast work which has been accomplished in the last forty years.
3. If man has a spiritual nature it should be cultivated. His higher should dominate his lower nature. He should be in a constant state of aspiration after the good, the true, and the beautiful.

Before proceeding with the consideration of these propositions it may be well to state that there is a connection or rather sequence of thought in the order in which they are stated. The first two are in a measure interdependent, or rather either can hardly be satisfactorily answered without first explaining the other. Therefore, in what follows, they are together logically treated.

To the first proposition; all avowed Spiritualists and the great body of "true men and women who are Spiritualists at heart if not in name," will subscribe to what is thus asserted, and will not be very difficult matter to formulate a platform upon which all may stand. Elizabeth Lowe Watson, Geo. W. Walton and others have embodied in simple forms the cardinal doctrines of our belief. But it is when we come to consider number two that we meet with great diversity of opinion. All concede the necessity of organization to attain the desired unity, but are at variance regarding the manner of procedure. I will try to give as briefly as possible my views.

For thirty centuries and more, great truths, morally and a higher plane of life have been preached to the world, the seed most of the time having been cast on stony ground. But religious demagogues are continually failing to bring forth for their hearers, and realize but little profit to themselves. There should be no affinity among Spiritualists with those who, in their lines of thought, are on a level with advanced thinkers, but who, in their daily lives, are no better than they are compelled to be. If anything, Spiritualism should be of an eminently practical nature. To my mind, Spiritualists should do more than "utilize the vast work which has been accomplished in the last forty years" in trying to form a sect of mere believers in a certain creed. They should, as M. A. Clancy in the JOURNAL of Oct. 26 aptly puts it, "engage in some form of practical humanitarian activity which shall make the brotherhood of man a living, every-day reality." They should apply themselves to finding means of redressing all forms of wrong, uniting with and assisting all reforms and reformers, and not indulge in the bickering usual, I am sorry to say, among them.

In this connection I think the following from friend Clancy's communication comes to Spiritualists with special and peculiar force: "I have long been convinced of the fallacy of reasoning of those schools which seek to patch the existing social order with a plaster which merely covers a sore. Nothing short of thorough constitutional treatment, spiritual and moral as well as material, can cure the patient of the myriad ills with which he is afflicted. An entire change of poles is necessary. Instead of an appeal to the selfishness of men—to ascertain how little they can do for their fellows—the appeal must be to their generosity, their nobility of soul, their unselfishness, to see how much they can do for their fellows. It seems to me the education of the Spiritualist, as such, leads naturally into this larger and wider sympathy with human suffering." But more than this, Spiritualists should appeal from an improperly-trained, ever-failing selfishness, to an enlightened and successful one.

Unquestionably one of the remedies now in vogue—one of the practical ones for the myriad ills which afflict the body, social, is the nationalization of industry. We take it for granted that all will assent to what is stated in number three. But it is only when in their own homes where the twin wolves, hunger and cold, find no harbor, and the masses are enabled to rest from congenial labor—when they become freed from a mere struggle for existence, that the spiritual nature of man can be cultivated. Under a social order where individual selfishness and greed are the dominating influences, where not one out of an hundred can hope to own a home, where thousands toil unceasingly and daily live from hand to mouth, where a compulsory and unloved labor is our usual portion, how can the spiritual nature of man be cultivated; how can our higher natures dominate, when everything in our social organization appeals to the lower? Only when the laborer is not ground under the heel of wanton usury, when the mechanic, the business and professional man, the farmer, and all our people, each shall labor for the good of all, and all for the good of each, will they be "in a constant state of aspiration after the good, the true, and the beautiful."

Spiritualism to me means something more than the mere manifestations of spirit presence, the record of phenomena, and sciences and mediums. It means even more than the study of things spiritual. The basic principle underlying Spiritualism is, undoubtedly, belief in the Fatherhood of God and the Brotherhood of man. Organization should be for the purpose of combining effort to bring to light the means for obtaining the proper practical realization of the hope of the ages, the city of God that was seen descending out of heaven.

Perhaps this is the solution of the problem of "Unity."

HELP! HELPERS!—C. W. COOK.

"The world is my country. To do good is my religion." My field is so large I need help. I need to help. I welcome all who help.

acts show that they grow from this root of religion no matter what creed of words the actors have subscribed to. A Jew, a Catholic, a Protestant, a Pagan, a Materialist, an Agnostic whose daily life constantly reiterates the above two sentiments is a better and greater helper than the person who subscribes to the beautiful formula you have given in "Unity," and deems this all—resting content with mere words.

Beautiful words, when the deeds are not there, are like deserts of sand of verdure bare. Beautiful deeds, though the words are mean, are richer than harvests of gold—I ween.

After all, it is a mere difference of opinion as to which cult will evolve the most brotherhood among men and lift them higher and higher above the animal into the human—the spiritual plane. And I have no quarrel with any word with which life is inspired by this great truth to which Fate gave utterance. For, under all these various, diverse, and seemingly conflicting creeds, the eternal economy (are they a part of it?) goes on and the humane is slowly more and more developed out of the animality from which man sprang.

Since, then, there are just as brave, just as honest, just as conscientious, (shall we admit it?) just as enlightened workers for humanity's best welfare as ourselves, who cannot or do not see in all things as we do, it follows that the best work and the most of it can be done by these helpers in groups. Now, regarding all groups as helpers in this great field—the world, my country—who are earnestly seeking to live religion "to do good," I should like to be associated in a group that regards "God as the Universal Father, Man the universal brother, and the spirit of love and wisdom as the one working life of both," immortality as proved by the established inter-communication of spirits and mortals, and eternal progress in love and wisdom the destiny of all, attainable only by the constant, intelligent, harmonious culture and use of the highest faculties inherent in man.

Your portion of this declaration, as enunciated in your "Unity" editorial, is very broad and would doubtless be heartily endorsed by any and all of the various groups now calling themselves Christians, as well as by each of those in the other great religions of the world. The addition which I have suggested, while it narrows, concentrates into closer unity for more effective work another group of helpers for human advancement.

Animal Magnetism or Mesmerism—Its Healing Power.

On Sunday evening, Nov. 10, Spencer Hall, at 114 West 14th Street, was well filled with a select audience to see Rev. C. P. McCarthy's experiments and hear the first of a course of lectures on the healing art known as "mesmerism." Miss Gracie McCarthy commenced the evening's entertainment by a brilliant execution on the piano of a classical piece by M. D. Colas, called "Chant du Berger," which was received with hearty applause. Mr. McCarthy then took the platform and delivered an address for an hour, the substance of which was as follows:

Ladies and gentlemen—It is recorded of Jesus of Nazareth, who though not a regularly qualified physician was nevertheless a successful healer of disease, that on one occasion, while in the midst of a crowd, he was unconsciously instrumental in the cure of a disorder concerning which he was entirely ignorant; nor did he even know his patient nor the healing influences of his magnetic force until "he perceived that virtue had gone out of him"; that is to say, until, as a magnetic healer, he had experienced the withdrawal of a certain energy, efficacy, or power from his physical organism which effected the normal removal of a distemper which had for many years afflicted a kindred organization.

Common to this course of lectures upon the healing art of mesmerism or animal magnetism, by the introduction of this incident written in the gospels because, in my judgment, it is a simple narrative which expounds not the manifestation of any miraculous or supernatural power specially characteristic of personal attributes exclusively belonging to the founder of the Christian religion, but an illustration of the healing influences which naturally belong to all healthy organizations when brought en rapport with the subtle laws of magnetic attraction with disease and suffering in other persons. It is a remarkable fact that modern Christianity has utterly failed of fulfilling its duty to suffering humanity by neglecting the first direction given by the Nazarene to his disciples and apostles—"Heal the Sick,"—when he gave them his commission to go forth and teach the then new and improved religion in his name.

In 1857 I was traveling from London to Birkenhead, of which latter place I was then the curate, and on entering a first-class carriage of an express train I found a gentleman and his wife, with a lovely child, who appeared to be in the last stage of consumption, and whose eyes manifested a brilliancy of a most startling character. This child, about ten years of age, sat on pillows between her father and mother and continued, with a fixed gaze, to observe me very attentively. I could see that she was suffering intensely. Soon the sad story of her illness was disclosed by the mother, who concluded by informing me that the child was dying for want of sleep. The parents had brought her up to London for medical advice, and they were then returning to their home in Liverpool. As we became more familiar I fondled the child, who was desirous of leaving her pillows to sit in my lap. I took her in my arms, and being impressed with a strong and tender yearning to do her some good and if possible ease her pain, I stroked her beautiful hair and kissed her when she gently returned my caresses. Using all my will power as an expert mesmerist, within the space of ten minutes she fell fast asleep and the mother exclaimed, "Thank God!" while the father looked at me with astonishment and said, "Oh! sir, this placid and gentle slumber is a message of mercy and hope to our stricken hearts. She is our only child and has had no sleep for a week, and the London doctors have told us that unless she gets sleep she will die."

I answered: "You may calm your minds. This child will now sleep for at least twenty-four hours and longer if needed." The father then asked me: "Is she mesmerized?" I replied: "Yes. When I entered this carriage she gazed so intently upon me and so continuously that by her own effort she became partially hypnotized; the mesmeric process is now complete and she is enjoying the sweets of magnetic sleep. She is mesmerized."

I then placed the child on the pillows in an inclined and easy position, and continued my conversation with my new-made friends who were ready to grasp at any hope for their darling. The mother became

afraid of our talking lest the child should be disturbed. I said: "You need not fear. No physician could now awaken her without using stimulants that would probably kill her. Rest satisfied; she is peacefully slumbering. I will satisfy you that you need not fear." She inquired: "How?" She shall speak to you herself and describe her condition."

I then told the child to speak to her mother and calm her fears. After a few moments the child did so and told her not to be afraid, that she heard my voice, that she was free from pain and at perfect rest, "but only a little too much asleep."

Having relieved this intensity of sleep our journey was brought to an end, the child still sleeping and occasionally answering my questions while being removed to her home.

I called next day and found her still in the magnetic sleep, out of which I gradually took her, when she awoke very much refreshed. Suffice it to say that from that time she perceptibly improved and by no other treatment than the magnetic slumber became completely restored to health; and subsequently, both parents and child often visited "The Workingmen's Church" in Birkenhead, of which I was at that time the pastor.

WHAT IS MESMERISM?

Mesmerism, or animal magnetism, is a name given to an art by the practice of which the vital principle existing in human beings may be transferred from healthy organisms to those that are diseased. It is a curative agent existing in nature, and forming an essential element in the human constitution. It varies in different persons, and in this respect is like all other physical and mental gifts. Its origin is probably coeval with creation, and began to manifest itself as soon as the process of evolution provided suitable media through which its force materialized. It is the subtle and invisible aura flowing through appropriate, organic forms, which produces in nature such beautiful and varied phenomena and which communicates growth to the simplest form of vegetation and life to the smallest insect as well as to the most perfect formation of organic matter, viz., the human form.

The same subtle force has been known in past ages by different names, and gave power to the witchcraft of ancient as well as modern times. The sorcerers of India used it to accomplish those marvels which have puzzled and astonished the world. The Gypsies, scattered throughout the European civilizations, like the witches in the days of the Puritans have been persecuted because of their power to control this natural factor in their own interests. The horrible penal statutes against these harmless wanderers continued in force in England for centuries, and were only repealed in 1783, when the science of animal magnetism began to be recognized, and the monstrous paradox of penal enactments against the beneficent action of natural law became somewhat conspicuous.

The physician from whose name the designation "mesmerism" is derived, was born at Wieler, in Germany, and has written several treatises on the science. He travelled through Germany, Bavaria, Switzerland and Swabia, accomplishing many wonderful cures, until his great fame reached the French metropolis, which he entered in 1778, where he demonstrated by his marvellous skill in animal magnetism, the truth of his theory of the existence of a magnetic force under the control of the operator's will power.

Thousands flocked to hear and see this remarkable man and became his disciples, bailing the discovery of this natural agent as a panacea for the cure of almost every disease. Not few went so far in their wild enthusiasm as to accept it as a means of restoring youth and invigorating age. Another class of enthusiasts, losing all balance of thought at the extraordinary phenomena and exceptional cures which they witnessed, attributed to this power a supernatural agency, while the extremely superstitious did not hesitate to affirm that it was diabolical.

In 1872 I was invited to deliver a course of lectures, with experimental illustrations, (such as I am now giving in this hall on Sunday evenings) in the city of Gloucester, England, before a number of physicians, clergymen and students. During the introductory address I mesmerized a young student, the son of a surgeon who was present, and who had openly expressed a decided antagonism to mesmerism. I invited him on the platform to test, while under the mesmeric influence, his son's insensibility to pain, which he did by the insertion of a lancet under the finger nail, and other means. He became satisfied that the young man was, by the mesmeric process, placed in a cataleptic condition. By a few negative passes this condition was removed, and the young man, by the operator's will, told the audience that his own father was not his father but a black man. The genuineness of both the physical and mental experiments altered the surgeon's estimate of mesmerism as a humane agent. All thirty and twenty newspapers of March 30, 1872, contained very long reports and articles describing these experiments and reporting the lectures.

It is, however, especially as a therapeutic agent that I desire to dwell upon "mesmerism," because it is in its relation to health and disease that its practical usefulness becomes apparent.

Disease has been treated as if it were a distinctive substance which needed to be subdued, dissolved, and cast out of the system. It is not a term easy of definition from a professional standpoint, and yet common sense describes it in very simple and few words. Disease is the absence of health, the antithesis of which would be that health is the absence of disease in our organic economy. This antithesis, however, would only give us a negative definition of health, while what is first affirmed would constitute a clear and incontrovertible definition, covering in its widest sense the entire scope and compass of that which, in its nature and character, those who practice medicine know very little, and when understood must be spiritually discerned. It is, therefore, a mistake to suppose that morbid growths, inflammatory swellings or depraved secretions constitute disease. These are its effects and some of the evidence of its presence; they are symptoms, results. The disease itself is the deranged action of organic functions which produce such results.

The different opinions held by noted physiologists regarding the modus operandi of the nervous system will tend to establish my position in this respect, for as a question of fact, no matter what may be the individual theory held, the motive influence of the nervous system remains still a question of medical speculation. These opinions are somewhat indefinite, but are practically reduced to three modes of action, viz., that of change of condition, nervous energy, or a subtle fluid, with the general acceptance of the fact that all organic action is dependent on a motive influence derived from the nervous system. It is also conceded that this motive influence originates in the brain, and that

the millions of nerves distributed throughout the body act as its conductors, and also that upon this motive influence the actions of the body depend.

It, therefore, seems to me conclusive that the organic condition or state described as healthy, or diseased, will likewise depend upon the proper distribution of this motive influence, whether it be a nervous energy, a subtle fluid, or a change of condition involving all the medical speculations of cells and molecular construction. Moreover, it must also be conceded that when this force or motive influence is duly distributed through the appropriate nerve channels or conductors, the result will be health, because being carried along these tiny but well constructed avenues, viz., the nerves of sensation and voluntary motion, and also flowing along the ganglionic nerves, it gives regulation to all the great processes (whether they be two or ten) on which organic life depends.

Thus the actual working of the human organism clearly points to the existence of a refined or very subtle force or nerve magnetic current which is the servant of the mind, or spirit, and which in matters where personal intelligence has been allowed a choice depends upon will or mental volition; and these are spiritual attributes exercised by the indwelling unit or personal individuality whose watch-tower is the dome or brain where this nerve force or fluid is secreted, the organic vitality by which the spirit holds for its continued time a residence in the lower material organism, and failing which the silver chord is loosed and the gold on bowl is broken—and the spirit passing out and on is clothed or naked according to its character and spiritual environments. At the conclusion of this address Mr. McCarthy exhibited in support of his statements many very wonderful and extraordinary experiments on sensitives. He invited any of the physicians present to come on the platform and examine the cataleptic subjects. He continues these lectures every Sunday evening at 8 o'clock.

The Religion of Humanity.

(Concluded from Fifth Page.) From God. They may discover the law by which the "binding back" to God takes place. They may not attain to a knowledge of the "origin of species," but they will find all about the "descent of man," which was not from a "monkey," but from God, Himself. They will begin to realize the dignity and worth of man's nature and that his origin, destiny and return to God is fraught with god-like issues involving life and death and the outcome of angelhood. This temporal nature around us proclaims with all its facts that man has departed from his God and that he now struggles in the agonies of a restoration which will bring about an absolute new birth into the light of God before he can beg to lead a true, natural life. That all the elements of nature—fire, light and air—are in contrariety and strife, and that there is a constant desire that this strife should cease and that the harmony of God may permeate all her elements. Nature is a universal want, whether in man or in her own mysterious realm; and this want can only be filled by a birth into the light of God. Darkness is everywhere until this light shines into it, whether this darkness be in God, in man, or in nature. It is one and the same birth—a birth which brings peace, joy and blessedness!

When man looks within his own heart, feels the lust of the flesh, the love of the world; its ambitions, its covetousness, envy, pride and anger and wrath of a disordered imagination; his utter powerlessness to cope with these passions of his lower nature; he feels that something is wrong. That he is not what God designed him to be; that he is weak in will, ignorant in understanding and that in this war and strife in his struggles after something better and higher he is a pigmy among giants—giants of evil. He feels that it is impossible for him to fulfill the "righteousness of the law." He realizes that he has lost a righteousness which he can never regain except by God's help. If the light should dawn upon him in his darkness he comes to the conclusion that there is a kingdom of grace; and as the gentle tempers of the spirit—meekness, patience, humility and resignation—flow into his heart, he no longer doubts the mercy of God; he is conscious that old things have passed away and the new illumination shines through his soul and he sees God as his loving Father, Friend and Guide. Word-begotten, he becomes a child of God—a "son of God." Christ is born within him, the new man. These are facts which every man knows who has had any religious experience.

In Boehme's doctrine of magic have we not an explanation of the "Karma" of Theosophists? Magic, good or bad, is the working of the will, imagination and desire. Karma is action; good Karma is good action; bad Karma is bad action. Gospel Christianity alone promises remission of sins, or the removal of the consequences of bad action. In all other religions prior to Christ, except, possibly, the later Buddhism, man was subject to the law of absolute justice. No sin was forgiven; nor were the consequences of sin obliterated. The Christian branch of the one religion alone reveals God as the forgiving God. Under all other systems the sinner had to wear out the consequences of his bad acts, and this by births into states in God. This makes the gospel Christianity of the New Testament distinctive, and in all particulars a gospel of full restoration to God by the work wrought in humanity by the second Adam—Jesus Christ—in whom dwelt the Christ or word of God, and through whose quickening power in human nature the same Christ is born in every human soul from a Christ seed, flowering out, as man is obedient to the spirit, into full, divine manhood.

That Little Tickling.

You have been cautioned many times to do something to get rid of that little tickling in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "O, that's nothing," "It will get well of itself," etc., will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh and as catarrh is a constitutional disease, the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite and other troubles have been surprised that it should cure their troublesome cough. But to know the actual cause of the cough is to solve the mystery. Probably nearly all cases of consumption could be traced back to the neglect of some such slight affection as this. The best authority on consumption says that this disease can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofula taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreadful disease seemed to have a firm hold.

Did you notice that fine head of hair at church last Sunday? That was Mrs. B. She never permits herself to be out of Hall's Hair Renewer.

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