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The Spiritual Alps and How We Ascend Them.

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CHAPTER IV

SOME OF THE ADVANTAGES OF RESIDING ON THESE ALPS.

The chief object in this Ascent—Doctor and Teacher—Medical men seldom Doctors—Do not expect too much at first—Send yourself Out—An astronomer's Answer—Go into your closet—Patience and silence required—In the fog—Let us get on higher grounds—Sickness a Doctor—Patient's dialogue with himself—The sin of healing sick Sinners—Why does prayer so often fail?—Confession—The uses of it—Objections of Atheists and Agnostics—How prayer heals—Illustrative case—What moves the pen?—What the nerves do—Spirit does it all—How prayer is answered—Why should one pray for another?—How is it in hereditary disease?—Why does inherited disease skip one or two generations?—How to overcome.

By this time the reader is ready to return with me to the thread of the argument. Many mistake the advantages to be gained by climbing to the altitude we seek. They think the great thing to be gained is physical health. Also that power is to be conferred on the dwellers in this region to distribute this magic health to everybody; they will learn better if they continue to read and reflect. The chief or principal thing we are after is not to know how to overcome physical maladies, but to *find your power*; nor is the use of this power the principal object in finding it; but it is desirable to find

it for the sake of finding—for the sake of answering to and for yourselves the question: "What is man that thou art mindful of him, or the son of man that thou visitest him?" What is our destiny? what our possibilities? When one finds himself and has learned something of how to use himself as a spiritual being he will heal himself and others of physical, mental and spiritual ailments, as one of the incidents, or results.

DOCTORS—TEACHERS.

Healing is not the *dissideratum*; it is only one of the effects, and a very small one too, which naturally follows as a result of having realized and used your spiritual powers. When this point is reached one part of the work devolving on the one who has arrived here will be to *doctor* or to *teach* the world out of its sins and its consequent sicknesses. That word *doctor* is a latin word, and means *teacher*.

I do not designedly speak derogatively of the medical profession, and hope my words will not be thus construed, when I say the average "medicine man" is not a doctor at all; he is only a *doser*. It is not his interest to teach the people how to get well and keep so. His bread and butter depends on the sickness, and not the health of the community. You sometimes hear a doctor in a joking way, say, "it is distressingly healthy." I hazzard nothing in saying that if every physician was paid in proportion to the health of the community, instead of in proportion to its sickness, the world would be much more healthy than it is; it would then be for the interest of every physician to be a *doctor*, in the true sense of that word.

Many who are striving to climb these hills expect to do a great deal, very suddenly, and very marvelously. Please, do not expect too much. At first you must not

expect anything very wonderful. If you can do a little, do that, then try again, and again. This is a power that comes with use. To recur to the illustration of the child learning to waltz, that is not the first thing it learns; it first learns to creep, then to climb up by a chair; then to stand alone, then to step, to walk and to run. In these preliminary exercises it experiences many a hard fall; but these falls are its lessons; so you who engage in this enterprise must expect, or at least be ready to accept many defeats. These defeats are the foundations for future victories. Accept them as blessings in disguise—as spiritual gymnastic exercises, and you will gain strength by them.

HOW TO SEARCH FOR KNOWLEDGE.

Study yourself as a spiritual personality—exercise as such. Ask yourself—your other-self, questions—not light and trivial questions, nor yet questions just for the sake of asking questions. Ask important questions—questions the answer to which, will make you wiser and better; then send yourself out to find answers. If the answers cannot be found in one excursion, try another, and still another. No question can be asked, the answer to which is not in the universe, and it cannot be that you, if you are industrious and dilligent, can ultimately fail to find it. You may fail once, twice, or a dozen times, but what is that to you; eternity is yours; don't give up, the answer is for you; search until you find it. An astronomer was once asked: "Are you sure you have made no mistakes in your calculations concerning the planets their sizes and their respective distances?" His reply was: "I do not know but I have, but I shall visit every one of them and if I find I have made mistakes I shall correct them and apologize to their inhabitants." A little of that man's faith and per-

ception will enable you to proceed in your investigations. You will search until you find the answer to any question you can ask. Having found it, it is yours—you have it by right of conquest and not by beggary; you also have many other important things you found while hunting for that; besides, as the eagle gains strength of wing by trying to fly, you have strengthened your spiritual faculties by your researches.

This cultivation, this experience, this altitude we gain by retiring within ourselves. There are many other conditions necessary to be complied with, but this is one that cannot be omitted. Whether in company or alone, teach yourself to shut yourself in your closet; you can school yourself so that you can retire within yourself, though you may at the time be in the midst of the most tumultuous babel imaginable. Those who would reach and permanently occupy this summit must grow to where no external confusion or hubbub can disturb their internal serenity, or effect their spiritual equanimity.

This does not come to the gabber, the babbler the gossip. Those who prefer to sit and gossip with their friends about their neighbors, or who prefer to live in any kind of excitement, must cure themselves of that before they can enter this path.

A Persian proverb says: "All things come to him who in patience and silence can wait."

John Burroughs said:

"Serene I fold my hands and wait,
Nor care for wind, or tide or sea;
I rave no more 'gainst time or fate,
For lo! mine own shall come to me.

"What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

"The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep mine own away from me."

When we have grown in grace to the extent above expressed, we are prepared to move forward. Moses' first command was, "stand ye still and see the salvation of the Lord," but the next was, "speak unto the children of Israel that they move forward."

We are now prepared to move onward and upward out of the fogs, malaria and miasms.

IN THE FOG.

I once spent a part of a winter month among the Pacific coast mountains. I was down deep in a beautiful valley, and much of the time was completely enveloped in an impenetrable fog; sometimes the fog was so dense I could not see ten feet in any direction; sometimes it would lighten up so that I could see the sun shining on the tops of the mountains: yet I could not enjoy the sunshine because of my position. If I had stood several thousand feet higher than I did, on the tops of some of the mountains by which I was surrounded, I could have been basking in the sunshine and looking down upon, rather than up into the fog. So millions of people, to-day are in the fogs and murky atmosphere, inhaling the poisons of materialistic swamps—enduring bodily ailments, because of the position they occupy. If one would get out of sickness, the thing to do is to ascend to a higher altitude. It is possible for everyone to stand on the mountain top, where the roar of the thunders can be heard and the flash of the lightnings can be seen thousands of feet beneath us; or we can remain in the swamps and battle with poisonous reptiles and troublesome insects; and be frightened and drenched by the storms which beat upon our unprotected heads.

Reader, will you unite with me in an effort to get upon higher grounds?

“Could I but climb where Moses stood,
And view the landscape o’er;
Not death’s cold stream, nor Jordan’s flood
Could fright me from the shore.”

The Bible student will remember that though Moses was one-hundred and twenty years old, “his eye was not dimmed nor his natural force abated.” That same vigorous old age waits to crown each one who will live for it.

Please remember, we are not working for physical health; we labor to reach that altitude of spirituality where every blessing needed, both temporal and spiritual, is in our reach. When active spirituality comes to us, then will health come as a result, as naturally as the warm shining of the sun brings out the flowers.

Sickness is itself a doctor or teacher; that is, it should be a teacher, and must be before the patient ought to get well. When the patient gets well before he or she gets the lesson sickness came to teach, it is only made necessary for sickness to make another trial, which it will surely do.

THE SIN OF HEALING SINNERS.

Nothing comes without cause; when bodily afflictions come, they always come to tell you of something wrong, you have sinned, suffering has come to remind you of the fact and to warn you that you must reform some of your habits.

The first medicine a sick adult needs is a thorough dose of self-examination. The afflicted person should talk with himself something after this fashion. Say, I am sick, or my body is out of repair, *why?* I am not sick without cause—no one ever is. Now, what is the cause of my distress? Having ascertained its cause, you

have found a place of repentance—a place to reform—to change your habits. Can you do that? If not, the best thing in the world for you is to remain sick!

It is natural that a sick person should want to get well, but there is to the sick and to the world at large a more important question than that of health; that question is: why do I want to get well? What do I want to get well for? Every doctor or healer should impress that question upon the patient. He should tell the patient, sin is the cause of your present trouble; do you wish to get well in order to be able to repeat this same sin, or perhaps, some worse sin against yourself and the world? What would you do if you were well? Would you continue to commit the crimes against yourself which have brought you to this? If so, you do not deserve to be made well—better stay where you are. I can conceive of few sins greater than the sin of curing or healing sick sinners, unless you first cure them of the sins which brought them to their sickness. When such are healed they are placed where they have the power to renew their sins—indiscretions some would say—against themselves and others: thus they and the world receive damage in their restoration.

A FEW THOUGHTS ON PRAYER.

While I thoroughly believe in the remedial power of prayer, and, of course, believe in prayer for the sick, I do know that in a great proportion of cases prayer fails. Does the reader ask why? I answer, in many cases those who pray are trying to heal the body of the effects of sin without first cleansing the soul from sin—from *acts* of sin. It would be a damage to such to heal them.

An apostle said: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."
(Jas. iv: 3.)

Is it not asking amiss when you ask the great Fountain of Spirit to raise the body of a sinner up to continue in his sins? The longer such prayers are being answered the better it will be for those for whom prayer is offered.

The writer above quoted, said: "Confess your faults one to another, and pray one for another, that ye may be healed; the effectual, fervent prayer of a righteous man availeth much. (Jas. v: 16.) This text, when correctly understood, contains several important suggestions. The first is,

CONFESS YOUR FAULTS.

A confession of faults, or even an effort to confess one's faults, often leads the sick sinner, for the sick are generally sinners, to see and to break off from faults which he otherwise might never have seen or known. We are much more apt to find that which we are looking for than that which we seek to hide from ourselves and others. A full confession, beside putting the patient in a condition to be healed, gives the doctor, that is, the teacher, who is to try to elevate the sick sinner out of sin and sickness, something on which to work. If it is not a diagnosis of the disease itself, in nine cases out of ten it is of the cause of the disease. The doctor can, in such cases, work more intelligently, and can, either silently or audibly, help the patient to connect his sickness with some of his acts.

Beside this, when the patient is humble enough to confess his or her faults, he or she is in a position to receive the help the spirit-world was always ready to bestow, but which they could not receive while holding on to and striving to hide their sins.

ATHEISTIC OBJECTION.

Here the Atheist, the Agnostic and the Materialistic

Spiritualist will be inclined to say: "But I do not believe in the thing you call Deity;" and all of the above classes except the Spiritualist will add, "I know nothing of spirituality or immortality; so, as a matter of course, I cannot adopt your hypothesis."

All I will now say in response is: These thoughts are not penned for the particular benefit of such; they must be reached by first enabling them to find themselves as spiritual beings. When such learn who they are, and what they are, then they will also get that other lesson, that is, that prayer answers itself—that there is no need of an anthropomorphic Deity who goes a great way around out of his way to hear and answer prayers.

In the first place, God never makes anyone sick; and no other God than the one within the sufferer will ever make him well. I must, in all I say, impress upon the reader his own power and dignity.

In talking to the patient I would say, in substance: You are sick; this is because you or some one else has knowingly or unknowingly, willfully, or ignorantly sinned. The sin may have been, and often is one you could not avoid; it is, nevertheless, a sin, that is, a transgression of the law of your physical or spiritual being.

THE MODUS OPERANDI OF HEALING.

Now I maintain that James was right, and that prayer, or its equivalent, will heal the patient. Permit me to try to unfold the *modus operandi*.

First, let it be understood, God never makes people sick. Sin is the cause of all the sickness there is in the world.

Second, no God except the "God manifest in the flesh," will make anyone well. I, as a spirit, operate on this body, and must do all that is done for it.

I might here suppose any number of cases, but I will only take one as an illustration. We will take a case of paralysis. What is that? Where is its seat? What surgical instrument would you use to find it? The fact is, surgical instruments to find the cause of paralysis would be of no use whatever.

I raise my pen from the paper on which I am writing, and dip it in the ink; how do I do it? When you have answered that question you have solved a thousand others. Am I answered, the hand lifts the pen! That is correct; what lifts the hand? The muscle, I hear one say; yes, now tell me what causes the muscle to move? The blood, you say? I answer, yes, in one sense this may be true; but, in another sense the nerves move the muscles. Now what operates on the nerves? Electricity. Now, if anthropologists will tell what operates on electricity they will have done something toward solving the problem. But here they stop, and the question is still before us, What operates on electricity? I answer, *spirit*. I, as a spiritual being, can touch electricity; electricity operates on the nerves, nerves upon the blood, blood upon muscle, muscle upon bone, and that upon the pen; and thus these thoughts are made known by signs printed in a book. Somebody reads this book to another, and thus by another set of signs called spoken words it reaches the other through his ears.

Now let it be remembered that the brain is but a congress of nerves, assembled to transact the business of the body; but we all have nerves scattered all over our bodies so closely that a pin point could not be put down without hitting one or more of them. The spirit uses these nerves as conducting wires to conduct messages from any one part of the body to another. When the hand is wanted to move, the spirit, which has its

business office in the brain, which, in fact, builded the brain for a central office, sends an electric current down the wires from the brain to the hand and tells it it is wanted to move, and for what purpose, and furnishes it the power to move.

Let us now suppose the nerves leading to the hand are obstructed, or cut off, then as a spiritual being I have lost the tools with which I move the hand, and of course I cannot move it until I restore the old tools or manufacture new ones. In this it is plainly seen that the spirit does it all.

The question which now comes up is, how will prayer effect that? Certainly not by any miracle—not by changing the power the world calls God, or making Him more willing to work for the patient, but by a direct spiritual operation. Prayer no more changes a law of nature, than opening the blinds to admit the sunlight, or a window to admit fresh air, changes the law of the universe. Opening the blinds and the windows brings a law to bear by which sunlight and air are admitted; the sunshine and air were there all the time, but they were shut out of the room. So prayer opens the apertures for fresh air and light—prayer—not the saying of prayers or the repeating of a formula of words, but the genuine spiritual exercise properly called prayer, opens the spiritual blinds and windows for the reception of light and heat.

When one individual prays for another; there is, in a certain sense, a soul communion established between them; the spirit of the one praying operates directly on the spirit of the one prayed for, thus assisting that spirit in gathering force enough to remove obstructions in the physical system—it is, as it were a union of spiritual forces; and, in this case as in all others, in union is strength.

TRANSMITTED DISEASE.

At this point the reader is ready to say: Yes, I can see that sickness is caused by, and follows sin; I can also see the therapeutic effect of confession and prayer; but it does not apply in all cases. All sickness does not come from personal sin; neither does prayer always cure. There are cases of inherited disease. Parents transmit disease not only to their immediate offspring, but sometimes send it through their immediate children down as far as to the third and fourth generation. How are we to proceed in such cases. All this may be true, yet even these cases are not out of reach. Your parents may have planted disease in your physical system; in such cases it may be their sins and not the sins of the patient which causes the suffering. Yet I am convinced that in the most of such cases, those germs will lie latently in the system until the patient does something to start their growth. The very fact that what is called inherited disease sometimes skips one or two generations is a proof, that though the seeds of suffering were in the parents of the sufferer they were not called into active life, and therefore waited for the mistakes of the sufferer to cause them to grow.

The thing we want now to get rid of is what is called inherited trouble. As a spiritual being you can do that; go back to the proposition which I have been trying to make a part of your constant thought. *I am God's child; my inheritance is from Deity. I claim my birth-right.* God, my progenitor, is never sick; I therefore could not possibly inherit disease from my author. The parents selected, through whom I was to be incarnated, are not my parents; I am as old spiritually as they are. They as physical beings have simply afforded a physical vehicle through which I, for a time manifest

myself. I, as a distinct and active spiritual entity, have the power to overcome any difficulties which may have been passed by my parents to the organism I use. As a child of the Infinite; as one who has infinite power, I will myself so thoroughly infil every molecule of this body that there will be no place for disease.

Should you fail in this; should you fail in overcoming in your own proper person, don't try to doctor others, you are not fit for the work.

[*To be continued.*]

Soul Secrets.

BY U. G. FIGLEY, R. C.

A nearly universal belief, founded in the mind of man from time immemorial, is that the thinking part of the person exists after death. But a small per cent of humanity has ever entertained doubts of the continuation of the unseen part of man, the thinking part. That blind, sordid matter can produce itself, or a continuation of its own kind or species, is not scientific, neither is it philosophical nor sensible. That existence is but a mode of motion of inert matter is not true, else a dead man's body could resurrect itself, continue in existence, and explain to his fellow-men what it feels like to die. Man ever speaks of his body, his heart, his brain, but when he touches the secret force within, he speaks of the "I," the "me." Man never says his body is all there is of himself—even the most frigid or torrid materialist catches himself tripping in speaking of the duality of himself, or rather tripleness. Perhaps it were well for death to end all there is of man, and he be blotted out of existence, but it is not so to be. The fiat of the God of Nature is endless action—endless progression.

Whatever has a beginning must necessarily have an end. It is impossible to make something out of nothing, therefore it is apparent that whatever exists now must have existed before, not necessarily in the same form. So it is quite logical to assert that nothing is created, but is formed and re-formed from what existed previously, in either a similar or dissimilar form or appearance. The starting point being in the object itself, must either undergo the revivifying process and pass to other conditions, and form other continuous individualities, or be of some potent force, or rather intelligence, that defies reconstruction, but causes its outward reflex or body to be reconstructed, progressing to a higher plane as the inner power advances in intellectual activity. This active principle that moves and forms all things is, then, what man calls the soul, and which has various synonyms.

If there was a time when all things existed in supreme chaos, when Evolution was husbanding her forces from out of the realm of Causes to apply them in the sometime realm of Effect, and there *was* such a time, the Soul of All Things was the Force that propelled the craft of Nature over the sea of Space, and caused to appear the multiplicity of universes, and the Soul of All Things was also this wondrous craft and her crew. And the soul of man existed then, and was a part of that Force, and was a distinct entity coursing down the ages, assuming many forms after planets and planetary life became fixed realities, sleeping in the rocks, dreaming in the vegetable and animal, and at last awaking to full vigor of intellect in his present bodily individuality, and when bursting from his bonds of flesh at death, soar aloft to the Aether Land, where forever and forever he will progress in power, and wisdom, and

intellect, and shall he then become—a veritable God?

The solar system is called a universe. As there are other solar systems, there must be other universes, which combined form systems of universes, and systems of systems of universes, and all united constitute one Grand Universe.* As the sun is the center of our universe, there are suns as centers of other universes, and of necessity there must also be a Grand Central Sun, which is a Globe of Intelligence from which emanates the life-force which permeates, and pervades, and controls all things. Man, being considered the master-piece of nature, and dimly cognizant of this life-force, calls it God, Brahm, Om, etc. This life-force within man is his soul, and renders him a miniature God, and, therefore, in him exists a knowledge of the history and mystery of all things, which he may realize and comprehend, in coming *en rapport* with the simple, yet profound and sacred secrets of Nature.

What is man, and why is he? Whence came he, and whither goeth he? O, ye sages, even ye who have existed before the foundation of *our* world; O, ye hierarchs in the blazing temples of the skies, come down, and looping back the curtain that hangs before the pronaos of the temple, in the light of the *Within*, unveil and read to us the mystic scroll!

DEFIANCE, OHIO.

“Those who depart still remain near us. They are in a world of light; but they, as tender witnesses, hover about our world of darkness. The dead are invisible but are not absent.”—*Victor Hugo*.

*Cora Richmond calls it infiniverse.—ED.

Thoughts.

BY ALLIE LINSAY LYNCH.

I sat alone. My eyes became fascinated with the brilliancy of the evening star. My thoughts soon centred about those loved ones, gone on, whom I hold in thought as blessed angel-friends.

Presently I heard the sound of my own voice, questioning: What is inspiration? I jotted down, and here report the thought that came as inspiration, in reply:

The soul's onward growth leads to desire for greater knowledge, and its aspiration going out calls forth a blessed inspiration, that feeds and fills the soul's present need. Yet soon a new aspiring thought, awakened by a new growth-impulse, leads to another reaching out and receiving; thus are inspiring thoughts given to those who long for knowledge of spiritual things and surroundings. The angels—those in advance of the questioning soul—have these truths ever present in their aura, some yet to give off, many already set afloat in thought. And thoughts are known to have substance; so that they live and are receptive by the soul that seeks inspiration—these angel thoughts that fill the air. Oft-times a loving guide brings, already collected, a full train of inspired thoughts, so that the receptive mind—the medium—may pen a beautiful essay wholly or nearly composed of thoughts *in advance* of that soul's power, thus assisting in its growth.

Reader, I give this inspiration to you, and giving hope to receive again. I aspire to know still more of ideas received in this way, rushing over me, startling in their strangeness many times; startling, in that so few years or months ago I held widely different views.

I seem to be chosen—in fact, many spirits have told

me so—as one upon whom, and through whom, radical ideas, reforms, shall be presaged and assisted in their ultimate adoption by progressive men and women. As I say, these often startle me, as with something like a shock, they move me from old grooves. But, now being ever ready to adopt new truths, I am veering from the old in many ways of thinking. Truth, I desire, and truth I will follow as I learn its beauties and benefits. Is not this the proper spirit for workers in the vineyard of reform? Our philosophy is one great reform school, and we must not shut our minds to any new showing of a needed improvement on old ideas.

For what have I sought mediumship so earnestly? 'Twas that I might become a co-worker with advanced minds, in and out of the body, who seek to teach those truths that will, in time, redeem the world from ignorance and error. Yes, for this my soul has longed, and now that it has unfolded in receptiveness to *inspiration*, shall I decline to follow that path I pledged to walk? To give forth, and live up to the truths I vowed to teach if the angels could make me a useful helper—a medium? Nay, I never knew how to lie. I cannot begin to learn when truth bids me act and teach.

Others, more grand in soul, have suffered for following truths they have been taught by inspiration. Once I, too, condemned those who taught truths and reforms I now endorse.

As heretofore, so now I seek to be useful to humanity by and through the help of those spirits, who, looking backwark, see with clearer vision, and desire to teach through media, the truths they see as needed reforms.

I shall have no ill-will for those who condemn either myself or the inspired truths I may in future advocate. I shall know they stand yet where I have stood. Old

opinions must be outgrown, and we are slower in our growth thus, often, than from babyhood to man or womanhood. Old age has silvered the hairs of many, who see not as I am growing to see. Among these are some—*one* at least—of my dearest of earth. Do you think it will not be bitter, has not been, to have these—have *mother*—see wrong in my course? She saw only evil in my acceptance of Spiritualism. No greater pang ever came to me than this partial estrangement of a tie most closely interwoven with every throb of my heart. And when the dear old mother denounced in cruel terms that which I had accepted, entreating me to renounce, all those who love truth know I could not do so. I could only write:

“Nay, darling mother, I never lied to you; I cannot now. That which I know to be true I must avow, even though the bitterest grief of my life is this of giving you pain.” And I knew it was pain more terrible than my death would have caused, for the dear one believed in the existence of a literal hell. And I had added double grief by leading my brother into the path I had taken.

Truly mediumship is not all pleasant. Media suffer many sorrows, endure many trials, meet much unmerited scorn. And the world knows not the half of these sufferings; even Spiritualists often know not, and many condemn. I am growing more charitable toward mankind and media in particular—more charitable toward those who condemn our philosophy, or our reformers. They know not their folly. Each one must grow to ability to glean and garner. To blind eyes—fettered souls—there is more evil and blemish than aught else. The more progressive see more of good, less of evil. Out of the so-called evil, many a rare gem is being picked and polished. Let us condemn less, study more. How few

know what it is, how it is to have spirits lead them into their work: that is, mediums who earnestly seek truths, pledging co-efforts, are strangely led into *thoughts* and fields they little dreamed was to be theirs in which to work.

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One week ago I penned the foregoing. Reader, to-day's mail brought me a letter from a sweet-souled woman, one of our grandest inspirational media. One whose life and light has been bravely borne against those soul-trying trials that the progressive reformer always meet.

In her letter she beautifully expresses—thus endorsing a claim of mine she has not perused—sentiment similar to the last clause I penned a week ago. She tells me how she has been compelled to learn many of the lessons given to others, through her own mediumship. But I had written her, touching upon the teachings I have quite recently received through inspiration and direct spirit messages. To-day I have taken up my pen, called to my desk by that inner-knowing of the on-coming flow of *inspiration*. I listen *in my soul*.

O, most holy mission of love, love for mortals! this be upon thee. Teach. Thy vow has long been a recorded one; thy mission planned. To teach reforms by thy work; to teach and glean, going thyself step by step, onward, in advance of the many; thyself satisfied first, as to truths we give thee, in this way, then willing to give to others less gifted with mediumship. This our message to thee. Now to the public.

Why shall we not advance with more rapid strides, *the world moves*. It moves with greater velocity, grander rhythm, more perfect showing—in a progressive way—than in past ages; let us push onward. We—the world

of spirits—have again been in your midsts, as active workers, for nearly half a century. All the while many of our number have sought to push truths forward into the open light of reason. But it has been rather slow work. Our medial instruments were less unfolded in soul, more narrow in brain power, more lacking in will, to stand the hot fires of the enemies to reform, than at the present day. We found some noble exceptions, 'tis true. We used these, though bitter suffering often fell upon the hearts and heads of our media; we used them to push truths onward, and, by their aid, we are enabled to select our chosen workers, to-day, with more of care and fitness.

Peace comes to the soul in moments when, unfettered, it ascends to those high points of view atop, or nearly so, the glorious Spiritual Alps. Moments when it has power to triumph over earth and earth's matter; when trials cease to be regarded as such, and pangs of pain and poverty are not felt. There come such moments to those whose every aspiration tends higher, higher, higher. And their beauty and rest cannot be pictured for the understanding of those who tarry ever in the swamps at the foot of the peaks.

How full of rich experience these precious moments of perfect peace are to those aspiring ones, only they can know. Helpful, restful, glorious in their strengthening, stimulating, *pushing* effect, they cheer by memory even, and spur us to further and future climbs upward, heavenward. O souls, seek these upward paths! O man, grow by *desire*! O woman, inspire those who lag, by setting thy soul-light in prominent places on the mountain's pathway upward! Humanity is reaching upward, slowly, steadily, teachably. Thy call is upon thee, thy work mapped out, thy soul responsive! Now

to thy duties! Let future moments be filled with helpful, reformatory thoughts, caught on the wings of inspiration. Place these before the public as seemeth in due form and place. We seek to aid thee—aid thy fellowman o'er the rugged steep.

Reader, does this seem self-praise? Do you think I should withhold these thoughts from publicity? O, read me not so! Read me as an earnest worker for truth—sweet, spiritual truth that reforms the world. As my mediumship is gradually being unfolded, I am beginning to understand that a perfect net-work is woven about me, leading me while I hope to lead others. We are brothers all, seeking after that which is in advance—or, if we are not all honest seekers, a time must come when the lowest mind will feel this spiritual influx and reach upward. Once I took no interest in, but rather scorned, the woman's suffrage question. Now I am for freedom's privilege for all; or, if I draw a line, it is at *ignorance*, that knows not for what or whom it votes. Once, had I seen a copy of the little magazine called *Sex Ethics*, (now unfortunately suspended on account of the passage to the higher life of its proprietor), and glanced at its reading matter, I would have colored with indignation. That would have been foolish; false modesty makes many of us condemn the very teachings the world most needs. This little monthly should be read and taught in every home in the land. Its editor said:

“That a culture is needed, nay, demanded, in that department of our being coming under the term sex-nature, is everywhere admitted, and by many who have looked deeply into the matter, searching for the cause of human misery and misconduct, this is considered the most important, because most neglected, department: calling for higher education and ethical culture, it

seems to me the one thing needed in sex matters."

Further, he quoted Dr. Carus as saying: "Sexual ethics is the very core of all ethics. It is the most important sphere of human conduct; the tenderest, holiest, and most delicate realm of moral aspiration. When speaking of morality we first think of sexual purity."

Reader, you may ask: What bearing have those excerpts on this article? I answer: Sex ethics has much bearing on my thoughts and work for reform. "Ethics is defined by one high of authority," said the editor of *Sex Ethics*, "as 'the science of human duty,' and by another as 'the science of duty; the principles which prescribe what *ought* to take place in human conduct and action.'"

As, by inspiration I am taught that which I find full of logic and receive as a truth, as "what ought to take place in human conduct and action," shall I not advocate or pass to others these ethics? I have pledged to do so *as seemeth in due form and place*. Only a little while ago, and, according to the Presbytery, hell—their place of eternal torture—was full of babies, so full as to be crowding out the grown up babies, and they were compelled to do reform work down there—and throw the babies out. Well, there were no little innocents there, really, but this reform was evidence of growth—actual *growth*, among that most creed-bound order. I am proud of their courage to do and dare for truth. If all would act for truths newly discovered, the world would move with more showing. Workers, let us not falter in duty.

"So mote it be."

MEMPHIS, TENN.

The Efforts to Build up an Aristocracy in this Country,

BY W. D. HULL.

"Eternal vigilance," it is said, "is the price of liberty." There never has been a time in the history of this world, when it was not necessary to oppose some despotism, some oppressive scheme for the emolument of the few, at the expense of the many. In every country there will ever be those who love self before country—men who are never ready to offer any sacrifice on the altar of their country, but instead, are ever ready to sacrifice their country and all its interests for selfish ends. It was so thousands of years ago, it was so one hundred years ago, it is so, I am sorry to say, to-day. The age of the golden rule is not yet here, though there are now and then men who would be glad to inaugurate it. The instinct of self-preservation, which permeates the entire human family, when intensified, forces the individual to look after his or her ease and comfort, regardless of the needs of others.

The world had many times attempted the establishment of a free government before the attempt had been made in America, and had as often failed; and always in consequence of the cupidity and ambition of men.

The goal of "Liberty, Fraternity and Equality," never had been reached—it never has yet been reached. The time had not yet come for man to throw off the yoke of despotism. Revolutions often express in their final results, more than their projectors intended. "Man proposes but God disposes." Men are often impelled forward into some action for the amelioration of some evil, but the result proves to be more far-reaching than any mortal had contemplated. It is only when the scaffolding falls that the building appears. The "Sons

of Liberty" in Boston, who one hundred and seventeen years ago refused to wear English broadcloth, and the "Daughters of Liberty" who refused to drink tea, till the duty of three pence a pound was removed, would have been frightened, if they had foreseen that so simple a resolution would result in a war lasting seven years.

"We see dimly in the present what is small and what is great,
Slow of faith, how weak an army turn the iron helm of fate.
But the soul is still oracular, amid the market's din,
List, the ominous stern whisper from the Delphic cave within—
'They enslave their children's children who make compromise
with sin. '"

But when the Governor of Massachusetts was ordered, if possible, to obtain and report the names of the offending parties to the government of Great Britain, they saw how difficult it would be to retreat. Then there appeared a stone wall on either side of them, an enemy behind, and the deep sea in front.

These were the little things that led up to the war of the revolution; but the war had been in progress two years before any man had ventured to discuss the question of separation from the mother country. And not until ten years after it had ended, did the patriots of that time organize the form of government now established in these United States. When on the 15th day of December, 1773, about fifty persons dressed as Mohawks, boarded the Dartmouth, and two other vessels and threw their cargoes overboard, it was not done with the design of hurling defiance at Great Britain, but to protest against usurpation. The first cargo of tea had been in port since the 28th of the month before. Its captain had been visited by committees from the people several times, and requested to return the tea to England, but he had refused to do so. The battle of Lexington followed on the 17th of the next April, and the battle of

Bunker Hill took place three months afterwards. And even after this, no disposition was manifested to separate from the mother country. Had great Britain, even then, withdrawn her troops and abolished her stamp act, our country would have remained a province of Great Britain. The revolutionists were fighting only for their rights—not for a separate existence as a nation.

It will thus be understood why it was, the war being ended, there were found men among the revolutionists who were opposed to a republican form of government. They had not fought for a democracy, but for their rights. They believed, and Hamilton himself had shown, previous to the war, that taxation without representation was tyranny, and they fought for the purpose of maintaining their rights.

Naturally, a contention arose between these two parties, which, in time, became very bitter. It soon became manifest that a federation of the States into one compact government, offensive and defensive against foreign countries, was indispensable, and the convention for that purpose had been called, which met in 1787. At this meeting the plan of government was mapped out by Hamilton, which was a close copy of the British government, but was vigorously opposed by what were afterward called Republican-Democrats. The result was, finally, the adoption of our present Constitution, which, instead of requiring that the oldest son should succeed his father as ruler of the country, or member of the upper house, required that these officers should be elected by persons chosen for that purpose, the President either by electors of States, or members of the lower house of Congress, who were required to vote by States, as the electors now do.

Hamilton's views are best expressed in his own

language. In the debate on the subject that followed, he said:

"I believe the British government forms the best model the world ever produced, and such has been its progress in the minds of many, that this truth gradually gains ground. This government has for its object public strength, and individual security. If it was once formed it would maintain itself. All communities divide themselves in the few and the many. *The first are the rich and well-born, the other, the mass of the people.* * * * Can the democratic assembly (a congress elected by the people), who resolve annually in the mass of the people, be supposed steadily to pursue the public good? *Nothing but a permanent body can be supposed to check the independence of democracy. Their turbulent and uncontrolling disposition requires check.* * * * Let an officer for each state be appointed to have a negative (or vote) on all state laws. All state militia, too, and the appointment of these, to be under the national Government.

The constitution, as adopted, was a compromise between these two parties, and was not satisfactory to either. The objection of the Republicans, as they were then called, was that it was too aristocratic, and the objection of the Federalists was that it was too democratic! Each party had hopes that the constitution would lead up to something better in the future. But the Federalists were active. Their chief conversation was as to how they should carry out their designs, and of this they made no attempt at concealment. The hope of the Federalists has never been entirely abandoned. We shall soon see, that, though men care little for a king in this country, there are many who would gladly witness the establishment of an aristocracy.

Having failed in their purpose to establish a constitutional aristocracy, they next attempted to compass their designs in another manner, and that was, to build up an aristocracy by legislating certain privileges upon certain individuals. As advantages never can be legislated to one class without putting another class at a disadvantage,

they were thus really accomplishing, in a subtle manner, what they had failed to accomplish in the organic law of the country. We could not here attempt to consider all the various schemes by which the building up of one class at the expense of another was attempted, but we can cite at this time to a couple of schemes by which it was hoped to create a vast gulf between the aristocracy and the plebeians.

The first effort of the federal party was to bring about a centralization of the government, a scheme, as we all know, which has never been abandoned, and by which, at that time as in this, it was hoped to make the transition to the aristocratic form of government imperceptible and easy. The assumption law was directed to that end, and was admirably adopted to the carrying out of that design. This law, which finally Hamilton secured, by corrupting several congressmen, made the government of the United States responsible for all the debts of the several states, and the states debtor to the government. It was assumed that a national debt was necessary to the existence of the government, and that unless such a scheme was enacted, the union of the states was liable at any time to be dissolved. With men of the Hamilton class, bribery was no crime. The common people, they held, were incapable of self-government, and it was perfectly the right thing to do, to buy their franchise away from them in any way you could. As they were unfit to have a voice in the affairs of government, you could not wrong them by purchasing from them a right which did not belong to them.

The tariff law was another means by which the Federalists attempted to overthrow the established form of government. If they could establish a system of taxation in this country, by which one class of people should

be taxed for the benefit of another, the door would then be open for the advent of the aristocracy. This was in harmony with the expressions of the Federalists, particularly Hamilton, who on all occasions expressed his dissatisfaction with our constitution, but he regarded it as a "stepping-stone to something better," as he expressed it, and that "something better," he always explained, was a monarchical form of government. The tariff project formed an open door for the beginning of his scheme toward his aristocratic government. Our industries were then in their infancy, while in the old country they were well established, and a little assistance by way of a tax out of the people, would put them in a position to finally manufacture goods much cheaper than they could be manufactured in Great Britain, and then bring them to this country. Arguments of this kind easily captured the Republicans, and a tariff of $7\frac{1}{2}$ per cent. was enacted in 1789, which in two years time was increased to 11 per cent. and continued to rise till, in 1813, it reached 69 per cent. It was then lowered gradually for awhile, and again raised. In 1861 it was again raised, and is so well established in the minds of people, that both modern parties, forgetting its object, sustain it, disagreeing only as to the amount, or schedules, as they call it.

Another movement toward the establishment of an aristocracy, which was to eventuate in bringing a monarchy to this country, was the incorporation of the United States Bank, which was established in 1791. This scheme was advocated by Hamilton as early as 1781. He then proposed a bank consisting of a capital stock of \$3,000,000, to be divided into 30,000 shares, to be exempted from all taxes and impositions; to have all legal corporate immunities, and a stock to be protected from attachment; the privilege of subscribing for one-half the

stock to be reserved to the United States. It was to be managed by twelve directors, four of whom the United States would be graciously allowed to choose. This would effectually form a partnership between the bank corporation and the government. With some modification this villainous scheme was passed in 1791, but so opposed was Washington to it, that he withheld his signature ten days, and but for the continual urgency of Hamilton, it would have been vetoed. As will be readily understood, this law made a necessity for a national debt, a scheme which the monarchists wanted to perpetuate. At the expiration of the charter in 1811, a renewal was prayed for on the grounds that the bank was a necessary and divisible part of the government, and that its defeat would result in a disastrous disarrangement of business and the credit of the country, a plea with which everybody has become acquainted in these days, being used on all occasions. A large number of the stockholders were residents of Europe, and had no interest in our government, excepting what they could get out of it, which, by the way, has always been the gauge of the capitalists' patriotism. A re-charter was granted with a capital stock, of which the government had two-fifths interest, it being considered antagonistic to their interests, to allow a controlling interest to pass out of their hands. \$21,000,000 of this stock was the funded debt of the United States, the same as the capital stock of the national banks at present. In 1832 another new charter was granted, fixing the capital stock at \$50,000,000, but it was vetoed by President Jackson. In this veto message the President charged that \$10,000,000 annually passed into the hands of British subjects as dividends on the bank.

It is not so popular to talk about a monarchy now as

it was before the trial of republicanism, yet the scheme has never been abandoned. There is a feeling yet, that the people should be subordinated to a select few, that these few should govern, and that all others should be made to contribute to their ease, comfort and leisure. Even so late as 1880, a candidate for the presidency said that he believed the principles of Jefferson were waning, and that the principles of Hamilton were advancing. About twelve years ago, a United States Senator, Senator Sharon, in an interview with the *Nevada Chronicle*, said:

"We need a stronger government. The wealth of the country demands it. Without capital and capitalists our country would not be worth a fig. *The capital of the country demands protection*; its rights are as sacred as the rights of the paupers, who are continually prating about the encroachment of capital against centralization.
* * * The wealth of the country has to bear the burdens of the government, *and it should control it*. The people are becoming educated up to this theory rapidly, and the *sooner this theory is recognized, the better it will be for the people.*"

Mr. Sharon was a wealthy capitalist, who, although a United States Senator, was never in his seat more than a few hours at a time, and that he expressed the sentiment of that class at that time, is shown by the expressions of numerous others of the same time. The *New York Times* in 1877, said:

"There seems to be but one remedy, and it must come—a change of ownership of the soil, *and a creation of a class of land-owners on one hand, and of tenant-farmers on the other, something similar to what has long existed in the older countries of Europe.*

That this scheme is now being carried out, no student of the drift of economical matters will deny. The census reports of 1890 state that in the State of Kansas the number of farmers who own the lands they cultivate, has decreased in ten years from 86.87 per cent to 66.75, a loss in ten years of 21.12 per cent at which rate there

would be but very few proprietor-farmers left in a few decades. Kansas is not the only state whose territory is passing out of the hands of the farmers. The ownership has decreased nearly as rapidly in Ohio, Virginia, New York, Massachusetts, Rhode Island and Maine, and in all states where the matter has been investigated, showing that we are coming to the condition desired by the *N. Y. Times*. The *New York World* also placed itself on record about the same time. It said:

"The American laborer must make up his mind, henceforth, not to be much better off than the European laborer. *Men must be contented to work for less wages.* In this way the working man will be nearer to that station in life to which it has pleased God to call him."

It is but justice to the *New York World* to say that this sentiment was uttered before it came into the hands of its present proprietor, J. D. Pulsier. But that does not change the fact that the monopolistic sentiment thus expressed, favored the abridgement of the rights of one class and enlarging on that of the other. I might enlarge on this subject, giving the sentiments of numerous men, clergymen, editors and men of high social positions, but you cannot afford the space.

The monopolist of modern times is carrying out the precise program mapped out by the men who at first attempted to build an empire in this country, and failing in establishing it at the convention of 1787, they next undertook to develop it from our present form of government. The plan was to establish a system of fixed incomes to a few persons, giving them such advantages as would enable them to corrupt voters, and in an insinuating way, seize upon a portion of their suffrages, robbing them little by little till all was gone. And through the connivance of this class, the English are enabled to accomplish through diplomacy, what could not be ac-

complished by war. English syndicates are buying up our principal manufactories. Not less than 30,000,000 acres of our lands, an area, if put in one block, nearly as large as the state of Kansas, is now owned by them, from which they receive a cash rent, all of which is taken out of this country. British subjects admit receiving \$150,000,000 from this country; \$60,000,000 are paid to the English as interest on bonds alone. The time has come to call a halt. It is a duty we owe to ourselves, our neighbors and our posterity. We should examine the institutions of to-day and compare them with those that were transmitted to us as a legacy which was our duty to keep untarnished, and if aught that was left us has been lost, we should at once set ourselves about restoring it to the country. The generations of the future will sit in judgment upon us, and if aught has been transmitted to us to hold in keeping for them, we will be held responsible for the stewardship conferred upon us. That we have lost something no one can question. It has been taken from us by stealth; but have we been robbed of our manhood, as well? If we have not, every patriot in this beginning of the fifth century since the diligence and self-denial those grand old patriots of the May Flower gave to us a country, will pledge his life, his fortune and his sacred honor that while a tyrant remains or draws nourishment from our soil, he will never lay down the arms of his opposition till the freedom of the country is accomplished.

Even at this time, a subject of the British crown* has an establishment in this country resembling the castles of the old barons. Within two years he has cut down the wages of his employes in all about 32 per cent, while

*This was written last June.—[Ed.]

a disloyal congress has increased the tax levied for his benefit. This tax, thus compulsorily taken from the liberty-loving sons of the revolutionary fathers, who endured so much, that we might control our own business in our own way, takes the tax-money thus forced out of our countrymen to beautify and adorn his splendid estates in Scotland. And that he may enforce the subjugation of the serfs under his control, he has offered a direct challenge to every descendant of the heroes of 1776, and to our government itself, by fortifying the grounds whereon he keeps his serfs against any intrusion from outsiders, or even from the very men whose labor has given to him all that he possesses. Patterning after the old baronial castles of a dark and brutal age, he has invited the hostility of the whole country. He has surrounded his ground, consisting of four hundred acres, with a nine feet high board fence, on top of which are placed wires running lengthwise, so charged from a battery as to cause instant death to whoever attempts to scale this metallic fortification, and then on the inside is placed again, a gang of cut-throats, known as Pinkerton men, whose duty it shall be to butcher whoever can pass this electrical fortification alive. This is done in contemplation of any trouble this free-booter may have in forcing the humiliation of his wage slaves, by forcing upon them another 20 per cent reduction of wages. And what will our government say to this forcing a baronial establishment on our soil, and in a menacing manner putting itself in an attitude of war against those who have the spirit of 1776 to resist an invasion of their natural rights? Have we so far degenerated that we will permit a foreigner to build a castle here, where he may, thus fortified, rob our old men of the results of years of toil, our young men of their earnings, our children of their bread,

and our wives and daughters of their homes, and run away to his home in Scotland with the spoil? Are we willing that the bargain made by traitors, by which our substance is taken out of our hands and placed in the possession of a foreign despot of a baron, shall bind us? Is it not time now, in this 400th anniversary of the discovery of America, that we should publish to the world a new Declaration of Independence, pledging our lives, our fortunes and our sacred honor to the establishment of the principles of justice and equity?

Hulled Kernels.

BY MATTIE E. HULL.

We pity the poor hunch-back and sympathize with those who are crippled in limb. I am sometimes led to ask if the poor mental and moral cripples do not need our sympathy just as much, and is it not as much our duty to treat them tenderly and with as much consideration as we do those who are physically deformed?

* * *

Is it not well for us to remember that *our* little sphere is only a very small place in the universe. The world is beautiful, and somehow moved along before we were born, and it will be just as bright and continue to move after we are out of it as physical beings. We may, while we are here, help or hinder a few—a very few. The good or ill we do will surely come back to us.

* * *

I can think of no more undesirable condition than the one expressed in these words, "Only drifting." It requires no effort to drift; a person with no energy may drift with the tide. "Circumstances over which I have no control" is a stereotyped phrase, and it occurs to me

that the time has come when we should inquire if we are to be forever moulded by circumstances, or can we not sometimes push our way along, instead of halting before each obstacle, and make circumstances for ourselves?

* * *

As the richest soil, when uncultivated, yields the rankest and often the most loathsome weeds, so the uncultivated mind of a person who possesses a brilliant genius, often corrupts society and becomes the most baneful element with which virtue has to contend.

* * *

No legislative body can make a thing true or false by enactment. Principles are never changed by vote; the courts should have no more to do with spiritual manifestations or the decision concerning them, than in attempting to prove the doctrine of the Trinity or the Immaculate conception true or false. They could probably decide one as easily as the other.

* * *

Electricity has come to be recognized as a wonderful errand boy, and a great remedial agent for the many ills that affect the bodies of mortals, and although so common a thing, we know it is wonderfully subtle, and requires fine conditions for anything like satisfactory results. There are two other forces with which we deal somewhat, even finer than electricity, viz.: Animal and Spirit Magnetism. In all electrical experiments that are made, great care is taken that conditions shall be just right; not so with the other forces herein mentioned; we are ignorant of the finer laws. Often in our blindness, we rush in where angels fear to tread. We have been slow in learning the law of proper adjustment, yet we wonder why the spirit world does not give us more. It

is a life study to know how to become receptive to the finer and more occult forces that play upon the soul-side of life.

My Inner Room.

BY MATTIE E. HULL.

Unto myself I turn and find
An inner room, most wond'rous there,
Peopled with forms that ne'er take shape
Or dwell within the outer air.
They meet my soul as face to face,
And read my every thought of wrong;
They sense my bitterness, and hate
And chide me e'er with silent tongue.

Like faithful sentinels they stand,
To bar out each unholy guest;
They fail sometimes, for ugly arms
Through the half open door are pressed;
And when I turn to meet the eyes
Of those untouched by mortal dust,
They speak rebukes, I love them still,
For well I know there chidings just.

My Inner Room! upon its walls
Are hung the purest, softest folds,
With colorings, that must fall down
From Heaven's skies, were touched with gold.
But there are times when I am blind
And naught but dreariness can see,
Then the pure beings seem withdrawn,
A veil falls down 'twixt them and me.

My Inner Room! its door is swung
To none but me; I enter there,
I leave my offerings alone,
My tears, resolves and secret prayers.
I do not see my watchers e'en
Or beauties that are held therein,
Save when I strive to do my best
And rise victorious over sin.

EDITOR'S PORTFOLIO.

REV. DR. TALMAGE ON SPIRITUALISM.

Probably no man lives who has contradicted himself so often and so squarely as has Rev. T. De Witt Talmage. Sometimes he is a Spiritualist, believing and promising more than any Spiritualist ever did in the world; and sometimes he is an opposer, hating Spiritualism with more hatred than one could think a follower of One who was "meek and lowly of heart," could possess. In his sermon, "Employments in Heaven," he out-did Spiritualism so badly that Spiritualists will regret to hear of his passing to the other side of life, for fear of an infliction from the great clown of the pulpit. Here are his words:—

"When I get to heaven, as, by the grace of God, I am destined to go to that place, [of course heaven without Dr. Talmage would be the play of Hamlet with Hamlet left out.] *I will come and see you all. Yea, I will come to the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing press, I am permitted to preach every week in this land and in other lands—*Letters coming to me from New Zealand, and the uttermost parts of the earth, as well as from near nations—telling me of the souls I have helped—*I will visit them all. I give them fair notice. Our departed friends are engaged in that delectable entertainment now."*

Did any Spiritualist ever promise or believe as much as that? He promises not only to visit every one who ever heard him preach, but every one who ever read one of his sermons. He is going even to New Zealand and the uttermost parts of the earth. Surely he will be the busiest spirit in all heaven, where he, "by the grace of God," is "destined" to go. This is not all; but "all the departed are engaged in that delectable entertainment now." So "all the departed" are returning and visiting their friends. What Spiritualist ever claimed more?

Now look at the other side. In his sermon against

Spiritualism, which was repeated several times, he says:

"Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft. You lose your watch, and you go to a fortune teller to find where it is. You lose a friend and you want the spiritual world opened so that you may have communication with him. In a highly wrought nervous and diseased state of mind, you go and put yourself in that communication. *That is why I hate Spiritualism.* It takes advantage of one in a moment of weakness, which may come upon us at any time."

Here Mr. Talmage hates Spiritualism because it helps and administers to the afflicted, just the thing he gives "fair notice," that he will do when he gets to heaven, and the "delectable entertainment" that "our departed friends are engaged in now." It is terrible for our departed friends to return and bless those who suffer; yet in another sermon, one entitled "The Angelic Hosts," the reverend gentleman says:

"Or you were sometime borne down with trouble, bereavement, persecution, bankruptcy, sickness and all manner of troubles, beating their discord in your heart and life. You gave up; you said: 'Where is the rail train, or the deep wave, or the precipice, that will end this torment of earthly existence?' But suddenly your mind brightened. Courage came surging into your heart like the oceanic tides. You said: 'God is on my side, and all these adversities he can turn to my good.' Suddenly you felt a peace, the peace of God that passeth understanding. What made the change? A sweet and comforting angel of the Lord met you. That was all."

Here Mr. T. hates Spiritualism because of the consolation it affords for those who are in trouble, but he loves the gospel for doing exactly the same thing. The beauty of the gospel was that its hero pronounced his blessings on the poor, those who hunger and thirst and are persecuted. Jesus' noble saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest," cannot be praised too highly, but when Spiritualism finds a "victim" who is sick or bankrupt, or has lost a friend, and sends a "sweet and mighty com-

forting angel," it is something terrible. Consistency is a rare jewel—one which Mr. Talmage seldom carries.

Recently Mr. Talmage has preached a sermon in London on "Heavenly Helpers," in which he classes our departed fathers, mothers and children among them. He says:

"I look again and see the gallery of our departed. Many of those in the other galleries we have heard of, but these we knew. Oh, how familiar their faces! They sat at our tables, and we walked to the house of God in company. Have they forgotten us? Those fathers and mothers started us on the road of life. Are they careless as to what becomes of us? And those children—do they look on with stolid indifference as to whether we win or lose this battle for eternity? Nay; I see that child running its hand over your brow and saying, 'Father, do not fret;' 'Mother, do not worry.'

"They remember the day they left us. They remember the agony of the last farewell. Though years in heaven, they know our faces. They remember our sorrows. They speak our names. They watch this fight for heaven. Nay; I see them rise up and lean over and wave before us their recognition and encouragement. That gallery is not full. They are keeping places for us. After we have slain the lion they expect the King to call us, saying, 'Come up higher!' Between the hot struggles in the arena I wipe the sweat from my brow and stand on tiptoe, reaching up my right hand to clasp theirs in rapturous hand shaking, while their voices come ringing down from the gallery crying, 'Be thou faithful unto death and you shall have a crown.'"

This is the very essence of Spiritualism, but no Spiritualist will be surprised to find it all overthrown in Mr. T's. next sermon.

AN UNHOLY WEDLOCK.

Individually, I have never had the fear of Catholicism that many Spiritualists have. Protestantism with its seductive influences is the thing to be feared. The day of the old mother of harlots is past. The danger now comes from her lewd daughters. Protestantism has triumphed, and the gates of the World's Fair are to be closed on Sunday. Two million and five-hundred thousand dol-

lars was the price the church made the state pay for driving the world, when it comes to Chicago, into the churches, the rumshops and bawdy houses one-seventh of the time. The great American law-making power has bowed to Christian bigotry and decreed to close the world's great exhibition on Sunday. This is a long and very important step toward the union of church and state, and the church so regards the measure. The Godly *New York Mail and Express*, in its head lines, notes this as one of "marks of the country's progress." It is certainly a mark of "progress" toward bigotry and church domination.

This action on the part of our government leads me to make a few remarks on the Sabbath question. I feel impressed to say a few things that I have not yet seen or heard said. As the Pacific Ocean can not be carried off in a pint cup or forced through a rye straw, so the whole world cannot be forced into the narrow groove of the Judean institutions of three thousand years ago.

Even admitting that Sunday was the Sabbath commanded in the Bible—a thing I think no sensible man will try to prove—it should be remembered that that Sabbath was a local institution, made for a local people, time and place, and given for a special reason. The Hebrews were a pastoral people; they sailed no ships; run no railroad trains, had no blast-furnaces, and held no World's Fairs. They occupied a very small area of territory, and could, if they would, all keep the same hours. Their Sabbath, as before stated, was a local institution, much more so than is our Fourth of July.

The Sabbath was a national institution, given for a definite reason—a reason that certainly does not apply to the World's Fair. The Hebrews had a local law; it

was necessary that every member of their theocracy should know what that law was; they were not then educated as the people of this and other countries are to-day; the only way they could get a knowledge of the law was to assemble and hear it read. For this assembly they must have an appointed time; even then many worldly minded people would be inclined to pursue their worldly business, and not to go to hear the law read. To prevent that a statue was made forbidding all labor on the Sabbath day. For the time and place the law may have been wise, probably it was, but it will hardly do for to-day.

I said the reasons given why the Hebrews should keep the Sabbath were local, and applied only to that people. In the ten commandments, as reproduced in Deut. v: 15, the reason for the Sabbath given would hardly apply to our country or to our World's Fair. It is as follows:

"Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord, thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commandeth thee to keep the Sabbath day."

This Sabbath was probably instituted just one week from the time the Hebrews got into the wilderness, or at farthest, in a week from the time the manna began to fall in the wilderness. The first command in the Bible to keep the Sabbath is the command forbidding their gathering manna on that day. It may be found in Ex. xvi: 22-30.

If even the Sabbath of the fourth commandment were binding to-day, that commandment relates to the seventh, and not to the first day of the week, commonly called Sunday. That commandment, found only in the Old Testament, can no more be applied to our Sunday institution than it can be applied to our Fourth of July or to our Christmas.

No Sabbath is given in the New Testament, nor does it anywhere hint that the Sabbath was changed from the seventh to the first, or to any other day of the week. When the change was made, it was done without any claim that there was authority in the Bible for the change. In fact, there is no other authority in the world for the change than the "infallible head of the Holy Catholic Church."

History on this subject is so voluminous that I could not give a tithe of it in this paper. Those who wish to investigate this matter more thoroughly should send to the office of the *Advent Review and Sabbath Herald*, Battle Creek, Mich., and get the "History of the Sabbath," by J. N. Andrews.

Neander, a Catholic historian, in his history of the Christian religion, says:

"One of the first, is not the very first of the laws secured by the bishops in behalf of the church, was enacted about A. D. 314, ordering that on Friday and on Sunday, there should be a suspension of business at the courts and in other civil offices, so that these days might be devoted with less interruption to the purpose of devotion."

Sunday had long been, among certain of the heathens, a day set apart for the worship of the sun, and called "the venerable day of the sun." In the first edicts of Constantine, making Sunday a Christian holiday, he never called it anything else than "the venerable day of the sun."

The edict above quoted is the first Christian Sunday law history knows anything about. This was not

made by devout, self-sacrificing Christians, working for the amelioration of the condition of humanity, but was procured by designing, intriguing priest-politicians—just such men as are now working for a national Sunday law, and have passed the decree which virtually forces the masses of people whom we have invited to attend our World's Fair, into the saloons, houses of prostitution and churches on Sunday. In proof of the above assertion, read the following from Eusebeus:

"Prelates were enveighing against prelates, people were rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity."

Constantine, under whom the first Christian Sunday laws were made, was always a heathen at heart; his pretended conversion to Christianity was only a piece of spite work on account of some trouble he had with pagan priests. In fact, he never was converted, all he ever did was to carry Christianity as far over into heathen territory as possible. His first Sunday law was made only for cities and villages, and was made on purpose to adapt Christianity to the heathen religion. It reads as follows:

"On the venerable day of the sun let the magistrates and people residing in cities rest, and let all work-shops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits, because it often happens that another day is not so suitable for grain sowing, or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost."

Thirteen years after this Constantine issued another edict, of which the historian said:

"A law of the year 321, ordered tribunals, shops, and work-shops to be closed on the day of the sun, and he sent to the legions, to be recited on that day, a form of prayer which could have been employed in worshipping Mithra, or Seraphis, or of Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun. In determining what

days should be regarded as holy, and, in the composition of a prayer for national use, Constantine exercised one of the rights belonging to him as Pontifex Maximus, and it caused no surprise that he should do thus."

Catholics to this day boast that Protestants acknowledge their authority by the observance of the first day of the week as the Sabbath, without any other authority than the Catholic church. For proof of this see their catechisms on the subject of the Sabbath. I care little for this; in fact, I am quite willing that every one who desires to do so shall observe a Sabbath, and that he may choose his own day for sabbatizing; the thing objected to is the effort to compel others—those who do not believe in the church, and those who hold different opinions from it, to observe a Sabbath, commanded only by their ignorance and superstitions.

Before closing this article I must observe that sometimes religion, like politics, makes strange bedfellows. The churches, the rum-sellers and the houses of prostitution are all anxious to do a large business on Sunday; they all know that the opening of the fair on that day will compete with them and lessen their business, in proportion as it is patronized, therefore they all united in their efforts to lock the exposition against the world on the only day on which many poor, hard working people can attend. The evidence that the churches, the beer makers, the Sunday excursionists, and the bawdy houses of Chicago are a unit on that point is conclusive, and some of it now is before me.

"Millions of Spiritual creatures walk the earth, unseen, both when we wake and when we sleep."—*John Milton.*

"That which we know is little; that of which we are ignorant is immense."—*Laplace.*

OUR BOOK TABLE.

'A KEY TO THE MYSTERY OF THE AGES; OR PHILOSOPHY OF CIVILIZATION.' BY LEONARD S. CRAFTS. The two witnesses—Genesis and Revelation. Parallels or Historic and Prophetic sevens explained and placed. Great Babylon located and arranged. Origin of the old Serpent-Dragon. The war in heaven explained. The fact that man lives beyond the tomb and can report back made positive. Dexter, Me.; Day & Bunker, 1892.

Without endorsing this book as an exposition of the books of Genesis and Revelation, the Alpha and Omega of the Bible, I can say it is original; nothing like it has ever before reached me. In many cases there seems to be a terribly strained effort to make pictures, where, perhaps, they were not intended, in these two books; and, sometimes the efforts to make pictures run off on all fours, seem to excel even the efforts of William Miller, and the various tribes of his followers, in that direction.

Whether Mr. Crafts is right in his picture painting or not, his book will drive hundreds out of the old orthodox interpretation of the books he reviews. He takes the position that if there is any history at all in the book of Genesis, it is not found in the first eleven chapters. It begins with the call and mediumship of Abraham—that the first eleven chapters are prophetic of the seven distinct eras of civilization.

God did not make the world in six literal days, less than six thousand years ago; he did not make man of dirt; he did not make a woman out of man's rib; he did not make clothing out of skins for our first parents. No universal flood ever swept all humanity away. The negative arguments in this book are all well made, and backed by history and scientific facts. Many of the other arguments look reasonable; some of them more so

than any exposition I have yet seen. The heavens, the earth, the sea, the sun, moon and stars, the beasts of the field, and fishes of the sea, are all symbols—prophetic allegories. Even Adam and Eve do not signify a literal man and woman, more than “the man of sin” is a literal man, or the woman “drunken with the blood of saints” is a literal woman.

As the seven days in Genesis are seven periods in civilization, or rather seven different civilizations, so the seven churches, seven spirits, seven seals, seven thunders, seven trumpets, and, in fact, about all the sevens in the book of Revelation, mean substantially the same thing. The first day was the Chinese day; the second brought Egyptian civilization with its upper and lower classes, which constitute the heaven and earth, or the firmament and earth of the second day. The third day introduced the Hindoo age with its dogmas, doctrines and creeds, represented by the grass and fruit of Gen. i: 11.

A part of his explanation of the sixth day or civilization is as follows:

“And on the sixth day God said, let the Roman hierarchy bring forth the living creature after his kind; the great beast with seven heads and ten horns, great popes, monks and Jesuites—human cattle and creeping things, superstitions, credulous worshippers of the beast—the monarchical principal in a god, in a state, in a church, in a pope, and finally in a book. Surely this sixth age was an age of great beasts, human cattle and creeping things. But the genius of civilization saw progress in all this, and called it ‘very good,’ and we know that the history of this Roman age is of great value to later creations, as we see this genius goes on to perform.”

The garden of Eden, with its tree of life, tree of knowledge, its four rivers and its angel and flaming sword, of course, has or had no existence as a literal garden. He says:

“These cannot be literal rivers of waters—having never been

found and never can be, any more than a literal tree of life, or tree of knowledge of good and evil. The literal hypothesis is utterly impossible here, and we cannot shuffle from one to another. There is no river rising along with the Euphrates and compassing the whole land or Ethiopia. There is the Nile that compasses Ethiopia, but it rises down on the equator, some two thousand miles from the head waters of the Euphrates. And, as facts will not bend to suit a theory, we must not try to dodge them nor shuffle in logic; if we do, our result will come out wrong, and we will come to grief sooner or later."

Cain, with his mark in his forehead, with this man means the Chinese; and he finds them a distinctly marked nation. Mr. C. says:

"They (the Chinese) have had no part in the work of paying out the line of great nations of the now civilized world; they are considered heathen, and driven out from the earth as vagabonds, and do not incline to become citizens in any land but their own. Their government may be said to have no male element, and we will assume this to be the special mark which keeps it alive so long, and without any offspring of nations after its kind. The ground does not yield to the tiller her full strength. That reverence and pious adherence to the most ancient books containing rules of government and social intercourse, has dwarfed and stereotyped the Chinaman till he has become like the dwarf tree he delights to raise in a flower-pot."

As a sample of this author's comments on Revelation, which are quite as unique as those on Genesis, I will quote a sentence from what he says on Revelation vii:1:

"And I saw four angels standing on the four corners of the earth—(at this point of history, we had the Mohammedan corner, the Roman corner, and the Anglo-Saxon corner, or Canaan, Noah, Shem and Japheth) holding the four winds (of ambition) of the earth, (Noah's wind, not heaven, for that is rolled up yet to some extent) that the winds should not blow on the earth nor on the sea—the church—nor on any tree, prominent doctrine."

On the seven trumpets he says:

"Under the seven trumpets we have a symbolic picture somewhat more in detail, yet briefly representing that part of the same lines as the seals, which covers the three great civil divisions of Europe—Grecian, Roman, and Anglo-Saxon—sub-divided again into seven periods, thus:

1. The Platonic period.
2. The Apostolic period.
3. The Constantinian period.
4. The Papal period.
5. The Crusade period.
6. The fall of the Eastern Empire and rupture of the Papal power, and rise of Protestantism.
7. The English, American, and French revolutions.

Whether one likes Mr. Craft's expositions of scripture or not, the scientific and historic facts in this book make it quite an addition to a small library, and it is well worth the 50 cents asked for it. It contains 220 pages as wide and longer than the pages of this magazine.

"THE RELIGION OF HUMANITY A PHILOSOPHY OF LIFE."

BY LEON J. BENWELL. H. L. Green, Publisher, office of the *Freethinker's Magazine*, Buffalo, N. Y. (E. M. 292). A. D. 1892.

Mr. Benwell is evidently a deep thinker and a great reader, and he has put some of his best thoughts into this pamphlet. He sees old ideas and superstitions giving place to the newer and better, but he has no fear that this great shaking will disturb true religion. He says:

"But religion—true religion, based on self-sacrificing love—will not go. It is here to stay. It is only the old form that is going, and the new garment, with a wholesome philosophy of life, rather than an irrational, degrading creed, will be all the more becoming to the new 'Queen of Sciences.'"

A progressive mind cannot help rejoicing that such pamphlets are taking the place of such tracts as the churches, for the last several centuries, have been inflicting on the people.

Mr. Benwell is yet a young man, and it is hoped he may be permitted to send out many other as useful pamphlets as the one under review.