

carried the idea much further, and there exist many thousands of educated people who have faith in the ability of certain men to overcome the inertia of bodies by the force of their own wills. The mind of man, we are taught, fashions his features, determines his expression, and even his gait.' It controls all his actions. It works while he sleeps. It is, in short, the man, while the body is a mere machine to be simply kept in repair till its wheels clog with the accumulations of years, and refuse longer to continue their revolutions. We have thousands of examples of the body having been neutralized by a strong determination to accomplish a certain work. We have many phrases and forms of expression by which the idea of physical inferiority is directly or inferentially inculcated. We eat simply that we may live, —that the hand may have power to write and the tongue to utter the thoughts that arise in us. All physical culture and adornment is half apologized for by their advocates, and wholly or partially condemned by the rest of the world. The doctrines of the Spiritualists seem to be nothing but the logical conclusions to be derived from the spirit-worship that imbues all modern Christian philosophy — philosophy that condemns all doubts in regard to the position assigned to spiritual agencies as heresy. These doubts are called Materialism, and Materialism is denounced as the worst form of modern scepticism. And yet it is but a natural reaction from the extreme spiritualistic doctrines of the schools. Reason repudiates the doctrine that assigns to one element all the credit of effecting what is accomplished by it in combination with another, and holds that the particular force exerted by the combination is not due to one of the elements of the combination, but to both, not only individually but collectively. To state the case by an extreme illustration: reason argues that it requires physical agency directed by mental force to overcome the inertia of any body. The human frame, destitute of the spirit, cannot tip a table; nor can the spirit exert force without hands, talk without a tongue, hear without ears, see without eyes. Thus acting, speaking, sinning man, is not a spirit, but a combination of body and spirit, and ceases to be man when dissolution has done its work. Just as the gasses of which the air is composed produce altogether different effects, taken separately, from the effects produced by the combination which is required for our lungs, so is either body or spirit altogether different from man. The union of body and spirit constitutes man; and man is an animal. But body is not an animal: spirit is not an animal.

The real difference between the extreme schools of Spiritualism and Materialism is that each recognizes the power of but one of the elements at work in the world. The teachings of one are as false as those of the other, for each teaches but half the truth. The Materialist, in order to make as earnest a protest as possible against the doctrine that ignores physical agency, refuses to believe in revelation itself when it describes acts that conflict with his estimate of human power. Instead of taking this manifestation as a warning that the material has been ignored too completely, the professors of the accepted faith have chosen to look upon it as rank blasphemy. Instead of modifying the