REVIVAL OF ULTRA-RATIONALISM.

By W. H. GILL.

Philosophy moves slowly and science is very cautious, hence they give very little as yet in return (to which they have taken away from) the authority of the old forms of religion. But the average human mind is unable to keep its judgment in prolonged suspense. In religion, especially, it must dignify either with or without a reason. But in the cosmic evolution now presenting moral justification can be found for any religion that will suit the average heart and mind. They are unwilling to look at Spirituallism, which has scientific resources. They will therefore have a religion without rational justification on the score of inexplicable psychological necessity. They call this religion ultra-rational and claim that it is the real cause of modern progress and our only hope for the future. Of these, Mr. Benjamin Kidd, the author of "Social Evolution," is a conspicuous representative. This is turning back to Egypt, and would restore the darkest past, from which I claim we have been delivered solely by the advance of knowledge and in- 

The known effect of the great speeches of history is designedly to move the public, and to convince them that they have been the leading forces in the march of the intellect and its acquisition of new knowledges and ideas. It informs the passions and the conscience, and incites them to various forms of action. The Crusades, by revealing the advanced Orient to the stagnant and superstitious West, aroused its dormant powers, and begot the striking eras of Italian splendors in and about the Fourteenth Century. In the Fifteenth Century the storming of Constantinople diffused over the Western world the learning and learned men that had been aggregated there for long. That precipitated the Renaissance. Of these, M r. Benjamin Kidd, the author of "The Struggle for Life" and he supplies the principal actors in the drama of evolution; the blol- 

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when fully formed it measures only one-tenth of a line in diameter, and with the naked eye can be barely discerned as a very fine point. In form, in size and in composition there is no apparent difference between this humble one-celled human embryo and all the other forms of life, of that one-celled animal embryo. "Increase of rooms in architecture can be effected in either of two ways, by building entirely new rooms, or by partitioning old ones. Both of these methods are employed in nature." But mark, that in the same way the partitioning of a number of rooms is limited by the size of the rooms. Now wherein lies the miracle or spiritual power of nature? Here the cell divides into two rooms and subdivides into fourths, eighths, sixteens, thirty-two, sixty-four and so on, and we understand that each room is decreased in size in the same ratio which might be expressed in decimals. To my knowledge there is no known substance which can be divided and subdivided without decreasing the parts. Now to the point. The whole architectural partitioning of the material substance is barely discerned as a very fine point when it divides into two cells and so on into millions of cells, must have something back of it which to draw, if the cells are to remain the same size and increase in number. Now herein lies the miracle or spiritual law, the same as in the widow's cruse of oil that did not fail, for example. Scientists in general are so color-blind to the spiritual and so swayed by the material bias as to call these evidences of spiritual law and its all inclusive sweep, miracles, whereas in nature it is only the spiritual begetting, or fund back of the material, which is the Author of the increase and development of the life, or primal energy in that one cell remained intact, neither increasing nor decreasing while this subdivision was going on, did not increase with every added cell, but that the life or soul in the one cell was increased by a multiplication of some spiritual composite. This, still held the power to draw the increase from nutrition would seem to take account of but one-half of the process and leave the method, if we call it natural evolution, very lame indeed. Why not see once for all the one cell a separate entity with its own operating energy, that it can keep dividing and subdividing still increasing by drawing upon the infinite fund back of it while generating a secondary force or energy from nutrition, using material substance only for nutrition in material organization and phenomenon; that evolution is a spiritual process which uses material substance to build up from within its different varieties of states of plants, animals and men, proceeding in orderly ascent from the lowest one cell embryo on up to the highest complexity of man. But the beauty of this material development is not the significant thing to the student of spiritual evolution; nor is it the occultness of the process, nor the production of the perfect man that will win him with awe as he surveys the finished work. It is the immense distance man as soul and body has come. If between the early one cell and the infants of modern man, the ordinary man may be seen only in remote brief months while the evolutionist sees concentrated into these few months the labor and progress of incalculable ages; sees before him the whole stretch of time since life first dawned on the earth, before he can discern the evolutionist sees in the "soul" of every man, woman and child, the evolution of divine energy, through the incalculable ages taking on all these different forms of organization, while the conditions of the space, time and place are constantly changing for the purpose of its own development and though mingled in every conceivable element holding fast to its own identity through all these varied forms of millions of ages before it reached the dignity of the human form.

If the perfected human form is a condensed account, a recapitulation or epitome of some of the main chapters of the natural history of the world, the same process of development that once took thousands of years for its consummation are here condensed into the space of a few weeks. Each platform reached by the human embryo in its upward course represents the embryos of some lower animal in which some general plan is brought out in the development of the life principle, primal energy or soul, from a stage in which it may have itself have disappeared long since from the earth, but is now and forever built into the life of the most being of man.

If all these marks of the embryo of lower organisms that are built into the body of man, do not in any way affect his consciousness; why should it be supposed that the completeness of the soul in its ascent—left on the inner walls of memory—should affect the consciousness of the soul after it has attained its permanent human form?

The lower animals, each at its successive stage, have stopped short in their development. Man has gone on. At each fresh advance his embryo is found again abreast of some other animal embryo a little higher in organization than that just passed. Continuing his ascent that also is overtaken, the now very complex embryo making up to one animal embryo after another until it has distanced all in its series, and the one soul—complete in body not complete in soul. This is the soul of a man that has developed faculties many and complex can ever contract these faculties into manipulating the simple brain of a brute animal? Here, then, may be shown one of the tenets of spiritual evolution, or the ascent of the son of man. That the soul, after attaining the human form divine, never again descends to the brute form. The brute organism has stopped short in the ascent of life. While man's ancestor, "some ancestral form common to man and the anthropoid ape"—the "missing link"—has been found again abreast of some other animal. Genes and grosses and the soul rises higher and higher, the savage race of men will become extinct, as have long since the race of men that lived in the stone age, also the race of mound-builders and cave­ dwellers.

The steps by which the cottage became the castle are the same as those by which the cave in the rock became a hut—an artificial cave—and expanded into the lodge of the chief. Both processes were the same, except in the latter case, which used for growing necessities; not, however, necessities of the body, but necessities of the soul. While the soul was undeveloped the one-roomed hut was sufficient for the wants of the body. When the soul began to expand it needed more room for its activities, and they are carried out by the most simple and natural steps. Then in the evolution of a human habitation we have an almost perfect type of the evolution of that which is the most august habitation, the complex tenement in clay in which man's mysterious being—soul—has its temporary home. The body of man is a structure of a million million cells, and if there is one cell of this single cell organism, this is, where God is not, then the whole structure of the omnipresence of God falls to the ground, for in that case there would be one place where God is not, almost claim to have secured an ascetic just in the history of addition of divine rooms, of divine rooms and have added already to divine rooms, of divine organs, of divine faculty to faculty. The same process, also, by which this takes place is almost as simple as the rise of the one-celled organism in the material building. A special class of observers has carefully watched these secret and amazing terrestrial metamorphoses, and so wonderful has been their success with mind and microscope that they can almost claim to have secured an ascetic just in the history of the soul's ascent from its own earliest stage.

What might this same class of scientists have seen if they had eyes "single" to the glory of God? They might have seen divine energy expanding where used, working, using the clay to fashion the expression it had a perfect answer to the problem of the soul's ascent from its own earliest stage. And the point at the moment is not that the soul of the race ascends, it is rather that each individual soul has once in its own lifetime occupied one single psychological cell, and then for the first time after stage after stage of differentiation, increase and development, the mythical-roomed adult form was attained, it might be said that the soul was just ready to gine its life, or begin living. Up to this time it was used, during all the past ages, all its surplus energy in building up its future home; like many a man in modern times who uses the prime of life in accumulating, building his home and getting rise to live. The physical structure complete, and furnished from basement to attic, the soul occupying the upper rooms only. It is the soul that takes the work that the body has done and develops its higher faculties, and by moving out the basement into the upper rooms begins to live the full sense of the word. The body, unlike the pies made with hands, is built by the soul with its unique spiritual styles, still developing its splendid and beautiful and harmonious proportions to form the finished structure. God made man a living, growing soul, and, therefore, he is a soul, not a spirit, in the usual sense, body being the servant of the soul as the problem of the ascent of his body. He is a temporary material correspondence: a faculty for his convenience on the plane of observation. Through their use the soul translates and makes comprehensible the immense and vast seen and not seen animal humanism is the most needed of the immortal material, which perhaps especially to the body and through which it acts directly upon it. Next within is the spiritual material, still deeper, the immortal body of the soul, is the I Am; this
DOES MATTER THINK?

Two articles in the Topics of February 16th, were of such a nature as to give rise to the question of whether the physical matter of the universe is capable of thought. As this question has arisen in a number of cases, it would seem wise to consider it in some detail. The question of matter and consciousness is a fundamental one, and its solution is of great importance for the development of science and philosophy.

The first article, by J. H. Waterman, begins with the statement that the thought of consciousness is a fundamental element in the universe. He argues that matter is an expression of consciousness, and that the continuity of consciousness is the basis of all things in the universe. He also points out that the consciousness of the universe is characterized by its ability to create and recreate itself, and that this ability is the basis of all development and evolution.

The second article, by J. W. Whiteside, begins with the statement that the universe is a single, continuous whole, and that the consciousness of the universe is the basis of all things in the universe. He argues that the consciousness of the universe is characterized by its ability to create and recreate itself, and that this ability is the basis of all development and evolution.

Both articles conclude with the statement that the problem of matter and consciousness is a fundamental one, and that its solution is of great importance for the development of science and philosophy.
...incompetent to treat this matter in either..." is, and has been, going on under the eyes and with the aid of, a group of the most eminent scientific company. Messrs. Wallace and Crookes rank in the Mathematical Section of the British Association for the Advancement of Science, ranks high in the learned company. Messrs. Wallace and Crookes rank among the first in science. The "Psychical Comedy," which makes its efforts, so far, a "failure" and a "comedy," giving as one reason that its "auditors are literary men...and...that they have not the training needed to carry out a difficult scientific investigation."

This statement is simply false, and the man who makes it, be he professor or ploughman, ignorant, or wise—incapable to treat this matter in either case.

Mr. F. W. H. Myers is eminent in science and in literature. Oliver Lodge, President of the Mathematical Section of the British Association for the Advancement of Science, ranks high in the learned company. Messrs. Wallace and Crookes rank among the first in science. The "Psychical Comedy," is, and has been, going on under the eyes and with the aid of, a group of the most eminent scientific citizens of Europe and America. It takes a deal of self-confidence to think that incompetence—in one breath calling them "honorable and earnest men," in the next babbling of failure and comedy. The author is a success in one way—in making himself ridiculous. Seen but fair criticism of mistakes is one thing, this is another quite different. The wonder is how it ever got into the North American... 

AMONG THE SWISS ALPS.

By ISABEL L. JOHNSON.

II.

One morning I started for Schladiback Falls and continued the climb to Oberlorgen where failure decided me to pass the night at the hotel upon its summit. It was necessary to borrow toilet necessaries and a garment to sleep in. Fresh milk never tasted more delicious and the bread and butter did not need the delicious honey to make its taste unchangeable as enviable one. For the first time I saw the Alpine glow. It was the only time I had that felicity and brief it was, a delicate warm glow at the edge of the twilight. I rose in the early morning to see the moonlight upon the mountains, which were all blanketed with a snow cover which was new. I met a Swiss woman in the little settlement adjoining Lauterbrunnen where women had brought pears to sell and I gladly emptied my purse into hers to obtain a few pears to enjoy with the milk and rice which the woman forage on the mountainside. Their great object in selling was to earn a few pence. I was asked to call at the hotel and to bring my money, but I declined the proposta. At intervals I would stop and rest and gaze upon the mountains and snow peaks, and again the glacier. The magnificence was overpowering. All scientific interest died, not a sensation of pleasure was left. I had never felt myself so near to death. One instance it seemed inevitable, I knew I had to see the season was very late and the daylight would soon leave the mountains. On the early part of the trip I noted on the high mountains and in the characteristic meadows the larches. In the same climatic meadows the larches were crossed and the great cutting opened and the town better suited for a start in the morning, I should have remained for the night at the Wetterhorn hotel. Surely they looked far more alluring than they were. The hotels were closed or only a part of the house opened. Only a lingering dealer of souvenirs offered for sale the quartz, the crystals, the amber. The coldness of the day and the mountains made me crouch as I passed through them. At last I was among the snow peaks without a path in sight. Sometimes my footsteps were more in the snow peaks, and again the glacier. The magnificence was overpowering. All scientific interest died, not a sensation of pleasure was left. I had never felt myself so near to death. One instance it seemed inevitable, I knew I...
EXTRACTS FROM LETTERS.

Since the publication in these 'extracts' of Lillian Whiting's experience of what seemed like a visit to the beyond, reference has been made to that in a number of private letters from old and new friends, some of whom hast at or relate like experiences of their own. One of these letters from a lately disinterested friend in a distant city will be read with as much interest as Mr. Tesla's letter to Mr. Jourdain. It was by itself. She is one of the many who, though seeming to the social world in which they take active part to be absorbed in the things pertaining to that world, yet in private—'walk in the light' or spiritual knowledge and illumination from that source.

'Many times the communications you receive are in substance, sometimes word for word, the same as have been given me, either by pen, when I was writing automatically, or by inner voice, since I have grown 'clairaudient'—for at no time in my experience has my attention been arrested from without, although as clear and distinct and imperative as any exterior touch or sound can be.

'I have been specially interested in an experience given by Lillian Whiting in her issue of February 23rd; it is so identical with one which came to me a few years ago, only in my case I was conscious throughout of my physical body being still upon the earth. I saw it for what it was, without any feeling that by opening my eyes I should see anything—nor was I conscious in any way of the presence of friends; but like her I suddenly felt that I had been caught up in the mighty and awful sweep of the life stream of which that life stream hitherward. She prophecies a coming dawn in spiritual knowledge; we grope along hoping light will come, if not from the other side while here on earth it will come pretty surely on the other side when it will come, if not from the other side while here on earth it will comepretty surely on.

I was so beyond anything I had even dreamed of on earth scenery its most exquisite beauty—only this, and lower tendency; the better part which we choose is the vision. Oh, it was exquisite! It faded as it came—leaving me with that solemn deep sense of utter blankness and silence which we have been blessed by those special visitations of the vision. Oh, it was exquisite! It faded as it came—leaving me with that solemn deep sense of utter blankness and silence which we have been blessed by those special visitations of the vision. It was the only thing about it which I felt physically faint and dizzy from the strain of the spirit' felt more keenly than among those who have had glimpses of the higher spiritual life because I had felt it, and I too was so frightened by it.

Those who systematically investigate sources of knowledge all that is implied in the above extracts. We must admit that although high intellect would be a dangerous thing for morality. In dogmatic subjects a man may be due as much to the weakness of the basis of many lesser virtues. The moral progress of mankind by inculcating an intelligent love of truth, which is a fundamental virtue because it is the basis of many lesser virtues. The

We must admit that although high intellect would be dangerous to the causes of religion, it is of course of great assistance to reformers.

The intellectual life is sometimes a fearsomely solitary one.——F. G. Hamerton.
be successfully controverted, that all men come into work, physical and intellectual, of our ancestors and "self-hood possible. Inestimable are the moral advantages of science and art, which is presented by our present social class, the orthodox as well as the heterodox, and the spirit-world without the presence and authority of a priest or preacher—one capable of deciding truth and error. The clergy and of those who were enslaved by authority, was a life of progress, and not of eternal antagonism—J. S. Mill.

When, penetrating beneath the surface, and in the moment of trial, but in his loving acceptance of the soul.—Socrates. Once a dog at once understood his meaning, sprang into the sea, and fought his way through the angry waves towards the vessel. He could not, however, get close enough to deliver that with which he was charged, but the crew understood what was meant and they made fast a rope to another piece of wood, and threw it towards him. The noble animal at once dropped his own piece of wood, and immediately seized that which had been thrown to him; and then, with a degree of strength and determination scarcely credible—for he was again and again lost under the waves—he dragged it through the surge, and delivered it to his master. A line of communication was thus formed with the vessel, and every man on board was rescued.—Our Dumb Animals.

Virtue does not give talents, but it supplies the place. Talents neither give virtue, nor supply the place of it.—Chinese Proverb.

The moment a man is satisfied with himself, everybody else is dissatisfied with him.—Arab Proverb.

It is the universal opinion of all philosophers that God is never angry and never does harm.—Cicero.

Virtue is the beauty, and vice the deformity of the soul.—Socrates.

The love of power and the love of liberty are in eternal antagonism.—J. S. Mill.
A classic text on the role of science in understanding the world, the Koran, and personal beliefs. The author discusses the unique preservation of the Koran and the testimony of a distinguished scientist. The text also includes references to the work of Henry Drummond, who was known for his efforts to reconcile science and religion.

The text mentions the work of a 19th-century scientist, Professor Asa Gray, who is celebrated for his contributions to the field of evolution and his role in establishing the importance of scientific research in understanding the natural world.

Throughout the text, there are references to the historical figures who have contributed to the understanding of the role of science in society, such as Darwin, Wallace, and others. The emphasis is on the importance of maintaining a balance between faith and reason, and the need for continued inquiry into the fundamental questions of life.

The text also touches on the personal experiences of the author, including his encounters with mediumistic communications and his observations of the phenomena associated with such experiences. The author's perspective is that of a scientist who is committed to the pursuit of truth and the importance of evidence-based reasoning.

This work is part of a series dedicated to the study of science and religion, and it is presented as a call to engage in a thoughtful and open dialogue about the role of science in understanding the world and our place in it.
Weak Nerves

Indicate as surely as any physical symptom shows anything, that the organs and tissues of the body are not satisfied with their nutrition.

They draw their sustenance from the blood, and if the blood is thin, imperfect or insufficient, they are in a state of revolt. Their complaints are made to the brain, the king of the body, through the nervous system, and the result of the general dissatisfaction is what we call Nervousness.

This is a condition of unreasonable explanation of the whole matter.

The cure for Nervousness, then, is simple. Purify and enrich your system by taking Hood's Sarsaparilla, and the nerves, tissues and organs will have the healthful nourishment they crave. Nervousness and Weakness will then give way to strength and health.

That this is not theory but fact is proven by the voluntary statements of thousands cured by Hood's Sarsaparilla. Read the next column.

Sarah Grand's warm sympathy. She is making a study of the character of a little servant girl from the country, who may some day help her among the great ladies of Mornings-quest.

A little boy in one of the grammar schools was asked to write an original composition in his own handwriting. The following is his answer, says the Syracuse Herald.

"I think," said Sarah Grand slowly, "nothing else. I like a dog better than anything else. I go to his frolics, but I never see the spellings. I have a good idea of his bright yellow's romance."

"A Boston woman, Mrs. Henry D. Cram, will furnish the Paris Exposition of 1900 with seventy-five derricks, to be used in the construction of all the buildings that are to be of durable stone. It is said that Mrs. Cram and her husband decided to send the derricks as a gift to the Exposition, because they think it is not enough to look only one's own hands and to have a sense of the beauty of the sky and the clouds. They know that the poor are the best friends of man."

Sarah Grand's warm sympathy. She is making a study of the character of a little servant girl from the country, who may some day help her among the great ladies of Mornings-quest.

The beauty will brighten the work in thy band,
Its fragrance will sweeten each dream.
Wherever flowers be planted, there they will come.
Take a book—it may give the solace thou'sought—
And with thy leaves o'er till thou catchest the dream
Of some of the sweet mint of thought.

When the book thou performest is leisure and long,
Or thy brain is perplexed by a doubt or fear,
Fling open the window, and let in the song
Of the birds in the charmed air that is near,
And turn its leaves over till thou catchest the dream
Of the sweet mint of thought.

The author of this book, Rev. Dr. A. T. Pierson, who also composed the preceding volume, died last year while en route to England to fill the latter's place. Some of the stories read like tales of enchantment. There are such stories of Livingstone's body-guard, of Titus Oates's experience in Hawaii, of Rev. G. L. Mackay's work in Formosa, of the McAllisters in New Zealand, Sierra Leone, and elsewhere, are told in a thrilling and impressive style. Eight full-page illustrations are added to the book's attractions. The First Series to which this book is a companion volume was published in 1801.


Rawlinson does, indeed, assert that miraculous facts being inextricably interwoven with the facts as recorded by Egyptian writers or the Assyrian monuments, or even that there is a large amount of evidence in agreement, we do not see that the results attained are momentous. The fact is, only so far as the described events are, entitled to be regarded as true, and otherwise, if not contradicted, they may be regarded as probably true. This by no means, however, justifies belief in the miraculous in the narrative.

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John Hamlin Dewey, M.D. The author dedicates this book to "those who believe in the spiritual emancipation and transfiguration of humanity, and he believes it to be a key to spiritual emancipation, liberation, and misery." The question of the divine possibilities of man, mainly given in this book is based upon the recognition of a spiritual and physical side to both nature and man. In "recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions.

This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others. The system of the work is indicated through the use of the title. The word "truth" may be practically and readily tested by all who desire to know it for themselves. The word of this book may lift many to the mount of vision to behold the nearness of the Kingdom, and inspire them with the breath of 'eternal life on whose treasuries, I am its prayer of the author.

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INTEREST IN THE JOURNAL.

We give extracts from time to time from letters of subscribers in praise of The Journal, not in a spirit of vanity, but to show the increasing interest and the importance of extending its circulation and influence.

C. F. Rich. I wish to express to you the especial pleasure (sustaining evidence) I received from reading the first article in the issue of March 2nd. I was made familiar with some of the occurrences and proofs—so well arranged and stated in this article—as they occurred. But this writer has formulated them with great strength in this case. Then, the occasion and the manner of the statement, and giving us encouragement to believe the time is at hand when this—the greatest of all subjects—will and must receive the final approval and stamp in this article—as they occurred. But this writer has formulated them with great strength in this case.

I receive from reading the first article in the Journal as if I were reading the whole of Virgil, Horace, Tacitus, Sallust, and Statius, and much of Livy, Tacitus, Suetonius, and much of Cassius and Dio.

At the same age he had gone through Euclid, plane and spherical trigonometry, surveying and navigation, and analytic geometry, these all well arranged and stated in this article. At fifteen he could read Plato and Herodotus at sight, and was beginning German. Within the next year he had read nearly the whole of Spinoza, reading French, Italian, and Portuguese. He began Hebrew at seventeen, and took up Sanskrit the next year. Meanwhile his continuous reader was driving in science, getting his knowledge from books and not from the laboratory or the field. He averaged twelve hours study daily, studying the dozen or sixteen, and after ten hours nearly fifteen hours daily, working, persistence, energy; yet he main tained his health and a santa calmness out of-door life.

John Fiske's philosophical and historical books are published by Houghton, Mifflin & Co. His "Civilization in the United States," published a few years since, and his "History of the United States for Schools," published last August, have attracted very favorable notices and are already in extensive use. A copy of...

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gall Borden Eagle Brand Condensed Milk is the best infant's food; so carefully prepared that improper feeding is inexcurious and unnecessary.

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J. O. Woods, Chicago: Your editorial, "The Universe," p. 537 of today's issue (March 30th), is admirable, clear, and appropriately worded, but I must say that I have used the word "soil" in several places instead of "spirit," to correct the common error of using them synonymously. "Spirit," as I understand it, is neither creator and eternal, "soul," created and mortal, and they should be used in those senses.

Passing to the higher life, March 5th, Mrs. Melissa A. Jameson, wife of W. F. Jameson, the lecturer, in her 57th year. Published notices of Mrs. Jameson represent her as a lady of very admirable qualifications. Her husband, who is a monopolist in substance, with dualism of a dualist—after a kind. Well, I am a monoist, and I shall continue to be so. What!—Should Mr. Bundy thought it appropriate the title, The Open Court.

Theosophical Society died out to-morrow, the forty-fifth year of its existence. The present her as a lady of very admirable qualifications. Her husband, who is a monopolist in substance, with dualism of a dualist—after a kind. Well, I am a monoist, and I shall continue to be so. What!—Should Mr. Bundy thought it appropriate the title, The Open Court.

Many requests have been received from Spiritualists and from non-Spiritualists who are investigating spiritual phenomena, that we publish a volume of Mrs. Underwood's "Automatic Communications." Before proposing to issue such a work we wish to know how many readers of The Journal would take a copy at 50 cents. The work would be a large, handsome volume of not fewer than 400 pages, containing many "communications" which have never been published before in this country. The arrangement of the papers and the index of the editors of The Journal, during the last five years. If a sufficient number of applications are received to secure us against loss, we will put the work in press and endeavor to have it ready in a short time.

Wm. H. Gill, N. J.: "I am glad you appropriated the title, the Open Court. How much better it would be for The Journal than its long and hard title! You have said somewhere in The Journal that a person will forget the name of a dog, while he cannot forget the name of its master. In this article I have tried to state that man's very constitution holds the secrets of mentalism.

J. B. Buchanan writes from his home at San Jose, Cal.: The ultimate Spiritualism, like the ultimate aim, should be the amelioration and elevation of society. That aim can be kept distinctly in view. Science may neglect or forget it; churches forget it and tolerate social misery and sin. But the pure, the poor, the lowly, the oppressed may forget it and reveal the division of a nation's prosperity, but all else fails, the press should be more vigilant to correct abuses, undue reforms, and to compel the public to understand the social conditions, and the imperative demands of society, and I am pleased to see your journal attending to such requests and hopes it will give a first hand account of its own actions. "A spirit which is not deeply interested in them needs a little more of progressive evolution before the life of a complete man can be understood."

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Mr. Bundy thought it appropriate the title, The Open Court, which resulted in general satisfaction. The best statement of Wallace's views on mathematical, moral and artistic faculties, in his work entitled "Darwinism. An Exposition of the Theory of Natural Selection and Some of Its Applications." By A. R. Wallace. Published by Macmillan, 1889.

Our philosophy is not dualistic, but monistic. Mental and material phenomena we believe to be symbolical representations of a common ultimate reality. This is monism proper. But any system of thought as a mere idea can ever fail for the time being. The peripatetics, one of the most remarkable of the several species of dry-land fish catalogued by the naturalists, is a native of Mauritius. He is only four or five inches long, but has a big head, very prominent eyes and fine fins which bear a strong resemblance to legs. They have the habit of veering in the evening and spending the entire night hunting the nocturnal insects which inhabit the muddy bottoms of similar species of New Zealand are called "running fishes" by the natives. The Philadelphia Press.

Senses of the Lower Animals. An article on Sir John Lubbock's studies in insect life, in Current Literature, says: As to the senses of the lower animal, he always felt a great longing to know how the world appeared to other beings; and on this question our knowledge is still extremely defective. It is a doubtful point whether animals can hear. He has tried with a great variety of sounds, but they never give the slightest indication of hearing them; nor did they seem to have the power of communicating with each other by means of sound. Experiments he has conducted showed that bees are not susceptible to ordinary tones of sound, and "buzzing," which was popularly supposed to be necessary to the swarming of bees, is, he believed, quite useless. The probability was probably a surmise, and a probable method is to make the neighbor that a swarm was "up" is it. Possible, however, that the higher organs, near and beyond the range of human vision, are audible to the bee and the wasp. As to the vision of insects, he has demonstrated the bees can readily distinguish colors, blue being their favorite; and ants are also sensitive to color, being able to distinguish the ultra-violet rays of the spectrum which were invisible to human beings. It is probable that these ultra-violet rays must make themselves apparent to the ant as a distinct and separative color of human beings could form no idea, and as unlike the rest as red is to yellow. The question also arose whether white light would be distasteful to these insects, which differed from white light, in containing this additional color.

The work would be a large, handsome volume of not fewer than 400 pages, containing many "communications" which have never been published before in this country. The arrangement of the papers and the index of the editors of The Journal, during the last five years. If a sufficient number of applications are received to secure us against loss, we will put the work in press and endeavor to have it ready in a short time.