

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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## TOPICS OF THE TIMES.

There are 40,000 women studying in the various colleges in America. And yet it is only twenty-five years since the first college in the land was opened to women.

The Republic of Venezuela has incorporated in its fundamental law a clause abolishing capital punishment. This will arouse attention for the reason that human life is held, as a general thing, very cheap in Spanish America.

Charles Stewart Parnell did a great work for Ireland and in spite of his faults which will disappear from the memories of men, his great services to human liberty will shine like the sun in its zenith, not only in this generation, but as long as men continue to remember and to honor the standard bearers in the warfare of freedom.

The startling fact is shown by reports of the Massachusetts Commissioners of Prisons that during the last fifty years, while the population of the State has only trebled, the number of criminals has increased fifty fold. There is one prisoner to every 400 inhabitants in the state, and in Boston one to every 222 inhabitants. This large proportion, however, includes re-commitments. These facts are interpreted by Mr. William P. Andrews, for many years Clerk of the Criminal Court at Salem, Mass., as evidence that the "reformatory" conduct of prisons has caused an alarming increase of crime and that the substitution of reformatory for punitive treatment is fast bringing us to State socialism through the attractiveness of prison-life.

Speaking of the recent crusade against opening the World's Fair on Sunday, Mr. Mercer, the leading Swedenborgian preacher of the West, in his sermon on Sunday last, said: "I have not the slightest doubt that if all those parts of the World's Columbian Exposition which are at rest be thrown open on Sundays in 1893 they will prove a means of education, an incentive to usefulness, morality, and self-development to thousands who would otherwise miss it, and to other thousands who would otherwise be debasing their bodies and dulling their minds with over-much food or drink or sleep." Mr. Mercer brought his discourse to a conclusion after a logical course of reasoning, showing that the Sunday newspaper and the opening of the World's Fair on Sunday benefit instead of harming the community.

The bitter denunciation of Parnell by the Archbishop of Dublin breathes a spirit of vindictiveness that ill becomes any minister of religion, says the *Herald*, of this city. In tone and temper it betrays a personal hate that is amazing; the promptness with which so elaborate a condemnation was given to the world suggests a deliberation as striking as the judgment is swift and merciless; the assumption that the dead man's fate is something in which God had particularly manifested himself breathes a spirit as rancorous as any that the world ever noted in times of greatest re-

ligious intolerance, and the assertion that charity can find no place at the open grave is as inhuman and indecent as it is impious and shocking. . . . Parnell's faults were many and serious; there can be no doubt of that. But he did more for Irish liberty and more for the political rehabilitation and rejuvenation of the Irish race than all the priests, ministers and preachers that ever lived. If he failed in his great effort; if at the minute when success seemed certain it was snatched from his grasp, and if he sinned woefully, involving himself in shame and his friends in sorrow, he nevertheless sinned and failed as men ever have and ever will sin and fail. His weaknesses were human weaknesses, and, like all the children of Adam, he suffered the penalties attaching to them. There is room for charity at the grave of Charles Stewart Parnell, as there is room for charity at the grave of every man, and as there will be at the grave of the Archbishop of Dublin.

At the Mormon conference held at Salt Lake City on the 6th inst., resolutions were adopted denying emphatically statements in the report of the Utah Commission to the Secretary of the Interior. The resolutions declare that there is no foundation or excuse for the statement that the church and state are united in Utah, or that the leaders of the church dictate to members in political matters; that no coercion or any influence whatever of an ecclesiastical nature has been exercised over Mormons by church leaders in reference to which political party they should join, that all have been and are perfectly free to unite with any political party as the may individually elect; that the people's party has been entirely and finally dissolved and that fealty of the Mormons will henceforth be to such national political party as seems to them best suited to the purposes of republican government. The resolutions go on to say that no polygamous marriages have been solemnized among the latter day saints during the period named by the Utah commission; that the manifesto of President Woodruff, adopted at the last October conference, forbidding future plural marriages, was accepted in good faith and carried out in letter and spirit.

In regard to woman's chances to marry, an English paper gives its readers some information. It says. Taking the earliest marrying age to be fifteen, which is the minimum in most civilized countries, and letting 100 represent her entire chance of marrying, at certain points of her progress through life a woman's chances of marriage stand in the following ratio: Between the age of fifteen and twenty years, 14½ per cent.; between the age of twenty and twenty-five, 52 per cent.; between the age of twenty-five and thirty, 18 per cent.; between the age of thirty and thirty-five, 15½ per cent.; between the age of thirty-five and forty, 3½ per cent.; between the age of forty and forty-five, 2½ per cent.; between the age of forty-five and fifty, ¾ of 1 per cent.; between the age of fifty and sixty, ¼ of 1 per cent. Above the age of sixty her chances are only one-tenth of 1 per cent., or two in 1,000. That marriage is a lottery is a time-worn saying, but Sir Francis Galton has been investigating the results so far as temper is concerned, with the following curious results, based on the peculiarities of 205

couples. He found that 53 per cent. of wives had good tempers, against only 46 per cent. of good-humored husbands; twenty-two husbands had but mild and docile wives, and twenty-four of them had fretful, violent and masterful wives. Of fifty-four bad tempered men, thirty-two had good tempered and twenty-two bad tempered wives. It was also found that 23 per cent. of wives are fretful, 13 per cent. violent and 6 per cent. masterful.

The sub-contractors and the manufacturers of clothes are probably the most exacting exploiters of labor we have, in their zeal for greed and absence of humanity vying with the contractors themselves, says the *Personal Rights Advocate*. Chicago, with all her boasted opulence, presents a spectacle of wretchedness in her midst that must shock the humanitarian. Pale-faced girls and boys in wretched cloth, in pestiferous surroundings, an atmosphere pregnant with unbearable stench, these unfortunates exemplify the graphic descriptions of Victor Hugo. Polluted physically, corrupted morally, they are the victims of economic conditions beyond their control; they are the victims of our modern system of competition which in its relentless cruelty exceeds the black slavery of the South. But what is still worse, hope itself seems denied these human beings, for each emigrant vessel augments their numbers by disembarking fresh lots of "voluntary" slaves, mostly recruited from Polish and Russian Jews. We can see, under present conditions, but one remedy for this specific ailment of body politic: It is the substitution of voluntary co-operation for involuntary competition.

The news reports state that a prominent clergyman of Fort Dodge, Iowa, has been disciplined by the authorities of his church for owning and driving fast horses. In answer to the allegations brought against him, the accused divine admitted that he was the proud possessor of some of Iowa's swiftest trotters. He offered abundant testimony, however, to prove that he had never permitted his horses to go on the race track, and he emphatically asserted that fast horses were a necessity to him because of the great amount of territory comprehended in his charge. It would be, he urged, says the *New York Press*, absolutely impossible for him to keep all his preaching appointments and perform his general pastoral work properly but for the fact that his trotters were in the habit of taking him over the road at a three minute gait. But the council of his church brethren failed to see things in that light and he was suspended from his ministerial functions. This sentence really seems unjustifiable. It is hard to see on what principle the suspending conference acted. The time has surely gone by when it was deemed necessary to let the sinners have all the good things of this world, among which fast horses are assuredly not the least. If the clergyman against whom the charges were brought was, in all essential respects, a faithful and able pastor, we can not see why the fact of his possession and use of the trotters should disqualify him for his profession. No one thinks it sinful for a minister to make use of a lightning express train to reach the scene of his duties. Why should it be any more reprehensible for him to use fast horses for the same purpose?

A PSYCHICAL CONGRESS IN 1893.

All the world knows of and is getting ready for the Columbian Exposition. Everybody has read of the gigantic preparations, of the huge structures covering from one to forty acres respectively, now rising like magic in Jackson Park, of the \$17,000,000 which the undertaking is to cost before the gates are opened to the public. Everybody believes that at Chicago in 1893 will be seen the grandest display of the world's progress on the material side ever witnessed; but everybody does not fully realize that in connection with all this marvelous exhibition of things there is also to be an even more marvelous display of mind.

The Chicago directory of the World's Columbian Exposition from the first realized that no mere aggregation of things, however comprehensive and brilliant the display, would be sufficient. They held that a proper presentation of the intellectual and moral progress of the world was imperative; and in this they were supported by the National Commission. It was decided early that to make the exposition complete and the celebration adequate, the wonderful achievements of the age in physical and psychical science, literature, education, government, jurisprudence, morals, charity, religion, and other departments of human activity should also be conspicuously displayed as the most effective means of increasing the fraternity, progress, prosperity, and peace of mankind. Accordingly a series of world's congresses was proposed, to be held in connection with the World's Columbian Exposition. To promote the holding and success of such congresses, the World's Congress Auxiliary was duly authorized and organized with the following named general officers: President, C. C. Bonney; vice-president, Thomas B. Bryan; treasurer, Lyman J. Gage; secretary, Benjamin Butterworth. The offices of the Auxiliary are at the exposition headquarters in Chicago. According to the announcement of President Bonney the organization comprises: (I.) A local membership, consisting of persons resident in or near Chicago, and embracing the members of the several General and Special Committees of the Auxiliary in charge of the various Departments, Divisions, Chapters and Sections in which Congresses are to be held. (II.) Advisory Councils of such Departments, Divisions, Chapters, and Sections, consisting of persons eminent in the work thereof, and non-resident of Chicago, who are especially invited to cooperate with the appropriate local Committees, and who constitute the non-resident branches of such Committees. The Advisory Councils are expected to aid the local Committees by correspondence freely, and by personal conference as opportunity may offer. (III.) General Honorary and Corresponding Members of the Auxiliary, consisting of eminent persons not specially assigned to cooperate with a particular local Committee. (IV.) The Woman's Branch of the World's Congress Auxiliary, consisting of Committees of Women corresponding to the Committees of Men on all subjects appropriate for the cooperation of women.

The Directory of the World's Columbian Exposition has undertaken to provide suitable places of meeting for the proposed World's Congresses, and to that end has taken action with the Art Institute of Chicago for the erection on the shore of Lake Michigan of a permanent Memorial Art Palace, with a suitable Auditorium for large conventions, and smaller rooms for meetings of Divisions, Chapters, and Sections of the various Departments, to be used during the Exposition season for World's Congress purposes, and after its close to be devoted to the uses of the Art Institute. Should additional places of meeting be required, they will doubtless be provided, and the Auxiliary will offer whatever facilities may be at its command for the accommodation of those who will participate in the proposed World's Congresses.

At the request of President Bonney the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL came to his assistance in promoting a Psychical Congress, in the series of congresses. Beyond the formation of the committee nothing has as yet been sufficiently advanced to present to the public, but the preliminary work is well in hand. The committee is as follows: John C.

Bundy, chairman; Professor Elliott Coues, Ph. D., M. D., vice-chairman; Lyman J. Gage, Ernest E. Crépin, Rev. Hiram W. Thomas, D. D., Professor A. Reeves Jackson, M. D., and D. H. Lamberson. Mr. Bundy feels greatly gratified with the strength and fitness of his committee; its personnel is unsurpassed in character, standing and influence by that of any one of the various congresses. The gentlemen composing the committee have all had experience in psychical research, all are in full sympathy with the central claim of Spiritualism and a majority have had convincing demonstrations of the continuity of life and spirit manifestation. The several members have been appointed by President Bonney by the advice of Mr. Bundy, who in making the selections had in view the special qualifications of each individual. This committee, like those of the various congresses, is made up of Chicago people and those who can take an active part in committee work; in the present instance all are residents of Chicago with the exception of Prof. Coues, and it is expected he will be able to meet with the committee and to do effective work. Care has been exercised to select men who hold truth above all partizan or denominational ties; who, while zealously guarding the interests of all that pertains to psychical science and spirit manifestation, will act with judicial fairness in every particular. This committee will be assisted by an advisory council to be hereafter selected from the most capable and best fitted men and women throughout this country and Europe. While THE JOURNAL's readers are requested to await the publication of the formal address of the committee for full and authoritative particulars, it is not premature to say that the general purpose of the Psychical Congress will be to promote research in psychics and rational consideration of cognate themes; the separation of fact from fiction, and the statement in scientific form of facts duly established and the principles logically deducible therefrom. It is the intention of the committee that the work of the congress shall be practical rather than theoretical, and that all theories shall be subordinated to the pursuit of the truth so far as it can be ascertained.

THE JOURNAL confidently anticipates for this supremely important enterprise the cordial good-will and active cooperation of all rational, high-minded, truth-loving people, whatever may be their respective theological predilections, and especially does it rely upon the support of that large body of intelligent Spiritualists who are so thoroughly grounded in their knowledge of spirit manifestations that they are fearless in court-ing investigation and in eliminating all that is doubtful. THE JOURNAL believes that the proposed congress will do more to advance the interests of psychical science, to disseminate knowledge of and confidence in a future life and interest in a rational religion, to uncover the springs from which must come the remedies for sociologic and economic difficulties than even its most sanguine friends can now conceive as possible.

MR. CONWAY'S CORRECTION.

In a contemporary appeared last July an article from the pen of Mr. Moncure D. Conway on "The Declaration of Independence," in which he said:

From the county of Mecklenburg, North Carolina, came resolutions passed May 31 and June 10, 1775, demanding the organization of an independent government. Congress would not allow such treasonable resolutions to be read before it, and the written records were lost. Jefferson pronounced the Mecklenburg resolutions mythical. But lately a copy of the *South Carolina Gazette* of June 13, 1775, has been discovered containing the resolutions; and I have seen a photograph copy.

Mr. Conway thought that the copy of the *South Carolina Gazette* of June 13, 1775, containing the resolution of May 31st, had been recently discovered, and that he had been especially favored in being allowed to see a photograph copy. But his greatest mistake was in thinking those resolutions were the ones Jefferson had pronounced spurious, and from which it was to be inferred of course that Jefferson had pilfered portions of the Declaration of July 4, 1776. THE

JOURNAL replied in an editorial, from which the following passage is reprinted:

The resolutions to which Mr. Conway refers—those of May 31, 1775, similar to resolutions adopted in other colonies at the time—were printed in Northern and Southern newspapers of that period, and there are several copies of the papers now in existence. Copies of them were filed in London with letters from the colonial governor of North Carolina, and from Governor Wright, of Georgia, to Lord Dartmouth Secretary of State. A newspaper containing the resolutions was found at Washington in 1838, and later one was found in the British State Paper Office, sent by the colonial governor of North Carolina in August, 1775. The genuineness of these resolutions is beyond question. Jefferson never pronounced them mythical. Here Mr. Conway is in error. Nor do these resolutions, although they were pronounced treasonable by Governor Martin, of North Carolina, in letters to Lord Dartmouth, amount to a declaration of independence. Mr. Conway has evidently confounded these resolutions with the spurious ones of May 20, 1775, commonly known as the Mecklenburg Declaration, the document from which it was, for a long time, claimed by many that Jefferson copied a portion of the Declaration of Independence, and which Jefferson first in a letter to John Adams and in subsequent statements pronounced spurious.

Mr. Conway has written a letter correcting his error. He says: "The Mecklenburg resolutions which Jefferson pronounced mythical were not those passed May 31, 1775, and now known to be genuine, but another set said to have been passed at the same place on May 20th."

Mr. Conway continues: "THE RELIGIO-PHILOSOPHICAL JOURNAL, in pointing out my mistake, says the resolutions 'were printed in Northern and Southern newspapers of that period, and there are several copies of the papers now in existence. A newspaper containing the resolutions was found in Washington in 1838.' Your contemporary is in error. Dr. Welling, the final authority, says: 'Mr. Force announced the discovery of these resolutions in the *National Intelligencer* of December 18, 1838. We found them at first, as they had been partly represented in the *New York Journal* of June 29, 1775, and subsequently he met with another condensed copy of them in the *Massachusetts Spy* of July 12, 1775. There seems to be no paper in existence containing the entire twenty resolutions except the *South Carolina Gazette*, of which one copy is preserved in Charlestown and another in the English State Paper Office."

Mr. Conway says that the resolutions of May 31st may have tempered resolutions of May 20th; that the resolutions of May 31st "do not declare independence, but they assume it." That these resolutions made no impression on Jefferson in 1819 is regarded as incredible, and his "feeble memory" and "jealousy concerning the paternity of the original" Declaration are mentioned.

Mr. Conway says delay in correcting his mistake has been caused "by a wish to refer to documents not very accessible at the seaside."

We can assure Mr. Conway that there is no testimony which will stand the test of careful scrutiny that there were any resolutions passed May 20th. The resolutions of May 31st do not allude to a declaration, do not hint that a declaration had been made. The document, says Mr. W. F. Poole, is "a set of patriotic, high-toned resolutions, such as were adopted in all the colonies at the time. To the fugitive colonial governor they doubtless appeared a 'horrid and treasonable publication'; and they were the resolutions which were taken by express to Philadelphia by Captain Jack and out of which the myth of the Mecklenburg Declaration had grown. They were forgotten in North Carolina when the spurious draft of a declaration of independence came up in 1819; but Mr. Peter Force, at Washington, found them in 1838, when he was searching for materials for his 'American Archives,' and before they were found in London. They have since been found printed in several Northern and Southern newspapers of the Revolutionary period; but no contemporary trace has been discovered of a declaration of May 20, 1775."

Is it necessary to assume that Jefferson's silence in regard to the resolutions of May 31st was due to "feeble memory," etc., when they were quite forgotten at the time even in North Carolina?

In correcting his first errors Mr. Conway makes statements which involve other errors. All the actual facts he adduces in his letter of correction may be found in the article in THE JOURNAL of August 8th, from which the extract is given above. That all the extant copies of the resolutions in papers of the Revolutionary period are complete, THE JOURNAL did not state, nor was that point regarded as important, since it was not essential in exposing Mr. Conway's principal mistakes, viz.: that the resolutions of May 31st were a new discovery, and that those resolutions were veritably the Mecklenburg declaration which Jefferson pronounced spurious, and which historical research has since shown to be mythical.

#### ENGLISH APPROVAL.

Some weeks ago in the column headed "The Publisher," we took occasion to show the utter lack of foundation for the oft-repeated refrain of certain lachrymously inclined and persecution-inviting Spiritualists who with doleful faces and tearful voices are never happy except when making themselves miserable by proclaiming the unpopularity of Spiritualism. We conclusively showed that it is not Spiritualism which is unpopular but the inanities and follies of classes of undeveloped and morally weak advocates; and furthermore that the central claim of Spiritualism has the almost universal good will of the cultivated classes. In *Light* (London) for September 19th, the editor, our valued personal friend, W. Stainton-Moses, republishes our remarks, preceeding them with an approving introductory which reads:

I quote from the THE RELIGIO-PHILOSOPHICAL JOURNAL the following remarks with which I am in perfect accord. Like Mr. Bundy I do not believe that Spiritualism is unpopular. I have found interest in it in many leading minds of the day. I have never made the mistake of attempting to force it on the attention of those who show no desire to make its acquaintance. That is one ready way of making it unpopular, for not all of us require it, and to unsettle a sufficing faith is cruel. Also, it is not Spiritualism that offends, but the nonsense talked in its name, the frauds and follies that deface it, the unprovable pretensions that people put forth in connection with it. These have been chiefly responsible for any unpopularity that has fallen upon a subject which I have always found, if sanely presented, to be received with abundant interest. There has been also the incredulity with which a perfectly new subject of any kind is usually received, especially when the ghostly element enters into it. The moral is, that care in investigation, moderation in statement, and discretion are even more needed in Spiritualists than in other people. We have suffered grievously from the lack of these qualities.

The late lamented Mme. Blavatsky at last has been heard from, a prominent theosophist in London having received a letter from the skies from the madam by the Mahatmic rapid transit route, set down in choice Sanskrit, says the *Chicago Tribune*. It appears from this letter that the madam is in dire extremity, having lost all her clothes on her way to Devachan, wherever that may be, and is now wandering about the fields in a state of distressing nudity. Her condition is not as appalling as it might be were there any other persons about, but the latter states that "her Kamarupa nor being sufficiently dense, she is unprotected from the cold breezes of Akaza." If there be any loyalty to the memory of Mme. Blavatsky left among her followers, they will get their heads together and come to her relief. The least that Mrs. Besant and Col. Olcott can do is to send word to her through the Mahatmas not to be discouraged, as help will come speedily. The least that Ella Wheeler Wilcox, Mrs. Frank Leslie, Celia Thaxter, Celia Logan, and others who have espoused the occult doctrines can do is to club together and buy the madam an outfit sufficient to protect her against the cold breezes of Akaza, and send by Col. Olcott, who is going to India and soon will be upon the Himalayas

making arrangements with the Mahatmas for a fresh campaign. The Colonel can send the package by them and there will be no delay in the transmission. If the Mahatmas can send letters from Thibet to Mrs. Besant and the Colonel in London, which travel with lightning speed and drop upon the tables in their apartments without even the necessity of going down to the mail-box for them, they ought to be able to send a package of clothes and a few bunches of cigarettes to Akaza. If the package should be too bulky for one Mahatma several of the astral brethren might combine their powers and send it through on their mystic limited. The madam should not be allowed to blossom out in a new incarnation in this distressing plight. Unless, therefore, their respect for her has sunk into a condition of Nirvana, her Kamarupa will be made sufficiently dense to withstand all the cold waves that may blow in Akaza. If not, then well may Madam Blavatsky in her new incarnation look back upon the old one and plaintively inquire in Rip Van Winkle's words, "Are we so soon forgot when we are gone?" Well may she curse the fate which destined her to change from her former comfortable incarnation into that of a wondering Venus or Greek slave, and sigh for the blessed oblivion of Nirvana.

Judge James B. Belford concludes an excellent article in the *Rocky Mountain News* as follows: One thing I think may be safely said, namely, that Jesus was in touch with the unseen world to a degree unenjoyed by any other of the children of men. His soul was fully opened to the influences above and beyond him which were destined to mould this world into new conditions of justice and righteousness. His supreme idea was the establishment of a new kingdom on this earth, a kingdom whose foundation should rest on the hearts of individuals, and through individual change of life reform society and through society direct the governments of the world. He never advocated the change of any law or system, or the overthrow of any ruler or government. All these things were to be done through the silent yet resistless forces imparted to the individual from above. It was man, the individual unit, from which everything was to take its start and through which it was to grow and develop. And as the Master himself had open communication with the unseen world, so also should those have it who allowed him to dwell in their bosoms as he asked them to take up their abode in his. Never before in all the Christian centuries has there been so ardent a yearning for an open communication between this and the unseen world as exists at present. Step by step for countless ages has the Father been leading his children onward and upward to the light. Every prayer ever uttered for a higher good has been somehow and somewhere answered. The very quiver and nervousness of humanity, the visible thrill of expectancy that marks the actions of the world to day, give an assurance that we are at the doorway behind which stand wondrous things that will help us onward to a higher manhood and womanhood and to a fuller and clearer conception of that infinite love and wisdom which ceaselessly work for the highest good of all.

The difficulty of reading proof and at the same time keeping in mind the meaning as well as the spelling, grammar, punctuation, etc., of what is read, is illustrated by the following story told by Carl Vogt, the scientist: Anent a discussion of the question whether a proofreader should have knowledge of the contents of an article that passes through his hands: When Edward Desor and myself were working with Agassiz at Neuenburg, my friend Desor was charged with describing certain fossil fish after the latter's notes. Desor used to dictate these descriptions to a young man who pretended to know all about it, while Desor counseled him to consider himself merely an unconscious tool. To sound the knowledge of his clerk my colleague one day, under my connivance, dictated to his secretary the most absurd nonsense by interlacing the description of some fossil fish with the particular statement, "This remarkable specimen differs from all others in the abnormal fact of having its head in the same spot where the others' tails are found." The

clerk took everything down as it came from the lips of my collaborator without rebelling. Desor, accidentally being called away, forgot his trick and the manuscript went to the printing office. The proof was read by Dr. G., who had expressly been appointed to this post by Agassiz, and besides intrusted with the compilation of this "Nomenclator." Desor and myself read the second proofs; so did Agassiz, who placed his imprimatur upon them, but none of us four took notice of the nonsense it contained. The whole was printed, and only then, when the series was about to be sent to the subscribers, my friend Desor remembered the trick he had played on his amanuensis. A special card had to be inserted in place of the objectionable passage. The conclusion may easily be drawn—four proofreaders had read the article without consciously taking knowledge of its contents.

People talk lightly and carelessly of friendship when they do not know the meaning of the term; when they are not, themselves, the stuff of which friends are made; when they know less of the truth and trust and tenderness that the name implies than M. Flammarion believes that he knows of the emotions of the inhabitants of Mars. To exchange cards or calls or dinner invitations; to be members of the same club or the same church; to hold views in common as to Wagner operas and the drama as it is in Ibsen,—is no more friendship than it is politics or theology; although these relations, and others even more superficial, masquerade under its name. In its true sense friendship is a relation that defies analysis, defies explanation, and defies all the known laws of the chart of polite society, because it is grounded in something far deeper and more abiding. It is, when found, something to be held sacredly as the inestimable treasure of life, as its profoundest and most potent source of inspiration. It is something in which to believe as one believes in God, "The soul's emphasis is always right." Its insight is unerring, and its vision swift to discern that which is spiritual reality. There are plenty of people fitted out with a good relay of substantial qualities and pleasing attributes, who are well calculated to fill well the place of the extensive outer court of agreeable acquaintances. But that life alone is rich which holds one perfect friendship, in which mutual sympathy is mutual clairvoyance as well; in which sacrifice for either would be luxury rather than trial; in which the bond is indestructible because it is that of the spirit, and therefore divine and eternal.

Beyond doubt women have more tender hearts than men, and more sympathy and pity for the unfortunate generally. That they look with less charity upon the frailties of their fallen sisters is doubtless true as a rule. But it should be remembered that man has demanded of woman the most rigid chastity and is responsible for those conceptions and customs which makes an outcast of a woman who has sinned. In consequence, in the evolution of social conditions women have come to possess an instinctive aversion to what ever imperils woman's virtue, to whatever threatens the purity of home life. Hence, women's suspicion and severity of judgment in regard to those of their own sex who appear to be living in disregard of the established social order. For women's conduct in this matter men themselves are responsible. These reflections have been suggested by C. B. M.'s article on "Woman's Inhumanity to Woman," printed on another page of this number of THE JOURNAL.

A modern Jenny Geddes appeared in West Church, Kirriemuir, Scotland. Annoyed at seeing a male member of the choir asleep, she hurled her Bible at his head. The Bible missed the offending sleeper and struck another member of the choir. The minister paused in his discourse, and inquired, "What's wrong?" "The Bible struck the wrong man," she replied, "'twas meant to wauken the sinfu' sleeper."

The gross revenue from tobacco in Great Britain last year was £9,917,784. There is no free trade in tobacco in England.



### THE SHRINE OF ST. ANNE AT BEAUPRE.

By DE L. S.

The Shrine of St. Anne is situated on the north bank of the river St. Lawrence a little more than twenty miles below Quebec, in the little town of Beauvre in the Province of Quebec.

A popular tradition relates that "some Breton mariners whilst navigating the river St. Lawrence were overtaken by a violent storm. In their youth and manhood they had been accustomed to have recourse to the well-beloved patroness of their own dear Brittany and never had St. Anne remained deaf to their prayers. They solemnly vowed that if the saint would save them from shipwreck and death, they would build her a sanctuary on the very spot where they should happen to land. Their prayers were heard. When the morning dawned these brave men touched the shore on the north bank of the river at a place seven leagues north-east of Quebec, and at that time known as Petit-Cap. True to their vow they raised a little wooden chapel which was to become famous throughout America."

The authorities at St. Anne do not attempt to give the date of the legend. Their records show that in 1645 St. Anne had its first missionary and continued to have missionaries up to 1658.

I again quote from their records: "But in 1658 took place the event which is at once the joy and glory of Canada and all America. Honorable man, Etienne Lessart, knowing the wish that the inhabitants of Beauvre had for a long time nursed in their hearts, namely, to have a church or chapel, wherein they could meet and assist at divine service, has of his own accord given a frontage of two acres with a depth of a league and a half, upon condition that in the very year 1658 the erection of a church should be started on the ground and thereon completed, in the most suitable place thereof, according to the judgment of the Vicar General. This offer was made in the month of March, and in the course of the same month Mr. de Queylus, a sulpitian parish priest of Quebec, deputed Mr. Vignal to go and bless the foundation of the new church. He was accompanied by Mr. d' Ailleboust the governor of New France, who had consented to lay the corner stone.

"Canada on that day began her first sanctuary in honor of St. Anne." . . . . . The chapel then that Mr. de Queylus commenced at "The Good St. Anne" was the eleventh throughout the whole colony of Canada; but the village of Beauvre was the sixth establishment which had been founded since the discovery of the country. These six establishments come in the following order: Tadoussac, Quebec, Montreal, Three Rivers, Chateau Richer, St. Anne de Beauvre."

The records of St. Anne chronicle many marvelous cures which the authorities consider miraculous, commencing in 1661 and continuing to the present day. A second church built of stone was completed in 1686 the one of 1658 proving too small. This was enlarged and a steeple added in 1694; then after nearly a century it was almost entirely rebuilt in 1787 on the same foundation. In 1878 this church threatened to fall into ruins. It was taken down and converted into a chapel situated on the same spot and made of the same material; ornamented with the same furniture and surmounted by the same steeple and bell of 1694. In 1872 was commenced the present magnificent church of St. Anne, situate but a short distance from the old one and dedicated October 17, 1876. It was not completed in that year but has received additions and improvements.

It is of Corinthian architecture and measures two hundred feet in length by one hundred and five feet in breadth, with a height of fifty-six feet interiorly. It is surmounted by two steeples standing at the front corners of the edifice, each one hundred and sixty-eight feet in height. The front peak of the roof be-

tween the steeples is surmounted by a colossal statue of St. Anne with the child Virgin Mary in her arms.

The statue is of wood, finished in copper gilt; fourteen feet in height, is of marvelous beauty, and the work of a Belgian sculptor. The altar is of white marble and fills nearly the whole of the rear end of the church. It is a magnificent piece of work and elaborately carved. About twenty-five feet in front of the altar rail in the center isle stands a magnificent carved and painted statue of St. Anne and child Mary. The statue is elevated about eight or ten feet on a beautiful white column and is crowned with a magnificent crown of solid gold. The column for nearly six feet below the statue is literally covered with sacred hearts of gold. A small railing about three and a half feet from the floor surrounds the column.

There is kept constantly burning during service a row of candles surrounding the feet of the statue. The devout pilgrims who visit this shrine, after entering the church dip their fingers in one of two large bowls containing water and make the sign of the cross. They are then ready to fall in line and march down the center isle to the statue where they patiently await their turn to get near enough to the column that supports it to take some article which they wish to consecrate, and with it make the sign of the cross over several of the sacred hearts and then kneel and kiss a small plate glass about three inches across set in a frame (which contains a fragment of rock taken from the room of St. Anne in Jerusalem) and fastened to the front side of the railing surrounding the column of the statue.

On the day of our visit mass was celebrated, and during the ceremony the worshippers filed out of the church and marched back and forth through the walks of the park in front of the church. There were over three thousand in procession by actual count, besides many visitors who took no part in the ceremonies.

On each side of the center aisle at the entrance of the church is a large pyramid of crutches, canes, trusses, and other mechanical appliances which at one time strengthened and supported the crippled and lame who claim to have been miraculously cured and have no further need of mechanical aids. To one not raised in the Catholic faith and who has lost about all the veneration he ever had for rites and ceremonies, it was a strange sight to see those devout worshippers, awed by the grandeur and magnificence of the church, the sacredness of the place, and thrilled by their own emotions intensified many times by the deep-toned voices of the male choir, and the deep soul-thrilling, reverberating tones of the splendid organ, solemnly and patiently move slowly with the throng and await their turn to make the sign of the cross at the shrine, and kneel and kiss the place pressed by thousands and thousands of lips before. Then to see how anxiously they would offer a long wax taper to an attendant hoping it would be accepted and allowed to partially burn at the foot of the statue and they be permitted to retain what was left to take away with them, fully believing it endowed with miraculous power because it had been consecrated by being burned at the shrine of St. Anne, caused me to wonder if we were not given to idle boasting concerning the advanced state of civilization in the nineteenth century.

We find by St. Anne statistics that in 1874 there were 17,200 pilgrims who visited this famous shrine, increasing in number yearly till 1890 when the table shows 105,672 pilgrims. Organized pilgrimages (organized in other parishes by the priests) 129—communions given 108,575—masses celebrated 3,696.

When we take into account that the people who make these pilgrimages are mostly poor and can only make them by great sacrifice of time and money, and many go long distances and pass the greater part of the time required in pious devotion both on steamboats and railway cars, and often meeting with incidents delaying their arrival till past midday, but yet remain fasting that they may partake of Holy Communion, we get some idea of the power religion has over the uneducated mind and see how the many are blindly ruled and led by the few.

It is claimed that miraculous cures were wrought

at St. Anne as early as 1662. But the church possessed no sacred relic of its patron saint till 1670 when one was procured from Carcassone, a town in France. It is a fragment of a finger bone of St. Anne. The letters attesting its authenticity are hung in frames on the walls of the sacristy. Another relic less remarkable but still of great value was received in 1877. A third relic was presented to the church in 1880. It is a precious fragment of rock extracted from the room of St. Anne in Jerusalem.

This room, wherein took place the mysteries of the immaculate conception and birth of the Blessed Virgin, is at present the crypt of the Basilica of St. Anne at Jerusalem. In 1889 another relic was secured. In January, 1891, after long and constant entreaties the chapter of Carcassone divided with St. Anne its valuable relic, viz.: the hand bones of its patron saint.

These relics are graciously shown to Protestant visitors who are also allowed to enter and view the particularly sacred and consecrated places and apartments of the church from which the patient Catholic devotee is so religiously excluded.

The authorities take great pride in showing to Protestant visitors a superb chasuble (or robe) embroidered and presented by the royal hands of Anne of Austria, Queen of France and mother of Louis XIV. It is worn by the high ecclesiastical dignitaries who celebrate mass at St. Anne. It is worked in red, black, and white shaded vandykes and richly trimmed with gold and silver lace.

The church is highly decorated with many old and rare paintings, besides many more modern ones which are the most attractive to the ordinary visitor. Since 1880 there has been added to the sides of the church sixteen chapels with altars and confessionals. On the 28th of April, 1887, Pope Leo XIII. raised the shrine of St. Anne to the rank of an Arch-confraternity. This gives the church the title and privileges of a Basilica; giving its pastor the right to sit on a throne, to wear the *cappa magna* (a special cape) and to be preceded by ringing bells at divine service.

Pope Leo XIII., January 16, 1887, granted to seven of the altars of St. Anne the same privileges that belong to seven of the altars of St. Peter's at Rome. The faithful who visit these altars and devotedly pray for the propagation of the faith and intentions of the sovereign pontiff are granted indulgences. These can be obtained twelve times a year on days set apart by his Eminence Cardinal Taschereau, Archbishop of Quebec. I did not learn the nature of these indulgences.

Sitting in the gallery where we could look down on the thousands of faithful devotees, we wondered if there was any real merit in going through the outward forms of making the sign of the cross and kissing what we could not help "dubbing" the "blarney stone," and if all their fasting and devotion was necessary to produce that psychic influence or power which causes crooked backs to straighten and paralyzed nerves to again resume their functions, or whether if by complying with the prescribed methods of the Christian scientists and faith curists or even becoming a passive subject of the expert hypnotizer the same results might not be produced.

One need not make a pilgrimage to St. Anne to see the manifestations of this occult power. During the past week at a camp meeting of Free Methodists, not sixty miles from Chicago, many were thrown into a trance state, some becoming rigid and paralyzed for hours. At the annual winter revivals of a rather illiterate congregation whose church has been by the ungodly (?) dubbed the "Jumper Church," this force is generated and manifested in various ways. The leaders map out their programme, and determine on what particular one they will unite their prayers. And then they kneel around their subject and pray and supplicate till they have worked themselves into a frenzy of excitement which soon tells on their subject who will either begin to jump up and down or fall in a trance, which to these people is an evidence of conversion.

They have perhaps unconsciously complied with the necessary conditions to hypnotize their subject

and are themselves the authors of that (to them) miraculous power.

There seems to be a wonderful psychic force possessed by the human family very little understood, yet manifesting itself in different places under particular conditions.

And the question naturally arises, can all the so-called miracles be accounted for through this force generated by living subjects, or is there a higher, more subtle and powerful force under the control and direction of decarnated spirits? Will some one scientifically qualified to solve the problem, arise and explain?

#### AN OPEN LETTER TO A CLERGYMAN.

By G. B. STEBBINS.

A few weeks ago I had a conversation with a clergyman of the liberal faith—a man of real merit and of fine spiritual culture, but who, like too many of his class, fails to appreciate the need and the high importance of modern Spiritualism. Some part of my reply to his objections I will put in the form of an open letter, which may reach others in whose minds like objections may exist.

MY FRIEND: In our late pleasant interview the conversation turned largely on Spiritualism, you leading it that way. You expressed no prejudice, but a wish that the truth of spirit-presence might be established. Neither did you carp at imperfections, but sensibly remarked that "to err is human" everywhere.

Yet you seemed to me to fail of any fit realization of the far-reaching importance of the matter. I remember you said: "I do not know of anything new or important which has purported to come from the Spirit-world. What comes is well enough, but commonplace." Suppose you should visit Rev. James Martineau for a brief hour, others with you interrupting the flow of thought, and that you should not take pains to meet him again. Your talk would be of common things, pleasant enough yet not specially instructive. Should you judge the learned divine by your brief interview you would greatly underrate him. This is the way most persons judge Spiritualism even when they profess to investigate it. A sitting or two, some facts rather surprising yet commonplace,—that it all, and nothing more is sought for.

What more could be expected? When you meet a friend or a stranger, the first words are introductory and familiar,—utterances of good will, news of family and friends and the matters of daily life. It takes time, familiarity and repeated conversations to open hearts and minds and lead to larger and richer topics, to the interchange of precious experiences and cherished thoughts. So it is with people from the life beyond. Suppose William Ellery Channing should come through some medium, could you expect him to reveal the wealth of his spiritual gifts to a company of strangers in a half hour? Those who have persevered through months and years of wise investigation, have gained the proof positive of immortality,—the evidence through the senses to verify the soul's intuitive faith. They have gained too a clear sense of the naturalness of the higher life, of its ample scope for growth and work,—a sense which leavening the thought of millions who know not from whence it comes, and is powerfully uplifting and rationalizing our views of the future life. Written and spoken messages and addresses, purporting to come from the Spirit-world—from the world of causes to this outer world of effect—are also extant, which are sometimes of singular merit and eloquence.

I do not suppose that right and wrong—the ethics and morals, the religion and philosophy of life in the great hereafter are unlike those here. "Over there," it will be only moving along the same lines as here, but farther on and up, with clearer sight and broader view. The conditions of that future life we can but dimly comprehend. True it is that "eye hath not seen, nor ear heard, neither hath it entered into the imagination of man to conceive them."

The daily life of a civilized man here is beyond the comprehension of the savage, yet it is developed from

the crudeness of primeval savageism; so the glories of the celestial life are beyond the comprehension of those in this terrestrial life, yet the glimpses we get of them show that they are growths in a fairer clime from our life here. Surely such glimpses are not commonplace, but of entrancing interest and high value. The continuity of life, the truth that man cannot die, the nearness of the life beyond, the open door between us and the Spirit-world are not new, but never have they been so illustrated and emphasized, never brought home to so many hearts and minds as to-day,—coming like balm to the wounded heart and light to the darkened soul, and giving large scope to the unfettered yet reverent thoughts. Spiritualism has been a leading power in this great change, and its work is only begun.

You spent seven years in college and divinity school, and put heart and mind to your work, to be fit to begin to preach. Have you spent seven months in the study and investigation of Spiritualism? "New occasions teach new duties."

Is it not blindness in religious teachers to neglect this duty of to-day? You, and your liberal religious brethren, accept no frivolities in faith or spiritual knowledge, and are bound by no dogmatic limitations. Therefore it is especially incumbent on you to follow the light and avoid the poor ways of those who "having eyes see not." The power of persons in the Spirit-world to come to us implies our power to go to them. Not only is spirit guidance and influence true, but the open vision of the seer on earth, by which he sees and holds converse with supernal beings, as did Swedenborg, comes with the culture of our interior powers. Those powers have been little known, but a new sense of their splendor is dawning upon us, and the quickening of our inner life which has come with modern Spiritualism has brought the glory of this dawning light.

No land is without its Spiritualists. Not of the vulgar and ignorant, but among the thoughtful middle class and those illustrious in worth and ability, do we find this "great cloud of witnesses." From Melbourne and Bombay to Paris and London, and to New York and San Francisco, the intelligent powers bringing us messages and manifestations make the same claim. They say: "We are people from the life beyond." Has this world-wide statement been commonplace and familiar in the past? It was only known in isolated cases until within less than a half century. It tells of a flood of light from the Spirit-world, coming when we need it and are somewhat prepared to accept it.

The people of Judea gladly heard Christ's sermon on the mount, while the chief priests held his words too plain and familiar to be worth attention. You and your clerical brethren of the liberal and enlarging faith, have too much heart and light to follow their poor example and ignore this "great cause, God's new Messiah."

DETROIT, MICH.

#### WOMAN'S INHUMANITY TO WOMAN.

By C. B. M.

"If I were in distress I would a hundred-fold rather appeal to an honorable man than to a woman," is a statement frequently heard, so frequently that its utterance may be considered sufficient proof that there is something radically wrong with the majority of women as regards their treatment of one another. And looking for the cause of this may it not be found first in the narrowness of most women? Many of them do not mean to be unjust or unkind; but they have so cramped their observations, opinions and feelings in the narrow individual groove that they are unable to comprehend how any one who differs from them can be entitled to any consideration or respect. This bigotry is the great bar and impediment in the great work of woman for woman. Let these narrow minds once broaden to the point of honestly confessing and feeling that other women may differ from them entirely and yet be quite as worthy of esteem and respect; and the great wall is down, not to be rebuilt.

"Men are just as mean as we are," answers one voice in protest, only half convinced. Granted they may be even more mean in some respects. I myself have always maintained in the various discussions engaged in *pro* and *con* that it was about six of one to half a dozen of the other. But comparing the average good man and woman I would, if compelled to seek aid, appeal to the man first, for if an honorable man, with a kind heart, he would instantly feel pity for the misfortune which made necessary such an appeal; and give without words or looks to add to the receiver's humiliation; while the woman, as a rule, even if she refrained from questioning or giving expression of her suspicion, and such a woman would have them, would look as much as to say, with perhaps an involuntary moving aside of her skirts, "You must be very disreputable to have to ask for charity." Looks, hints, insinuations that would make a sensitive and refined woman choose death almost rather than the means of life at such hands. If she must question let her do it later, for there is no law of God or man which justifies wounding or abusing one in trouble; and even the guilty one should be helped up, not down.

It makes my blood boil to see as I have women who call themselves good, Christian women, "followers of Christ," refuse aid to one who is in need of it, because "they think there is something wrong about her," or "they do not like her looks," as if that had anything to do with it! Not that I would for one moment uphold those deliberately engaged in wrong-doing; but if the most depraved of sinners asks you for a morsel of bread to sustain life, don't keep him starving while you deliver a sermon, but give him the bread first and the sermon afterward.

The best story I ever heard of Phil Armour, the Chicago millionaire, will form a fitting conclusion to this appeal for woman against woman. Mr. Armour who is widely known for his charities, was one day waited upon by a clergyman who asked him to contribute to the relief of a woman and her babe who had been found starving to death; and Mr. A. promptly responded with fifteen or twenty dollars.

An hour or so later the minister returned, and with a sanctimonious face gave back the money to Mr. Armour, saying "that since he had received it from him he had learned that the woman was not respectable." Then, 'tis said, Mr. A. gave free vent to his "righteous indignation," ordered the clergyman from his office as a disgrace to his cloth, and immediately sent to the poor woman what was needed to save her life.

Let us have more of Phil Armour's spirit in dealing with the physical need; and we shall contribute much to the moral well-being.

#### MAN AS A SPIRITUAL BEING: HIS POWERS AND POSSIBILITIES.

By REV. SOLON LAUER.

"We are all sons of God; and it doth not yet appear what we shall be."

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

"Greater works than these shall ye do."

The Christianity of Jesus and his immediate disciples is founded upon the theory that man is not a material but a spiritual being; that his relations are not with matter, but with spirit. However much this truth may have been lost sight of by the church, however much it may have been eclipsed by the teachings of physical science, certainly no candid and careful reader of the gospel records can deny that it was the chief corner stone of primitive Christianity. The record of the life of Jesus, the narrative of the Acts of the Apostles, is incredible upon any other theory of human nature. If man is a product of chemistry, if he is simply a "fortuitous concourse of atoms," we should not expect him to show forth any faculty or quality that does not belong to the physical world. He might be a good vegetable, or animal, but no hint of a mind and soul could we expect to find in his constitution. But grant that man is a spirit, that he is related to infinity and eternity, that he is united on his interior side to the very being of God, and no claim as to his possibilities can be incredible. As it is the province of matter to show forth the laws and

forces of matter, so it is the province of spirit to show forth the laws and forces of spirit. Once grant that man's nature is spiritual, that his being proceeds not from matter but from spirit, and miracles, prophecy, and all gifts of the spirit become his natural inheritance. Because we have forgotten that man is by nature divine, that he is a spirit related to the Infinite Spirit, those accusing words of Emerson are true: "Miracles, prophecy, poetry; the ideal life, the holy life, exist as ancient history merely; they are not in the belief, nor in the aspiration of society: but, when suggested, seem ridiculous." We must recall the teaching of the ancient bards and sages, buried now these many centuries beneath the accumulated rubbish of theological speculation. The high truths which Jesus uttered were speedily forgotten. The light of the spirit soon went out in darkness, and men, bereaved of the vision of spiritual realities, sank to the level of the animal world. We must resurrect the truth of man's divinity from the sepulcher where it so long has lain. If God is spirit, man, made in the image of God, is spirit also, endowed on the finite plane with the attributes of God himself. We are prone to neglect the high teachings of this philosophy as visionary and impracticable. But no truth is more applicable to the problems of our daily life than this of man's divinity. It is the foundation on which all building must be done to be enduring. Let us look at some of the immediate applications of this theory, that man is by nature a spiritual being. In the first place, this is the only theory which admits of a belief in the miracles or marvels recorded not only in our Bible, but in all sacred and secular history. The records of the race are full of strange phenomena which demonstrate the power of the soul to transcend its physical environment. The rational theologian, who has interpreted the Bible from the standpoint of physical science alone, has been unable to account adequately for the presence of that which is called miraculous in the sacred records. Our Unitarian scholars, unwilling to admit the possibility of an interruption of the sublime order of nature, have been driven to the poor expedient of either explaining by mythical theories, or denying entirely, the greater portion of the gospel records. Accepting as trustworthy nearly all that is not miraculous, they have agreed in rejecting nearly all that is; and so completely was all that is characteristic of the life of Jesus explained away by the professor of exegesis in our theological school, that the students facetiously dubbed the study "Exit-Jesus." It is indeed a bald and barren theology which can find no element of truth in the record of that which made primitive Christianity the power it was. Take away the miraculous from our sacred records and you denude Christianity of all that elevated it above the ethical philosophies that preceded it. Stoicism, with its lofty ethical ideas, its heroic self-purification, was much superior to that small residuum of Christianity which is left after sifting out the so-called miraculous element. The chief significance of Christianity was in its evidences of the nearness and potency of spiritual forces. The illuminations and prophecies, the speaking in tongues, the visions and revelations by angel voices, the power to heal the sick, the liberation of disciples from prison bonds by angel power, the appearance of angels who were the spirits of just men made perfect, the frequent appearance of Jesus himself after his crucifixion and bodily entombment, all these were evidences of the nearness of man to the world of spirit, and of the influx of its energies into the world of material things. At the time of Christ the Jews were divided upon the doctrine of a future life. The Old Testament contains but a few dark and uncertain hints of the immortality of man. The Sadducees were unbelievers, and scoffed at the doctrine of immortality. But Jesus was the herald of a new era of spiritual activity. He brought the unseen world so close to this that its denizens held communion with mortals. The veil of the temple was rent, and out of the holy silence and mystery came voices and visions to reassure man of his divine immortal nature. And when the last act in the drama of that wondrous life was consummated, and he who loved mankind so well was crucified upon the cross, and entombed within the cold and silent rock, spirit again asserted supremacy over matter, and the divine soul, which no tomb could hold, came forth, and appeared to those he had loved and left behind, assuring them that death, that last enemy, had been utterly vanquished. Well might the loving disciples have repeated together, when they sat at meat in that upper chamber and the form of their beloved Master appeared unto them; "O death, where is thy sting? O grave, where is thy victory?"

So vitally is this phenomenon of Christ's appearance after death related to the whole structure of Christian teaching, that we can well second the words of Paul when he says: "If Christ be not risen, then is your

faith vain." The central truth of Christianity, that of the spiritual nature and necessary immortality of man, falls to the ground without the evidence of these phenomena which have been called miraculous. We speak of the Christian faith in immortality as though it were an immediate perception of the soul. But we must not forget that it rests primarily upon the fact of the reappearance of Jesus after his crucifixion and death. Immortality, with Pagan philosophy, was a dogma, a speculation. With Christianity, it was a fact, substantiated by the evidence of the very senses. The disciples of Jesus did not believe in the resurrection, they knew it, as they knew any fact of nature, by the evidences of the senses. They had the same assurance of his presence among them after death, as they had of his presence among them before that event. Is it surprising that their preaching carried conviction to the minds of their hearers everywhere? We may well speak boldly and firmly of what we know. Facts are much more convincing than faith, when employed as an argument; and when we speak of the Christian faith in immortality, we must not forget that this faith is founded upon a fact.

Nor must we imagine that our belief in immortality rests alone upon the re-appearance of Jesus to his disciples; although in the light of the strictest rules of evidence that fact is sufficiently established. The New Testament is full of instances of the appearance of angels to mortal vision. Moses and Elias appeared to Jesus and the disciples upon the mount, counseling and encouraging them in their noble work. To John on Patmos appears one whom at first the disciple is prone to worship, but who assures him that he is one of his brethren, the prophets. The experience of Saul with the woman of En Dor, in whose presence the Prophet Samuel appeared and held communion with the anxious king, was not at all an uncommon experience, according to the record. Before the edict of the king had driven from the land those who had familiar spirits, the experience of Saul was one of every-day occurrence.

But to recount all the occurrences of this character in the Bible would leave no time for the presentation of other aspects of this question. Let it be sufficient to state that the re-appearance of Jesus to his disciples was not an isolated phenomenon, but simply the manifestation of a law which is universal and eternal; and that therefore the truth of resurrection rests upon as secure a foundation as any doctrine of physical science.

But this is only one of the evidences for the spiritual nature of man; or rather it is only one of the manifestations of that nature. If man is spirit, united on his interior side with the Infinite Spirit, God his Father, we may expect that he will not only rise triumphant over the death and dissolution of the body, but that he will in his physical life show forth many evidences of spiritual power, the power of the soul over its material environment. Emerson says: "The foundations of man are not in matter, but in spirit . . . . At present, man applies to nature but half his force. His relation to nature, his power over it, is through the understanding. . . . Meantime, in the thick darkness, there are not wanting gleams of a better light,—occasional examples of the action of man upon nature with his entire force,—with reason as well as understanding. Such examples are the traditions of miracles in the history of all nations; the history of Jesus Christ; the achievements of a principle, as in religious and political revolutions, and in the abolition of the slave trade; the miracles of enthusiasm, as those reported of Swedenborg, Hohenlohe, and the Shakers; many obscure and yet contested facts, now arranged under the name of animal magnetism; prayer; eloquence; self-healing; and the wisdom of children. These are examples of Reason's momentary grasp of the scepter; the exertions of a power which exists not in time or space, but an instantaneous, instreaming, causing power." He says further, in the same essay: "Nature is not fixed, but fluid. Spirit alters, moulds, makes it. The immobility or bruteness of nature is the absence of spirit. To pure spirit it is volatile, it is obedient."

Thus does the doctrine of the spiritual and divine nature of man fill us with expectations of wondrous achievement. When man recognizes his relations to the world of spirit or creative power, and conforms his thought and conduct to its laws, he becomes a king in the physical world, and the forces of nature are his willing servants. By uniting himself with the elements of the material world, what conquests he has achieved! He has tunneled mountains, spanned mighty rivers, thrown a girdle around the world, and covered the oceans and continents with moving palaces. He has caught the lightnings of the skies, and made them his obedient servants. With a little fire and water he has set spinning the wheels of industry, and emancipated millions of human slaves by transferring their tasks to machines of wood and iron. If he has achieved such wondrous conquests in the physical world by relating himself to its laws and forces, what shall he not perform in the realm of thought or spirit, when he understands and obeys its laws! The works of Jesus were most marvelous, and

yet he said: "Greater works than these shall ye do." Paul said: "We are the sons of God; and it doth not yet appear what we shall be." The power of spirit over matter has not been dreamed of by our most inspired prophets. The miracles of Christianity were but faint foregleams of the possibilities of man, when he has unfolded his higher, divine nature. These possibilities lie before us, as a world for our discovery and conquest. At present, physical science has the ascendancy. Chemistry, surgery, are the means which we adopt to achieve desired ends. The time will come, and perhaps it is not far distant, when higher methods will achieve the same results. There are already hints of such achievement in the experiences of living persons. The progress of man is from the crude and material to the refined and spiritual. At first our communication with distant friends was by means of written missives only. Later we employed the subtle power of electricity to transmit our thought. Now we are told by the societies for psychical research that thought may often be transmitted from one mind to another without the use of any physical means whatever. Scores of experiments have demonstrated the possibility of mind-reading or thought transference,—or telepathy, as the scientists call it. Our physiologists have taught us that all perceptions come to the mind through the avenue of the five senses; but psychical science asserts that there is a sixth sense, commonly called intuition, by which the mind becomes cognizant of facts not discoverable by any or all of the five senses. Hypnotism, after years of controversy, has been accepted by science as a department of psychology, and is now employed in surgery with most remarkable results. Through the power of hypnotism another faculty of the human mind has been explored, namely, clairvoyance, or the power to perceive objects, even at a great distance, without the use of the physical eyes. Under the hypnotic influence subjects have most accurately described distant scenes, and revealed facts otherwise undiscoverable. This is no miracle, no subversion of the laws of nature, but only a manifestation of a faculty hitherto not commonly developed. It is one of the faculties of the spiritual man, unfolded while yet he is a resident of the material world. We are beginning to learn that thoughts are objective realities; that the activities of the mind are as susceptible of study as are the phenomena of heat, light, or electricity.

We are learning that thought radiates from the mind as heat and light radiate from a lamp, or sound from a ringing bell; and that there are people so sensitive to these thought-waves that they sense them, as readily as other people sense the waves of light, or heat, or sound. There are many instances of this sensitiveness to thought recorded in the New Testament. Jesus knew what was in the minds of his disciples, when they did not utter or hint their thought. Persons who came to trap him with specious questions were confounded by his discernment of their secret motives. The Samaritan woman who conversed with him at the well was so amazed by his revelation of her inner life, that she went away and exclaimed, "Come, see a man who told me everything that ever I did!" We may well accept the statement of scripture that "there is nothing hid that shall not be revealed." Instances of clairvoyance are common in both the old and New Testament; assuring us that the human soul is related to the spiritual world, and has other windows than the eyes through which it can look out from its temporary house of flesh. It is only because this faculty is uncommon, or not active in many persons, that we have supposed it to be supernaturally bestowed. We have read of these things in our Bible, and so long as we did not question the authority of the Book, we accepted them without explanation. Not until the infallibility of the Bible was called in question was any attempt made to explain or defend these phenomena upon natural and scientific ground. But now that all things are being tried by reason, we must try these phenomena, and establish their reality by scientific evidence, unless we would lose some of the most important portions of the Bible records. Our interest in such researches should be not simply scientific, but profoundly religious. A man may study science and remain untouched by the sentiment of reverence and worship. When geology is merely a curious research into the structure of the earth, it does not awaken the religious sentiment. There is nothing venerable in a fossil, nothing adorable in the print of a bird's foot in the mud. But when geology is studied as a revelation of the wondrous working of God's Spirit in past ages, every bit of petrified wood, every fossil, every stone bearing the imprint of ancient forms of life, becomes a scripture from the Most High, as sacred as the stone tablets which Moses brought from the cloud-enveloped mountain. It is not what they are, but what they reveal, that awakes our reverence. And so with these strange phenomena of the human mind. From the strictly scientific standpoint, they belong to psychology, the science of the soul; and it is possible to study them without a perception of their profound significance. Perhaps the

popular interest in these phenomena partakes more of curiosity than of any profounder motive. But to the student of theology and religion they assume a most profound importance. If through them the teachings of religion can be established upon a physical or scientific basis, theology will command the respect of the scientific world, and the warfare between science and religion will forever cease. As the nature of the body is studied through its physical attributes, so the nature of the soul must be ascertained through its own activities. If man is a spiritual being, as religion affirms, we can establish the fact upon scientific grounds through the study of these phenomena of the spiritual nature. Therefore this study is of the most supreme importance, and worthy the attention of all earnest minds. Our liberal theology especially needs the support of such a study. Having taken the ground of rationalism, and asserted that we will accept nothing as true which cannot be proven, we have found ourselves losing our hold upon the very fundamentals of religion, because of the nature of the evidence offered in their support. The controversy over miracles, so-called, has waged long and fiercely in the Unitarian and Universalist churches, and is now active in the churches of the orthodox faith. On every hand are heard the voices of negation, denying the authenticity of the Bible records wherever these so-called miracles are involved. Clergymen everywhere but poorly conceal their unbelief of these "old-wives' fables," as the stories of spiritual power in the Bible are often called. The first break from traditional theology is often a denial of the miracles of the Bible. Many a clergyman has cherished in secret his doubts of the truth of these stories, with a faint hope that somehow they would yet be proven true. The decadence of belief in these so-called miracles has been marked by a deplorable decay of faith in spiritual things. Our literature and our social life too often reflect this growing sentiment of agnosticism, and we feel the chill breath of this spirit of the age blowing upon the fair garden of our hopes. The hope of immortality is very faint among many who are numbered with the followers of Christ. We lay our dead away, and as the clods fall upon the coffin, the heavy doubts of immortality fall upon our heart. The door that shuts our loved ones from our sight seems also to close upon our hearts, and crush them in its closing. We long for some glimpse of truth, some faintest hint of immortality. If through the study of these phenomena, either in history or in life, we can gain some confidence in the truth of immortality, let us by all means study them, in all their aspects. There are some who need no confirmation of the hope and faith that is in them. But there are others who, like the doubting Thomas, need the sensible and true avouchment of their own eyes before they can accept the reality of spiritual truth. Let such seek to find in these strange manifestations of spiritual power some evidence that man is by nature a spiritual being, endowed with spiritual faculties, which are to some extent active even in his physical existence. The highest knowledge of man is to know himself; and when we know ourselves, we shall know that we are all sons of God, children of the Spirit; that our life is not bounded by the horizon of time, but stretches out into infinity and eternity.

CHICOPEE, MASS.

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There can be no valid objection to accumulating proofs in support of the immortality of the soul, if such proofs can be found. In such an enterprise no sensible man can afford to juggle with himself; some may play with loaded dice, but no prudent man will load them against himself. The existence of certain phenomena are conceded; by what agency are they produced? Some who have patiently and honestly investigated the subject, and who fully admit the existence of the manifestations produced by mediums, and yet disbelieve in spiritual interventions, account for them on three grounds—first, they assert that the existence of human intelligence depends on the brain proper, as its indispensable instrument of manifestation; secondly, that the human mind is capable of putting in motion an extraneous substance as its agent by a mere decision of the will and which is adapted to physically impress and move a foreign body of matter, without contact by any of the voluntary organs of the system; thirdly, that the mind is endowed with the faculty of conveying an impression to the mind of another without regard to intervening distance, and that the individual receiving it, if possessed of a certain magnetic condition of nerves and brain, is capable of returning and of reading the thoughts and impressions of that mind perfectly independent of outward signs,

such as words and motions. It is further asserted that these propositions cover the whole ground of Spiritualism, and if successfully vindicated, settles the question against all claims of spiritual interference with human affairs. I concede that they will go far toward accounting for some of the phenomena, but I assert that they will fall far short in respect to others, as I will endeavor in these articles to show.

No phenomenon takes place in the physical world except by the relation of some agent to some form of matter. If you would make iron magnetic you must bring it into relation to attraction, or into relation with the polar magnetism of the earth. The magnetic meridian runs north and south. If you will take a sheet of iron six inches long and half inch broad and holding an end in each hand in the magnetic dip of the earth and give it a twist you will change the molecular condition of the sheet of iron and bring each molecule in relation to the polar magnetism of the earth and make of the iron a permanent magnet, the north end of the sheet becoming the north pole, and the south end the south pole. If instead of holding the iron north and south you hold it east and west the result will be entirely different, because you have placed it out of relation to the element whose properties and powers you are seeking to impart to the metal, namely polar magnetism.

Now if certain conditions must exist and certain relations be established to produce phenomena of a purely physical character, so likewise must certain conditions exist and certain relations be formed to produce spiritual phenomena.

There are some men, says Mr. Burke in his essay on the Sublime, formed with feelings so blunt, with tempers so cold and phlegmatic, that they can hardly be said to be awake during the whole course of their lives. Upon such persons the most striking objects make but a faint and obscure impression. There are others so continually in the agitation of gross and merely sensual pleasures, or so occupied in the low drudgery of avarice, or so heated in the chase of honors and distinction that their minds, which had been used continually to the storms of these violent and tempestuous passions, can hardly be put in motion by even the delicate and refined play of imagination. These men, though from a different cause, become as stupid and insensible as the former.

Given, a man that has devoted his whole life to sensual pursuits, to the gratification of merely animal desires, to the accumulation of merely material objects, who never studies his own soul, nor acquaints himself with its faculties or capacities, who never has an aspiration for a higher life, nor an ambition beyond the possession of more objects of material comfort than his neighbor. Pray what single spiritual element does that man possess that can be grafted on to any plant, vegetable or tree in the spiritual kingdom. He is of the earth-earthly and his soul is as utterly dead to spiritual influences as are the organs of a clam to the warbles of a nightingale. If our souls are to be refreshed by the waters of celestial fountains or illuminated by the rays of the great spiritual sun, we must place them where the waters can flow into them, and the sun reach them. This is what Jesus evidently meant when he said, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." (John xv., chapter 8.) And again, when he says, "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than them shall he do; because I go unto the Father." (Chapter xiv., 12.) It is evident then that as in the physical world we accomplish material results by placing ourselves in relation to physical forces, so in the spiritual world to accomplish spiritual results we must place ourselves *en rapport* and relation to that world from which we expect results.

As I have stated above certain manifestations are admitted on all hands. How are they produced; are they produced by spiritual or material forces? First, then, what is matter?

It is a simple or compound body of substance containing size and density—and occupying space; whether it be large or small, light or heavy; whether it be an atom or a mountain, makes no difference. It is something that is divisible and subdivisible infinitely, and always remains matter, and retains its characteristics. The lightning in the sky is matter, or how could it rend the sturdiest oak or demolish the strongest structure. Etherialize this matter as you will, it is still armed with force and power.

What is more subtle than electricity, and yet what immense weights can it not move? What burden can it not carry? And yet this matter with all its vast powers lacks the one supreme thing—intelligence. The brain is material like any other portion of the body. The books abound in instances where one hemisphere of it has been destroyed, and the mind remained uninjured. The brain is the center of the nervous system, and yet the mind acts upon and through it in a general way. For instance: If you cut the nerve leading from the finger up the arm to

the brain the mind can no longer make the finger obedient to it, but if you unite the severed ends with a piece of wire operations will go on as before—the message will go through just as it will on a spliced telegraph wire. How this is done I don't pretend to know, but the experiment has been tried. Again in the field of electro-physiology we find a case mentioned of this sort. The nerves emanating from the spinal column, which it is claimed communicates from the brain the vitalizing principle of animal life and connecting with the organs of digestion were cut, and the consequence was that the operation of digestion was immediately suspended. A galvanic battery was then procured, and its negative and positive poles applied to the roots of the nerves, which were left at the spinal column, restoring the galvanic circle between the artificial battery and the organs of digestion—answering the place of the natural circle between them and the brain—and the result was that these organs immediately commenced to perform their functions as natural as life, and hence the electrician and materialist tell us that the thing we call life is electricity. But this answer would appear to be unsatisfactory for the following reason: If you apply to a dead body a strong current of electricity that body will move and contort until you almost conclude that life is present, but life is not present, and the electric current does not impart it, and hence it is obvious that whatever function electricity may or does perform it is not the spirit which clothes us with intelligence and directs our movements. To find this spiritual or life force we must look beyond electricity.

But is it true that the intelligence of the spirit depends on the brain, and that it has not and cannot have intelligence outside of that organ? If this be so, what must be the condition of the spirit when the brain is dead? Let those who affirm this proposition measure if they can the abyss into which they plunge us when death occurs. If spiritual consciousness or intelligence depends on the brain, then it is the material portion of us to which we must look for all intelligent life and movement.

This is materialism simple and unquestionable, and ends at once and for all time, all hopes of any rational existence beyond this life.

But it is not true. The brain is an organ through which the spirit operates to produce in a material world certain physical phenomena. But the power of the spirit is not limited to mere physical phenomena, for it is admitted that one mind can operate on another mind when they are separated by great distances. Let us illustrate if we can a physical and mental force. Take a gun—loaded with powder and bullet,—we shoot at an object a hundred yards away—the explosion of the powder carries the bullet to the designated point—we know it has reached there by the execution it has done, but when the bullet has started on its mission the gun is left empty.

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Stoop hither from your golden atmosphere  
Lead me to scenes, new life and fuller yielding."

They want the helper yonder to aid the helper here.—*Rocky Mountain News.*





## CRADLE SONG.

In the garden of Dreamland a flower ever grows,  
In form like a lily, in form like a rose,  
With odor like jessamine sprinkled with dew,  
And it bourgeons and blossoms, my darling, for you.  
Then travel, my baby, to Dreamland,  
Slowly rock, cradle, to carry the baby;  
Steadily, readily rock, and it may be,  
Ere she shall know it, the baby will go,  
Happily smiling to Dreamland.

In the garden of Dreamland in summer is heard,  
Thrilling there in the moonlight, a beautiful bird;  
And it sings, and it sings, all the pleasant night  
through.

And its music, my darling, is only for you.  
Then travel, my baby, to Dreamland,  
Slowly rock, cradle, to carry the baby;  
Steadily, readily rock, and it may be,  
Ere she shall know it, the baby will go,  
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To-morrow, my darling, refreshed by her rest,  
With the bird in her hand, and the flower on her  
breast,

Shall return to her mother, and frolic and crow,  
But to-night on her journey to Dreamland must  
go.

Then travel, dear baby, to Dreamland,  
Slowly rock, cradle, to carry the baby;  
Steadily, readily rock, and it may be,  
Ere she shall know it, the baby will go,  
Happily smiling to Dreamland.

—THOMAS DUNN ENGLISH.

In regard to the hard fate of the farmer's wife, John W. Bookwater says: Every day of her life she goes through the dreary, monotonous round. At an early hour, every morning through the hot summer, she prepares the same black coffee and fried pork (perhaps hot biscuit), and before she can clear away the breakfast things and make the bed she hears the calves bleating, the milk-cow stamping, both impatient to have their morning business done with. Then comes the dreary routine of the forenoon's work, the baking of bread, the washing, and the like, until the meridian sun warns her that the everlasting midday meal is due and must be ready at once. To round up the duties and responsibilities of the day her labors are carried far into the night, and often, very often, they continue long after those of the male portion of the family have ended. She has long since ceased to think about her personal appearance. A tender kiss from her husband would almost surprise her. Once she grieved that her little girls were so barely clad; now, she scarcely thinks of it. That she should have a spare hour every day to read never enters her head, and the bare suggestion that on every Sunday she should "dress up" and devote herself, during the rest of the day, to social intercourse would cause a stare of incredulity. For be it understood that Sunday for the farmer's wife is a sort of clearance day to adjust the odds and ends of the previous week's cares and labors, to be in readiness for the renewed labors of the coming week.

A great deal is said and written in these days about the modern young woman, says the *New York Press*. As a rule it is the young woman's own sex that does the writing and talking. The average man is quite content to take the modern girl as he finds her, bright, self-reliant, helpful, distinctly stronger in mind and body than the carefully coddled but sternly restricted young woman of the "good old times," when mental ignorance and physical fragility were deemed essentially proper feminine characteristics. But while the fathers and brothers and future husbands of the girls of the day do not trouble themselves to philosophize over their being, the case is very different with the women themselves. There seems to be a decided tendency among feminine writers to regard the modern young woman as though she were something startling—something not quite natural and not to be accounted for by natural processes. Enthusiastic believers in woman's rights on one hand, and deeply grieved associates of the old regime like that clever English writer, Mrs. Lynn Linton, on the other, alternately take a hand at praising and deploring the characteristics wherein the girl of to-day is most unlike her grandmother. The curious thing is that neither class seems to think of her other than as a young person who has persistently and successfully pushed herself forward until she stands pretty nearly

on an equality in most things with her big brother; whereas the truth is that the typical young woman of 1891 stands in her present position not because she has crowded herself into it, but because she has been carried there by the irresistible force of circumstances. She is neither obtrusive nor unwomanly. She is more self-reliant and self-sufficient than her mother before her, because the conditions of her existence have made her so. The world's onward movement is bearing the modern girl along with it, that is all. She has moved with swifter strides than the other sex simply because she was behind them at the start. The quickening, broadening tendencies of an era of unprecedented intellectual life have caught her and molded her as they have molded the rest of us. The young man of to-day is thoroughly unlike the youth of the age of shoe buckles and powdered wigs. The young woman has merely taken her rightful place by his side. She has learned that it is just as honorable and necessary for her to seek perfect physical development as for him. She has discovered that rigorous mental discipline in high school and college is no less valuable to the student in a pretty gown than to the student in coat and trousers. She has found, where work for self-support is imperative, that there are a hundred avenues of business activity in which she can maintain herself more easily than at household drudgery and yet keep her womanhood free from spot or stain. And in acquiring this knowledge she has become neither less feminine nor less adorable in the eyes of the masculine sex.

The girl who goes to the University of Michigan to-day, just as when I entered there in 1872, writes Mrs. Alice Freeman Palmer in the *September Forum*, finds her own boarding-place in one of the quiet homes of the pleasant little city whose interest centres in the 2,500 students scattered within its borders. She makes the business arrangements for her winter's fuel and its storage, she finds her washerwoman or her laundry; she arranges her own hours of exercise, of study, and of sleep; she chooses her own society, clubs and church. The advice she gets comes from another girl student of sophomore dignity who chances to be in the same house, or possibly from a still more advanced young woman whom she met on the journey, or sat near in church on her first Sunday. Strong is the comradeship among these ambitious girls, who nurse one another in illness, admonish one another in health, and rival one another in study only less eagerly than they all rival the boys. In my time in college the little group of girls, suddenly introduced into the army of young men, felt that the fate of our sex hung upon proving that "lady Greek" involved the accents, and that women's minds were particularly absorptive of the calculus and metaphysics. And still in those sections where, with growing experience, the anxieties about co-education have been allayed a healthy and hearty relationship and honest rivalry between young men and women exists. It is a stimulating atmosphere, and develops in good stock a strength and independent balance which tell in after-life.

The studio of pretty Dorothy Tennant Stanley is the most beautiful room in her mother's house. It is on the top floor, takes in the entire space and has a glass roof which, when shifted, gives the artist an open-air effect to work in, together with the conveniences of a perfectly appointed interior. Mrs. Tennant's home has always been a favorite resort for gifted men and women, whose numbers have increased steadily since the marriage of her daughter. Mrs. Stanley spends a part of every day she is at home in her airy studio, and her great delight is to place it at the freedom of whatever distinguished artist or painter happens to be a guest at the house. Many of these visitors, who come from various parts of the world, have "thrown" rough sketches about the walls, doors and window-panes, which materially add to the attractiveness of the studio.

Brooklyn is, in a quiet way, the centre of a pretty strong movement looking to the emancipation of women from various social conventions, yet hardly leading up to the ambitions of the so-called strong-minded women, says the *New York Star*. The Seidl society, whose immediate object is the intelligent study and enjoyment of music, is extremely strong in Brooklyn, and one of its incidental outgrowths is a marked sentiment against the convention that forbids young women to attend entertainments at night without male escorts. It is not generally known that the Pratt

Institute, of Brooklyn, owes much of its success to the work of one unmarried woman, and that the Young Women's Christian Association of that city is contemplating a really large undertaking for the improvement of the condition of shop women. Many of the active workers in such matters are impetuous young women, who are short haired neither in fact nor in deportment, but simply every-day girls, to whom the wish and the opportunity have come of doing some other things than the narrowly social duties that fill up the lives of most women.

Mrs. Annie Besant, is said to have few rivals as an after dinner orator. Her voice is clear and melodious and her mental grasp of the subject under discussion is remarkable. Her great speech at Westminster hall in her own defense before the chief justice of England won the admiration of the queen's attorney general.

Mrs. Campbell, the wife of the Ohio governor, is a tall and handsome brunette. She carries herself in a stately manner, and is always exquisitely dressed. Over her dark eyes she wears eyeglasses, which rather add to her beauty than detract from it.

## DIVINITY IN HUMANITY.

TO THE EDITOR: The war of words that is now constantly waging about "the divinity" of "the man Jesus, called Christ," provokes in me a desire to occupy a brief space in *THE JOURNAL* in an expression of my views of divinity as manifested in Jesus and as possible to other individuals in this or any other age of the world; together with the office of this God-like faculty in our kind.

Whatever may be the significance the recognized authorities in language may attach to the term divinity, its whole pith and force may be expressed in the simple affirmation: Truth, and truth only, is divine! This fact, together with another fact still, viz.: Truth is the only immutable or immortal thing in the universe, kept prominently in view would aid very materially in a contemplation of the subject of divinity, as well also in that of the all-absorbing subject of immortality. It is no part of my purpose just now to attempt to state "The Truth," even as it was revealed in Jesus; much less as it is being brought to light by that which he promised to send into the world as "another comforter"—and that he defined as "the spirit of truth," to serve as a "guide to all truth"—but simply to insist that this is all that can bring us *en rapport* with the divine in nature and develop in us the element contemplated as immortality in each of the five instances wherein the apostle applies that term. A knowledge of this, "the truth," as it was partially revealed in Jesus, who, we are told, brought life and immortality to light through the gospel, and as it is being still further revealed by that "other comforter," knowledge of the truth is the only means whereby we may become "partakers of the divine nature" as contemplated by one of the co-workers of Jesus when, in his second epistle general to the saints, he said: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Divinity, as is the case with immortality, is centred in God—the infinite, eternal and universal Good—and we become partakers through knowledge thereof. Hence the saying of Jesus: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And in this sense—having a knowledge of God—and no other, Jesus was divine. And he was a promise, or prophecy, of the same to us if we keep his word and do his work; he having "suffered for us"—on account of us—"leaving us an example that we should follow his steps; who knew no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself unto him that judgeth righteously, . . . that we, being dead unto sin, should live unto righteousness"; and thus become one with God as he was, and as he prayed that those the Father had given him to be co-workers with him, together with all them that should believe on him through their word, might be. A

thing possible to his mind, or he would hardly have prayed for it to occur.

He was no more God, or divine, than I am, except as he was characterized by a greater knowledge and love of the truth than may be my condition; which, if true, can only be reckoned as my misfortune that my measure is not of greater capacity. My little cup is full, and that is all that I can bear until it grows larger. This, I feel, it is surely doing, though it be ever so slowly. And it is certainly within the bounds of a possibility for me to reach his full measure; otherwise I am not a subject of this remarkable-prayer of his. If he was a "teacher sent from [or of] God," and prayed that men might be one with the Father, as he himself claimed to be; and admonished them, saying: "Be ye perfect, even as I am perfect," aye! "even as your Father which is in heaven is perfect"; all this is certainly possible to them. Otherwise the prophecies all go for naught. Christ is turned into a myth or a fraud and the hope of the world that has been founded upon him as the sent of God—a Messiah or Savior—crumbles into ashes or dust, and thousands, aye, millions, there be who are "without God and without hope in the world." But with this view of the matter, that Christ was sent and set as an example to us and that we have the capacity to conform to all of his prospects and examples, doing his work and heeding his every commandment, and filling "the measure of the stature of the fullness of Christ," as admonished by the great apostle to the Gentiles, the wrangling over or about the divinity of Jesus, so prevalent to-day, would be at an end and each would set himself to the work of preparing himself for the great test that shall determine "who it is that can best work and best agree."

But is it possible that we shall "always be learning but never coming to a knowledge of the truth?" and especially so with light of the higher and better phases of modern manifestations known as spiritual, and so strikingly analogous to the revelations of primitive Christianity as to the fruit of its mission into the world?—conditions that are beginning to be represented by the harmonial philosophy, of which *THE RELIGIO-PHILOSOPHICAL JOURNAL* is perhaps the ablest and fairest exponent among the great number of periodicals devoted to its advocacy in this and other countries—a light shining in upon and lighting the souls of men of the largest mental caliber characteristic of this wonderful age of progress? and not only lighting, but purifying and ennobling such souls by inducting them into the divine—the Christ-like life? I think we are rapidly coming to a knowledge of the truth in the sense contemplated by Jesus when he said: "If ye continue in my word then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free, and if the truth shall make you free ye shall be free indeed!"—free from sin, as shown by his answer to those who challenged him, saying: "We be Abraham's seed and were never in bondage to any man! How sayest thou then, ye shall be made free?" viz.: "He that committeth sin is the servant of sin!" And this idea is entirely compatible with the first doctrinal announcement of the New Testament scriptures, to wit: "He shall save save his people from their sin"; and with the prophecy of him too: "There shall come out of Zion the deliverer, who shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sin." And this, I repeat, is just what the light of modern Spiritualism, in its best aspects—that which is worthy to be called Spiritualism, because it is spiritual and not carnal—is doing for those who accept and enter into its philosophy, saving them from, or "taking away their sins" by teaching them how to live and act in conformity to the laws that govern the physical and moral universe; which in their last analysis, are all divine. Hence the justness of that comprehensive thought, so beautifully expressed in

"All nature is but art, unknown to thee;  
All chance, direction which thou canst not see;  
All discord, harmony not understood;  
All partial evil universal good;"

so that, in the end, "To him that is pure, all things are pure," though they may not be expedient because of the presence of the appearance of evil; which, though phenomenal and not absolute in its nature, is

" . . . A monster of such frightful mien,  
To be hated needs but to be seen.  
Seen too oft, familiar with her face,  
We first pity, then endure, then embrace,"

if we are not wise unto salvation by virtue of the presence and influence of "Divinity in Humanity." I. B. CONE.  
GONZALES, TEXAS.



REV. A. N. ALCOTT ANSWERS  
ATHENE.

TO THE EDITOR: The point of the criticism by "Athene" of the article entitled "The Nature of the Resurrection of Jesus and its Place in the System of Christianity" seems to be that in the above mentioned article Jesus was regarded as a man and not as Jehovah. "Athene" says: "If we admit that it was Jehovah himself who came, lived, died, and was raised, all obstacles and difficulties that obstruct a rational understanding of this, the greatest of all themes, are at once removed, and the scene of his birth, miracles, transfiguration, death, burial, and resurrection, all stand forth in successive order, clear to the understanding of all who view and recognize these events from a spiritual standpoint."

On the contrary, the writer begs leave to affirm that right here is where insurmountable difficulty begins. This critic transports us into the midst of the world of ancient ideas. In those old times mankind could not even learn agriculture naturally; a god or a goddess must teach it to them. So of art, music, wisdom, and philosophy. None of these in the ancient theory, originated in a human source. All came to men coined to hand from the skies. This theory was extended to religion. But it was simply a mistaken philosophy of things. Rather, if God be immanent in the nature of all men, we have a perfectly natural ground in man for all arts and knowledges; a perfectly natural soil or divine element in him whence his religion may spring. All this divine element has to do is to flower. When it flowers in wild places, we shall have the comparatively crude and imperfect blossom. And when it blooms under propitious heavens and in a superior environment, we shall have a blossom comparatively perfect and sweet. But it roots in God, or in the divine in either case. My critic perpetuates the reasonings and interpretations of two thousand years ago. That is my friendly criticism on "Athene." Our readings of the material universe, of its creatures, events, and methods of government, have diametrically changed. My critic writes as if there had been no change in these. Man has himself to our apprehension become divine in these latter years, and we do not now belittle Jesus, but rather truly and properly exalt him by making him man only without the old-fashioned theological plus. For when we make Jesus man only we include in him the divine, because of our theory of the Divine Immanence, and neither he nor any other human being can any longer be regarded as merely man in the old-time empty sense.

It is a Hindu Avator that this critic suggests to us. And even after "Jehovah descended and became a man to teach and regenerate man," he was compelled to "choose at first twelve disciples" in order to supplement and perpetuate his contact with human nature. The work was still lame and incomplete. And how bungling and awkward the scheme beside the doctrine of the Divine Immanence in all souls, as a well-spring of perennial religious suggestion.

But nothing natural seems to please my critic. Has mankind not yet learned that it cannot constitute a creature superior to what comes natural from God's hand? Jesus, as God made him, is not divine enough. Man must make him over into his own mental image. If a theological hand can be laid on the Christ, and can be allowed to refashion his nature, it would be superior to any nature made merely in the Divine image. So we have the theological God-man conception of Jesus furnished us which makes him a hybrid: a miraculous mixture in his personality of two different orders, or natures. This is simply caricature and not nature. A divine man is infinitely superior to any such being of theological manufacture. Every orthodox conception of the nature of Jesus is deformity and fiction. All attempts to make Jesus other than man with a divine man's nature, with both its limitations, is a piece of handiwork bearing a relation to the true, very like that of the cut flower to the rose, or the chiseled marble statue to the living, throbbing flesh and blood of the human frame. The natural rose and the natural man gradually surpass the finite inventions. The current theological

conception of Jesus is nothing but a work of human art. And by no means of theological art in its best days, but of an art in divine affinity, and unconscious sympathy with those times when gods could come down to men as in the forms of Barnabas and Paul, and when an anvil could in eighteen days fall from side to side of the universe. Can we possibly now believe that the infinite Jehovah who fills our infinite universe—a universe so great that light traveling at the rate of 186,000 miles a second cannot reach us in several centuries coming from the stars—enshrined himself within the corporeal measure of a man? Must we, in order to be Christians, believe that this Jehovah, who is only in small part compassed by the dimensions of the universe suggested above, was actually born a babe, was circumcised, learned the carpenter's trade and worked at it, was baptized, ate, drank, slept, wept, disputed, sermonized, was crucified, died, was buried, rose from the dead, was seen in his human spiritual form by his disciples, and again "appears as the Almighty as described in the first chapter of Revelations," "Clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, white as snow, and his eyes were as a flame of fire." He who can in our time believe this—it was not so in the old time—is entirely prepared to dispense wholly with his intellect on this question. His head can only be a burden to him. The present writer respectfully suggests by way of retort: "This is only another form of betrayal and rejection of the Son of Man." Nothing can more effectively drive men away from Jesus, and from the Christian religion than such absurdity as this.

Again, as a leader, inspirer, and exemplar, Jesus is unspeakably more helpful to us as a divine man than as an incarnate God in the theological sense. If it were God himself who lived that life, did that work, and performed duty even unto death, how can we be inspired by the example of God to attain to it. But if Jesus were verily our real brother, bone of our bone, and flesh of our flesh, then we can hope to imitate in some degree the lofty spirit, and consecration which characterized him. Had Jesus actually been God, it would have defeated the very purpose for which he appeared. He could not have been an instructor, guide, and inspirer of mortals by his example. My critic complains that such a theory of the resurrection of Jesus, as the one contained in the article referred to, denies or rejects the plain story of scripture. He seems to forget that these New Testament records were not completed and accepted as authoritative till from 125 to 175 years after the events themselves are said to have transpired, and that aside from the simple facts that the disciples believed firmly that they had seen Jesus after his crucifixion and death, no human being can tell at present what embellishments in the details the original event may have received in the narratives. Even a conflict with the narratives is not necessarily a disagreement with the original events themselves. But the article endeavors to be in harmony with the narratives as we have these, when those narratives are interpreted consistently with Paul's explanation of the new spiritual nature. It is sufficient ground for confidence, and rejoicing of the disciples actually saw Jesus as a risen man only, and in his new spiritual bodily nature. It will suffice to take away the sting of death, ennoble, and dignify our nature, and kindle immortal hope. There can be no question, it seems to me, that Christianity got its first impulse, conviction, enthusiasm, and life from their burning belief that Jesus had reappeared to them after his death. And they wove this fact as best they could into the other theories of the time about the invisible life.

As to the Christian religion in the future, we can feel sure, it would seem to me, of one thing. The theological views to be held hereafter, must, in order to be entitled to much respect, rest on grounds arrived at by the principles of the scientific method of study. This method of study will be applied to spiritual nature as well as material nature. The future will not allow us to walk on air to our theological conclusions, as men formerly did, and as my critic does now, on *a priori* principles. These principles must be constantly checked, and corrected by the *a posteriori* method.

Let me put my closing point *ad hominem*—no *ad mulierem*. My critic's *nom de plume* is "Athene." Of course then she must be a goddess. "Athene," then, judging from the order of supernatural ideas in which she revels, will have no difficulty whatever

in believing that her ancient namesake, Minerva-Athene, once upon a time became incarnate in comely Phya, tall of stature, and rode into Athens on a chariot, preceded by heralds, to confirm Ristratus in his authority over the city. Ristratus sat by her side, and the event was accepted, *bona fide*, by the multitude. Those were the good old days when flourished the supernatural, and miracle more than they do now like a green bay tree.

A. N. ALCOTT.

ELGIN, ILL.

WANTED, MEN.

TO THE EDITOR: Men of strong expressive character rather than creatures whose largest merit is reputation.

Men possessed of brain-breadth; men cultured and having in easy control the animal instincts; men of mental equipoise and possessed of inflexible integrity; humanitarian, masterful, brainy men; not the irreligious animal, but men cultured and free from all baseness; the hourly register of whose life is the religion of righteousness; faith in goodness; manufacturers, bankers, merchants, and professional men whose religion enters as the mainspring of all business transactions—profession always subservient to the principle of even-handed justice; men whom money cannot buy—such are the men we want.

The superior man is strength to the weak, feet to the lame, eyes to the blind.

An early writer puts it: "They that are strong ought to bear the infirmities of the weak." A teacher earlier yet, made it the business of his life to sympathize with and relieve human distress irrespective of caste, color or creed. He taught men to be compassionate and merciful. He gave sight to the blind, hearing to the deaf, strength to the helpless, and healed the sick of all their diseases. The history of his very benevolent practical life makes him the most heroic humanitarian of his race. Philanthropic philosophy taught. "No man liveth unto himself," long before Gamaliel's pupil addressed his epistle to the Romans, in which he sets forth this principle as the best basis for conserving the highest interests of intercourse among men, and clean up-building of society.

Capable good men, men efficient in executive ability and unswerving fidelity, are in demand in public life. Even our political primaries and nominating conventions heretofore proverbially corrupt are now requiring for their suffrage good, clean men, honest and true. And editors of party organs are busy citing the great decalogue, and piping the changes on "Thou shalt not steal." This, though exceedingly fitting and refreshing at this juncture of party turmoil and transition, yet the misfortune is that it was not enforced before our great city treasurer with his corrupt brotherhood of bank wreckers, treasury looting politicians and creedal saints got away with millions of trust-moneys. Men are wanted who look upon public office as places of public trust, not for private gain. Honest men, whose virtue is impregnable to temptation and free from money greed. Men diligent in business, fraternal and fervent in spirit, joining their fellows in plans for the general welfare fulfilling the happy prophecy, "The liberal deviseth liberal things, and by liberal things shall he stand." Such are the men needed in this epoch of world-wide transition. Men for the hour when governments are changing and the irrepressible spirit of progress is revising else pulverizing the creeds, preparatory to abolishment. This age is thoroughly utilitarian, and our busy vulcans of advance thought care less for theology and more for humanity. Valiant-hearted men possess of courage sufficient to express in all candor their real convictions. We are blessed with many such, and the number is largely on the increase; affording good promises of much greater increase in the coming generations. Men, of staunch and broadly enlightened intellect, cultured in the humanities, fearless founders of enterprises for social amelioration, liberal and constructive, rather than destructive, ready to build up society intelligently; able, robust character-builders.

Iconoclasm is easy, perhaps. Prompted by the back brain, destruction is seen on every hand. Men, are wanted, cultured to the capacity to see without regret, hate-engendering creeds, with all systems outgrown by American civilization, pass away with the debris of the dead past. Men, faithful to the world's best interests, and who are not dismayed by the shameful contentions of scholarly creed-mongers to prolong their fat livings. What would become of these contentious D. D. S.'s had

they to work with their hands to live? Some, perhaps, would find themselves in the prize-ring.

For modes of faith let graceless zealots fight  
His can't be wrong whose life is in the right.

The mind is the measure of the man, and without creed, cross or compass other than "He that doeth righteously is righteous." Man is saved from the consequences of wrong-doing. These are the men wanted, because they are the great men—the world's best character-builders; their efforts build up and give us good society.

The sweet little eight-year-old curing the sick by manipulation and laying on them her happy, healing hands is a greater benefit to suffering humanity than the burly priest who, in the arrogance of his self-sufficiency, forbade her exercising the spirit-given power. In referring to the inhuman cruelties practiced in the past on men, in many cases better than their fiendish tormentors, it is not that the retrospection is pleasing to us, but rather by turning on them the calcium light of American civilization, these errors and fanaticisms of the early formulators of man-enslaving creeds, I would make them more odious and expose the ecclesiastic craft which would continue to impose them upon American citizens, who are larger hearted and in possession of liberty greater than that conferred by any dogmatic, man-made creeds. Thanks to the great universal spirit of inspiration which has made us what we are, and will make the world equally free. Thanks to the editors inspired by this great liberty-giving spirit, for upbuilding philosophy and liberal religious thought. All respect and honor to the minds inspired by the spirit of American independence and courage to express their heart throbs in unison with the onward march of the veterans and sons of social and religious liberty—progress untrammelled of humanitarian thought.

Through the ages one eternal purpose runs,  
And minds of men are widened with the processes  
of the sun.

W. D. RICHNER.

PHILADELPHIA, PA.

HE WANTED AIR.

Among the guests at a certain private residence in Detroit during the recent encampment was a well-known professor in a noted eastern college, says the *Nashville American*. The professor had as pleasant a room as there was in the house, but though it was on the corner and had a chance for a circulation of air, there was no air to circulate, "and," said the adjutant, "you know how hot it was. One morning the professor appeared at the table with his hand bandaged up in a cotton cloth. Of course every one was anxious to know the cause, for he had gone to bed all right the night before. 'Madam,' he said to the hostess, 'I don't know how to apologize to you for what I did last night in my room. The pain in this hand is nothing to the humiliation I feel at having so meanly repaid your kind hospitality.'

"This speech set us all on edge. 'Why, professor, what in the world did you do so dreadful?' 'Madam, perhaps you know it was hot last night. Though my room was as pleasant as could be, still I must say, it was hot there. It was long before I could get to sleep and when I did I had dreams of fires and of scorching flames rushing over me. I felt that I must have air or die, and in my sleep I rose and endeavored to open one of the windows. It would not open. I pulled and wrenched and tugged, but could not raise the sash. At last in desperation I dashed my fist through the pane of glass and at once felt the relief of a cooling breeze. I went back to bed and slept soundly and comfortably until morning. When I awakened I was conscious of a pain in my hand. I saw it was cut and bleeding and that the bed clothes were red from the flow. Suddenly there came to me a consciousness of my agony during the night and I looked at the windows to see which I had broken. Madam, I assure you—'

"Why, professor, you needn't worry about a light of window glass. I assure you I feel more concerned about your hand."

"But it wasn't window glass I broke," exclaimed the professor. "That is what worries me."

"Well, what was it you broke?" we all asked in chorus.

"The glass door in the bookcase," was the answer. "I was actually tugging away at that bookcase door trying to open it, and when I smashed the glass I was certain I felt the breeze."

BOOK REVIEWS.

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

**Stand by the Union.** By Oliver Optic. Boston: Lee & Shepard. 1891. pp. 367. Price, cloth, \$1.50.

In his particular sphere of story telling for the young, Oliver Optic stands unrivalled. This, his latest volume, is the fourth in the "Blue and Gray" series, in which truth and fiction are interwoven with the skill and taste we know so well. Every boy that has had the Optic "fever" will suffer a relapse, and he who has not may expect the first thrill. The title of the series indicates plainly the nature and spirit of the volumes, but we could not be so unkind as to deprive the reader of one whit of the zest that comes from the unexpected—which always happens in Optic land—by giving a synopsis of the story. The covers of these books are very attractive and novel, being partly blue and partly gray, with gold impressions of the Grand Army and Confederate veteran badges, under a wreath of olive. The narrative is helped out by numerous numbers of vivid illustrations.

**Conduct as a Fine Art.** The Laws of Daily Conduct. By Nicholas Paine Gilman. Character Building by Edward Payson Jackson. Boston and New York: Houghton, Mifflin & Co. 1891. pp. 379. Price, cloth, \$1.50.

Two years ago a prize of one thousand dollars was offered by the American Secular Union for the best manual to aid teachers in our public schools to thoroughly instruct children in morals without inculcating religious doctrine. The prize was equally divided between the writers of two manuscripts.

1. "The Laws of Daily Conduct," by Mr. Gilman is a primer of scientific morals. It opens with the introduction on "Morals in the Public Schools," and then groups the matters of common conduct under such headings as Life under Law, Obedience to Moral Law, Justice, Kindness, Home Work, etc. The aim has been to help the teacher to a clear understanding of the principles of practical morality, conceived as the highest law for man, and prescribed by the very nature of human society.

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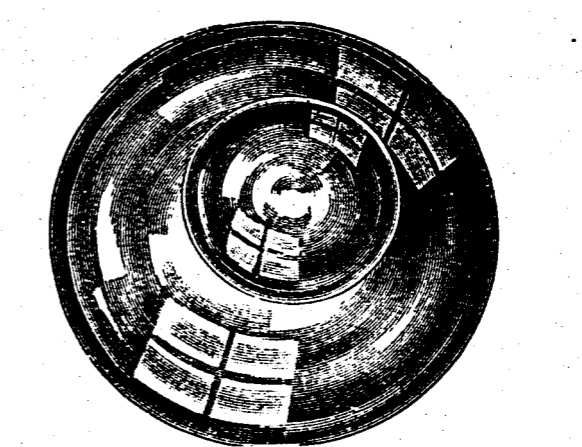
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BOOK REVIEWS.

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

*Stand by the Union.* By Oliver Optic. Boston: Lee & Shepard. 1891. pp. 367. Price, cloth, \$1.50.

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*Conduct as a Fine Art.* The Laws of Daily Conduct. By Nicholas Paine Gilman. Character Building by Edward Payson Jackson. Boston and New York: Houghton, Mifflin & Co. 1891. pp. 379. Price, cloth, \$1.50.

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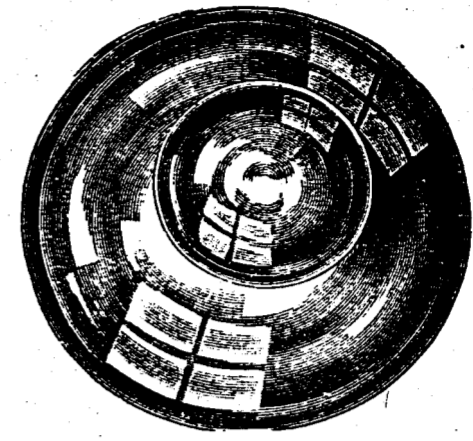
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A boon of thee I pray.

"My lack would borrow thy excess,  
My feeble faith the strength of thine;  
I need thy soul's white saintliness  
To hide the stains of mine.

"The grace and favor else denied  
May well be granted for thy sake."  
So, tempted, doubting, sorely tried,  
A younger pilgrim spake.

"Thy prayer, my son, transcends my gift;  
No power is mine," the sage replied,  
"The burden of a soul to lift,  
Or stain of sin to hide.

"Howe'er the outward life may seem,  
For pardoning grace we all must pray;  
No man his brother can redeem  
Or a soul's ransom pay.

"Not always age is growth of good;  
Its years have losses with their gain;  
Against some evil, youth withstood  
Its hand may strive in vain.

"With deeper voice than any speech  
Of mortal lips from man to man,  
What earth's unwisdom may not teach  
The Spirit only can.

"Make thou that holy Guide thine own,  
And, following where it leads the way,  
The known shall lapse in the unknown  
As twilight into day.

"The best of earth shall still remain,  
And Heaven's eternal years shall prove  
That life and death and joy and pain  
Are ministers of Love.

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A thousand tuneful larks,  
Who wake their sovereign with harmonious  
sounds;  
My clown, this crippled crow; my ministers,  
My steed and yonder brace of lusty hounds.

I have no foes;  
My subjects dwell at ease  
And furnish willing tribute to my court;  
My deer possess these mountain wilds in peace;  
On that blue lake my happy wild-fowl sport.

We fear no plots,  
My loyal court and I;  
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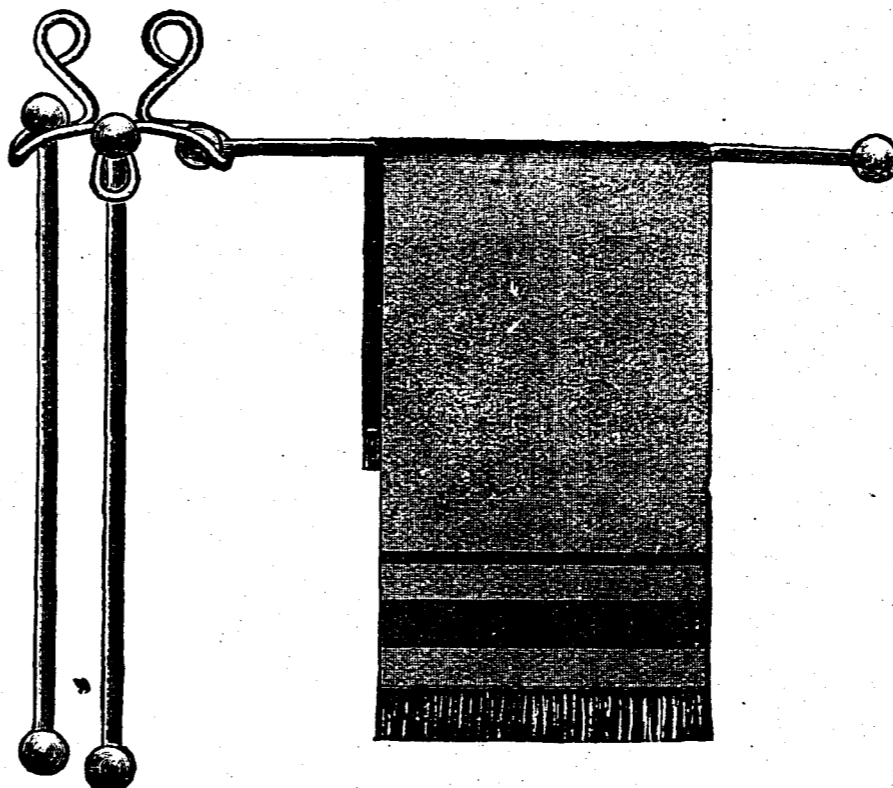
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**"CLEAR GRIT."**

In the midst of all the namby-pamby posing as martyrs, reformers and philanthropists it is refreshing to come across every now and then a living example of clear grit; to see an individual bearing burdens silently, and with a smiling face assisting others to carry theirs, and trying to make the world better "within the length of his cable-tow." It fills me with divine hope to contemplate such a character and to observe how obstacles melt away at the approach of this splendid specimen of God's best workers. When this clear grit is polished with wisdom, and aglow with love for humanity there is nothing on earth or in the heavens that can withstand it. I have known individuals combining these imperial forces. I know a few of them now; and they are mostly women; women with hard heads, not carrying their hearts on their sleeves nor advertising their virtues and achievements to the vulgar world. I have six of these women in mind at this moment, none of them very far from fifty, whose histories if written would record noble deeds, patient living, lives of clear grit tempered by wisdom and sweetened by unselfish love, achievements surpassing those of the military hero in bravery and acute reasoning. Clear grit is sexless; but its display may be modified by sex and circumstance. Yet in my experience it is oftener found in women than in men. The rationale of this is too long for exposition in this column.

Without clear grit in many men and women where would the world be to-day? It is not pleasant to contemplate what would have been the history of the race had not moral sand entered into its composition. One may secure helps in picturing the moral and physical condition of a gritless race by a swift glance over one's own acquaintances,—especially if one has much to do with public activities, particularly with those of reforms. Thousands upon thousands of weaklings are impelled by sentiment and some intellectual perception of truth and justice to espouse a reform, who are only so many deadweights; aye, worse than inert matter; for their lack of grit in the hour of supreme trial often cripples leaders and the brave legions that but for these useless human encumbrances might win glorious victories.

Pugnacity, disputatiousness, brag and bravado are not indications of clear grit,—any more than are whining cant and sanctimonious bearing evidences of piety; nor more than are maudlin pleas for charity, such as are often seen in print, evidences of a truly generous nature. Clear grit vaunteth not itself; neither is it puffed up with pride or self-conceit. The individual possessing it wastes neither time nor vital force in extolling his own prowess in the past or proclaiming his own capabilities for future trials. Nor is he over-anxious to have his virtues appreciated and his work acknowledged in his day and generation. True grit enables the possessor to persistently pursue his way undaunted by opposition or inadequate equipment, with a lofty purpose and sublime faith in the ultimate triumph of the good and the true.

This may seem an inapt preachment for the publisher's column, and possibly it is; but if my readers will reflect upon it and draw correct inferences and conclusions they will find fuel wherewith to fire their zeal for the work THE JOURNAL is striving to perform. The more they aid this work the greater will THE JOURNAL benefit thereby and the stronger it will grow.

**"THE SPIRIT-WORLD."**

Among the many testimonies to the value of Dr. Eugene Crowell's remarkable book, "The Spirit-World: Its Inhabitants, Nature and Philosophy," the following by the distinguished educator Professor Hiram Corson is of especial value both as the opinion of a learned and most able man and also as portraying the importance of the book in a direction not touched upon so lucidly and explicitly by others. Here is the extract from Prof. Corson's letter to Dr. Crowell:

"I would say of your book so far as I have read it that it may do good in one especial direction, namely: that it may serve to modify somewhat if not to change the sublimated ideas which perhaps the great majority of Christian people entertain in regard to spirits and spirit-life. I like your book therefore because it represents the world of spirits as a human world. If it represented it as a sublimated, transfigured state of being I would not believe it."  
—(Signed) HIRAM CORSON.

One of the oldest and most respected of the Boston Unitarian ministers writes thus of THE JOURNAL in a private letter to our contributor Herman Snow: "I thank you for the papers you sent me containing your interesting sermon. That Chicago paper—to which I have been for some time a subscriber—is by far the best paper I take. I would not be without its weekly perusal. I had read your sermon with hearty appreciation. I have put in circulation the extra ones you sent and trust that they will bless many with new light and hope, as they are bound to do."

Mrs. Clara M. Bisbee, of Boston Society for Ethical Culture, is ready to give lectures outside of Boston on the following subjects: 1. Worldly Wisdom. 2. Friendships of Men and Women. 3. Monogamy vs. Polygamy. 4. Conjugal Growth, or the Process of Assimilation. 5. Conjugal Growth—Labor and Recreation. 6. Heredity, a Factor in the Evolution of Man. 7. The Child's Birthright. 8. Child Training. 9. Our Country. 10. The Functions of an Ethical Society. Mrs. Bisbee's address is Clarkson street, Dorchester, Mass.

At North Danville, Va., a section of the American Branch of the Society for Psychological Research has been organized for experimental work. Many prominent men and women of the place are active members

and the section is to meet once a week. There ought to be a thousand such working sections in the country. THE JOURNAL is sure that Dr. Richard Hodgson, Secretary of the American Branch S. P. R., 5 Boylston Place, Boston, Mass., will afford every assistance in his power to those desiring to organize local auxiliaries.

B. F. Underwood gave an address last Sunday evening in Powers' Opera House, Grand Rapids, Mich., to an audience of 1,000 persons, on "Woman—Her Past and Present." He lectures there again next Sunday afternoon and evening on "What is Agnosticism," and "The Relations of Capital and Labor."

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