

# RELIGIO THE 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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## MATHEMATICS A SPIRITUAL SCIENCE.

BY JUDGE A. N. WATERMAN.

It seems to me that Professor Dolbear and Mr. Jackson while apparently, are not in reality talking about the same thing. There is and never has been any dispute among mathematicians about purely mathematical truths. In the nature of things there cannot be.

Mathematics is the science by which man measures, weighs, i. e., compares the various parts of the universe.

Mathematical truths are mental concepts, having no existence in the domain of physical reality. So long as mathematical problems are based upon ideal conceptions, only an absolutely accurate result may be reached; while so soon as an attempt is made to deal with physical things, more or less error will exist in the summing up.

In the problem "If one horse weighs one thousand pounds, how much will five horses weigh?" the answer five thousand pounds is entirely correct if an imaginary horse and imaginary horses only, are dealt with; on the other hand if it intended to ask this question not as one of pure mathematics, but as to actual horses, we know that while it would be difficult to find one horse that weighed just one thousand pounds, it would be impossible to find five whose united weight was at all times just five times that amount. So in ascertaining the distance from the earth to the sun, the ideal numbers, lines, angles, triangles and circles made use of are faultless, but the actual measurements of certain existing angles and lines are more or less incorrect, because measured by imperfect senses making use of imperfect instruments; the result arrived at is, therefore, only approximately accurate. The numbers and things upon which the science of mathematics is based, by means of which mathematical conclusions are reached, are things which having no physical existence, being simply mental conceptions, the same results in the region of pure mathematics, are always arrived at.

The mathematical numbers one, two, three, four, etc., are not to be found in the physical world.

There is one man, one tree and so on, but the one man is a thing far different from one. The number one may be divided into two or a thousand exactly equal parts and these may afterward be added and the original one thus reconstructed. Nothing of the kind can be done with one man, one tree, or any one physical thing.

A mathematical point is a thing which has neither length breadth, or thickness, but position only.

No such "point" can exist in the realm of physics. A straight line, mathematically is the shortest distance from one point to another, having neither breadth or thickness but extension only. Parallel lines are

everywhere equally distant from each other and howsoever far produced will never meet. No man ever saw any such lines, nature has produced none and there are no instruments capable of making such. A right angle is formed by the intersection of an exactly perpendicular with an exactly horizontal line; a thing which as an actual reality has never been found. Simply as a matter of convenience and not because there is naturally any such division, it has been agreed to say that circles are divided into 360 degrees, and four right angles are contained in each circle, each right angle measures 90 degrees. As all right angles are made in the same way and the conceived lines meet in the same conceived manner, one is always equal to the other and two mathematical right angles contain 180 degrees.

A plane triangle is the figure made by three straight lines connecting three points in the same plane; that the three angles thus formed amount to two right angles, contain 180 degrees is capable of absolute demonstration; that it might be shown that a right angle or a triangle drawn by Professor Dolbear differed from one drawn by Mr. Jackson is manifest; the lines in neither would be the ideally perfect mathematical line and neither would fulfill the mathematical conditions.

The distinction between results obtained from the consideration of pure, mathematical truths and results arrived at when such truths are applied to physical data should always be borne in mind; the first are absolutely correct, are always the same; the second contain more or less error because it is impossible to exactly know the condition of any physical thing.

Mathematics is a spiritual science and its truths like all spiritual truth, when applied by imperfect man with his imperfect senses to physical things which necessarily he only imperfectly knows, will result in more or less of error.

CHICAGO.

## NERVOUS AND MENTAL ASPECTS OF VIVISECTION.\*

BY S. V. CLEVENGER, M. D.

The justification of vivisection has been often a subject dwelt upon by physiologists and biologists such as Huxley and others of eminence. We shall hear to-night from scientific speakers who will tell us of the contributions to surgery, bacteriology and many other departments of medicine that vivisection has afforded us, so, not to trench upon their domain, I shall confine myself to the mention of what progress we have made toward a better understanding of nervous and mental disorders by the method under discussion.

Beginning with the investigations of Fritsch and Hitzig upon the bared brains of dogs, and later, Ferrier's experiments with anthropoid apes, we may say that a revolution in brain physiology was instituted, and as one result a certain kind of epilepsy known as Jacksonian is now very often successfully treated by cutting down upon the brain, the seat of the disease

\*Read before the Evolution Club, Chicago, Wednesday evening December 21st.

having been localized through these vivisectional experiments upon animals.

By experiments upon the brains of cats and monkeys we have evolved a scientific cerebrology which has superseded the phrenological guess work of the past. We have learned what it is, in many instances, that the brain does, and the foundation has been laid for an exact psychology, a demonstrable science of the mind that will rescue science from charlatanism, superstition and kindred ills that accompany ignorance.

We have attained to a better knowledge of neuralgias and operative means of relief are accordingly more rational.

Locomotor ataxia, a painful and prolonged disorder of the spinal cord is also better understood and suggestions for its treatment are now based upon a correct pathology where previously the rankest empiricism was rife.

Diseases of the cerebellum, diabetes, many maladies of the eye and ear and the connections of these organs with the brain have been cleared up amazingly by vivisectional methods and not the least of the knowledge gained consists in knowing what should not be done in many instances of brain disorders.

Chorea, or what is commonly called St. Vitus' dance, has been produced in dogs by injecting millet seed into their circulation and the theory has been deduced that minute multiple emboli are the causes of this ailment, to which I do not agree but we have a basis for argument and study where previously we had not.

The mode of action of the blood vessels in the spinal cord has been examined by Claude Bernard and his successors by vivisectional experimentation and the vast array of spinal diseases, such as meningitis, inflammations of the cord substance, etc., are to-day, in consequence, rationally cared for when before such researches were made our ignorance led to most harmful interferences.

The vast range of paralytic troubles following upon ruptured, plugged or compressed vessels in the brain or spinal cord from hemorrhages, emboli, tumors; etc., are now more intelligently treated or let alone and vivisectional means have contributed greatly to such ends.

Magnan has studied alcoholism in its symptoms and morbid anatomy, much more thoroughly than is generally known, through sacrificing many of the lower animals.

Most of our ability to treat poisoning is the result of studies upon animals.

We would know but very little about the effects of medicines of any kind had animals not afforded us similarly means of observation.

The conditions of the blood quantity in brains under many differing states of engorgement and under-supply, have been wrought out by vivisectional means. Conditions which are related intimately to our collateral methods of studying insanity, in the hospital, asylum and dead-house, to the end that the living shall be better cared for; and in the last twenty years, through such studies thousands of temporarily insane have been restored to their families and the world.

Trenching upon bacteriological grounds, tetanus—commonly known as lock-jaw—is now understood, as





Sincerely yours,  
S. H. Underwood



to origination and the next step will be its perpetual suppression.

Hydrophobia and its associate lyssophobia, which is simply a scare, through experiments upon the unfortunate beasts subject to it, are now upon a scientific plane, which will eventuate not only in the interests of man himself, but as well for his humble friend the dog, who contributes his susceptibility and his availability for experimentation.

So in the near future the canine friends of man will, when they learn to appreciate such matters, bless the vivisectionists for having conferred immunity upon their descendants from a scourge equivalent to that of witchcraft which Cotton Mather sought to banish by burnings of human beings.

So we may enumerate hundreds of nervous and mental distresses which vivisectional means have enabled us to ameliorate, at least, and the scientific man who turns for recreation to such light trash as that written by Wilkie Collins, occasionally, will wonder that an author of such versatility should picture physicians who engage in experimentation, as so heartless, cruel and mephistophilian generally.

Without the advantages vivisection has given us, mankind would be bestial indeed, compelled to methods such as obtained in the early centuries in the treatment of disease, with associated flogging of lunatics and other means of driving out the devil from the afflicted person.

The same old spirit of defiance to any kind of progress tinctures the opposition to vivisection to-day.

Let us admit that occasionally the medical student who has not advanced far enough to fully appreciate the significance of the operations he is performing may inflict unnecessary sufferings upon animals, but as intelligence alone enables appreciation of suffering and means of its prevention, it would be best for Humane Societies to direct their attention to the cruelty of the less intelligent human beings, who in stock yards and elsewhere, care absolutely nothing for what sufferings the animals we eat undergo in their preparation for our tables; even though hysterical opportunities are foregone in attempts to make capital from tramples upon their peers in other fields of knowledge.

### THE NEW GEOMETRY.

BY PROFESSOR A. E. DOLBEAR.

I notice in THE JOURNAL of the 17th inst., that Mr. J. G. Jackson condemns some statements made by myself and declares some to be falsehoods. You were kind enough to say in an appended note that I was correct, but I think it will be well to point out to Mr. Jackson and to others who may be interested in the subject that the statements quoted from my book, were quotations from the writings of men whose rank as geometers no one who knows anything about modern geometers would dare to say are not as competent as any who ever lived. That I did not misstate their conclusions I wish to show by quotations with references so any one who cares to may quickly turn to and verify for himself:

1. As to whether it is considered as known that the sum of the interior angles of a plane triangle are exactly equal to one hundred and eighty degrees: "Suppose that three points are taken in space, distant from one another as far as the sun is from Centauri; and that the shortest distance between these points is drawn so as to form a triangle. And suppose the angles of this triangle to be very accurately measured and added together; this can at present be done so accurately that the error shall certainly be less than one minute, less therefore than the five-thousandth part of a right angle. Then I do not know that this sum would differ at all from two right angles; but I also do not know that the difference would be less than ten degrees, and I have reasons for not knowing." (The italics are mine.)—W. K. Clifford in lecture on "Aims and Instruments on Scientific Thought."

2. "If the Euclidian assumptions are true, the constitution of parts of space at an infinite distance is as well known as the geometry of any portion of this

room. So that here we have real knowledge of something at least that concerns the cosmos; something that is true throughout the immensities and the eternities. That something Lobotchewski and his successors have taken away."—"Philosophy of the Pure Sciences" W. K. Clifford.

3. "In this case the universe as known becomes a valid conception for the extent of space is a finite number of cubic miles. If you were to start in any direction whatever and move in a perfectly straight line according to the definition of Leibnitz, after traveling a most prodigious distance..... you would arrive at—this place."—Ibid.

4. "It must remain an open question whether if we had large enough triangles the sum of the three angles would still be two right angles."—Ency. Brit. 9th Ed. Article "Measurement."

5. "It is true that according to the axioms of geometry the sum of the three sides of a triangle are precisely one hundred and eighty degrees; but these axioms are now exploded and geometers confess that they, as geometers, know not the slightest reason for supposing them to be precisely true. That they are exactly that amount is what nobody can be justified in concluding."—C. S. Peirce, "Monist," Vol. 1, No. 2, p. 174.

6. "All that we need do is to call the attention of those who busy themselves with mental philosophy to this generalization of geometry as one of the results of modern mathematical research which they cannot afford to overlook."—George Chrystal in Ency. Brit., Article Parallels.

By "generalization of geometry," he means the works of Lobotchewski, of Riemann, Helmholtz and others on Euclid's axiom of parallels. These quotations are quite sufficient for my purpose and show not only that my statements were correct and do not in the least need to be modified, but also that in spite of his sixty years of familiarity with geometry, Mr. Jackson is ignorant of what has happened in his own field in his lifetime. They may warn him of the wisdom of properly informing himself on geometrical matters before he makes another assault. When he has done that he will have discovered that all he has said about big and little triangles, Playfair's Euclid, complete demonstrations and self-evident truths, is at best but sophomoric wisdom.

If any one is interested in this subject and wishes to inform himself further he will do well to get the works of W. K. Clifford and read the chapters on the "Theories of the Physical Forces," "Aims and Instruments of Scientific Thought" and especially the "Philosophy of the Pure Sciences." These chapters deal with geometric conceptions in a simple and untechnical manner. For those who would go deeper into the subject there will be found much in the American Journal of Mathematics, Vol. I. and II. Also in the Proceedings of the Royal Society, Edinburg, Vol. X., 1879 and 1890.

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### THE DOCTRINE OF PROGRESSION.

BY IDA ESTELLE CROUCH.

Progression involves antecedent and consequent, continuous cause and effect. It comprehends the ultimatum but may cease to exist as a law of development when perfection is evolved. The theory of physical evolutions has familiarized the idea of progression to every student of science. Although it is homogeneous in every part of its action, this article will emphasize its special applications in the sense in which we see it manifested in the beliefs of the transcendental school of thinkers as opposed to the orthodox or evangelical school. Progression as held by persons of freethought and liberal culture, signifies the continuous advancement of the soul through every stage of existence until it reaches the absolute and complete.

In the physical world types progress according to the demands of the environment. The useless either in types or characteristics is lost. The fit maintains and accomplishes the purpose. It is not desirable to base assertions upon analogy. Analogies may be in-

teresting and suggestive, but they are not conclusive. We have the habit of speaking of the physical evolution as though it were a new theory. Doubtless it is, systematized as the fundamental hypothesis of natural science. But the nobleness and scope of its indication, its capacity for compassing the most daring hopes of the mind is as old as "the sages, the worlds and the ages;" dimly shadowed forth in every religion, in poet's dream, in philosopher's meditation. Its purest essence embodied in creed is in the faith of Gautama. In the domestications of individual religions the sustained comprehension of an ever-advancing and far-off completion vanishes amidst the carnal desires for immediate fruition. Hence we find the blessings that a spirit might win through ages of discipline concentrated into the quintessence of an all-satisfying paradise; or the ills from which it might hope to free itself piled up in one midnight horror of hopeless hell. As the natural evolution from chaos to art moves with the silent majesty of unthought eons of time, it is no startling supposition that mind, which so far transcends its material manifestations, should advance from sphere to sphere with the huge leisure of the Always.

The doctrine of progression is the only one which is consonant with the extension of the visible plan. The history of nations is simply a repetition of the survival of the fittest. Primitive races seek truth with a childlike faith and wonder. The beauty of simplicity vanishes with the march of civilization. But error of knowledge is slain. The fruit of the forbidden tree reveals to man powers for evil as well as for good. In his effort to master these to their utmost possibilities he fathoms depths of degradation that are food to the theory of the pessimist. But for all that he moves upward. We lose the early grandeur of Grecian symbolism, but we gain concern for the condition of the most contemned helot. The exalted ideals of chivalry pass away, but man offers his homage to it in the calm assurance of equal social and political interests.

The mind with its evanescent, immaterial forces has a consciousness of its own power over every phase of matter, law, or knowledge. Call it mind, soul, spirit, as it most pleases, it is the infinite spark proceeding from Deific principle, never losing connection or communion with that principle, and seeking it again through discipline, and the harmonizing of itself with natural law. From every train of circumstances it draws the food it most needs as a daisy or an oak draws its own particular sustenance from the same ground. There is an evident purpose in existence that is not to be defeated by its own means. This purpose is not success as we ordinarily understand it, or happiness. It is the development of the highest soul faculties, the recognition of truth, the unions with the primal essence in the enjoyment of love. There is a sensible and beneficent reason in all pain, labor, seeming ill. The consciousness of pain denotes the violation of law. When the soul discovers that law and puts itself in harmony therewith the pain and the struggle vanish. But if the law remains undiscovered the effort is still not useless. The soul gains strength by the contest by continually suffering the evils that are the result of the violation. If a soul could, by acquired knowledge, or intuitions, or even the direct help of superior beings, put itself in perfect harmony with every physical and spiritual law, it might still be a weak and incapable soul unable to make use of its great advantages, and through negligence preparing for itself the discipline that others gain through ignorance. Astrology is an apex science, exact and invaluable as an aid to mankind. Yet all astrologers are not lofty souls, nor do they pursue their starward way according to benefic influences avoiding the malefic.

The seemingly natural tendency of a sinning soul is downward by gravitation and by gain of the velocity of its own base desires. But even Newton admitted that the law of gravitation did not account for all the phenomena of the universe. He suggested the possibility of a universal law behind it.

That universal law must be the first natural manifestation of the primal essence—its perfection of reve-



lation and existence of self. Possibly it is love—the power behind powers. In every mind this is the sublimest manifestation we can see. It is more than duty or justice for these are spontaneous in the finest exhibitions of love. Love endures forever, climbs to the truth, is eager for self-denial as its test, gives all and asks nothing. Occasionally we see this in the finite. Allied with infinite power it could be the most exquisite condition behind every other condition of operation. And it is in this power of love as the final law that we find our best evidence that souls do not retrograde, but advance. Admit that a soul is created with a possibility of bringing to itself irretrievable evil, what sort of a plan could it satisfy? The effort is a failure. All desires, hopes, illusions, struggles are vain. The soul was powerless under malefic planetary and physiological influences. Overpowering circumstances were stronger than the soul-will. Hence dead matter and bound law are more than the essence of the divine put into space and time and given the opportunity to grow to its fullest stature.

We behold in nature no useless thing. In the human soul are feeble murmurs of uncaught music. There are heights of exaltations where man seems a god. The thrillings of the poets, the visions of the prophets, the trust of the pure in heart, the universal yearning of man are not in vain. And all the discipline, the degradations, the sorrow, the tears are the condition by which the soul state becomes diviner than that of an angel's could be who never knew sin.

RICO, COL.

#### A NEW YEAR WORD.

BY G. B. STEBBINS.

From this great mart of trade let me send a New Year greeting to a goodly company of old friends and new through your columns. In one respect friends are like wine—if good they improve with age, the flavor of their friendship grows rich and clear. In a vital respect they are not like wine. They do not intoxicate either body or soul, they ennoble and enrich heart and mind.

This is not alone a mart of trade, but of thought and experience, for manuscripts are bought here by publishers and turned into books—so many and of so many kinds! Book-men say that the general character of the books that sell improves. Histories are more truly historic of the lives of the people, scientific works give new and better views of things, fiction is better, more natural and with higher moral, theological treatises less grim and dogmatic and filled with the "new thought." I incline to think these men are correct, yet there is large room for farther improvement.

How many coteries and clubs and companies, each devoted to some phase or thought or theory, one finds in this city? Manifestly there is a gain in the psychic direction. Looking first at the confusion of names—Christian Science, Theosophy, Spiritualism and the like—one is puzzled, but we soon see that these try to open different gates but are all seeking light within. Mrs. Besant spoke to large audiences lately and her view of death was precisely that of the thoughtful Spiritualist; her words fit and noble. But then she brought before the mind's eye a shabby group of wretched astral forms, the goblins that seem to haunt the gates of that sort of theosophy.

"The Brotherhood of the Spirit"—said brotherhood being made up of a majority of sisters—is a group of thoughtful and choice persons who gather around Dr. J. H. Dewey the gifted and devoted author of "The Way, the Truth and the Life" and other books precious to those who seek spiritual culture, opening to heavenly communion and illumination, and the wiser conduct of life.

Spiritualism is a spreading leaven. Time falls for me to give some interesting matter of private and family experience. I can but say, "Let not your hearts be troubled" to all who have wrought in that field, and have been enriched by the awakening of their own inner life and solaced by the dear ones who sometimes come to us. The great central truth of spirit-presence and power is gaining, and will gain,

in new ways and under new names sometimes, but the same truth still.

But enough—space in your New Year's issue is limited and this is mainly my Happy New Year.  
NEW YORK.

#### AT DEATH.

By W. F. B.

In the hour of death,  
When my life ebbs low,  
When the breath comes quick  
And the pulse beats slow,  
Do not weep or sigh;  
Only open wide  
All the curtains round  
That obscure and hide.

Let the light flood in,  
Let my soul look forth,  
Ere it leave my clay  
To its kindred earth;  
Let it gaze once more  
On its dwelling place,  
On the living world  
Where was gained its grace;

On the landscape wide,  
Whose distant vistas seem  
Like glories yet unborn,  
Like beauties in a dream;  
Whose near, familiar forms  
Have grown deep in its life,  
To give it joy in peace,  
To give it power in strife.

Let it see green trees;  
Let sweet flowers be nigh;  
Let it see far hills  
Against the azure sky;  
Let it see streams wind  
In valleys lying low;  
Let it hear the birds'  
Estatic carols flow.

It shall feel again  
All the power of these  
To delight and bless,  
To make sorrow cease;  
To exalt so high  
That the noblest aim  
Finds no baulk of fear,  
Finds the life aflame.

Only this I crave:  
For with this, my soul  
Will go forth with strength  
Whereso'er the goal;  
By this thought made calm,—  
Here is gained such grace  
As may not vainly cease  
E'en in the vastness of Space.

#### THE MATERIAL UNIVERSE.

By Hon. JOEL TIFFANY.

I.

The material universe, in its utmost plane of existence, becomes an expression of the character of that Presence which has created it, and established the mode of its operations. Everything taking place therein, does so in accordance with law. Effects, when perceived in the order in which they occur, become an expression of the character of the power producing them. If the material universe, in its existence and operations is the creation of infinite wisdom, will and power, then when truly perceived as such existence, it will become a revelation of the absolutely perfect; because Omniscience cannot be mistaken; Omnipotence cannot be defeated; and Omnipresence cannot be circumvented; and these attributes, united with an absolutely benevolent will, can do nothing amiss. One having the wisdom, will and power will certainly accomplish his purpose.

All operations in the material universe are carried forward in accordance with law. These laws are expressive of the manner in which the Potential Presence becomes manifest in whatever plane of existence it is operating. Thus, natural law becomes an expression of the manner of potential action in such particular plane; and hence, in their operations, these laws are as perfect as is that presence from

which they are proceeding. And, as all effects are the product of the operations of the universal workings in the plane in which they are found, when truly perceived and comprehended, they become a revelation of the divine perfections; and hence, of divine harmony and oneness.

The laws by which the several natural kingdoms have been created by the combinations of the primal elements which enter into their constitution, when viewed with reference to the universal presence, become an expression of the divine oneness of the wisdom, will and power of the being that has created them; and no distinctions should be made as to the source from which the order, the beauty and the harmony manifest in each of the several kingdoms, come. The mineral, the vegetable, the animal and the spiritual kingdoms, derive their existence from the same source, and become parts of a process working to accomplish the same end.

There are those who are accustomed to speak of the "laws of nature," of the "powers of nature," of the "operations of nature," as though nature was not a department of the divine administration; but had life, intelligence, will and power, in and of itself. Such should learn that all of existence, both natural and spiritual, is a proceeding from the universal, and that every law of action or manifestation, is merely an expression of the divine presence, either as creator or providence. Everyone should understand that the divine is as imminently present in the life of a flower, as in the regeneration of a soul, differing only in the order in which, and the conditions under which, such presence becomes operative. That the creative presence is

"As full, as perfect in a hair as heart,"

and such being the immanent presence of the universal spirit in every department of existence, it, therefore, must follow that the laws operating therein, become an expression of the wisdom, will and power, from which they are a proceeding.

Law, having reference to the mode or manner of potential action, is not to be mistaken for the force itself which acts. Thus, the law of gravitation, in terms, does not include the force itself. It refers to the manner in which such force operates. The force itself is supposed to inhere in matter; but the force is one thing and the manner of its operation quite another. The law of gravitation is directly an expression of the quantity of matter contained in the bodies; and inversely, as the square of their distances from each other. Hence, the force by which bodies of matter act each upon the other, varies in effect, according to such law depending upon such conditions. Were there not two or more material bodies sustaining relations each to the other, there could be no gravitation.

But relation can be predicated only of the finite, because the basis of relation consists in separation. To beget relation, there must be two or more and separation implies finitude. There cannot be two, unless there is limitation of each in respect to the other. Hence, law, as a mode of action based upon relation, pertains only to the finite. Therefore, it may be defined to be a finite manifestation of an infinite or universal presence and power. The cause of law must be universal because wherever the proper conditions and relations exist to call such force into action, the law becomes manifest; and it will be as constant in its operations as are the conditions and relations begetting its action.

All forms belong to existence; and as such, are necessarily finite. Form or figure is defined to be "the limit of extent," and as such it becomes the product of a cause or of causes operating through special conditions and relations. Thus, every form, as such, becomes individual; and is the product of something which preceded it. And all forms will be as uniform in constitution, in faculty and in function, as are the causes producing them, and they will differ as such causes differ.

In the creation of finite individualities, the conditions and relations determining the laws of such creation must vary; and hence, such difference of constitution and character becomes expressive of such



variance. It therefore follows that the conditions and the relations suited to the production of one class of individuals, would, for that reason, become unsuited for the production of individuals of another and of an opposite class. And in such cases the laws of life and of health suited to the one class of individuals would become the law of disease and death to the other. And the universal presence thus acting, would be acting legitimately in the creation and sustentation of each of these classes of individualities, in their spheres.

The individual being finite and being the product of universal causes operating in and through finite conditions and relations, while continuing within its legitimate spheres, will be in harmony with itself, and with universal being and existence. That is, the true destiny of the one will not become defeated by the true destiny of any other. On the contrary, while in divine order each will tend to accomplish the highest destiny of itself and of universal existence. But whenever for any cause, one departs from its legitimate sphere, it must meet with resistance and antagonism at every step.

Every individual thing or person is the product of certain conditions and relations suited to such a production, and being thus created, the law of its constitution becomes an expression of such joint action, and whatever unites with such individual to become incorporated as a part thereof, must be in harmony with the laws of its constitution.

All individuals were created under laws expressing conditions and relations which are both general and special, because the individual must sustain to the universe and its parts, such relations. General conditions and relations give general character, and special conditions and relations mark their special characters. Thus, there arise in the several natural kingdoms, families, orders, genera, species, and varieties of individuals; advancing step by step toward completeness in individuation. From the earliest germ individuation to the arch-angel, these advancing individuals forms must continue, connecting the lower with the higher forms, until the highest possible is reached. Along this mighty chain of existence, there must be continuity. No link can be absent. This chain must be unbroken; each individual must perform its part under laws peculiarly its own, and when one has completed its mission it retires from active existence. Having advanced that which had entered its form to a higher status of responsiveness, it surrenders its trust.

In the order of creation and development the material and finite become as essential to creation and development of the individual human, as are the spiritual and infinite. In individuality the birth of the flesh must precede the birth of the spirit. Without the finite there could be no individuality; and hence, there could be no individual personality. Therefore, man the immortal is necessarily the child of the finite and of the infinite, deriving his individual existence from the finite and his personal existence from the infinite, thus wedding in himself the infinite with the finite; giving the individual an "immortal personality."

The omnipresent divinity is seen in manifestation in every department of existence preparing the finite to become receptive of the infinite in living, conscious union therewith, and thereby becoming as immortal as the universe itself, and material existence in individual form from the first earthly combination to its ultimate in the human, has had respect to this wedding of the infinite with the finite, thus multiplying conscious living harmonies perfected in individuality, and made receptive of a divine personality, that it might fill the universe with sons and daughters of the same.

The department of the universe called the natural becomes the workshop in which these individual forms are generated and unfolded to become capable of these spiritual incarnations of divinity, and while one is studying the workings of natural law he is ascertaining the mode of immortal generation. Each condition and relation producing individualities in either of the several natural kingdoms, become mani-

festations of the divine presence, advancing forms of reciprocity and responsiveness from that which is beneath to that which is higher, thus at every succeeding step preparing material through improved conditions to respond to higher forms of life, producing an advanced individuality both in form and status, ultimately at last in individual immortality and eternal life.

Under the operation of the laws of progressive development the death and dissolution of all material forms become a necessity. If in the physical development of forms immortality were attained by the individual before the conscious living union of the finite with the infinite had taken place, the end and use of the material universe would have been defeated. In all forms of unfolding material individualities there is first, the blade, then the ear, and ultimately, the full corn in the ear. If immortality belonged to the blade then the ear could not be produced. If it belonged to the ear then the full corn in the ear would not become developed. If the bud became immortal the flower would never become unfolded, and if the flower became immortal there would be no fruit; and it is thus under the laws of development. These lower forms must give place to those which are higher until immortality of individuality is attained; then death ceases, or is swallowed up in victory.

(CONTINUED.)

#### THE POETRY OF ANNE REEVE ALDRICH.

BY ANNA OLCOFF COMBELLIN.

In the recent death of this gifted woman, the lovers of genuine poetry have met with a great loss. Seldom are found, in one small volume, so many exquisite lyrics that seem to throb and pulsate with life and feeling. The book contains the record of a rare soul, and one of whose personality we would like to know more. Reading the thrilling lines, one can but wish that some likeness of their author had been as frontispiece to the volume. Here is one whose earth life was completed in twenty-six years, yet she has lived, thought, felt, suffered, and herself experienced, or entered into the experience of others as few do who attain to three score years and ten. Perhaps the very intensity of her inner life was the secret of its brevity, as it is in so many rarely-gifted natures. It is due to this capacity for thinking, feeling, suffering and sorrowing and its felicitous and melodious expression, more than to intellectual greatness, that the power of Miss Aldrich consists, a power which places her in the front rank in the brilliant constellation of American women poets. The book opens with a prelude in "A Song About Singing," and it closes with the beautiful, "Death At Daybreak." "I shall go out when the light comes in," which has been often quoted, a prophecy, alas! which was too soon fulfilled; and the lines on "The Eternal Justice,"—"Thank God that God shall judge my soul, not man!" This poem is too fine to be quoted except in its entirety, but its strength and pathos may be seen in the following lines:

"He knows with what strange fires he mixed this dust,  
The heritage of race,  
The circumstance of place  
Which make us what we are,—were from His hand,  
That left us, faint of voice,  
Small margin for a choice.  
He gave, I took: Shall I not fearless stand?  
Hereditary bent  
That hedges in intent  
He knows, be sure, the God who shaped thy brain.  
He loves the souls He made;  
He knows His own hand laid  
On each the mark of some ancestral stain.

\* \* \* \* \*  
Fear not. He made thee dust,  
Cling to that sweet word,—"Just."  
All's well with thee if thou art in just hands.

Between the prelude and the concluding poem are many gems. Some of them are so fine that they remind the reader of etchings in the delicacy of their limning. This gift of expressing so much in few words is one that Miss Aldrich possessed in a remarkable manner, for example in "Insomnia."

"O, would God call a halt,—one moment's halt  
To that procession marching through my brain"

The poem, "Supplication" is one that will appeal to aching hearts. Indeed it is one of the charms of this writer that she touches so many chords of human experience and feeling:

"Did I not ask for him, my dear, my own,  
All goodly things of God?  
I thought that sand of gold must needs be spread  
Upon the path he trod.

I asked for joy and glory as his right,  
With arrogance of love,  
God did not give them to him here below,  
Perhaps he will, above.

O, there was nothing good I did not name,  
In asking gifts for him,  
And now all prayers have dwindled down to one,  
Whispered, with eyes grown dim.

The last short, humble prayer left us to say,  
Bent 'neath the scourging rod,  
O, grant his coming pains of death be brief,—  
An easy passing, God!"

The "Photograph of The Square," with its "pushing tide of the human," is a vivid picture, written by a lover of its "rush of life." Equally vivid, but very weird is "Dolores." "Love and Lore" show the true woman heart, and "Souvenirs" remind one of Thackeray's, "Wait till you come to forty years."

Very sweet and tender is, "At Night Time." The poem, "A Little Parable" is, perhaps, one of the best known in the collection, the first stanza of which is:

"I made the cross myself whose weight  
Was later laid on me;  
This thought is torture as I toil  
Up life's steep Calvary."

Dear Lord, who sees the lives of all,  
Alone thou knowest why  
On such as these the burdens fall,  
While others are passed by.

Others may build a cross as strong,  
And never feel its weight,  
By flowers o'ergrown and grasses long,  
It hides, defying fate.

Is it by travail and by stress,  
More than through paths of ease,  
Thou showest thyself, at length to bless,  
Such tortured souls as these?

BROOKLYN, N. Y.

#### BIRTH OF THE CHRIST IDEA.

BY WALTER HOWELL.

Mr. John Fiske says somewhere in effect, that it is unfortunate that the dogmatic Christ should be so well known and Jesus so obscured. The patient labor of German critics has thrown much light upon the entangled problem of "the Jesus of history, and Christ of dogma." Perhaps, as Mr. S. Laing says, the German professors waste much valuable time and space in overthrowing the pet theories of some other writer, in order the more successfully to establish an equally untenable hypothesis; but for all such tendencies, it must be admitted that they have by the application of their method established many most valuable data.

The New Testament occupies in the general mind a false position. It is still regarded by the orthodox Christian as an infallible revelation; if not in its letter, in its spirit it is supposed to be a divine inspiration. To apply ordinary methods of criticism, to discover errors or to treat it as one would Homer, Plato, or Emerson, would be in the estimation of the average churchman presumptuous arrogance. One would expect divine truth to appear the more authoritative the more it is examined side by side with other writings.

The early Christians who believed in the immediate coming of the kingdom of God thought it unnecessary to write books, for was not their Lord to come again, even before that generation should pass away? Hence only letters passed from apostle to his friends here and there. When hope deferred made the heart weary of waiting, traditions were collected and fragmentary accounts of the sayings and doings



of Jesus were recorded in the form of the earlier editions of Matthew and Mark. The fourth gospel belongs to another phase of thought and is evidently theological in aim. The Jesus of Matthew and the logos of John cannot be united in thought as representing one personality (unless we are ultra transcendental in our interpretation).

The development of an idea is one thing, the history of a person is another. If we study the messianic idea and its development, instead of the life of any one person, we may glean much.

The dawn of the messianic thought like the morning splendor is at first scarcely distinguishable from the night out of which it has its birth. It is not easy to assign to the Hebrew Scriptures the date of their origin, hence the early history of the Jewish people and with it the messianic idea is in obscurity. There is the traditional account of the promise made by Jehovah to Abraham that his descendants should be a great people, immensely wealthy, should rule the nations and through them mankind should be blessed. Faith in Israel's destiny and providential guidance grew. If calamity overtook them their prophets declared their tribulation caused by Israel's unfaithfulness to God; and forthwith a revival of Hebrew enthusiasm would break out anew. Many were the vicissitudes of this tribe, and many-hued their hope. The Christ idea fashioned itself according to the yearnings of the Jewish heart. Now they craved moral excellence, then sighed for a new social order, presently they need a political leader, and again, they cry for an anti-slavery advocate and deliverer from captivity. The greater their requirements the more miraculous the character of their messiah must be.

Mr. O. B. Frothingham regards the Babylonish captivity as most favorable to the spiritual development of the Israelitish people. During their exile which was not a cruel form of serfdom they had much leisure, and being surrounded by a culture of exceptional character it was no prison, but a nursery of thought and faith. Hence when the hour of deliverance came they reappeared transformed and enobled by that discipline.

If a king seemed favorably disposed towards the Jews, he would be thought a likely candidate for messiahship. At another time the prophet hopes that the mantle of the anointed will fall upon his own son. In seasons of religious or political excitement some unbalanced person would make his claim to messianic honor and would not fail to find some followers.

It is questionable whether one person could meet the requirements of the messianic idea as entertained by the different sects of the Jews. The heroic spirit needed for political conquest is seldom united with the resignation and unobtrusiveness of the saint. It is an incongruity which we cannot unite in one person easily, that of the warrior and the leader of a peace society. The heroic life is full of action. The ideal saint looked with pessimistic contempt upon human effort and found its highest joy in contemplating divine power and majesty in contrast with human frailty and meanness.

When Roman imperialism protected Judea from its external enemies and its internal feuds even though accompanied with a mild form of despotism, the conservatism of one class counseled caution: for "better bear the ills we have, than to fly to those we know not of," while the more patriotic and radical, especially those who had but little or nothing to lose were continually inciting to rebellion.

The Sadducees were perhaps as conservative as any owing to their contact with Oriental and Grecian thought in Alexandria. They were the rationalists of Judea. The weary waiting for national greatness, the repeated disasters that had befallen the Hebrew people, and the many declarations of the enthusiastic that the messiah had come at last with as many evidences of mere fanaticism and disappointment, produced in some a skepticism and in others caused the pent up fire of faith and desire to burn more strongly for its suppression; so that at the time when Jesus of Nazareth appeared there was one party upon the qui-

live, while another faction ceased to expect any personal deliverer. Then among those who did expect a messiah there was no unity of opinion as to the nature of the coming Christ. The Essenes took an ultra-spiritual view of the messiah and looked for a kingdom not of this world. The Pharisee believed in Israel's providential guidance and glorious destiny. He united in his person the churchman and the politician. This sect was divided into two parties, conservative and radical. The former looked with disapprobation upon any sudden change, while the latter hailed with joy an immediate realization of the messianic hope. The political aspect of the expected messiah, however, seemed to be most conspicuous with the Pharisee. It was reserved for Christianity to emphasize the moral and spiritual aspects of the kingdom of God when all hope of Israel's national supremacy had passed away forever and the kingdom of righteousness had taken its place; not as a Judaic institution, but as kingdom of the heart.

Perhaps it was a necessity of the time and condition of humanity that the Christ idea should clothe the person of Jesus, so as to give the ideal an ultimate basis; but the investigator cannot avoid detecting the elements out of which this ideal is constructed, and discerning the fact that it is the product of ages and not the history of the man Jesus.

We seek in vain to find a coherent account of the life and teachings of Jesus in the New Testament. If we seek the development of an idea we shall find some valuable materials therein. To understand the growth of this thought, however, we need to trace it in the Old Testament, in the Talmud, and follow its course through rabbinical writings until it becomes too large a thought for sectarian Judaism to contain. The New Testament supplies us with the transition elements of the messianic idea.

In the earlier gospels the Christ idea is strictly Judaic. "Go not through Smyrna." And in the Acts of the apostles the writer narrates Peter's vision of the sheet let down from heaven, whereon are all manner of beasts. In this vision Peter is taught what the Christ of the early gospels did not teach; namely, that even the Gentiles may be recognized. The object of the writer is obvious; he seeks to bring the fiery Peter and the combatant Paul into closer proximity. Paul's Christ was not Matthew's Christ. Paul's departure caused the greatest animosity, and it was the labor of years on the part of writers who wished to preserve a unity of faith, to devise stories which should make Paul and Peter seem to agree.

Paul's Christ was worthy of all acceptance for Jew and Gentile. Peter's messiah might be enjoyed by the Gentile, but he must come into fellowship with Christ through Judaism. Paul's Lord triumphed for a time; but even Paul's second Adam must pass away and the word made "flesh," take its place. The influence of the Alexandrian school is seen in the Johannian gospel. The Christ has now become a theological figure—no longer the simple teacher of Nazareth, but the logos of the non-Platonicists. In this gospel we see the beginning of the trinitarianism of later ages. It was written evidently by a young man imbued with Christian and Platonic thought. Surely, this philosophical effort was not the production of a man more than a hundred years old, and one too, who in middle life followed the fisherman's calling! What a contrast there is between this Johannian Christ and the friend of those humble Galileans.

Did the ideal remain here? No. A still more elaborate and metaphysical conception was to follow. The Church's Lord must be immaculately conceived; he must be the co-eternal son of the father; he must find equality in heaven with the very God of the universe; and be declared king of heaven and earth. Now the ideal sitteth upon the throne of God is the judge of the quick and the dead; he that believeth in him and the Churchianic creed shall be saved; and he that believeth not shall be condemned. Alas, for the ethical influence of the idea now, for belief in creed, at this stage, is of more account than doing the will of God in deeds of loving charity! Your worth is tested by what you believe about Christ, rather than your Christlikeness of character.

Pagan festivals are rechristened, Greek and Roman deities are renamed, the gods and goddesses, the heroes and heroines of the past are found a niche in Christian temples as the virgin, the master, and apostles of our Lord. The robes of Pagan priests or Christian emperor are donned by the prelates of the new religion and thus elements of the ancient ceremonies and rites enter into Christian services; and we are seekers of the living among the dead. The ethical ideal is covered up with forms, theological dogmas and the paraphernalia of ecclesiastical drapery. As we wend our way through all these in search of a living Christ, methinks I hear a voice saying: "He is not here, but is risen!"

With the revival of Greek letters, came back to us from the Pagan world, the heroic spirit. Luther "the son of Thunder," was a voice crying at the graveside of old heroism, "come forth." Protestantism is the resurrection of that long entombed spirit. The Christ of Protestantism is an active spirit. The Christ of Catholicism is an hypnotized subject dazzled in the light of the eternal and made one with God by ecstatic contemplation; rather than one by descent into active life and creative thought of God into the soul of man. We want God manifest in the flesh; a thinker, a reformer, a prophet of righteousness, an altruistic spirit, which shall establish through an active combat with evil, the triumph of truth over error and a glorification of our humanity by the realization of an ideal individual and social life. If we persist in keeping this exalted ideal of life before us, and as far as possible compel our thoughts and acts into conformity with it, there will come a time when every child shall be born "a prince of peace," every man be a counselor and love rule the world—a universal Christ.

Though we know not the birthday of Jesus, although the birth of the messianic idea is lost in the twilight of Jewish history; the birthday of an unselfish spirit may fitly be celebrated, either as prophetic of "the ought to be," or as commemorative of that measure of altruism which has been born in days of yore.

In these times of commercial conflict and competition, it is refreshing to pause a moment, say a kind word, breathe the air of good will and banish for ever so short a season the winter of self-love by the sunshine of self-forgetfulness. While we may not share with each other the opinions expressed in the present article, we may yet agree in the desirability of unfolding the highest within us and discovering "Christ in ourselves, the hope of glory."

Let not our ideal be considered as final, this has been the error of the past. A many-sided humanity needs an ever transforming ideal adapted to every phase of life, leading ever its disciple onward and upward forever more. In the light of such a Christ, every day may be a Christmas celebration in which the angels delight to take part, singing with variations, behold I bring you glad tidings of great joy; "unto you is born this day, a Savior who is Christ, the Lord."

EMANUEL SWEDENBORG.

By M. C. C. CHURCH.

## II.

His scientific and philosophical works are equal to thirty common octavo volumes, and his theological works to as many more, making in all sixty octavo volumes embracing every subject, thought and feeling of which it is possible for any one to conceive.

Probably about three-fourths of his books are published in English and can be had in this country.

It is a remarkable fact, that in his theological works he never so much as mentioned one of his previously written works.

Speaking of those who read his works he says: "There are five classes of those who read my writings: The first reject them entirely, because they are in other persuasion, or because they are in no faith. The second receive them as scientific or as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them, but whenever they require an application to regulate



their lives, they remain where they were before. The fourth receive them in a persuasive manner and are thereby led in a certain degree to amend their lives and perform uses. The fifth receive them with delight and confirm them in their lives."

We have thus given you a summary of this great man's work. The miracle of his life was not what he wrote but that one man unaided and alone could have performed such a herculean task. And yet from beginning to end there is no loss of vigor, no diminution of force. They are the same simple, artless enunciations of truth throughout. They above all other works are devoid of all meretricious adornments. Whoever reads them with the expectation of being charmed by the graces of rhetoric, or expects to find his grand truths in settings of sapphire, will be disappointed—if not disgusted. But to him who comes to the task with an honest desire to be benefited, Swedenborg's works are filled with marrow and fatness. He will drink from an inexhaustible well—from a fountain whose waters will satisfy his thirst and wash away all his impurities.

I have been a reader of Swedenborg for thirty-five years and yet I claim to be a novice only in these supernal realms of thought. I am always refreshed when I seek in the proper spirit the truth found in his writings, and especially when I embody that truth in the uses of daily life.

Consulting your patience I might close at this point. But justice to Swedenborg and justice to myself require that I should give you what he has done for philosophy and especially what he has done for the Christian church in reasserting its primitive faith and in making sacred its every truth and experience and putting that church upon a rock against which the powers of hell cannot prevail. I think you will agree with me in this judgment before I get through, if I succeed in presenting what I internally, most clearly feel and know.

Philosophy no less than religion was reconstructed under the light of Swedenborg's genius. He found both in anarchy. Philosophy from Plato to Kant had oscillated from subjective idealism on the one hand to external realism and skepticism on the other. Spiritual natures, in contemplating the vast problems of God, creation, man and human destiny could get no further than Plato's in the solution of these enigmas. In positing the being of an infinite intelligence, creation was conceived as a veritable something exterior to man and God—a denizen of time and space—or as a mere phantom having no existence outside of the infinite One. Hence to the latter there was but One in the universe and that One idealized as something beyond man's comprehension. There was no place for man, or if he found a place there was none for God. So like the faith of the Brahmin, all was illusion; human life worthless—ending in asceticism and pessimism.

While on the other hand the universe was God; and Pan was that God—of whom or which we all are parts. Sensualism is supreme under the domination of this All-God, and universal skepticism is its faith. You may analyze every philosophy from Thales to Spinoza and each and all run into one or the other of these dilemmas. Swedenborg alone unraveled the tangled web; he alone cured philosophy of her insanity, put her upon her feet and bade her go and sin no more.

By starting with an infinite Being as the sole life of the universe; and nature, by discrete degrees, separated from that Being, he got standing room by which to envisage creation as the grand work upon which God ceaselessly labors and bestows His beneficence. Swedenborg thus rescued God from the remorseless grasp of Pantheism. Nature in his philosophy is the last term, the rebound as it were from God—the exact opposite of God—the other than Himself. Nature in his view is the medium through which God gives man phenomenal self-hood—by which He creates a form receptive of life. When thus made—when thus endowed with all the powers, functions and capacities of nature, the creator, through the act of redemption, creates a being who can be a recipient of his own life of love and wisdom—a being in whom He dwells as in Himself—a being who is a microcosm,

having in himself the cosmos—a being in whom is revealed the inner world of thought and affection.

Man is at the head of nature—a subject for the regenerative power of God. He holds within himself its three kingdoms—mineral, vegetable and animal—and these three kingdoms unredeemed in him is what may be called the "proprium" of man. This proprium, before what is called the "fall," was inactive or in negative evil. After this "fall" it came to the surface in positive, aggressive form. In either condition it is that principle which makes him seem to himself to have life in himself. When this feeling of I-hood or own-hood is confirmed as a reality man "falls." God, then, through nature, which is discreted from Himself, gives man a self-hood, which, being opposite to God—good—is "evil." Hence evil, in this sense, has a use in the universe. Upon its existence, as a negative factor, depends man's true creation. Through evil as a medium man is endowed with an apparent—not a real—self-hood—a self-hood which makes him feel that he has an independent existence from God. Through this sense of independence man is momentarily endowed with life as a gift. This life comes into him as rationality, freedom, love and wisdom. As man appropriates this life by act it becomes his own. If he internally acknowledges that this life is not his, but the life of one grand Supreme, he is redeemed by successive experience and finally becomes an angel. By this formula or method Swedenborg finds a place for God, nature, man on the descending and ascending scale upon which is played the infinite harmonies of his own inexhaustible being. With Swedenborg nature has no existence except as a hyphen, by which man and God are forever separated and, through the act of redemption, forever united—one as the giver, the other as the receiver, of life.

Swedenborg belongs neither to the sensational nor to the ideal schools of philosophy, but unites both in indivisible marriage and by this union solves the hitherto unsolvable riddle of the universe.

Another problem of philosophy is solved by Swedenborg: "Have we knowledge apart from experience?" To this question he answers, "Yes" and "No." We have no scientific knowledge except through experience. And by scientific knowledge he means all knowledge whether of the senses or through rational perception as translated into consciousness. Both of these forms of knowledge are experimental—are empirical. On this subject he says: "There are no innate ideas or imprinted laws in the human mind, but only in the soul; unless ideas and laws were connated, there could be no memory of the things perceived by the senses and no understanding." "The mind is a distinct faculty from the soul, posterior and inferior to, and more imperfect than, the latter; it is the first determination of the soul and partakes at once of the soul and body." "That we possess a soul with more knowledge than we believe is obvious from the very nature of the mind in which a kind of rational philosophy and a peculiar logic appears, as it were, connate from the first beginnings of our sensations and which is perfected in proportion to the growth of our understanding."

You will observe from this language that Swedenborg makes a clear distinction between the mind and the soul. Elsewhere in his writings he says that mind is that faculty which allies man to nature. It is that faculty which has to be educated before it can acquire knowledge through experience, whereas the soul is that faculty which connects man with God. It is that faculty in which God dwells and gives life and light directly to the mind. Until the mind of man by education, through books, teaching and experience, has this faculty opened within him he gets no intuitional perception of God; nor can he hold direct communion with him. Revelation therefore comes in here to educate him as to who God is; what his relations are to that Being and what duties he owes to his fellowmen. Under this moral and mental tuition he is finally prepared to receive revelations through the soul by the intuitive impress of God upon the heart. A few have attained this great boon. Plato and Plotinus among the ancients; Boehme, Tauler, the supposed author of

the Germania Theologia; our own Emerson to a limited extent; the German philosopher, Fichte; St. Theresa, John of the Cross and other Catholic saints, have arrived at this state of the divine beatitude. None have attained it however except through revelation and the prior education of the mind and through moral and spiritual regeneration. Until this comes we must toil on, content to wait God's unfolding purpose. When attained Swedenborg would say we have divine knowledge—without experience.

(To be Continued.)

### MAN'S BEST HELPS TO MAN.

BY RACHEL E. LORD.

There is no time when individual worth is more nearly at its best than the festive season which we celebrate; a time when barriers are broken down, prejudices laid aside, differences forgotten and humanity united in closer fellowship. Each succeeding year renewed and increased efforts are made to make humanity more comfortable and happy; yet while there was never so much done to relieve misery there never was more misery to relieve.

Knowing when the flood-tide rising from kindly deeds shall have reached its height, that the ebb-tide will set in bringing with it wretchedness alienated but a little while; and that poverty's gaunt hand will be outstretched again on every thoroughfare, we are led to ask, "And after Christmas what? And what will stem the tide of misery—or better, what will stem the misery? And how can man best help his fellow-man?"

Immigration which threatens us with increased pauperism can be returned to shores from whence it came, but this is only to remove our foreign brother and not remove his trouble. The wave of thought vibrating through both hemispheres will eventually enrich mankind, but for the while it causes vexing problems. So distorted has become our sense of right and wrong, our knowledge of the true and false, our perception as to what is the real and the apparent real, that artificial standards threaten to plunge us into chaos; yet nature and man are wonderfully analogous. Nature adjusts herself and so will man the sooner that he establishes character for capital and no longer tolerates the unjust and the false. In this way misery of man's own making may be diminished. Our land is full of corporation charities to lessen suffering and there is no doubt that many are clothed and fed and sheltered through the agency of bureaus. Charity is not always humanity; even a dog, we believe, likes better the bone that is handed to him than that that is thrown at him. It is not so much what is done as how it is done that cheers alike the rich and poor.

To help our fellow-man let us, even though we may not respect him, respect his rights. Let us not intrude upon his inner sanctuary, unbidden. Let us not act the spy in guise of a ministering angel. The poor man's home however humble is his kingdom. Aye! His throne.

Man is helped by believing in him. Nature would teach us to be chary in our judgment. Says Mr. Ruskin, "Where the untrained eye will see nothing but mire and dirt science will often reveal exquisite possibilities." The mud we tread under our feet in the street is a grimy mixture of clay and sand, soot and water. Separate the sand, let the atoms arrange themselves in place according to its nature and you have the opal. Separate the clay and it becomes a white earth fit for the finest porcelain; or if it still further purifies itself you have a sapphire. Take the soot and if properly treated it will give you the diamond. While lastly, the water purified and distilled will become a dew-drop or crystallize into a lovely star." Can it be that man has fewer possibilities than mire? No! Whatever the cosmical conditions of mankind may yet become the result shall be, we believe, the evolution of a better man.

"When we have broken our god of tradition and rhetoric," said Emerson, "then may God fire the heart with His presence."

It is this fire which is needed in our lives to-day;



no new power but that which has been since life has been, for it is life.

"The highest dwells with man," says Mr. Emerson. "The sources of nature are within man did he but know it. Could mankind become conscious of his power he would know that it is he himself that must lift himself out of the depths. And has he not the eternal power to draw from? Mr. Spencer tells us that there is in a drop of water a force which if suddenly liberated would produce a flash of lightning." We believe that there is much the same force, in subtler form, in mind as there is in matter, in thoughts that there is in drops. May not a thought flash forth? May not an act melt to tears? May not a word resurrect the seeming dead? Invisible things are no less real because unseen. Rev. J. H. Wood in his delightful study on entomology tells us, "that some of the dullest and most insignificant insects are in reality fairly blazing with jewelry." What we see with our physical eyes, and hear with our physical ears, and comprehend with our dull intelligence is, as we know, the smallest fragment of the actual. Many are the sounds and perfumes wafted as we would think "on desert air." Many are the poems unread, but not unwritten, in the human face. Many are the gems we pass unnoticed in what we call but rubbish at our feet. He who can penetrate the depths can best attain the heights. He who draws from the well of life can best give "the cup of water that shall prove a blessing." He who has suffered can best help the suffering.

When man learns that his body is not he then he can soar. "Thoughts are souls," says Sir Bulwer Lytton. "It is not the eye that sees the beauties of heaven," says Sir John Lubbock, "nor the ear that hears the sweetness of music or the glad tidings of a prosperous accident, but the soul that perceives and the more excellent the soul is the greater and more savory are its perceptions."

Man's perceptions need quickening. He who can touch the latent spark within and make it glow helps him who is not dead, though he be dormant; not worthless, though he be a defaced likeness of a better man.

It is this re-vivifying force; this vital principle; this electric motor which will help our fellow-man onward and upward and prove his greatest help to overcome his misery. Such was the transcendent power of Jesus; such was the power of man before Jesus' time; and such is the power of man in our time, we believe.

Psychical power is not new to the world though it may be new to us who so reluctantly accept belief in it. While the glitter and venter of life satisfies, man will neither search for nor value genuine worth, nor will he know the treasures in his keeping, or as St. Paul said, "That all things are his."

Not till man wills to be better can he be better. Ignorance and willfulness are giant hindrances to progress but even the mighty mountains crumble give them time.

Much in our active, rushing lives keeps us from knowing the quiet influences about us, or the subtle forces within us. Pastoral life in open air gave heavenly sounds and visions to those who watched their flock beneath the stars. Nature taught them as she does now to those who go to her for knowledge. Persons content that solid masonry shall be environment and shut themselves within a narrow world; those who have eyes and will not see, and ears but will not hear, nor will they even try to understand, would not believe one-half the things about them though "one should rise up from the dead to tell them."

One of the chief conditions of human happiness is peace. No power is more potent. It was the message of peace that revealed to man a new born power. It is the message of peace that makes of man a higher power. It was peace that calmed the tempest. It is peace that makes of home a heaven and peace on earth good will toward man will transform the world. Not till we have earned peace will we have it or can we comprehend its power in fulness, yet as from out the mistletoe, the laurel and the holly, peals

the anthem of so long ago, we too would swell the chorus vibrating o'er the "great round world" and re-echo "Peace on Earth, Good Will toward Men."

#### "NOT A RELIGIOUS MAN."

The remark is often made by pictistic people that such and such a man is not religious. The meaning is that he does not attend or is not a member of a church; that he does not pray in public or make any religious demonstrations in accordance with the established forms. This is a strange conception of religion. A truly religious man, in the highest sense of the word, is one who has the spirit of truth, whose life is guided by reason and justice, whose character is resplendent with all virtues, whose heart is overflowing with sympathy for the unfortunate, and whose hand is ever ready to help the needy.

One may not only belong to a church but be prompt and punctual in attendance and in the performance of religious rites and ceremonies, and yet have very little religion as above defined. He may be devoid of principle, his tastes vulgar and his whole character undeveloped and exceedingly faulty. Mere ecclesiastical and conventional religion does not make a man any better. It sometimes serves as a cloak to conceal moral deformity and hideousness in the individual who professes it. It is no guarantee of excellence in thought or act. Thousands of religious men and women there are who care nothing about religious forms and religious creeds, as they have been formulated by theologians for the people to subscribe to, and yet who have the truly devout spirit, whose souls are permeated by the mystery of being, who feel deeply all the moral obligations of life, who do the right, not because they are enjoined to but because it is a delight to do so, and who in practical life realize the conception of religion as taught by the Nazarine reformer. Such people need no sectarian label to characterize them or to classify them. They live in an atmosphere the presence of which is sufficient to impress those who come into it, with their sincerity, their integrity, their wholesome honesty and devotion to truth. Such are not deficient in religion because they do not believe in any objective revelation to be accepted as an authority, because they do not accept as dogmas any of the speculations in regard to the character of God. To say that such are without religion, when their whole lives are radiant with all the higher and nobler virtues, is to make use of language which tends to mislead and stultify rather than convey any consistent thought. Religion in the high sense of the word is ethical and is not based upon mere conformity to what is established and what is accepted without thought, but merely from the force of custom and habit.

#### THE UNSEEN UNIVERSE.

According to the view of many what is visible only is the real; the more tangible to touch or cognizable by the other senses, the more real it is to popular comprehension. Upon this conception is based belief in materialism, not that philosophical materialism which is confined to thinkers, but the popular materialism which conceives of nothing except that which is visible to the eye or is revealed through some of the senses. But it is a fact of science, not less than of philosophy, that the permanent is the invisible, the intangible, the uncognizable. What is seen is that which symbolically represents to the human mind the unseen. This is the conception of every great philosophical thinker who has given his thought to the world on this subject. Whether he holds with Berkeley that ultimate being is a divine personality, spiritual in its nature, or with Kant and Spencer that it is unrepresentable and unpicturable in thought and indiscribable by any terms which apply to the relative world, still the teaching is that the ultimate power is that which lies behind, so to speak, all objects of sense, that of which phenomena are but the appearances to the mind of man, that which is the cause and basis of everything that exists, from the feather that is moved by the wind, to the majestic planet which marches through the fields of space. Is

it not, therefore, presumption on the part of any one who claims to be a thinker to maintain that the real is only that which is revealed to the senses by the impression which it makes upon them. The fact is, there is a universe, so to speak, of which the visible universe is only such a representation as is possible to the finite and sense-imprisoned mind of man. With more senses than we possess, or with senses more acute and capable of more comprehensive cognitions, glories in the natural world might be witnessed which have never dawned upon the mind of any human being in the flesh. It would seem, as somebody has observed, that our senses instead of enabling us to know all things, serve to restrict us from knowing all but a few things. This being true the implication is not in favor of the conception that the mind of man comprehends or even apprehends most of the universe that is real, but that it has caught only a few glimpses of the universe and they are such only as sense limitations have permitted him to obtain. This view is altogether on a priori grounds in favor of the spiritual conception of the universe. It is not possible that mere collocations of matter could have given rise to the intelligence and comprehension of the philosopher. Qualities of mind must have a deeper basis than that which is afforded by the fleeting phenomena of material combinations. It is the spirit that forms the combinations and controls the body. It is the spirit that thinks and acts, that experiences pleasure and pain, that feels responsibility, that performs deeds of virtue. The body is but a system of organs through which man acts in contact with the material world. To say that the body gives rise to the intelligence is to affirm an absurdity than which there is none greater in the whole theological system, with its doctrine of incarnation, resurrection, etc. What materialism has to do in order to maintain itself is not merely to propound difficult questions to those who hold to the spiritual conceptions of things, but to show at least a little plausible evidence and argument in favor of its own prime assumption. All great thinkers however much they may have been at times influenced with materialistic conceptions, have sooner or later grown out of them and come to adopt some spiritual or psychical view of nature. If they have declined to use any of the accepted terminologies to express their ideas, they have at least recognized behind the world of phenomena, the noumenal world, the real world of being, capable of evolving this material universe and sustaining by unerring law, the whole fabric of nature.

#### DECLINE OF PAPAL POWER.

In consequence of the annihilation of distance and of the lightninglike swiftness of intercommunication, the various races and nations cannot help being tolerant of one another and of one another's usages and beliefs. Rome itself no longer stands merely for Romanism in religion. In these days of universal intercourse and of the great mutual forbearance engendered by such intercourse, even the Pope finds himself not only a subject of the king of Italy but unable to exclude from the shadow of the Vatican heretical forms of Christian worship. He may still have the will and disposition to do so, but he has been shorn of his power. His is a case of involuntary tolerance, of compulsory liberalism. The infallible Pope also who in past generations has delighted to be known as the Great Unmoved, now finds himself environed by a city which is not only putting off the wrinkles of age but taking on a modern aspect and even exhibiting in the matter of growth and extension the appearance, in portions of it at least, of a young American city. The ability and the ideas of the latter part of the nineteenth century are being rapidly injected into the veins of the many-centuried metropolis of Romulus and Remus. The headquarters of Romanism are no longer merely ecclesiastical and papal. Rome is becoming industrial, enlightened, reasonable, tolerant, liberal, democratic, un-hierarchical, in other words, modern and cosmopolitan. Illustrious visitors, like the great Spanish idealist, statesman and orator, Castelar, are no longer



ordered to leave the Eternal City or incur an indefinite period of incarceration in papal dungeons, as was the case a few years ago. Roman citizens now have rights which priests are bound to respect. Fathers of families are no longer dragged from their beds at midnight by the papal police and thrown into prison for being delinquent in the matter of going to mass or confession, or for not getting on their knees when the carriage of his holiness passes. Such things were once the main features of ecclesiastical Rome, but they are no longer in the capital of united Italy. In its earlier centuries, Rome was nursed or suckled by the "brazen imaged dugs" of the world of war and conquest. Later along, the cruel, implacable and world-absorbing Rome of the political Caesars was transformed in the even more cruel, implacable and earth-grasping Rome of the ecclesiastical Caesars, such as Hildebrand, et al. He substituted for the sword of conquest, blazing fagots and engines of torture of the Inquisition. At length, both these whilom Romes have nearly vanished like hideous dreams and we have the Rome to-day of a liberal, constitutional, monarchy, with a freethinker, though a nominal Catholic, for a king, which is a transformation that would have gladdened the noblest of liberals, Mazzini. It is one of the many indications of the intellectual activity and of the progress which prominently characterizes this latter part of the nineteenth century.

#### LITTLE FLOSSIE.

Mr. Underwood's recent article in THE JOURNAL on "Animals and a Future Life" has attracted much attention and has been a subject of comment by a number who have written to the office of THE JOURNAL since the article appeared. Many of the readers of this paper, we are sure, would like to know what were the views of its late editor on the future of animals. The following extract is therefore given from a letter written by Mr. Bundy to his daughter at Ann Arbor, October 25, 1890. It is personal and was written, of course, only for her to read, but it states his views so fully and clearly that she has consented to its use in these columns. Many friends of Mr. Bundy who were visitors at his home will remember the intelligent and affectionate little dog whose death was the occasion of the letter and how much attention it received from members of the family and from callers with whom the little pet was on familiar terms:

I suppose mamma wrote you that our dear little Flossie was gone. It has been really a great shock to all of us. She was so closely entwined with our lives that it seems as though we had buried a part of ourselves. I cannot differentiate any quality of the affection I had for her from what I hold for human beings. She was one with us in spirit, and I am sure she could understand us better than many people do. I cannot yet realize that she has for the last time run down the stairs to greet me with her loving eyes, or that never again will she clamber up my chair or sofa and smuggle down at my head with a sigh of content. I was so glad that if it was her fate to go by accident, I should be there able to take her up tenderly and carry her home; and too, to know that it all could not be helped and nobody was to blame. I have thought much on the subject of continued life for dumb animals; and I am quite of the opinion that they possess the "divine spark" as well as man, and if they are cultivated and developed in their natures as was Flossie, that they preserve their individuality after leaving the earthly body. I believe it not at all wild or incredible to suppose that Flossie will be a member of our household on "the other side;" and that our dear Georgie whose darling little body we laid to rest twenty years ago this very day may even now have taken the little thing under his charge. Why not? Surely during these days it would seem he must be unusually attracted to us.

I carried Flossie's body home across the Park in my arms as tenderly as I would a child's, and laid it gently on the library sofa where she had so often enjoyed herself. I felt for her little heart to see if by any chance the vital spark still lingered; I applied ammonia to the nostrils, but all in vain. We put her in a nice box, mamma and I, and covered her gently with a white cloth. Then we took her ourselves out into the yard and buried her; mamma throwing a handful of earth on the

coffin and I filling up the grave and leveling it off. The full moon shone through the clouds, and just in the gathering of the evening shadows we stood there too deeply affected even to talk about our loss.

But we shall get over the bitterness of it all by and by, for we know that all living things must go their way in due time; and when the shock is spent we shall be grateful for the eight years of happiness we helped Flossie to and for her love and reciprocity. She is the last we will ever take to our hearts; none other shall have her place, and when I get through the struggle here I shall be disappointed if I do not find her among those who welcome me to my spirit home.

#### SENTENCES FROM MOLTKE'S LIFE.

Some sentences from Field Marshal Moltke's *Zur Lebensgeschichte*. (For a history of his life).

Man feels himself a closed entirety, separated from the rest of the world and fenced off from it outwardly by the bodily envelope, which here on the earth serves as the dwelling of the soul.

However in this entirety (macrocosm?) I could recognize functions, which, closely bound together and ruled by the soul, still have an independent existence.

While perhaps for a third of our existence during sleep, the body receives no commands from its ruler, yet the heart beats unbrokenly, the material is undergoing change and the process of breathing is completed all without our will.

And even again these commands may the activity of the servant be opposed when for example a convulsion draws our muscles together in pain. But pain is the cry for help and support, if the living bodily functions have lost the mastery over dead matter as we experience in the case of sickness of our vassal.

Reason is throughout sovereign, it recognizes no authority over it, no power, not even ourselves can force it to accept as wrong what it has once recognized as true.

The thinking spirit (mind) sweeps through the endless distance of the shining stars, throws the plummet out into the bottomless depths of the smallest life organizations, nowhere finds bounds, but everywhere law, the immediate expression of the divine thought.

We may accept the sentences of a creed as the assurance of a true friend may be accepted, without proving them, but the pith of all religions is morality, which they teach, the Christian in the greatest purity and most thoroughly. And yet with a shrug of the shoulders some speak of a dry morality and regard the form in which it is given as the chief thing. I fear that the zealot in the pulpit, who will try to persuade where he cannot convince, is preaching Christians out of the church.

Especially should not every pious prayer whether directed to Buddha, to Allah or Jehovah reach the same God unless there is none? Yet the mother hears the cry of the child in whatever language it lisps her name.

Reason stands nowhere in opposition to morality, the good is at last the reasonable.

#### PSYCHICAL SCIENCE CONGRESS NOTES.

If there be a subject of equal interest with Psychical Science now before the public, the Labor problem is entitled to be so considered. Though the latter be of prime practical consequence, and be supposed to have no special scientific aspect, yet the relations of Labor and Capital constitute one of the profoundest problems of sociology; and as the science of sociology necessarily rests upon psychology, the study of man in his social relations should be based upon the study of individual human nature. For society is only the aggregate of units, to the true nature of which psychical research furnishes the key. The Labor movement has its initial impulse far beneath the surface of the material things, and its springs of action are spiritual, not mechanical. It would seem, therefore, specially fitting that the President of the American Federation of Labor should be represented on the Advisory Council of the Psychical Science Congress, and as Mr. Gompers leaves the matter to the judg-

ment of the Chairman, his appointment will be made.

NEW YORK, November 29, 1892.

PROFESSOR ELLIOTT COUES—DEAR SIR: I have the honor to acknowledge the receipt of your favor of the 25th inst., tendering me an invitation to become a member of the Advisory Council of the Psychical Science Congress.

Replying thereto, permit me to say that while I do not underestimate at all the wide influence exerted by the friends and advocates of Psychical Research, I am free to admit that I know too little of the subject to believe that I could be of any practical benefit to advance it. Hence the addition of my name to the members of your Advisory Council could scarcely be of advantage to it. However, I prefer that you should be the judge of the matter as to the advisability of placing my name on the list.

Very respectfully yours,

SAMUEL GOMPERS.

191 COMMONWEALTH AVENUE,  
BOSTON, Dec. 7, 1892.

RICHARD HODGSON, Esq.—DEAR SIR: I have received your favor of November 28th, and have the honor to accept the position of member of the Advisory Council of the Executive Committee so kindly offered.

Respectfully yours,

ARTHUR A. CAREY.

698 GREENE AVENUE,  
BROOKLYN, N. Y., December 8, 1892.

PROF. ELLIOTT COUES—DEAR SIR: If my name or services are desired upon your Advisory Council, I am perfectly willing that you should use the first, and shall be glad to aid your work so far as it may be in my power.

Very truly yours,

(MISS) CAROLINE B. LE ROW.

Professor Cesare Lombroso is probably the most famous Italian researcher in psychics, whose experiments have become known all over the world, and whose writings have occasioned much discussion. This accomplished scientist lends his hearty support to the Congress, as appears from his last letter to Professor Coues.

TORINO, ITALY,  
November 23, 1892.

SIR: I thank you for the honor you do me in nominating me as a Councillor of the Psychical Science Congress, and accept with gratitude.

Your devoted

LOMBROSO.

The United States Minister to Sweden writes a cordial letter, accepting membership in the Advisory Council and not improbably His Majesty, King Oscar, will testify his pleasure in the matter of the Psychical Science Congress. Hon. W. W. Thomas has lately published in Chicago a remarkably interesting and valuable work, "Sweden and the Swedes," for the preparation of which he was peculiarly well qualified through his long residence in Stockholm, and his intimate relations with the Court of King Oscar.

UNITED STATES LEGATION,  
STOCKHOLM, November 22, 1892.

MY DEAR PROF. COUES: I have just received your letter of the 7th, with enclosures . . . . .

I cannot help feeling pleasure when an agreeable, learned and accomplished gentleman names me as his associate in anything, and a reluctance to decline a courtesy if I can in any way be a help. I therefore accept with thanks the membership in the Advisory Council of the Psychical Science Congress, and think I can so arrange it as to be present at some of your meetings in August next.

I shall also be happy to bring the matter to the attention of the King, should a fitting occasion present itself.

Yours sincerely,

W. W. THOMAS, JR.





## AN OPEN SUNDAY FAIR.

TO THE EDITOR: IN THE JOURNAL of the 10th inst., I read an answer by B. F. Underwood to Rev. Dr. Blanchard in a debate on the Sunday closing of the Columbian Exposition.

Among Mr. Underwood's arguments I miss the main point. It is this:

The constitution of the United States says—(amendment to the constitution): "Article I. Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, etc."

Congress' decision on the Sunday closing is a flagrant violation of the constitution. It is above and beyond the jurisdiction of congress.

As Christians the members of congress have also violated the Ten Commandments endorsed and commanded by Jesus. He who holds them holy, alone is true to God and man. Jesus never persecuted nor condemned anyone; never prohibited the performance of good deeds on the Sabbath day. He, himself, never was a strict observer of the day. Jesus could bear, with patience and love, all differences of views. He could also forgive his enemies. People who want to compel others to believe or observe their religious rites, belong to the class that crucified Jesus. Religious freedom has been acquired through many bloody sacrifices, and the martyrdom of many good and great men. Our constitution is explicit and clear on the subject. Let our congressmen know that they have violated it.

Washington said: "Watch over your constitution." The Sunday law-makers do not.

JUSTUS RAHN.

Only a short extract from Mr. Underwood's speech was given in THE JOURNAL of the 10th inst., referred to by Mr. Rahn. The following extract from the published report of the same speech will show that Mr. Underwood did not "miss the main point":

The interests of morality, the interests of society from a secular point of view, will be promoted by an open Fair on Sunday, and in favor of it, no stronger argument can be urged. But nearly all the opposition to an open Fair on Sunday seems to be based upon religious grounds. It would, say the clergy, be a desecration of the Sabbath. But legislation by congress against an open Fair on Sunday, for the reason that a portion of the population religiously believe that Sunday is the Sabbath, on which work and amusement are sinful, is opposed to the very spirit of the federal constitution. The national constitution (article I of the amendments) expressly says "congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The powers of congress are delegated powers. The article X of amendments to the constitution says: "The powers not delegated to the United States by the constitution, are reserved to the States respectively, or to the people." In the powers delegated to congress is not included the power to legislate in regard to religious matter; the constitution of the United States knows no religion and no Sabbath as a religious institution, and there is nothing that justifies the expression, the "American Sabbath," except that Sunday is the day observed by the majority of the Christian people of this country as a Sabbath. The Jews, the Seventh Day Baptists and Seventh Day Adventists, observe Saturday as the Sabbath. With many no day is a Sabbath, as a day more sacred than other, or to be observed by religious forms and ceremonies. It is certain that the observance of Sunday according to the rules provided by the "American Sabbath union" is not a qualification for American citizenship, and there is no such institution as the "American Sabbath." The constitution of the United States is a secular document. George Washington, in 1789, distinctly stated in reply to the Presbyterians of New Hampshire and Massachusetts, that the acknowledgement of God even was omitted from that document, "because it belonged to

the churches and not to the State." (Massachusetts Sentinel, Dec. 5, 1789.) And the treaty early adopted between the United States and Tripoli recites in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion."

Benjamin Franklin, expressing the truth tersely in a letter to R. Price, wrote:

"When a religion is good, I conceive it will support itself, and when it cannot support itself, and God does not care to support it, so that its defenders are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one."

The rightful attitude of the government toward the different sects is the same as its attitude in regard to the Secular Union. Its duty is limited to providing for incorporation for lawful ends and to protecting religious like secular organization in all lawful purposes. The American state based upon the equal rights of all its citizens, must be secular. However much the citizens have to do with religion as individual or member of churches and other societies, when united together into the state they have nothing to do with religion because as James Madison said "religion is not within the purview of human government." The closing of the Exposition on Sundays would be virtually a fresh usurpation of political power by the Church. It would be a gross infringement of the equal religious rights and liberties of the people who have all been taxed by public appropriations to prepare and provide for it. It would be a grievous wrong to the poor and laboring classes who would thus in a great measure be debarred from enjoying precious advantages which they of all classes the most need to enjoy. It would be a virtual denial of the religious equality of all citizens who disbelieve in the alleged exceptional sacredness of Sunday. It would be a sacrifice of popular education and the public good to religious bigotry and ecclesiasticism.

Supposing even that what the American Sabbath union appeals to certain decisions and utterances to prove, namely that this a Christian nation and a Christian government be true, still taking the New Testament and primitive practice as authority there is no warrant on religious grounds for prohibiting an open Fair on Sunday.

## CRITICISM.

TO THE EDITOR: Your most excellent paper is one of the most cherished weeklies that ever came to my desk; and like all other journals it must say many things that many of its readers will not approve. There is one thing I wish to notice here, with your permission. Its undue disposition to depreciate the Christian church, I am painfully aware that many things which are very prominent in connection with the various branches of the church can hardly be too severely condemned. But the disposition of which I speak often leads to an excess of unfavorable coloring and even to historic inaccuracy. On the first page of the issue of December 17, 1892, there is a quotation and full indorsement of a sentiment from the Twentieth Century to the effect that the only relation of the church to the poor is that the Protestant church shuns them and the Catholic church bleeds them.

Leaving the Catholics to defend themselves, I claim that the above sentiment is unworthy of either of the journals in which it appears. It is good only as a moral jibe, and in other connections might be useful as a moral spur; but as a comprehensive description, it is quite unjust. The world over, Christian, heathen or infidel, the rich shun the poor to a large extent. That is inevitable so long as there is such a vast difference of conditions in human society. But I maintain that the Evangelical Christian church of both earlier and later times, has shunned the poor less, have sought and labored for the poor more by far than any other collective body in the world, whether religious or unreligious.

These people have been in all ages composed mainly of the poor, and the wealthy among them have been a part of their fraternity. It is absurd to say that the church shuns its own vast majority, which has a voice in its management. Besides, a very large majority of its preachers have in all ages sprung from the poor and remained poor all their days. Methodism in England began its great career as in no small part a deep and self-denying concern of the learned and the rich for the ignorant and poor. What shall we call the Salvation Army of our times? It is surely

a mode of Christianity, Evangelical and Protestant; and it is all poor and for the poor, but receives much help from the rich of all Protestant denominations.

Our churches, it is said, "move up town." Well, why should they not be where their congregations live? Any notion to the contrary is absurd. But if there is any serious and steady labor for the social, moral and spiritual well-being of these downtown people it is done by those same uptown folk, either in person or by financial proxy; and those who write spurious in papers and smart articles in magazines against the church are seldom, if ever, among the self-sacrificing laborers for the poor—except in this same talk, which seeks to make a sacrifice of the public conscience.

All the initiatory and frontier work of our Protestant churches is among the poor; and all voices concur in saying that they are a great and general benefit to every community where they are planted. I know how these churches are planted, and how the coffers of the rich are often partially depleted to supply the needs of these poorer communities—far less, perhaps, than they ought to be according to Christ, but immensely more than is implied in the article I criticize.

I know a man in this neighborhood who, at the cost of three or four thousand dollars, has aided in the establishment of a church in a suburb called "Hell's Kitchen" because of its prominent feature. Others have cooperated with him till there is a nice church provided for these people; and then a man of mature experience, a scholarly man of philosophical talent, has given his time without salary to their instruction; and the improved condition is acknowledged on all hands.

Sincerely yours, Wm. J. GILL.

ASTOR CITY PARK, N. J.

We are pleased with Mr. Gill's approval of the general conduct of THE JOURNAL, but do not think the paper shows any "undue disposition to depreciate the Christian church." We think Mr. Gill would find it difficult to point out any editorial expression in THE JOURNAL that would justify the statement quoted. Some readers think the paper gives too little space to criticizing the theology and exposing the shortcomings of the great ecclesiastical organizations of the country. Mr. Gill is a Methodist minister, a very able and a very liberal one—and it is but natural that there should be a difference of opinion between him and some of the more extreme thinkers among the unchurched, as to what extent the church organizations are justly open to criticism.

The quotation from the Twentieth Century to which Mr. Gill takes exception was given in THE JOURNAL without "full endorsement," and without any editorial remark whatever. This paper often quotes from other publications to show the various views which are held on different subjects without always deeming it necessary to engage in a discussion of the subject. THE JOURNAL is always ready to defend its own views expressed in its own way, and its columns are open to intelligent criticism of anything that has appeared in them.—Ed.

## PARKER MEMORIAL.

TO THE EDITOR: Not many years ago a star of great magnitude shone upon Boston and its vicinity.

Theodore Parker had an uncommon endowment of moral, intellectual and physical ability, dominated by a love of present-righteousness, abhorrence of intellectual sins, and heroic energy as an active, moral and religious reformer.

He had many admirers and many enemies, and lived long enough to send out inspiration and vitality for generations to come. He was a great preacher of righteousness and impartial love, and practised what he preached. His prayers and sermons were shared by large audiences in Music Hall, the largest in the city, and individuals far and near were permanently benefited by them, while comparatively few constituted his responsible society. Soon after he died his society discovered the impracticability of finding a pulpit successor to fill his place. Some of the younger members like Chas. W. Slack were determined to erect a commodious

meeting-house as a memorial of their beloved minister, expending or involving more means than older members like Mr. Sparrell approved.

The Parker Memorial has proved a financial burden, and was presented to the Benevolent Fraternity of the Unitarian Churches to be utilized for benevolent purposes. The Parker type of free religion unfortunately was not advanced enough to keep that building true to its first intent, and it came into the possession of an inferior order of church life, adverse to the progressive spirit of the Free Religious Association.

The new trustees found one of the rooms occupied by the Appleton Street Free Chapel, whose aim was "a better and happier world," and whose minister was affiliated with the Parker fraternity, but they preferred the empty room to its continued occupancy by that useful and prosperous society, either for love or money.

From that time to this, the Fraternity of Churches have made comparatively little use of that building, not from a lack of good intentions, but of a leader and a constituency to their liking. If a worthy successor of Theodore Parker should appear, they would not be far enough advanced to support him.

The society in New Bedford on the contrary are sufficiently imbued with the spirit of their late minister to send him forth at their expense to preach the new religion of simple truth and love, unhindered by sectarian prejudice and fossilized customs.

The Benevolent Fraternity of Churches is a useful, progressing, prosperous association up to the limits of its horizon. It is not to be blamed for not yet being in full sympathy with Parker's dominating passion for truth, righteousness and love, overleaping all usual allegiance to past authorities.

One of its beneficiary ministers, Mr. Sargent, overstepped the Parker line, and was dismissed, no fault whatever being found with his character, ability and usefulness. James Freeman Clarke lost caste with accredited Unitarians for the same cause.

The Appleton Street Chapel was discommended, not for any moral delinquency, but because outside of their horizon.

And now a new difficulty has arisen. We have a preacher in Boston who belongs to the Unitarian denomination, and is incapable of interesting large audiences. Would it not be a good idea to sell the present building and erect a new one on the Back Bay and invite Mr. Savage to use the auditorium for his parish and for the many who love to hear his sermons? The terms of the trust allow for such a sale, provided a new building shall be entitled "The Parker Memorial," and be devoted to benevolent purposes. It might have all the modern improvements for social purposes to be used without pay and continue the property of the Benevolent Fraternity of Churches in perpetual trust.

Such an arrangement would be a great relief from the misfortune of holding for so long a time a building comparatively so little used.

Where would the benevolence come in with such a movement? Would it consist of a gift of one hundred thousand dollars on the part of Mr. Savage's society or of one hundred thousand dollars on the part of the Benevolent Fraternity of Churches? That being consummated, Mr. Savage's society pays no rent and the Fraternity pays no salary.

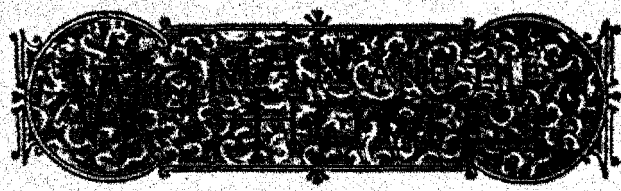
The Fraternity will own a building, one-half the expense of which will be a present from Mr. Savage's society. Is not that a munificent donation to the Benevolent Fraternity? Mr. Savage's society will have the free use of a large auditorium, but no ownership of any part of the edifice, a free use for as long as the parties may stipulate.

If for any cause Mr. Savage's society moves or is removed, the Fraternity will have a fine edifice in the same predicament with its present one, except in a more advantageous part of the city to act upon the wealthy classes. And by the way, what can benevolent action be exerted upon of more immediate importance than upon the wealthy classes?

It was moral courage and enthusiasm to establish justice that made Theodore Parker bold to attack wickedness in high places as in low places. If Mr. Savage can preach righteousness in a Parker memorial near Beacon street and Commonwealth avenue it would be in accord with Music Hall discourses of the fifty years ago. Yours truly, WM. G. BABCOCK.

DORCHESTER.





THE OLD YEAR.

BY WILLIAM BRUNTON.

The old year fast is flying,  
Brief days like birds take wing,  
But memory knows no dying,  
She thinks, how sweet was spring:

And how glad summer weather,  
And how rich autumn grace,  
With this and that together,  
Assume the fairest face.

At first a child we saw it,  
And then a maiden true;  
Then lady blest, we draw it,  
All beautiful to view;

What though rough winter snowing  
May whiten all the ground;  
In memory's garden growing,  
The pastus flowers is found!

TWO SONGS.

BY S. E. C.

SONG OF DEATH.

What sound comes over the fields of snow,  
'Tis the wail of the dying year.  
The night winds bear it aloft, slow,  
And the deathless stars shine clear.

Behold them pass, that shadowy band  
Of human hopes and fears.  
Swiftly they steal to the silent land  
To the tomb of the vanished years.

And they bear in their midst, time's latest born,  
With his burden of weal and woe;  
And our hearts grow faint at the wail forlorn,  
That comes o'er the fields of snow.

A SONG OF BIRTH.

But list! But see! In the brightening East,  
A vision of hope and joy!  
We are bidden anew to life's glad feast,  
And the blessing of life's employ.

And the herald's voice is a voice of cheer,  
With a breath as of purpose strong;  
"Rejoice," he cries, "in the glad New Year  
And greet him with smile and song."

"Oh, brave was the work of the vanished years,  
And sweet shall their guerdon be,  
For the fields where they have sown in tears,  
Are the fields of destiny;

Of the great glad mother, who watching waits,  
As the tolling years press on,  
And welcomes each at her crystal gates,  
With a New Year's benison."

WOMAN DORMITORY ASSOCIATION.

Among the many subjects that have engaged the attention of the Board of Lady Managers of the Columbian Exposition has been that of suitable boarding places for unprotected women of limited means who wished to visit the Fair, but who would be debarred from doing so by the exorbitant prices that in most cases would be asked for board. The Woman's Dormitory Association was the result. This is a stock company, with capital stock estimated at \$150,000, divided into shares at \$10 each, which have been taken up by women all over the country, sometimes several clubbing together and buying one share. The President of the Company is Mrs. Martha B. Carse, also President of the Board of Trustees of the Woman's Christian Temperance Union, and the one who originated and was largely instrumental in carrying out the project of the Woman's Christian Temperance Union Temple, one of the handsomest office buildings in Chicago, not only in the beauty of its external architecture but in its internal appointments. If such a building could be erected by the combined efforts of women, it was clearly apparent that the temporary dormitories might be built in the same manner. The Secretary of the Association is another well-known worker in the W. C. T. U. and at Chau-tauqua, Mrs. Helen M. Barker. The financial status was assured by the appointment of the prominent banker, Mr. Elbridge G. Keith to the office of treasurer. The Board of Directors includes the names of women prominent in disinterested work of all kinds. The Association was not intended as a charity, but simply as a cooperative concern by which the united efforts of many might result in the benefit of the individual, and was designed especially to reach art students, teachers, clerks and women wage-earners all over the country. The stock was divided among the different

States and given to well-known women to distribute, who placed it on sale in factories, work-rooms, studios, etc., where it would be brought to the attention of working women. Ten dollars will buy one share of stock, for which is given an engraved certificate containing twenty-five coupons, one of which will be detached at the office of the Dormitory each day, thus enabling the stockholder to occupy a room for twenty-five days, at the rate of forty cents a day. Any number of persons may use the same share of stock, provided only two persons use the room at a time. No charge will be made for a baby that can sleep with its mother, and half rates will be charged for children. Each room will open to the light and air and will be furnished plainly but comfortably, with good bedsteads with wire springs and mattresses, feather pillows, etc., and for the additional comfort of guests, there will be a parlor and reading room in each dormitory. The rooms will be cared for and a competent matron will be in charge of each dormitory who will see to the welfare of guests. There will be no restaurant connected with the buildings, but there are to be restaurants in the vicinity where meals will be served at nominal prices. Women who are not stockholders may secure rooms in the dormitories whenever there are vacancies, but a higher rate will be charged. The dormitories are two-story buildings built in the form of a hollow square, and while they are situated about a mile from the Exposition grounds, are convenient to cable cars. After the Fair is over these buildings will be torn down and the surplus, if any, will be divided among the stockholders, though it is hardly to be expected that there will be any dividends at the low rates charged. The question of failure did not enter the scheme for it was decided not to even commence to grade the land until there was money enough in the bank to build, equip and pay the running expenses of one dormitory for six months. On the contrary, the success of the company has been so marked and there have been so many letters written asking that similar dormitories might be built where a woman might go with her husband, father or brother at the same reasonable rates, that the Family Dormitory Association was incorporated. This is on the same general plan as the other, only the certificates of stock bears twenty coupons instead of twenty-five. Connected with these buildings will be a restaurant where meals may be had at low rates. These buildings will be within seven blocks of the grounds. The sale of stock for the Woman's Dormitory Association closes January 1, 1893 and for the Family Dormitory Association, February 1, 1893. Further information may be had from the Woman's Dormitory Association, 409 Randolph Building, Chicago.

It is the late Laurence Oliphant to whom we must go to discover what a very advanced thinker has to say on this subject, says Light (London). With him the change in the position of womanhood was not only the sign of advancing spiritual life, but was the thing itself; and though we may, many of us, disagree with him in the somewhat extreme position he seemed to take, yet it is very doubtful whether he was not, if not absolutely on the right track, yet not far from it. With Laurence Oliphant the change was indeed everything. He says in "Sympneumata," "The vague and mighty writer who remarked of late that if the last century solved the question of the man, the present one must solve the question of the woman, scarcely imagined how literally, nor in what manner, this truth is demonstrating itself. The enigma of woman is indeed being solved by a miracle more wonderful than that which solves the enigma of man, in that the question of woman was never asked till modern times." With Oliphant the full development of the human race was an impossibility without the co-equal spiritual advance of man and woman, and one cannot well doubt that he was right. If we take no other standpoints than those furnished by history, pure and simple, the degradation of woman has always been synchronous with the spiritual abasement of man. Nor is the reason far to seek—all that is purest and best of woman is ethereal and spiritual, and is not of the earth earthy; and a gross age, like a gross man, cannot understand that.

The newest item of all to the rural or semi-rural visitor is the field into which woman has entered. For the living-earning woman is a new creature in this world,

who in a manner defies all instinct and tradition. How many thousands of her there may be here the writer does not know, but she is everywhere. The vast emporiums of trade, at the size and business and extent of which the oldest resident can never cease to wonder, are full of her. Where the clang of falling iron rounds all day long; where endless wheels dizzily and ceaselessly turn, she has her corner. In the crowded world she can no longer wait. Wind and storm must no longer delay her. Time must be to her now as it is to a man, with the curse of Eden inexorably upon her, bearing all the burdens of her nature. She has entered into the contest by tens of thousands. Age, misfortune, widowhood have nothing to do with it. And how does it affect her? asks Belford's Monthly. Not at all. Here then, oh stranger, from green fields and umbrageous woods, is the strangest puzzle of all the city offers you. We have unsexed the world and left it essentially unchanged. This is still the woman to whom you will offer your seat in the crowded car. It is still she whose face is unsmirched by the glare of publicity, and to whom daintiness and femininity remain as ever. You may as well confess, in your hours of calm reflection, that Chicago and her streets and marts have taught you one more lesson, given you one new item about the incomprehensible creature who is your mother, your sister and your wife, but whom you will never entirely comprehend, should you live a thousand years.



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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.]

*Socialism from Genesis to Revelations.* By Rev. F. M. Sprague. Pp. 493. Lee & Shepard: Boston, 1893.

This book was begun as an investigation, continued as a study and completed as a conviction. The one basis of peace between the hostile forces of society is afforded by some form of Christian socialism. The author has watched the conflict for years between capital and labor and is satisfied that it is no temporary arrangement of industrialism, sure to adjust itself in due time, but that it involves a great moral issue, that in the jurisdiction of Christian ethics, that can be settled only by radical economic changes. Christian socialism, according to Mr. Sprague, is the panacea for most of our social and industrial ills. The view that industrial evolution, having passed through the successive stages of slavery and feudalism is now completed and crystallized, while the sense of industrial injustice was never so keen and universal, is believed to be both un-historical and unphilosophical. He thinks that any industrial organization to be permanent cannot be at discord with recognized and universal principles of truth and right. He insists that the principles involved in the Golden Rule shall be recognized and regnant in the organization of industry. This, of course, will involve great and radical changes. By these principles, the methods of the existing order have been tested and condemned and by these principles, the claims of socialism have been tested and proved to be in accordance with reason, religion and nature. Upon these principles, socialism confidently and reasonably rests her claim. Mr. Sprague says that socialism in the United States is making rapid progress and is today the most important subject before the people of this country. Mr. Gronlund's co-operative commonwealth is a consistent and lucid presentation of the subject from the German standpoint. This work is the first to present the claims of socialism from a thoroughly democratic and American standpoint. The subject is ably handled and contains much solid food for thought.

*Two Men and a Girl.* A Story of the Occult. By Franklin W. Lee, author of "A Shred of Lace," "Dreamy Hours," etc. St. Paul: The Price-McGill Company, 350-352 Sibley street. Pp. 301. Paper, 50 cents.

This is a clever story, in which the occult power of an incensed Indian fakir, Yog Ghoomi, is made to play an important part, through the agency of a curious pipe. Except in the opening chapter, where the cavalymen of an English garrison in India are introduced and the fakir, the only characters in the book are the two friends, John Haven and Wilfred Payne, and the woman they both love, Madge Averill. The happiness of the trio is destroyed by the sinister and magic power of the pipe, through whose potency the revengeful Yog Ghoomi is able to make of whomsoever comes in contact with the pipe his unwilling subject, even if the individual be on the other side of the globe. Payne is the first victim of the baleful hypnotic influence, the physical and mental conditions of which are well worked out. The story is told in a simple, straightforward manner that adds to its realism. The author is evidently conversant with the theories and phenomena of eastern occultism.

*Members of One Body.* Six Sermons. By Samuel McChord Crothers. Boston: Geo. H. Ellis, 141 Franklin street. Pp. 132 1892.

These sermons are thoughtful discussions of religious subjects from a liberal standpoint under the titles "Roman Catholicism," "Calvinism," "Methodism," "Rationalism," "Mysticism" and "The Unity of Christendom." Mr. Crothers has aimed to interpret the different creeds and systems reviewed by him in a sympathetic spirit and has succeeded well in his efforts to find the spiritual significance of each.

*All Around the Year 1893.* Entirely new design in colors. By J. Pauline Sunter. Printed on heavy cardboard, gilt edges, with chain, tassels, and ring. Size, 4 1/2 by 5 1/2 inches. Boxed. Price, fifty cents.

The "All Around the Year" calendar which Mrs. Sunter sends out this year is, like its predecessors, printed on heavy cardboard, gilt edged, with chain, tassels and ring, and is of convenient size. The designs are fresh, quaint and picturesque

little lads and lassies issuing in each month with just the right words, and in charming attitudes, while the lines on the cards combine to form a pleasing love story. Done in several colors, one can scarcely imagine anything more graceful than the twelve cards, each bearing the dainty design which includes the month's calendar as a part of the picture. The cover shows a pretty little Miss watching a Cupid "warming his pretty little toes" at an open fireplace, while on the last page this same Cupid (or his fellow) is playing sweetly "Good-by, my Lover, Good-by."

*The Lyrics of Life.* unfolding Principles of Immortality in the Seen and Unseen Forces of Nature, New Thought in Planetary Motion and the World Life of Suns. By Laura A. Sunderlin Nourse, author of "Pencilings from Immortality." Buffalo: Charles Well Moulton- Pp. 159.

In this little volume the author has presented her views on a great number and variety of subjects, the titles of which occupy two pages and a half, in verse. "Evil," "Automatic Attraction," "Dual Life," "The Assertion of Sex-Forms," "Re-incarnation," "Physiognomy," "Mind Atoms," "Religion of Life," "The Holy Spirit," these are a few of the many subjects treated. The poetry is not of a high order, but it serves to express clearly enough the views and theories of the writer, and some of these are interesting and sensible.

*The Duties of Men.* Addressed to Workmen. By Joseph Mazzini. New York: Funk & Wagnalls Company. Pp. 146. Price, 15 cents.

The name of Joseph Mazzini is familiar to all readers. While he is known particularly as an ardent patriot and revolutionist he was a moral teacher for all men, for his writings are permeated by an unwavering faith in the people and by a profound humanitarian spirit. In the "Duties of Man," now reprinted by Funk & Wagnalls Company, are to be found his most characteristic and important utterances and the publishers have done well to issue this little work by one whose name grows brighter and larger with time.

*The Evolution of Christianity.* By M. J. Savage. Boston: Geo. H. Ellis, 141 Franklin street; 1892. Pp. 178.

What Mr. Savage presents to the reading public is sure to be worth reading. In this volume are twelve essays, viz.: "Old World Religion," "Judaism and Its Hopes," "Conditions when Christianity was Born," "Jesus, What He Attempted," "The Influence of the Christ Idea," "The First Church and Paul," "The Problem of the Trinity," "The Church of Rome," "Growth Away from Jesus," "The Protestant Revolution," "Science and the Church," "Free Christianity." All these are treated by Mr. Savage with his characteristic ability and boldness.

MAGAZINES.

The English Illustrated Magazine for December is an admirable number. The frontispiece is a portrait of Henry Irving, engraved by O. Lacour. Tennyson's "Homes at Aldworth and Farringford," by Grant Allen, is the opening article. It was in proof before the great poet's death. It will be read with much interest by every admirer of Tennyson. "Lear on the Stage," by Frederick Hawkins is another very readable article, richly illustrated. Joseph Hatton writes on "An Historic Pharmacy," and Sidney Pickering contributes a paper on "The Portrait of an Unknown Gentleman." A. H. Malan has an article illustrated by photographs on "The New Narrow Gauge Western Engines."—Miscellaneous Notes and Queries for January is at hand. This publication, which commenced July, 1882, has completed its tenth volume with December, 1892. It is a monthly journal of history, folk-lore, art, science, literature, masonry, mysticism, mathematics, metaphysics, theosophy, etc. It contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." \$1 a year. S. C. & L. M. Gould, Manchester, N. H.—The Pope Manufacturing Company have issued a very convenient Columbia calendar for 1893. It gives practical information on bicycling and road-making. It is a very practical business and professional calendar for the year. This is the eighth year that the company has issued what is known as the Columbian Desk Calendar and stand, consisting of a pad of 366 leaves, one for each

day in the year and one for the entire year. On each leaf is a short sermon on the gospel, out-door happiness and health, with advice on national road-making, by eminent experts. The pad rests upon a metallic stand, arranged to take up very little room, and is a very useful article for the desk.—The January St. Nicholas contains the opening paper in a series that magazine is to print on leading American cities, illustrated. In this article Colonel T. W. Higginson describes Boston in a way to interest boys and girls in the literary history of that city. For future numbers of St. Nicholas, Dr. Lyman Abbott will write of Brooklyn, Edmund Clarence Stedman will describe New York, and other famous residents of the different cities will describe them. "The Potted Princess" is the title of Rudyard Kipling's East Indian fairy story which will appear in the January St. Nicholas with Birch's illustrations. —The December issue of the World's Columbian Exposition Illustrated, comes to us dressed in a specially designed lithographed cover. On the front page Santa Claus is shown as presenting the World's Columbian Exposition as a Christmas present to Miss Columbia, who posing in her dignity, gracefully accepts it with thanks to her enterprising citizens. This number is attractive by its numerous official photographs of the dedicative parades, also illustrations of the Turkish, German and Irish villages to be produced at the Fair. Among the leading articles is "Open the Fair Sunday," and "Directors' Resolution on Sunday Closing," J. B. Campbell, 159 Adams Street, Chicago, Ill.—The Free Thinker's Magazine for December has several good articles, all of them readable, but as a whole, the number is not up to its usual standard of ability and interest. "A Free Thought Church," a letter from Reverend E. P. Adam in the editorial department is perhaps the most attractive in this issue. A picture of Philip Peabody, who has an article against vivisection, constitutes the frontispiece of this number. H. L. Green, Buffalo, New York.—The Herald of Health for December opens with "Heating the House in Winter" by the editor. It is needless to say that it contains valuable advice. The editor has another article on the "Hygienic Treatment of Indigestion," on which he is very competent to write. "Keeping the Body Pure," "The Temperance Puritan" by Edward Everett Hale; an address delivered at a meeting of the Unitarian Society, Boston, is one of the papers in this issue. Jennie Chandler writes under the heading "Of Interest to Women." There are useful notes by the editor.

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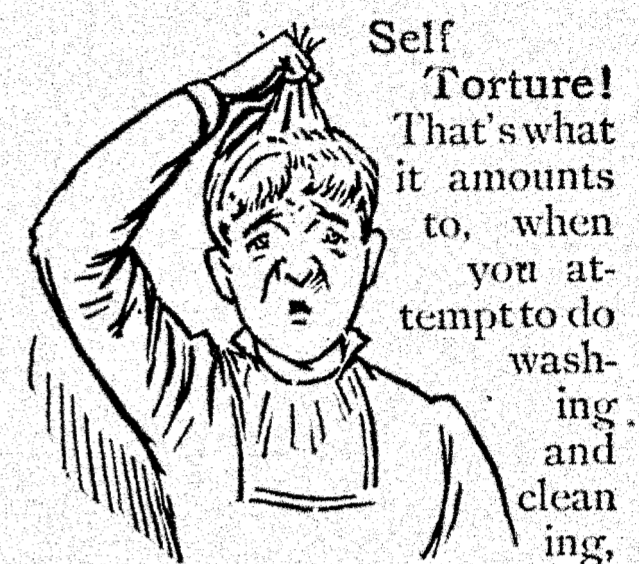
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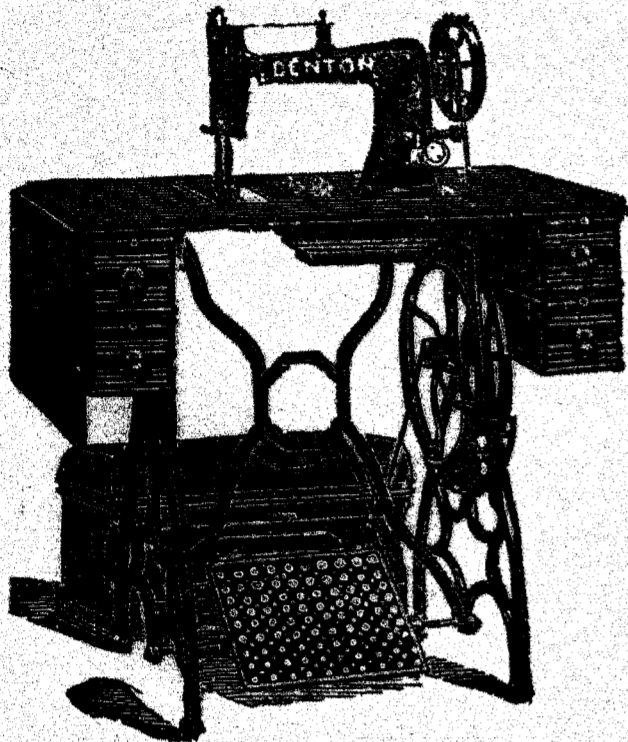
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CHRISTMAS MORNING AT HOME.



THE man who said "There's nothing sure in this world but death and taxes" might have given a pleasant aspect to this philosophy by noting that Christmas was coming, too, and pretty regular at that.

The rise and progress of Christmas in this country is a very interesting subject of investigation, as showing the diverse character of America's early settlers and the peculiar elements concerned in the development of the features of our present holiday season. The Virginia settlement was cradled in poverty and was too deeply concerned with the problem of existence to celebrate anything. In New England the life of the Pilgrim Fathers was so hard that statutes were easily enacted forbidding the celebration of Christmas, largely on the ground that the day could not be spared as a time of abstinence from work. A compromise was finally made, however, that only those who worked on that day should have anything to eat during the twenty-four hours.

It was by the Dutch and Germans who settled in New York later that Christmas was first recognized to any notable extent in early times. The Dutch and English brought the Yule log to the Christmas fireside, but it was the Germans, with their old Druidical traditions, who introduced evergreens and planted the first Christmas trees on this continent. Then St. Nicholas, the early Christian-patron saint of the young, and Santa Claus, the kindred patron saint among the Dutch, began to be invoked for blessings. Other elements in the population gradually became interested in Yuletide and the Christmas tree, and so the day has grown to its present importance.

The modern Christmas tries a man's reasoning powers to the fullest extent. With him it is a problem just what to give each, and if he makes no mistake he is a wise man indeed. The wisest are those who appreciate the value of good books, and what book is there that is more useful than a work of Reference? In the REVISED ENCYCLOPEDIA BRITANNICA the knowledge of the world has been gathered up and its marvel of cheapness makes it possible for everyone to purchase. Try giving a set to your friend and see how he will appreciate it.

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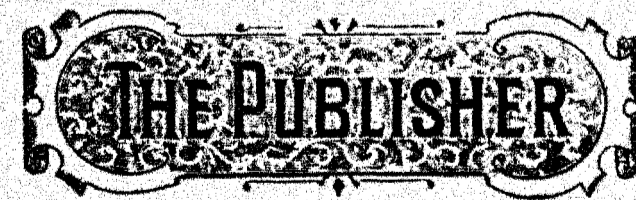
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Sec'y Y. M. C. A.

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Andrew Evans.

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It is evident that the friends of THE JOURNAL agree with us that the most appropriate Christmas present is a subscription to this paper. To those who have so generously sent subscribers and renewed subscriptions, we return our thanks. Let the subscriptions continue from the beginning of the new year.

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## MRS. SARA A. UNDERWOOD.

This week is sent to the readers of THE JOURNAL a half-tone likeness of Mrs. Sara A. Underwood, one of the valued contributors to this paper. Mrs. Underwood has fine literary taste as well as advanced ideas and articles from her pen are read with interest. She did editorial work on the Boston Index during the years of Mr. Underwood's connection with it, taking his place and doing the work when he was absent on lecturing trips. Subsequently she was associated with Mr. Underwood in conducting The Open Court, a name she gave to that paper. Mrs. Underwood has contributed articles to a number of the leading monthlies including The North American Review, The New England Magazine, The Arena, etc. In many of the reform papers and in a number of the leading dailies have articles from her pen appeared. Her versatility is shown by the variety of subjects which she takes up. She writes poetry as well as prose, and stories as well as essays. One of her bright stories "A City and a Soul" was printed in THE JOURNAL some two years ago, running through several issues of the paper. In Mrs. Underwood a few years ago was developed wonderful psychic powers, articles concerning which from her pen have appeared in this journal, in The Arena, and in The Christian Register. Her hand is moved to write without volition or muscular effort on her part, and many times have been thus written, statements of which neither she nor any others present could have known anything; statements which were afterwards ascertained to be true. Many essays full of deep thought and written in a style showing a masterly command of English, have been written in the "automatic" manner mentioned.

Mr. Giles B. Stebbins lectured at Conservatory Hall, Fulton street, corner Bedford avenue, Sunday December 18th and 25th. He is at present located in New York where he is editing The American Economist. Mr. Stebbins has had an experience of forty years with the leading Spiritualists and mediums, and has lectured in twenty States. He was a co-worker with Garrison, Lucretia Mott, Phillips, Wright, and other anti-slavery workers of anti-bellum days. His life is prolonged and he is still doing valuable work in the cause of spiritual truth. Of

his interesting books several editions have been sold. "After Dogmatic Theology What?" "Poems of the Life Beyond and Within," "Upward Steps of Seventy Years," "Chapters From the Bibles of the Ages Pagan and Christian" of which six editions have been sold. Mr. Stebbins is one of those men who, so far as this life is concerned, may wear out, but he will never rust out.

Ten lectures on Shakespeare in the lecture hall of the Kindergarten College, 10 Van Buren street, Chicago, are one of the attractions of the season. The lectures commenced December 27th and will end December 31st. The morning lectures begin at 10:30 o'clock; the evening lectures at 8 o'clock. Denton J. Snider, Richard G. Moulton, W. T. Harris, Hamilton W. Mabee, Elizabeth Harris, Rev. David Swing. For full course of ten lectures, \$5.00; one admission 75 cents. Tickets can be had at McClurg & Co.'s, or Chicago Kindergarten College, 10 Van Buren street.

As an outcome of the delivery of his lecture at the Sherman House on "Hypnotism vs. Magnetism" Mr. Arthur Howton will on Saturday evening, December 31st, give the first of a series of Saturday lectures on hypnotism and general psychical topics. He will give practical demonstrations of the hypnotic art. Mr. Howton has opened an Institute in the Chicago Opera House Building for the application of hypnotism and electricity in the treatment of nervous and other diseases.

Thos. Harding writes: "The oldest spiritual church on earth," commonly called "The Free Church of Sturgis," is to be re-dedicated January 8, 1893. The old house has been rejuvenated, all its internal arrangements improved upon and it looks better now than it ever did. The speakers expected are Rev. Geo. Buckley, Unitarian minister of Sturgis, A. B. French and other notables of the liberal rostrum.

The title of the book by Dr. R. B. Westbrook, noticed in THE JOURNAL last week is "The Eliminator or Skeleton Keys," and not "Illuminator," etc., as it was wrongly printed.

A Happy New Year to you reader, wherever you may be. May you enjoy many returns of the season.

B. F. Underwood will lecture in Cincinnati, January 15th and 29th.

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