

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

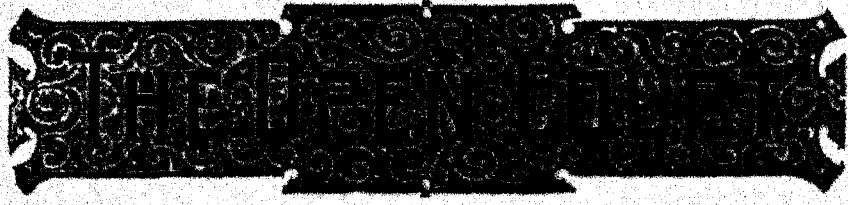
TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE POET AND THE WORLD.

BY ANNA OLCOTT COMMELIN.

The poet, fresh from glimpse of Helicon,
Carried that vision in his inmost soul,
With joy that overflowed itself to all.
As down the market-place he strolled one day,
He met the merchant counting o'er his gains,
And him accosted with such grace of speech,
The merchant thought he needs must ask an alms,
Else why did he expend his art in words?
He scanned the thread-bare coat, and thought he begged,
And roughly spurned, and sent him on his way.
Chagrined, the poet turned: "He knows me not!
I ask an alms? 'Twas friendship that I craved,"
And solitary passed he on his way.

The poet chose a woman for a friend,
Aghast to find in man such sordid mind.
He talked to her of love,—of love divine
Which glorified the humble, lowly cot,
And made its grace transcend a palace gilt.
O love of man for man, in friendship true!
O love of mate for mate! for little child!
O love that bindeth heart to heart where'er
'Tis manifest, and love aglow o'er all,
The universal pulsing love divine.
The woman knew not of a love so large,
And sought, with tie, to bind him to her side.
"Deceiver art thou!" thus, with bitter word,
The poet-soul she wounded, till, at length,
He shrank again to solitary ways.

The poet wrote of things to him revealed,
And scattered all the wealth to him made known.
"He but imagines," then the people said;
Did he hear voices from the spirit world?
With jeer and taunt they tried to bind him down
To form and creed and sacerdotal rite.

Oh poet, find a friend with poet-soul,
Else shall thy path be evermore alone!
BROOKLYN, N. Y.

THE OLD AND THE NEW.

BY W. A. CRAM.

In the morning of the new year we look backward and forward. The year is dying, or dead. Thousands of years are passed and forgotten. Planets have doubtless crumbled back to dust, suns faded and gone out in cosmic night and cold. Is aught lost? Has any soul, any reality of all the infinite past being of the earth or universe been annihilated? "No," replies science, "no" responds the higher faith. What then is this eternal process of things and life? As the year goes out, as life disappears from the earth, as suns and solar systems grow old and decay, whither are they moving? Only metamorphosis, only transition, proclaims the higher science and faith. The old and the new, the dying and the living are only alternate steps of the soul of the universe moving up-

ward and outward on the eternal way of more and better life. Fast mid-day of this life on the threshold of the new year, we ponder the problem of the ever old and ever new, of the ever living and ever dying. Our hands of this body of matter grasp less firmly, but somehow the soul of us grows more and more conscious of other hands that grasp more surely day by day new and higher realities of being. Our seen body of this world with weakening limbs moves onward into old age, yet with strangely increasing strength entering upon once unseen ways that open into the light, the peace and joy unknown to youth. The ear grows dull to voices and music of this earth, the eye discerns forms of beauty and joy more weakly and dimly as year by year dies into the past, but some eternal reality of us begins to hear sweeter voices and harmonies, to see more beautiful forms and light than ever the senses of this world have known. It seems a birth into a higher life through the dying of the old. What means this? Questioning science I dreamily ponder the grandest revelation and prophecy she is giving us to-day: that this world of matter and life is folded about and overflowed by an infinite higher unseen. We wear invisible bodies of matter, finer, more perfect than these of flesh we see and know.

In childhood and youth the body of this world's matter growing strong and beautiful bears the spiritual unseen body of us as an embryo infant form in its strong arms of grosser flesh. In old age our bodies of this world's coarser matter, weak and fading, crumbles into death and is then borne in the arms of our unseen and spiritual bodies grown strong and beautiful in such wondrous organs and senses as this world can never know in fullness, to be known in rich completeness, only when the soul passed through death stands on the threshold of the upper life in the morning of the new day beyond death. Thus the old helps on, lifts up the new, while the new lets fall and buries the old to new resurrection and life. . . . Beautiful and full of promise of the love and joy of this world is the happy maiden I meet, seeing her through the eyes of this outward earthy body of mine. Something more I discern dimly. Folded about and interblending with, I behold, as through a dawning light by some higher organs and senses of my soul, another form; a finer, subtler body of hands, arms, eyes, and ears.

'Tis the maiden's unseen spiritual body, infantine as yet, nursed and cradled in her stronger grown body of this world, but to increase and perfect in organs and senses for a higher, richer, more beautiful life, ready to be born into the vast spiritual realm beyond death when the grosser form of this world's matter crumbles away to dust. As to-day the soul of the oak and pine forests holds, nursed and cradled in the axils of last summer's now decaying and dead leaves, the buds of next summer's new life of leaf, flower, and fruitage, ready to rise and unfold into this world's being when the old leaves are dropped away into death. So we wear in early life an unseen spiritual body hidden and cradled in the cruder one of matter we see and know each other by to-day. Yet this spiritual and unseen through all the days and years of this world's life, grows and perfects in strength and use and beauty. This is the soul's making ready for

a new and higher birth when death resolves and transmutes our outer bodies of to-day.

Beautiful and full of promise, joy and good, is youth. Far more beautiful and richer in promise of life is the old man I meet, with palsied, trembling limbs, with wrinkled face and fading senses, creeping along the last few steps into what we call death. For the eternal soul of the old man is immortally young that has for four score years worn the body of this earth's matter now coming near to the new birth. It is ripening and perfecting its unseen spiritual form, and holds but slackly its decaying shell of this world's matter, so soon to let it fall to dust again even as the folded up insect imago just ready to be born into the upper air and sunshine, holds so loosely its dying or dead pupa case. Thus in old age, near to the new birth into upper air and sunshine, the old man or woman holds but feebly the limbs, the eyes and ears of this grosser body of flesh, so that they seem but poor, weak, pain-burdened, hopeless mortals to the outward vision. To the clearer seeing of the soul—such decay unto death appears as a rising in glorious strength and beauty of spiritual form for nobler riches, manhood and womanhood in the infinite unseen and higher. Shall we not say then good death, kind death? Thus seen, is not old age through and over its outer weakness and decay far more beautiful and full of joyful promise than ever youth or maidenhood?

Thank God for the old, past and passing; in triumphant hope and gladness welcome the new with only the shadow of death between. The old the under side of death, the new the upper.

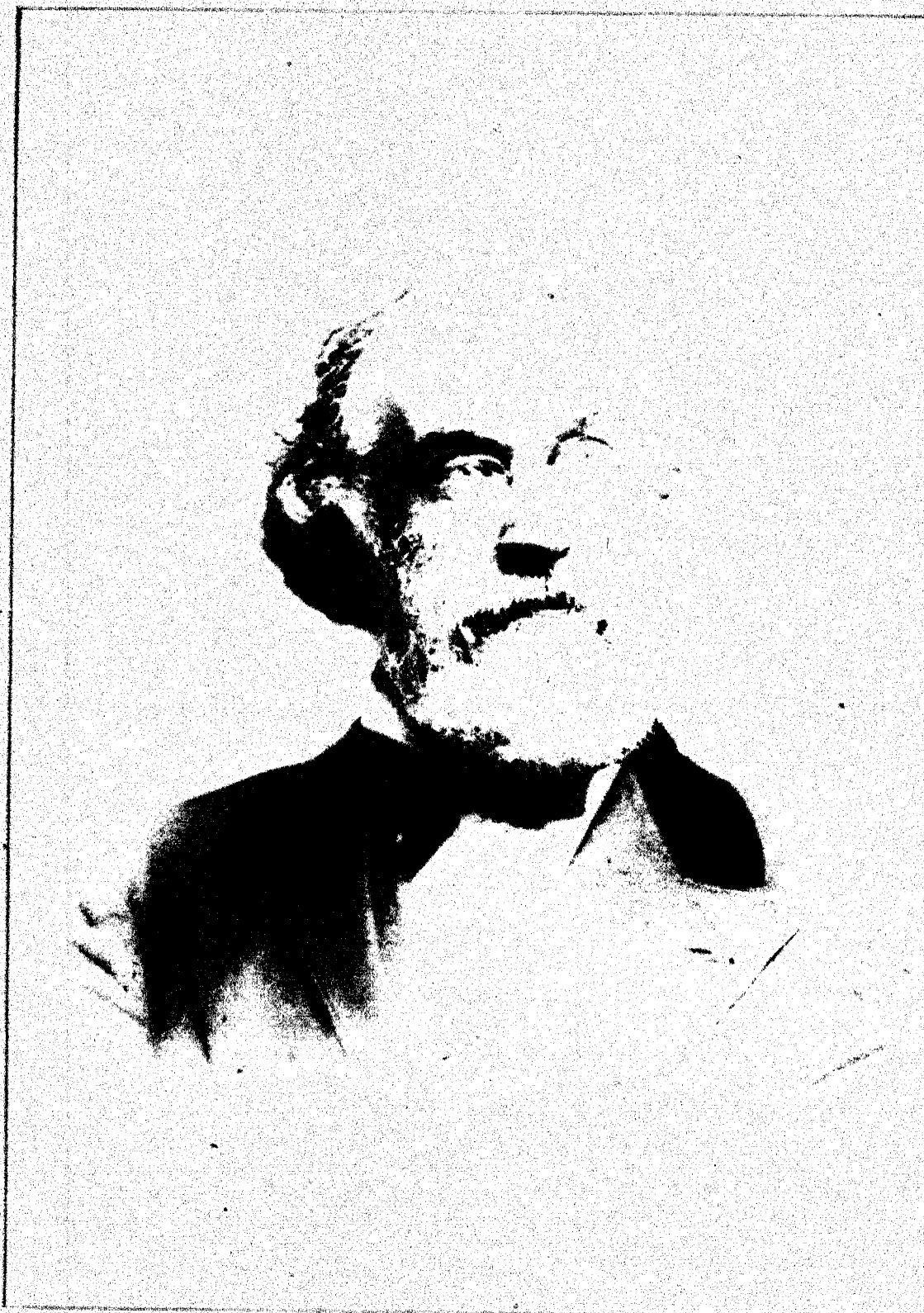
EMANUEL SWEDENBORG.

BY M. C. C. CHURCH.

IV.

There is one more doctrine enunciated by Swedenborg which I think most important—a doctrine which meets many of the problems in regard to the position of women and her work. No man has a higher conception of woman than Swedenborg. No man has shown so well as he her true place in the economy of God's government. He goes to the root of the matter and plainly gives the essential difference between man and woman. Woman as naturally related is man's inferior; spiritually related she is his superior. When truly united they are the "image and likeness" of God. That when thus united they are the recipients of the divine love and wisdom which ever flows from Himself. That there is no true manhood or womanhood outside of the true marriage relation. That it takes this union to make the angel—the man-woman. They twain thus living reflect Deity. There are no marriages in heaven, because true marriage is heaven; there is no heaven without true marriage. Each unmarried partner remains in what Swedenborg calls the "world of spirits" until the beloved is sent by the Lord. When sent each knows the other and their union is instantaneous—immortal youth to immortal maid. Heaven is a pairing, with no separations. The angel is dual—two-in-one!

"Conjugal love" is not "conjugal love." One is the Lord's own life of purity, peace and innocence. The other is the mere love of the sex. The woman



M. G. C. CHERCHÉ

or wife alone receives directly this element of life. Man is a recipient of this life through her. He is a form of wisdom—not of love.

Man can be saved only through woman. Her mission, therefore, is internal—spiritual. The true woman seeks not her own but her husband's good. By her voluntary self-sacrifice she becomes the invisible presence by which his life is regenerated. Human nature is always what woman makes it. Man is inspired with so-called "good" or "evil" purposes as her aspirations are high or her desires ignoble. She can have what she wants. If she is oppressed it is because she has inspired oppression. If she is cruelly treated it is because the universal sphere of woman has been on the side of cruelty. Womanhood can redeem itself only by redeeming man. There is no other way by which she can be reached. Man, though claiming to be "Lord of Creation," is so only in the natural order. In the divine order she reigns queen by right divine, and man must, when thus reigning, bow to her behests.

When I see what woman can do and she does it not; when I see her the mere sport and plaything of her own frivolous vanity; when men—noble men—are going to destruction because she is false to her God and her work, I have but little patience with the miserable pretenses of "reform" which some of them are discussing. Mrs. Wendell Phillips was a confirmed invalid during her entire married life, and yet see what a work she accomplished through her husband. He gave to her the credit for his great life. There upon her bed of sickness—racked with pain—she was his noble inspirer. When he faltered she was the courage that led him to victory; when he was faint and weary in body and brain, one hour at her bedside and all was calm and his strength returned. When martyrdom seemed his doom, she was the hovering angel to point him to his crown of triumph. If one poor, sick woman can do so much, what may you not do, women of Parkersburg—women of the Parkersburg Library Association?

Swedenborg says there are but few conjugal marriages at this day. It must be remembered that it has been over a hundred years since he wrote. It is to be hoped that a few have been prepared for and are enjoying this holy estate. Universal womanhood is now in travail to bring this divine blessing to the world. Through this suffering is born the life which is to redeem the race. Not the redemption which our ideals have fashioned, but the preparing of the conditions which will bring the new social order where the aspirations of womanhood can find place and full fruition.

The doctrine of the Lord, the doctrine of the holy scriptures, the doctrine of heaven and hell, and the doctrine of conjugal love, may be considered the leading doctrines of Swedenborg's system. Around these are grouped his entire theology. These I have presented very briefly but in such language I trust as will give you an idea of what may be found in extenso through his writings. You will find in Swedenborg much repetition and a rather illogical statement of many of his positions. Unless you are acquainted with his style of thought and his manner of expressing himself you will instinctively charge him with contradiction. A more careful study of his meanings, however, will generally bring you to the conclusion that his is a harmonious system throughout. The psychological effect of his writings is to quicken the intellect and perceptions to a remarkable degree, giving the mind reaches of truth to be found in no other writer. A mastery of his principles gives you the clue to many of the problems now vexing the world—especially sociology and politics—enabling you to comprehend the movements of humanity in the mass. Once his system is mastered you no longer feel that you are his pupil but his equal. You stand upon the same heights from which he beheld the great temple of truth. You feel that you too can measure its grand proportions and like him repeat the sketch of its glorious architect. Swedenborg frees the mind from its limitations. He does not oppress but liberates the faculties. You feel that you have the companionship of a true friend. He teaches you that you

may become like him, a teacher and helper of others. While I regard him as the greatest man that ever lived I do not believe he exhausted the economy of God or that there will be no great men beside him. He is one of the educators of the race. He has done his work and he did it nobly. He was the pioneer, to be followed by others of clearer insight, more stalwart growth and of more commanding proportions as Deity flames the inexhaustible treasures of His heart through His servants.

If Swedenborg had lived in this age the form of his theology would have been different. Environed with the churchianic concretion of the past it is marvelous that he escaped so well. He could not completely dismiss the personality of God as manifested in one person—Jesus Christ—but he modified the one side in this personality and then got rid of the tri-personalism of God as taught by the Church. He struggled with this latter thought and as his mind was too logical to allow such an hypothesis he did the best that was possible and from that beginning we have as a result the higher scientific teaching of this age which makes the one God immanent in the heart of humanity. This God is the ever present, struggling presence in universal man. The universal personality of the race and not one person, however idealized, expresses the God-man of the present and future.

To persons who desire to comprehend his principles I would say read his "Arcana Caelesta." In that work you will find his entire system elaborated. His other theological writings are simply expansions of these remarkable disclosures. From the "Arcana" you will get that kind of truth which will fill your souls; you will get that which will so educate your faculties as to enable you to read the word under that divine illumination which will be in adaptation to your genius and spiritual needs.

I have sketched the salient points of Swedenborg's life and labors. I am painfully conscious that I have discharged my allotted task very imperfectly. A small, twinkling star cannot reflect the resplendent glory of the mid-day sun. To feel the grandeur and might of his genius you must bathe your spirits in the perennial stream of which he is the fountain; you must catch the glories which come in-streaming from the Master through this faithful, modest servant. I have given you a shadow only of the great substance which underlies his life work. If I have succeeded in eliciting your attention and directing your thoughts to the great themes which he discusses with so much clearness the object of this lecture will have been accomplished.

WHAT IS FRAGRANCE?

Sept. 16, 1892.

B. F. UNDERWOOD.—ESTEEMED FRIEND: Attending to the topic of our former conversation I remark as follows:

We are supposing ourselves to perceive, say the fragrance of a rose,—

Therefore (as I conceive) the question at issue is this,—

Q.—Is that which we mean by "fragrance of a rose" existent in consciousness alone, or is it also existent outside thereof?

To some considerable extent this is a question of nomenclature.—What do we mean by mean? When I mean this or mean that, what is it that I mentally do? Is it not that I fix upon some item of my mental store with more or less of its own proper appurtenances? If so then what I mean by "fragrance of a rose" depends upon the scope which I give to these appurtenances,—so when the question is asked what do we mean by "fragrance of a rose" I conceive the question to be no other than the inquiry, what do men accustomed to precise thought and expression fix upon as the scope of their regard when they attend to that which they call "fragrance of a rose." Now I say that they do not naturally confine that regard to the events of consciousness. The proof is this: if you and I having in mind the same rose and being both aware of a fragrance associated by each of us separately with that rose, should speak of the same,

we would never dream of saying that I perceive one fragrance and you another. We would ingeniously say that I perceived the same fragrance as you did. We would not even think of two fragrances but only of one.

In other words, what we would mean would be that which we were taking as, in part at least, extraneous to both of us.

I am aware that thus far I have left untouched what is in philosophical circles usually regarded as the deeper analysis.

It will be said that my remarks have been merely the counsel of crude common sense and not in any wise the counsel of the truly philosophical sense. It will be said that fragrance of a rose is in all philosophical propriety to be accounted a mental thing, which is the same thing as to say that we ought to mean only the mental excitement and its mental consequences.

I need not be told that the chain of physical interactions even up to the last action in the brain cortex can never amount to a fragrance in default of that consequence in consciousness that is a perception (or at least a sensation). Given this psychosis (whatever it may be) we have a fragrance, lacking the same there is no fragrance.

I have purposely used the word psychosis instead of "mental factor" because it seems plain to me that to call the same a "factor" only, is the same as to say that the real fact in its integrity is a compound of a subjective element with an objective element. This would plainly carry the consequence that the real fact exists objectively in precisely the same sense that it can be said to exist subjectively.

But it still remains to any one to claim that the psychosis should alone be regarded as the "fragrance." If he insists on doing this he ought to give good reasons for what seems to me a mode of regarding things utterly without utility and obviously strained and unnatural. To so hold makes it necessary to declare that in place of several perceptions of the same attributes we should hold that each person knows only a separate attribute.

Let me say a word more on the claim that "we cannot know things as they really are."

What is it to know a thing? Is it anything else than the consciousnesses that refer to the same? What is anything? What is is? When is is not a mere cupula it signifies existence. To know "things as they really are" is to know them "as they really exist." Well we know things somehow which of course necessarily implies that they exist somehow, whether really or in imagination. If there are any real things at all, we know therein so far as we know them at all, either as "they really exist" or as they falsely appear to exist.

But if they naturally deceive us and when they are really round appear to us square, when they are really blue appear to us yellow, when they are really large appear to us small, and if we are so constituted as never to be able to overcome this deception, why then this deception itself can never be ascertained and existence in this unreal way is the only existence we can ever know and hence is and must be absolutely the only reality and the only existence about which it is not a plain stultification to speak.

Besides, if what is, is truly so perversely ordained we are on our part ordained in correspondence therewith, and it is not of the slightest consequence to us what the so supposed real nature of things are. The moral of all which is that it is pure folly both of prudence and sense to suppose that the world and all its features may not without limit be progressively led under the view of our intelligence.

To call the opposite doctrine philosophy seems to me to be about the same as to justify the popular assimilation of philosophy with folly.

F. C. RUSSELL.

REMARKS BY B. F. UNDERWOOD.

The above letter does not call for extended comment. We know things as they really exist in relation to us. In other words, we know the effects which things produce upon us. Things in themselves we do not know.

Fragrance is a sensation. A rose smells fragrant, i. e., produces a state of consciousness which we name fragrant. To say that the rose is of itself fragrant, except in the sense that it has some quality which excites in us certain sensations is to affirm what the philosophical thinker knows to be untrue. A rose has qualities which, given the sense of sight and smell, produce the sensations known as redness (or whiteness) and fragrance. These sensations are felt by the individual. What the rose possesses is those qualities which affect consciousness, so as to produce these sensations. Two persons, being the same in their essential constitution, in the presence of a rose will be affected similarly by it, will experience sensations to which one and the same name can be applied. By common usage, the rose is said to be fragrant, just as by common usage the sun is said to rise. If Mr. Russell should argue that the sun does actually rise and go around the earth every twenty-four hours, he would be no more wrong astronomically than he is now wrong psychologically in his special pleading about the fragrance of the rose. Mr. Russell's view is a crude form of realism which has long been obsolete the world over among thinkers. This is said without any disparagement of his intellectual powers, which show to advantage in his profession (law), between the methods of which and those of the psychologist there is wide difference.

THE MATERIAL UNIVERSE.

By HON. JOEL TIFFANY.

III.

The authority of the human to take the life of the mere animal when his necessities require it, has sometimes been questioned. But such objections are not well founded. Under the divine administration, especially in the animal kingdom, the authority to take life is almost limitless. In the natural order of development the carnivora seem to have been created for the end and purpose of taking life as a means of living. When studying the laws of development and the principles of their administration it becomes clear that it is the manifest destiny of one class to take the lives of another class; and also the destiny of such other class to have their lives thus taken. The smallest insect—the infusoria—are all laborers in the "Master's Vineyard," and they get their penny. They each and all aid in advancing the "status" of the material they take into their forms, so that such material is by them prepared for accomplishing a higher use.

Here is opened a field for investigation full of interest to one capable of perceiving and comprehending the divine method of immortal generation. So far as the highest destiny of the individual is not interfered with by the operation, it is as legitimate to take as it is to give life; provided one by so doing, does not limit or curtail the uses of life. Man's right to take the life of the animal for the purpose of supplying his legitimate needs, is as unquestionable as any other right, provided he does not thereby defeat or postpone the destiny of the one whose life is being taken.

This principle under the laws of progressive unfoldment is one of universal application. These lower forms of individuality must prepare the way to make development possible in that which is to follow. This makes it indispensable that the coming higher shall be able to receive that which these lower forms possess, and this can take place only through the death of the lower. If such an application involves any wrong to any individual existence, then is the character of the divine author impeached. If this necessity causes an interference with the true destiny of any existing individual being then the divine plan involves an evil which can only arise where there is ignorance or depravity. In either such case, the Universal Spirit could not escape the charge of imperfection.

If rational investigation reveals the fact that the destiny of the lower merges in that of the higher, or in that which in divine order is to follow, then the wisdom, the goodness and the love of the divine be-

comes clearly manifest in the deaths and disintegrations incident to such progressive developments, which become continually manifest in the material kingdoms. In the mineral and earthy kingdom which becomes that from which the vegetable kingdom is an orderly proceeding and upon which it must feed, this principle of appropriation is universal. Yet no one is inclined to think and feel that the true destiny of such kingdom is in any degree perverted by such use. Any process by which such kingdom is made to subserve the uses of the vegetable is deemed to be valuable as an orderly use. Neither is a higher end and use of the vegetable kingdom with its individualities perverted by becoming food for the animal.

Here, then, arises the question, Does the principle of consciousness developed in the animal make it an exception to the rule that the lower individuality must yield its life to the higher, when the orderly needs of the higher require it? The presence of this principle of consciousness should make no exception to the operation of the laws of unfoldment unless the animal has a destiny to accomplish which the application of such law would tend to defeat. Has the animal any such destiny to accomplish?

This question is to be answered by ascertaining the spiritual status of the animal. It evidently possesses only that degree of mentality which causes it to recognize and care for its physical well being. Apparently its highest use to itself consists in providing for its physical needs and the like needs of its offspring during the period of its helpless dependence upon its mother—thus securing its future in its offspring. This being accomplished, the animal gives no indication of no other or higher need. It manifests no spiritual aspirations; it seeks to engage in no purely mental or spiritual culture. With its physical needs fully supplied it seems to be contented, and the measure of its enjoyments to be full.

The difference between the mental status of the animal and that of the human individual, is this. The human individual is capable of taking notice of "his mental status." He is not only conscious, but he is conscious of his consciousness, and of whatever is existing therein. He can take notice of his thoughts, of his feelings, of his desires, of his purposes, and of his aspirations, and can contemplate them as actualities. He can recognize himself as a mental being which enables him to become a social, an intellectual, rational, moral and spiritual being; enabling him to deal with mental and spiritual states as actualities. Therefore he has the faculty of spiritual accumulation. He can live in the past, in the present and in the future, at the same time thus converting time into eternity. He can comprehend the universe of matter and of spirit; and thus has the capacity of and for, the labor of an eternity, and his destiny can be measured only by such capacity.

It is not thus with the animal individuality. It has no perception of the mental or spiritual except as it becomes manifest through the physical. What of the intellectual, the rational, the moral and spiritual the physical cannot make known, must be to the animal forever unknown. Therefore it can have no conscious destiny beyond the physical. The animal is only a link in the chain of progress by which the ultimate development of the immortal individuality is advanced to the borders of the land of promise. But the states and conditions which have led through the wilderness under the guidance of the pillar and the cloud can never enter the land of promise. Therefore the animal is fulfilling its destiny when it yields its life to supply the needs of that ultimate individuality for whom the worlds were made.

The reason the human individuality cannot communicate with the animal upon intellectual, rational, moral and spiritual subjects, consists in the fact that the animal has not attained to spiritual individuality; that is, has not become individualized in the ultimate of existence, which is the spiritual. For this reason there is nothing in the consciousness of the animal intellect which enables it to unfold in itself an intellectual, rational, moral or spiritual status of consciousness. Man, being thus individualized in the

spiritual, becomes conscious of consciousness itself, and of all that can become present therein. Thus the entire field of the spiritual of the universe is open to his conscious perceptions and cognitions whether in the social, intellectual, rational, moral and spiritual departments thereof. The animal not being so individualized in the spiritual, its sphere of existence and of operations must be limited to the material and physical and hence finite, and any thing beyond this can be of no value to it. It, therefore, has no higher destiny to accomplish for itself than to perform the office of servant to that which is higher, and to take its penny with those who have done the same for it—for all along the way, each laborer has had his penny.

Such being the extent of the animal's capacity to perceive, to recognize, to understand and comprehend the existence, operation and use of this universe, it becomes plain that the sum of the animals must ever be in the present. All it can possess, enjoy or suffer must be in the now. In respect to its own welfare it matters not whether it lives a day, a week, a month or a year, because it has no power of spiritual accumulation. It cannot live in its recollections of the past, or in its anticipations of the future. Therefore duration is of little value to it. It is man's spiritual power to unite the past with the present and the future and make them one in himself as a present eternity—making existence an ineffable blessing to the individual immortal.

SIXTEENTH CENTURY DOGMAS.

By F. H. BEMIS.

"I dreamed a dream last Christmas eve
Of a nation whose God was make-believe,
A dream of an old faith shrunk to a guess,
Who believed they believed it, more or less."

Those who have kept pace with the progress of religious thought during the last fifty years, cannot be blind to the fact, that church dogmas formulated by the theologians of two or three centuries ago, are losing their influence upon the public mind. They no longer command the respect or appeal to the reason and the conscience of intelligent and thinking people. The occupants of the pews have outgrown them. The clergy seldom expound or defend them; and when they do, their words meet with no sympathetic response. They fall upon dull ears and unresponsive minds. They are no longer a terror and a power to move, excite and sway the multitude, as of old.

The sixteenth century creeds, now nominally held by the so-called orthodox Evangelical churches, no more represent the real views of the scholars and thinkers of these churches at the present time, than do the antiquated household furniture and personal costume of that ancient period, the prevailing fashions of to-day.

It is true that there are clergymen and laymen too, seemingly born out of due time—centuries too late—who still believe, or imagine they believe, "more or less," these old theological dogmas of a by-gone age. And now and then, they persist in airing the antiquated furniture and decking themselves in the old and grotesque costume of their great, great grandfathers. At the present time, some of this sort, have put on their theological war-paint and feathers and are on the hunt for heresy.

In the pending trials of Profs. Briggs and Smith we have a farcical but harmless exhibition of sixteenth century bigotry, ignorance and intolerance. A heresy trial in the nineteenth century, powerless to inflict upon its victims the sixteenth century penalty of the gibbet on the stake, is, at the best, but a stupid procedure. Prof. Smith it seems, has made the audacious statement that the Bible contains the word of God, but that in its entirety, is not the word of God. That is no more than intelligent orthodoxy has been saying for the last fifty years. He has further dared to say, what every well informed person knows: That the Bible is a collection of writings from various authors, all liable to human error. His prosecu-

tors and persecutors declare that the Bible is but one book, with one theme and but a single author. Every word in it, they say, without reservation or qualification is the word of God.

Prof. Briggs says: Moses didn't write the Pentateuch; and he is sustained in this opinion by the best Biblical scholarship in the world. And he thinks some later anonymous prophet wrote the last half of the book of Isaiah. Just as if a Professor in a theological school, whose business it is to know what he teaches, could not innocently investigate the authenticity and genuineness of various books of the Bible, without being arraigned and called to account for such presumption by a church committee of narrow and bigoted ignoramuses. Just as if the great and essential verities of the Christian religion were pending upon the conclusion—either way. Just as if those absolute and eternal truths, which antedate all Bibles and are the basis of all religions, were not independent of all such inquiries and of all such conclusions. Just as if the living word of God would fail, should it be ascertained that it was not bound; and that each and every word in the Bible did not give it utterance.

While I write the news comes that Prof. Smith has been suspended. Well, what of it? His sixteenth century inquisitors cannot suspend him from a gallows or burn him at a stake. And what does a conviction for heresy amount to without the gibbet or the stake? Calvin could and did resort to such methods to rid himself of those who dared to dissent from his conclusions. And it didn't matter whether they belonged to his church or any other church or no church.

Who does not believe that there are thousands of clergymen in the Presbyterian church to-day who are in full accord and sympathy with the views of Profs. Briggs and Smith. They may not preach what they do not believe about the Bible, but they do not preach all they do believe. It is deplorable that all ministers of the gospel have not the courage of their convictions, to say just what they do believe. It is incredible that intelligent, thinking men can spend several years in a theological school and as many more preaching and then continue to talk such twaddle, as that the Bible in its entirety, from Genesis to Revelations is the word of God and not know better. There is more than a suspicion from many who listen from the pews, of clerical insincerity in this matter. Why should those who ought to know better, continue to throw a false glamour of sanctity over things they should and might know, are not sacred, because they happen to be related in some book bound up in our Bible? It will be better for religion, better for the Bible, better for the clergy and better for the church, when ministers of religion tell the common people the plain, unvarnished truth about the Bible. Sooner or later the people will learn these facts elsewhere, if not from those whose business it should be to teach them. It will then be best that they should not also learn that they had been misled and deceived.

FROM DOUBT TO CERTAINTY.

By S. T. SUDDICK, M. D.

In the long, rough, tedious journey from the land of "blind faith" to the home of absolute knowledge the weary traveler finds a half-way station called "Agnosticism," at which he is sorely tempted and sometimes persuaded to stop and rest, and many who travel that road never continue the journey, but live and die there.

Many remain willingly because the place suits their tastes, others because they are too indolent to proceed further and many others are detained there much against their will for lack of funds (evidence) to continue the journey.

Enough of this evidence exists in the universe to convince every one but sometimes it is not just at hand and we have to go out and seek it, but because of bigotry, prejudice, creed, fear or lack of interest many never find it, but the real earnest searcher after truth will let none of these things deter or hinder

him or her, but will never rest and such seekers will, in the end find their persevering efforts crowned with perfect success and will be convinced of the whole truth.

All Christians believe there is a life after the death of the physical body. I, and thousands of others, among whom are some of the brightest and best men and women all over the civilized world, know the fact. With us "faith is swallowed up in knowledge," just as the Bible foretold. Christ said, "There are many things I could tell you, but ye are not able to receive them." Then he foretold the wonderful things that should come to pass at some future time. He said, "In those days I will pour out my spirit upon you and your young men shall see visions and your old men shall dream dreams and your hand-maidens shall prophesy, and none shall say to his neighbor know ye the Lord, for all shall know him from the least even unto the greatest. In that day ye shall not worship in this mountain nor even in Jerusalem, but all shall worship him who is a spirit, in spirit and in truth." These sayings are being fulfilled now and right in our very midst but the Christian world will not receive, or believe it, because it is unpopular.

When a religion becomes popular thousands flock to its standard, but at its first inception only two classes are found in its ranks, those who finding the truth, or believing they have, are like St. Paul, not afraid to render a reason for the faith that is in them and who would willingly suffer the loss of character, wealth, or even suffer martyrdom for the sake of the cause they have espoused and those who having neither wealth or character to lose join themselves to it for either notoriety or gain, or perhaps both. The first-class, Christians and materialists call "fanatics" and the other fools, and despise and ridicule them all alike and seem entirely unable to distinguish between them.

The greatest error of the people of this world is letting others think for them. The Christian trusts his or her soul entirely in the hands of their priest or preacher and place themselves inside the pale of the church, pay the pew rent and dues and the different funds connected therewith, and then sit down contented, trusting and fully believing that they are going swimmingly along the right road to heaven.

They remind me exactly of those people into whose hands a large fortune has lately come, and as it is fashionable for the rich to take a trip to Europe they think they must go; of course they know but little about that country or the way to it, so they go down to the wharf and select the steamer they think is the prettiest, or the most popular, then hunt up the agency that has that particular ship chartered for a trip to Europe, pay the fare, receive their "guide book," get ready and go on board and sit down contentedly and trust all the balance to the agent, never once taking the trouble to think or try to find out for themselves if the ship is sea-worthy, or if the guide book is correct, or the agent honest or not.

The Christian selects the church (ship) he or she likes best, finds the priest or preacher (agent), pays the dues (fare), then takes the Bible (guide book) and sits down and reads and rests contented supposing all will "go well with their souls," and they will land safe in heaven at last, never once taking the trouble to find out if their church or religion is the right one or not. His nearest neighbor may know he is in the wrong church and is on the broad road to hades, for these religionists all thoroughly believe that their particular church and religion is right and all others wrong, but never once warns him of his danger for fear of offending, for they all know that nothing will offend any religionist so quickly as to tell him that his faith is misplaced; curious, is it not? If you are going to embark on a ship would it make you angry for some one to tell you that the rats had all left it and swam ashore the previous night?

Suppose you were going to take a long voyage across a stormy sea and were to go to the wharf where a hundred ships lay moored and should find the agents for all these ships engaged in an angry quarrel over the merits of their respective vessels, each one averring that he could prove that his was the only

sea-worthy craft in the whole lot and that any one embarking in any of the others would surely go to the bottom of the sea, what would you do in such a case? Would it not be the height of folly to embark aboard of either upon the mere word of the agent that his ship was all sound and good? Would you be such a fool? Or would you go on board and examine for yourself; go below, sound the bottom, see to it by a personal investigation that the hull was not rotten, that the masts were sound and the sails were new and made of good, strong material; I think you would.

Yet you will accept a religion entirely on faith that even a very casual investigation would show you is rotten from stem to stern, from keel to the top of the tallest mast and is to-day absolutely falling to pieces of its own rottenness and in the light of a new inspiration will soon go down to rise no more.

But don't for a moment think the world is going to be without a religion; every succeeding age has its own inspiration just as fast as the people are able to receive it and the very things Christ deferred telling are being told us to-day and many there be that receive them, yet some there are who through hardness of heart, stiffness of neck and blindness of vision will not heed the heavenly voice although it is so plain that "he who runs may read, though a way-fairing man even if he be a fool."

Even in St. Paul's time there were "dissensions" in the church and doctrines taught that were "abominable" and should not have been taught, even "doctrines of devils" and St. Paul accused some of the churches of having lost the "spirit" and said that the "letter killeth but the spirit maketh alive;" now if the church had gone so far astray at that early day and time as to lose the spirit and teach the "doctrines of devils," how much more must it have gone astray during all these years from that time to the present? It has gone a long way, the "spirit is not in it, it is all letter," all form, all creed and dogma, and because of this it has lost its inspiration and its influence over the masses and its churches stand empty and the pews are without occupants.

But now in the latter part of this nineteenth century comes a new inspiration asking the world to take nothing on faith, offering to "prove all things" it teaches. It, like the angel in Revelations, says "come and see," come and I will prove by your five senses and by your God-given reason that immortality is yours, not as a blood-bought gift but as an inheritance to every one. "Come and see" and I will show you a glimpse of your "home over there;" the door between the two worlds is now standing ajar, come and see.

A sweet poetess says in a lately published poem, which all should read:

"I believe in a larger life
Somewhere awaiting the sons of time
A life full of good to be achieved,
Of honors to win, and of heights to climb.
And I believe this larger life
Is a birth-right, due to all mankind,
The noble by nature, the wise, the good,
The lame in spirit, the weak, the blind."

This, those who have received this grand, glorious inspiration, know to be a fact. When a new edifice is to be built upon the ground on which an old one is standing, the first thing to do is to pull down the old and clear off the ground; this is half the labor where it is a religion that is effete and out-grown that has to be pulled down and another built in its place, and when the old religion one has accepted upon faith because it was popular, or because it was father's or mother's religion, is shown to be false and one throws it from him and rids himself of the long cherished delusion, if he has the strength of his convictions to say so, he is called an "agnostic," an "atheist," an "infidel," and is sometimes so badly treated by all churches that he feels that all religions are false alike and is discouraged from proceeding further and at this half-way station may stop in disgust.

But this is only the clearing off of the ground and preparing it for a newer, broader, holier religion, another temple wherein truth is known to be truth and "faith" is not needed.

Now friends don't tarry here long, press on, seek for the evidence until you have found it. It is yours by birthright. Don't sell it for a mess of pottage nor let any take it from you, or lose it by neglect. Proceed upon your journey, you may meet the truth in the way before you go far.

AUTOMATICALLY WRITTEN MESSAGES.

We alluded last week to the Christmas number of The Review of Reviews which is entitled "From the Old World to the New. A Christmas Story of Chicago Exhibition." The nineteenth chapter is full of automatic writing, so-called. The messages are supposed to be written by the hand of the characters of the story, but a footnote by Mr. Stead makes these messages of special interest. He says:

"The narrative in this chapter is not a story, it is a fact. That is to say, the communications professing to be written by the disembodied spirit of Robert Julia were actually written automatically under similar circumstances to those described in these pages by the hand of a writer, who was unaware of what his pen was writing, and who did not know the persons correctly named, or the circumstances accurately referred to by the intelligence which guided his pen. Names and places have of course been altered, and whereas in the story the communications are represented as having been written by the spirit of a man through the hand of a woman, they were in reality written by the hand of a man under the alleged control of a woman. Whatever explanation may be offered, I am prepared to vouch absolutely for the truth of the following statements:

1. That the communications were written by the pen of one whose good faith cannot be impugned, and who was quite unaware of what his hand was about to write when he took up his pen.
2. That the communications began and are continued to this hour, under circumstances practically identical with those in the story.
3. That the intelligence which controls the hand of the writer, whose own consciousness is never for a moment in abeyance, always alleges that it is the disembodied spirit of a woman with whom the writer had a slight personal acquaintance, who "died" about twelve months since.
4. That the intelligence frequently refers to names, places, and incidents, in the past and present of which the person whose hand holds the pen has no knowledge.

All this is true. In token whereof I am willing to submit all the evidence and the chief witnesses to the examination of the Psychical Research Society. I know of my own knowledge that the facts are as stated."

The following extracts are given from messages:

When the soul leaves the body it remains exactly the same as when it was in the body; the soul, which is the only real self, and which uses the mind and body as its instruments, no longer has the use or the need of the body. But it retains the mind, the knowledge, the experience, the habits of thought, the inclinations; they remain exactly as they were. Only it often happens that the gradual decay of the fleshly envelope to some extent obscures and impairs the real self which is liberated by death. The most extraordinary thing that came to my knowledge when I passed over was the difference between the apparent man and the real self. It gave quite a new meaning to the warning, "Judge not," for the real self is built up even more by the use it makes of the mind than by the use it makes of the body. There are here men who seemed to be vile and filthy to their fellows, who are far, far, far superior, even in purity and holiness, to men who in life kept an outward veneer of apparent goodness while the mind rotted in all wantonness. It is the mind that makes character. It is the mind that is far more active, more potent than the body, which is but a poor instrument at best. Hence the thoughts and intents of the heart, the imaginations of the mind, these are the things by which we are judged; for it is they which make up and create, as it were, the real character of

the inner self, which becomes visible after the leaving of the body. Thought has much greater reality than you imagine. The day-dreamer is not so idle as you imagine. The influence of his idealizing speculation may not make him work, but it may be felt imperceptibly by more practical minds. And so, in like manner, the man who in his innermost heart gives himself up to evil and unclean thoughts may be generating forces, the evil influences of which stir the passions and ruin the lives, it may be, of his own children, who possibly never knew that their father had ever had a thought of sin.

Hence on this side things seem so topsy-turvy. The first are last, the last first. I see convicts and murderers and adulterers, who worked their wickedness out in the material sphere, standing far higher in the scale of purity and of holiness than some who never committed a crime, but whose minds, as it were, were the factory and breeding-ground of thoughts which are the seed of crime in others. I do not mean by this that it is better to do crimes than to think them. Only that the doing is not always to be taken as proof of wicked-heartedness. The sins of impulse, the crimes perpetrated in a gust of passion, these harm the soul less and do less harm than the long-indulged thoughts of evil which come at last to poison the whole soul.

When the body is cast off the real state of the case is visible. Then it is for the first time that we are seen as we really are or rather have been thinking. The revelation is startling, and even now I am but dimly beginning to be accustomed to it.

Then there is another thing that surprised me not a little, and that was or is the discovery of the nothingness of things. I mean by that the entire nothingness of most things which seemed to one on earth the most important of things. For instance, money, rank, worth, merit, station and all the things we most prize when on earth, are simply nothing. They don't exist any more than the mist of yesterday or the weather of last year. They were no doubt influential for a time, but they do not last, they pass as the cloud passes, and are not visible any more.

What is wanted is a bureau of communication between the two sides. Could you not establish some such sort of office with a trustworthy medium or mediums? If only it were to enable the sorrowing on the earth to know, if only for once, that their so-called dead live nearer them than ever before, it would help to dry many a tear and soothe many a sorrow. I think you could count upon the eager cooperation of all on this side.

We on this side are full of joy at the hope of this coming to pass. Imagine how grieved we must be to see so many whom we love sorrowing without hope, when those for whom they sorrow are trying every means in vain to make them conscious of their presence. And many, also, are racked with agony, imagining that their loved ones are lost in hell, when in reality they have been found in the all-embracing arms of the love of God. Adelaide, dear, do talk of this with Minerva, and see what can be done. It is the most important thing there is to do. For it brings with it the trump of the archangel, when those that were in their graves shall awake and walk forth once more among men.

I was at first astonished to learn how much importance the spirits attach to the communications which they are allowed to have with those on earth. I can, of course, easily understand, because I feel it myself—the craving there is to speak to those whom you loved and whom you love; but it is much more than this. What they tell me on all sides, and especially my dear guides, is that the time is come when there is to be a great spiritual awakening among the nations, and that the agency which is to bring this about is the sudden and conclusive demonstration, in every individual case which seeks for it of the reality of the spirit, of the permanence of the soul, and the immanence of the Divine.

There are degrees in heaven; and the lowest heaven is higher than the most wonderful vision of its bliss

that you ever had. There is nothing to which you can compare our constantly-loving state in this world except the extreme beatitude of the lover who is perfectly satisfied with and perfectly enraptured with the one whom he loves. For the whole difference between this side and your side consists in this—without entering now into the question of body and matter—that we live in love, which is God, and you too often live in the misery which is the natural, necessary result of the absence of God, Who is Love.

There is much love on earth. Were it not so it would be hell. There is the love of the mother for her children, of brother and sister, of young man and maiden, of husband and wife, of friends, whether men or women, or whether the friendship is between those of the same sex. All these forms of love are the rays of heaven on earth. They are none of them complete, They are the sparkling light from the diamond facets, the totality of which is God. The meanest man or woman who loves is, so far as they love, inspired by the Divine. The whole secret of the saving of the world lies in that—you must have more love—more love—more love.

You may say that there is love which is selfish and a love which is evil. It is true, but that is because the love is imperfect. It is not love which leads to selfishness. The love which leads a mother to engross herself with her own children and neglect all her duties to other people is not wrong itself. It is only because she has not enough love for others that her love for her children makes her selfish. The great need wherever love seems to make people selfish is not less love to those whom they do love, but more love for the others who are neglected. You never love any one too much. It is only that we don't love others enough also. Perfect love all round is the divine ideal, and when love fails at any point then evil is in danger of coming in. But even a guilty love, so far as it takes you out of yourself, and makes you toil, and pray, and live, and perhaps die for man or woman whom you should never have loved, brings you nearer heaven than selfish, loveless marriage. I do not say this as against marriage. I know this is dangerous doctrine. All true doctrine is dangerous. But it is not less true for its danger. There is no doubt that much so-called love is very selfish, and is not love at all. The love, for instance, which leads a man to ruin a woman, and desert her when he has gratified a temporary passion, is not love. It is not easy to distinguish it from the deadliest hate. It is selfish-indulgence in its worst shape. Now all love is of the nature of self-sacrifice. There are many things also to be borne in mind. We have all not merely to think what is the result to ourselves, but also to other persons, some of whom may not yet be born. To love, therefore, any one really, truly, means that we are putting ourselves in his place, loving him as ourselves, that we desire for him the best, and give up ourselves and our own pleasure in order to secure it for him. This is true love, and wherever you find it you find a spark of God. That is why mothers are so much nearer God than any one else. They love more—that is, they are more like God; it is they who keep the earth from becoming a vast hell."

The practice of mediumship undoubtedly has its risks to the medium. These are chiefly to the public medium, whose gifts are at the disposal of any who will pay for their exhibition, and who must and does become saturated with the various, incompatible, perhaps vitiated and diseased psychical influences of which he is the receptacle. This is one inevitable danger from the side of the spirit. There is another danger of a purely mundane nature in the terrible temptation that exists to provide imitations of psychical phenomena which will not occur with the regularity necessary for the public medium's professional success. The daily bread and the reputation of the medium are at stake if results be not obtained; and we know the precarious nature of the phenomena, which may depend on a sultry air, a passing thunderstorm, an ill-constituted circle, an untimely argument, a wave of mental disturbance, or temporary indisposition in the medium. With such elements of difficulty, with the ignorance that still is ours, it is not in mortals to command success."—Light.

PERSONAL IDENTITY.

A materialistic friend writes: "What do you mean by personal identity? Does not the mind change with change of the body, from youth to old age?"

It is an undeniable fact that every individual remains the same person every instant of the duration which constitutes his existence. This is called personal identity. Thought, memory, responsibility, these manifest identity with the greatest clearness. The very fact of thought proves that the subject who thinks remains the same at the different moments he is thinking. Thoughts are successive. Everyone must acknowledge that it is the same mind which passes through every stage of a demonstration. Suppose three persons think each of the different parts of a syllogism, one of them of the major premise, the second of the minor premise and the third of the conclusion. There is here no common thought, no common demonstration. The three elements must combine in a whole to complete the thought in the same mind. Memory leads to the same result. Memory too supposes a continuous link between the ego of the past and the ego of the present. No one is responsible except for himself, or if he is so for others, it is in proportion as he has been able to act upon them or through them.

The perpetual interchange of matter which takes place between the living bodies and the external world, is a fact which manifests itself in the phenomenon of nutrition. Organized bodies require nutriment. They borrow from foreign bodies a certain quantity of matter, in order to repair the losses which they are continually sustaining. If living bodies, while appropriating continually fresh matter, preserved at the same time all they had previously acquired, their dimensions would increase without ceasing. It is evident that after growth the body loses only to the amount of what it gains and that life is as Cuvier says, "a continual vortex."

How can the materialist reconcile personal identity with the perpetual mutability of the organized body. It may be said that amid the alterations of matter, there is always preserved the same and that the materials are displaced and replaced always in the same order and in the same relations. Thus despite the alterations of the parts, the features of the countenance always preserve nearly the same character. A scar always remains although the wounded molecules have long since disappeared. Thus the living body possesses in some way an individuality resulting from the persisting nature of the relations of part to part, and each is the foundation of the identity of the ego. Such an explanation, while it will satisfy some, does not meet the requirements of the case, and cannot satisfy those who understand clearly the conditions of the problem. Supposing that the fixity of the type, either individual or generic, can be accounted for by chemical or mechanical agencies, yet an identity thus produced can never be other than an apparent and altogether external one, similar to that of those petrifications, where all the vegetable molecules are by degrees replaced by mineral ones, without any alteration in the form of the subject. Such an object is not really identical and especially it is not so for itself. By adopting such a hypothesis, there is preserved no foundation for the consciousness and the remembrance of identity. Where will you place remembrance in an object that is ever changing? Will it be in the elements? In the molecules themselves? But since these molecules must disappear, those which survive cannot remember those which departed.

Is it said that in proportion as the molecules enter the body, the brain for instance, that they occupy the place where the preceding molecules stood, that they find themselves in the same relation with the neighboring molecules, and are carried along in the same vortex as those whose place they fill. Well, if by a supposition thought is a vibration of the cerebral fibres, each new molecule will come in its turn to vibrate exactly as the former one did. It will give the same note and it will emit the same sound. It will then be the same thought as just now, although

the molecule has changed. This explanation is entirely unsatisfactory, for the identity of the person is not attached to the identity of thoughts. One may be tossed about between the most contrary ideas, without ceasing to be himself, and on the contrary, two men talking at the same time, as for instance, a series of numbers will not become for that reason one and the same man. The consciousness of personal identity is not explained by the identity of vibrations any more than by the persistence of form. It is utterly inconceivable that a substance in a state of mutation can be the basis of personal identity. Impressions made upon one particle of matter cannot be imparted as it leaves to its successor. At least, a thought which belongs to one molecule, supposing a molecule can think, cannot be transferred to another molecule that has no experience in thinking. The body changes several times in a lifetime, but the person remains the same, however changed his views or habits. This fact of personal identity is really the strongest philosophical argument for the spiritual view of life. It is of course applicable to animals below man as well as to man himself. It does not absolutely prove immortality, but it refutes the materialistic conception of life and shows that mental phenomena have their reason and basis in something more enduring than collocations of matter.

A REMARKABLE PREDICTION.

In *Beloriner Tageblatt*, the well-known poet, Masoch, has related a little episode from the life of Emperor William I. which contains interesting predictions of a somnambule who is said to have made them to William, at that time Prince, and which were literally fulfilled. We give a translation of the article as printed in *The Sphinx* for December:

At the suggestion of Princess Elise Radewill, the beautiful affianced of the youthful Prince William, he visited one day that famous somnambule, Klara Dankwart. His attention had been called to her by Baroness Wolgenden, a Russian lady, but was only prevailed upon by the entreaty of his loved one to go to her and test the truth of her predictions.

Baroness Wolgenden had among other things told her of a few cases which excited his curiosity, but did not completely dissipate his doubts until he convinced himself of the wonderful prophecies of the somnambule.

Klara Dankwart had, when she was sick, treated her own case. She wrote out the prescriptions when in the somnambule state without ever having before understood a word of Latin. And these prescriptions, which a physician proved and declared correct, had the striking result that the medicine prepared according to them worked a complete cure in the shortest time. Another time she had prophesied to a young officer from Hanover, a splendid inheritance. The officer, who had no prospect whatever of an inheritance did not believe in the highly improbable prophecy. How surprised was he then when he one day received the news of the death of a distant relative of whose existence neither he nor any of his family had any intimation; and with the news of the death came the communication that he had been designated as the sole heir of a large property by the deceased. . . . The third case the Baroness Wolgenden had herself experienced. One day a round sum of five hundred thalers in notes had disappeared. Spite of a thorough search they were nowhere to be found and an examination of the retinue of servants proved fruitless. Then the Baroness resolved to investigate the loss through the somnambule, Klara Dankwart. The somnambule told her at once the money was in the place where the Baroness had put it away. When she went home and made a search among her articles of clothing she also examined her fur cloak and found the notes in the lining of it, and then she remembered she had put the notes in her pocket and they had slipped down through a hole between the lining and the outside of the cloak.

When now the Prince William, after he had clothed himself in quite a simple way and made himself completely unrecognizable, called upon her, (the

somnambule) she at once said to him: "You are not what you seem." Then she continued to declare that he stood very near the royal house; that he was in love with a beautiful, respectable girl, whose heart was entirely his own, but that in spite of this he would lead another to the altar, who would be also beautiful, distinguished and discreet. It was not his business to love and dream however; his star was rising into splendor and called to higher exertions. Then the somnambule who up to this time had sat in the corner of the sofa in the semi-darkness with her hands pressed on her face opposite him, let her hands fall, stared at the Prince with wide-open eyes which sparkled with the deep fire of the soul, rose slowly and with outstretched arms said: "You will fight and win victories as no one else has done before you of your family, and to you it is afforded by heaven to found the empire anew. I see you as King and Kaiser, surrounded by many who greet you and swing their swords!"

This is the substance of the words solemnly spoken. Then she rose and sank down upon her knees before him and then fell to the floor. Her hands being limp and her head as if exhausted sank upon her breast. With the help of her old servant she was placed upon the sofa and fell into a quiet sleep.

Emperor William always stood under the spell of this experience and the predictions as they became fulfilled exercised on him an elevating influence.

THE SENSIBLE WORLD.

"Nature," says Lewes, "in her insentient solitude is eternal darkness and eternal silence." The cosmos, the world of order, is really to be looked for in ourselves, that is, it is a sensible world. Berkeley's quarrel was with that tertium quid of old oriental mysticism and theology, namely, brute, insensate, inert matter, which was and is a mere dream and imagination and neither one thing nor another. Matter is not now considered by thinkers as an inert substance choking up all space, but as a complex of forces which interacting with mind, each conscious force makes a sensible world of ear, eye, scent, taste and touch, in which we find ourselves invironed. This is the current dynamical theory of matter which Tyndall so ably illustrates. Force is anything which can be converted into motion. The objective world is a dynamism and not a mere dead mechanism worked from without but a continuous unrelated play of formative energy.

The three great British metaphysicians, Locke, Hume and Berkeley, with all their acuteness and genius were deficient in adequate terms necessary to express their ideas, such as their great German successor Kant and others devised. The terms subjective and objective, noumenal and phenomenal, and others, would have enabled Berkeley to express himself more felicitously and definitely, though he was a subtle master of language. His view was that the essence of the sensible world is its perceivableness, or as he clearly expressed it, its *esse* is its *percipi*. Both the primary and secondary qualities of matter, to borrow the metaphysical language of Berkeley's time, are now regarded as subjective—light, odor and sound are, of course, and so, the deeper philosophy shows, are extension and impenetrability. The vibrations of forces which beat upon the brain of our consciousness, are, so to speak, the fulgurations of ceaselessly active power. These fulgurations, striking on our various nerves of sense by some inexplicable brainly chemistry or alchemy give rise to sensations or things of consciousness or determinate illustrations, which Berkeley denominated "ideas of sense."

Matter is really but an inference of mind, a mental necessity, a device to account for a class or complex of involuntary sensations, which come and go when the portals of sense are opened during our waking hours, and which constitute what we call the sensible or objective world. Berkeley's "Theory of Vision" shows that he was not a mere metaphysical dreamer but a positivist or scientist, when he chose to be. He explains outness or distance admirably. The in-

fant imagines that the sun and moon and all external objects are parts of itself and it reaches out for them and cries for them; so would a congenitally blind man think who should be suddenly endowed with the power or sense of vision. Undisciplined and inexperienced vision experiences nothing but light and colors and has no conception of in or out. The eye learns to realize figure, magnitude, distance and position through the sense of touch. Vision, says Berkeley, is only a language speaking to the eyes and until we have learned by experience to understand that language, it conveys erroneous impressions. What Berkeley meant to say and teach was this: Matter is purely phenomenal, but owing to the fact that the thinkers of his time had no adequate language, he was compelled to write an entire treatise in order to say it and then he did not say it effectively.

PSYCHICAL SCIENCE CONGRESS NOTES.

Among the ecclesiastical dignitaries who have accepted membership in the Advisory Council may be mentioned the Right Reverend Bishop of Ripon, of The Palace, Ripon, England, and Bishop J. P. Newman, of Omaha, Nebraska.

Mr. J. P. Quincy, a member of the Council, writes: There is no department of investigation in which accurate and guarded statements from the competent are more wanted than in modern psychical research. The time may be near when it can be established to the satisfaction of all open-minded persons that man's mortal existence is only a fleeting episode of his conscious and responsible life. This has already been proved to the acceptance of many who are not wanting in intellectual grasp, and who possess the critical faculty in undoubted soundness. To enable others to share their conviction, so far as proof shall warrant it, as well as to eliminate all that is illusion or mere opinion from the presentation of a great subject, will be a work as worthy as any that can be done in connection with the National Exhibition.

312 MARLBOROUGH STREET,
BOSTON, December 8, 1892.

RICHARD HODGSON, Esq.,—DEAR SIR: I beg leave to acknowledge the receipt of your letter inviting me to become a member of the Advisory Council of the Executive Committee of the Psychical Congress. It is with great pleasure that I accept this invitation. With many thanks for your courtesy, I am, sir,
Your obedient servant,
T. S. PERKY.

1068 LEXINGTON AVENUE, N. Y.,
December 8, 1892.

DR. RICHARD HODGSON—DEAR SIR: I deeply appreciate the honor conferred upon me by the invitation to become a member of the Advisory Council of the Psychical Science Congress. Although feeling unable to contribute anything worthy of the cause, if you think I can be of any service in a work of such immense importance—the value of which cannot be overestimated—I hope you will command me, and I shall gladly respond to the extent of my ability. Thanking you for the favor bestowed, believe me,
Faithfully yours,
ANNA LUKENS, M. D.

1415 WALNUT STREET,
PHILADELPHIA, PA., Dec. 16, 1892.

DR. RICHARD HODGSON—DEAR SIR: I am in receipt of your favor, extending to me an invitation to become a member of the Advisory Council of the Psychical Science Congress. I have such belief in the importance of the subject and such confidence in the methods of investigation that are being pursued by you and your associates, that I gladly accept the invitation though I fear that I can be of little, if any, actual service.
Yours truly,
WM. M. SALTER.

23 CRAFTS AVENUE,
NORTHAMPTON, MASS., Dec. 8, 1892.

DR. RICHARD HODGSON—DEAR SIR: Your invita-

tion to membership in the Advisory Council to the Executive Committee of the Psychical Science Congress has been received. I shall be happy to accept the honor, provided it is one which, as I understand is to be the case, will involve only such duties with its privileges as can be conveniently attended to.

Sincerely yours,
H. N. GARDINER.

What is monism? It is the single-principle philosophy, or theory which ascribes all phenomena, physical and mental, to one substance or principle. Monism may be idealistic or realistic, pantheistic or atheistic, spiritualistic or materialistic. Prof. Haeckel calls his theory of things sometimes scientific materialism, at other times "my monistic system." The spiritualist, who holds that spirit is the eternal and active principle and that matter is but phenomenal, may consistently call himself a monist. Monotheism, which derives all things from the creative power of an infinite intelligence, is monism. The philosophy which posits an inscrutable reality as the common basis of all phenomena, physical and mental, is monism. A word which is thus applicable to several theories, some of which have little in common,—which are, indeed, in conflict with one another except as to the unitary principle in opposition to all dualistic conceptions,—is of no value as the name of a philosophical system. In discussion terms are required that represent differences, distinctions and identities of thought. The word "monistic" correctly describes one important principle of numerous theories which, in other respects, are contradictory. When it is selected as a label for one's thought it is a failure, for it does not indicate whether such thought is the monism of a Jew, a Christian, a theist, an atheist, a materialist or a spiritualist. Monism is one of those words which, adopted without discrimination, may, like some theological terms, stand not for an idea, but for the lack of an idea; for haziness and confusion of thought.—B. F. Underwood in the Evolutionist.

THE JOURNAL has already referred to the experiments of Dr. Luys at the Charite Hospital, Paris, on the "exteriorization" of the human body, but they are so interesting that we mention one of them again: One woman subject's corporeal body was so completely exteriorized that Dr. Luys was able to transfer her sensibility into a tumbler of water. The tumbler was taken out of sight of the hypnotized subject, and a reporter present was asked to touch the water. He placed his finger in the water, and the woman started as though in pain. The experiment was tried successfully on several subjects. The water retained the sensibility for a considerable time, and if drunk before the sensibility was exhausted the patient fell into a deadly swoon. Dr. Luys, it is further related, was also able to confirm the discovery made by Colonel Roche, administrator of the Ecole Polytechnique, that it is possible to transfer the sensibility of the hypnotized subject to the negative of a photograph of a patient. In such experiments the patient not only felt but showed signs of any mark made on the negative. In Colonel Roche's experiments the negative was scratched with a pin, and the subject would wince with apparent pain, and almost immediately a mark would show on the hands similar to those made with the pin on the negative. Dr. Luys is said to have tried this experiment at the Charite Hospital with considerable success.

THE President of Dartmouth College thinks that the prosperity of the Christian churches depends upon their conversion into places of popular amusement. This, indeed, is approved by even the Boston Congregationalist. Our excellent contemporary, The Twentieth Century, doubts if any of the apostles of Jesus would recognize in cheap entertainments, gymnasiums, bowling alleys and rooms in which young people may come together for social enjoyment, "the fulfillment of his work who came to give more abundant life." Truly, it says if that is the fulfillment of the law and the prophecies, it does seem to have been purchased at a very high price. So, then, we are given

to understand that in order to provide a dancing floor in the long winter evenings for country lasses and their lovers and places for muscular exercise for village lads, the glorious army of the martyrs shed their blood in streams and wars of religion were waged for centuries. Truly this is a new interpretation of the mission of "the Son of God," if he was to provide an alternate attraction to the two standard attractions of country villages; namely, the prayer-meeting and the country store. These views of the import of the message of the churches to the modern world, expressing the sentiments of the majority of the enlightened ministers in New England and throughout the country, the Twentieth Century thinks are not very consistent with the persecution of Dr. Briggs by the Presbyterian church because he cannot be bound to the letter of the doctrines of Calvinism.

LIEUT. HERSCHEL, in a paper read before the Royal British Astronomical Society, gave an interesting description of a singular object which he had seen traversing the sun's disk October 17 and 18, 1869. He was about to apply his spectroscope to the observation of a solar prominence when his attention was directed to certain shadows traversing the disk of the sun, which became bright streaks when they had passed beyond it. At first he thought these appearances were due to sparks in the tube of the telescope, but the phenomenon lasted too long for this explanation to be available. His next thought that perhaps a system of meteors might be in transit and prepared to subject the phenomenon to careful scrutiny. The equatorial was set in motion, the sun's disk being projected on a screen. The shadows were seen persistently traversing the solar disk, but at different localities, the larger ones traveling most simply. There appeared to be two streams. He noticed that when the sun was in focus the objects were indistinct and that they appeared very distinctly when he focused on a distant cloud. At length while he was attentively scrutinizing the phenomenon he saw one of the objects come suddenly to a standstill and then whisk off in a different direction, and then he perceived that the phenomenon he had been examining with such anxious care was not in reality an astronomical phenomenon at all, but consisted merely of a great flight of locusts.

THE following is related: Pope Leo XIII., when told of Renan's death asked: "How did he die?" "Impenitent," was the reply. Leo XIII. reflected a moment and then remarked very quietly: "That is better." The prelate having expressed some surprise, the pope went on to explain that Renan had proved by his end that his doubt was sincere. He would be judged by his sincerity, which, if it was thorough, might absolve him. A few moments afterward he observed that Renan had done more good than harm to the church. He had aroused the theologians from their torpor. He had embodied the doubts of modern thought. He had marshaled its forces. The church had been surprised; but could they believe that all this was not designed by Providence? And they might hope that particular indulgence would be shown to one who was the instrument of God's wrath.

In his message to the Council in 1891, Mayor Washburne said: "The suppression of public gambling in a great metropolis and cosmopolitan city like Chicago is a matter easier undertaken than accomplished. Until the three great inherited and inborn passions of man—licentiousness, gambling, and intoxication—have been eradicated, by education or birth, no statute laws can entirely suppress the social evil, gambling, and intemperance. When our hypocrites cease to extol their own virtues in the synagogues, and cease to foster vice in secret by leasing to prostitutes, gamblers and law-breaking saloonkeepers for the sake of the increased revenues received thereby, then, and then only, can we hope to view the millennium; until then we can no more turn back the tide of man's passion by laws than could Canute turn back the advancing ocean by his command."



EVOLUTION AND REINCARNATION.

TO THE EDITOR: Evolution and reincarnation are co-workers in the economy of nature through all its stages leading from the finite to the infinite. That is to say, in the finite world of matter the law of change is constantly being manifested.

Life and death are ever expressing growth and decay. This we claim to be manifestly true throughout the entire universe. In the natural order of unfolding, growth and progress are apparent in the mineral, vegetable and animal kingdoms until sooner or later, as the case may be, when death and decay take up the work of disintegrating and disseminating the atoms that have served their purposes in any given direction, until further progress from that standpoint becomes impossible. Right here reincarnation comes to the rescue, and with magic skill seizes the atoms which are returned to their allotted place in nature's laboratory, from whence they may enter the next field of usefulness for which they are adapted. This seems to be the order of growth and progress in matter until it becomes fitted for the reception of an additional property or principle, making its first appearance by manifesting traits and faculties not found in lower organizations.

These traits and faculties being in no sense properties of matter could not have originated in it. The manifestation of these traits and faculties clearly illustrate that the finite is merged in the infinite; and the material organism wherein they appear is called man, the crowning event of evolution and reincarnation in which the possibilities of matter have reached their zenith, forming a fit receptacle for the soul-germ therein implanted, which, in the order of its nature must be evolved and reincarnated in the higher life from which it emanated; thereby forming the connecting link that completes the chain leading from the finite to the infinite.

Taking note of this new acquisition, the existence of which first appears in the human form, conclusive evidence of its superiority over matter appears in the manifestation of a consciousness of its own individuality, cognizant of surroundings and passing events which serve to awaken a desire for knowledge.

Stimulated by this desire, reason asserts itself, demanding the why and wherefore until by patient study and observation the entire universe from atoms to revolving suns demonstrates to his understanding that immutable law guides and governs in every instance.

This desire for knowledge, having failed to appear in any of the lower forms of the animal kingdom, proves conclusively that its source must be sought for in regions where mind is a recognized factor in new fields of progressive evolution and reincarnation. Nature points with unerring aim to the fact that the tendency of matter has ever been upward and onward through all its changes, from its lowest stages up to the point which may be termed the basis from which the soul commences to unfold its powers.

Efforts in this direction have led to the recognition of basic principles on which has been erected a symmetrical column, representing the evolution of matter from its lowest to its highest state of perfection, and never deviating from a fixed line in demonstrating the existence of forces that attract or repel in accordance with the chemical relations they sustain to each other.

This ability to analyze, classify and arrange bears no relation to matter, therefore must be attributed to the soul, the ego, that unseen individuality that alone manifests like abilities. Following this line of thought, if the soul is to be reincarnated it must, in accordance with laws governing in the realm of matter, gravitate to a higher state or condition than that in which it made its first appearance.

To be told that in order to obtain a fuller and more complete knowledge of life and its conditions on this material plane, the soul in order to perpetuate its existence must virtually die, in a land where death is unknown, and sink into oblivion, far beneath the conditions where its individuality first expressed itself, is to be told that the human intellect is a product of the soil that can only be rounded out to a

realization of its possibilities by repeated reincarnations on this material plane. Also that knowledge can only be obtained by personally experiencing the multitudinous earthly conditions that are far too numerous to be crowded into the average number of years allotted to human life.

This we cannot accept; but on the contrary, assert that not until the soul or human individuality manifests its presence is the possibility of gathering and classifying knowledge apparent.

That is to say, the human mind being superior to matter is alone competent to pass judgment upon its properties and possibilities. In its efforts to ascertain these the various sciences have been established, and their demonstrated truths promulgated wherever civilization exists, are accepted by all classes, including those who are earnestly laboring to establish the theory that human beings, in which reason and wisdom alone are manifested, must cease to exist as such and become absorbed by earthly elements and conditions, from which in ages to come may be evolved the second chapter in the history of a human life.

BROOKLYN, N. Y. J. SIMMONS.

EXPERIMENTS IN DYING.

TO THE EDITOR: An account has been current in our newspapers recently of a gentleman who expects to die soon of consumption, and who has arranged to participate in a series of most interesting experiments preceding, during and following his demise. He has secured a glass cylinder which he will enter when he thinks death is approaching. His assistants will immediately exhaust the air from this cylinder and hermetically seal it. The invalid and his co-experimenters have agreed upon a code of signals, his part of which will employ a very delicate set of apparatus placed in the cylinder.

These experiments, if carefully carried out, will be successful in part at least. The watchers will not have long to wait for their observations of the death-scene; for a person, in robust health even, must very soon die of suffocation if confined in such an air-exhausted and hermetically sealed enclosure. The physical movements of the dying man can, of course, be clearly and carefully observed.

There are several unsolved questions, however, connected with this experiment that remain to be answered, among which may be noted these: Can a man dying of suffocation "keep his head" so as to correctly perform the parts he has agreed to enact? Will a glass cylinder (as these experimenters assume it will) confine a spirit, compelling it to remain for observation? Will a spirit, even if thus confined, be any more clearly or any more readily seen than it would be if entirely unconfined? Will a spirit be any better able to operate delicate apparatus placed in an air exhausted space than in the ordinary atmosphere?

These are all pertinent and interesting as well as practical questions; and it is hoped that those who have practical knowledge of these matters—or who have opinions based upon information or reflection regarding them—will give us the benefit of their knowledge or theories.

ROBERT ALLEN CAMPBELL.

GOOD SUGGESTIONS.

TO THE EDITOR: In my missionary journeys from place to place I am led to imagine why the Spiritualist societies have sometimes so little influence in the community. Of course the causes are different in different places, for the play of human life and human interests is infinitely diversified. Permit me to point out a few of these causes as they have come to me by observation.

In one place I found that in their little meeting one inspirational medium was the regular speaker. This person being ungrammatical in speech, untrained in mind and undeveloped in inspiration, is unable to command the interest of advanced thinkers; and yet this medium is hurt by the suggestion that there is anything wanting in the matter or in the manner of the utterances. This kind of a worker "leaves it all to the spirits." Determined to hold the position of principal speaker such a one is unmindful of the love inculcated by the wise and practical Paul—a love that "seeketh not its own."

Where a society is unable to secure the best speakers I would suggest to them to appoint a reader who would select some passages from our best books and newspa-

pers. By changing the reader a variety in the line of thinking can be secured. As the reading can be followed by a free discussion, the speaking gifts of different individuals can be developed.

The plea that the spirits can do it all is not founded on reason. Advanced spirits do not communicate thoughts to each other by what we call language. With them thought goes purely from soul to soul. When, from their exalted plane, they pour light and truth on a sensitive, they do not necessarily clothe it in language. The human dross that brings thoughts to spirits yet on the physical plane, depends on the mental education of the medium, and on his own style of communicating these thoughts. If the medium's language is ungrammatical and weak, the thought is hindered in its expression. The more cultured, the more refined, the more educated the medium the more likelihood is there that the thoughts voiced by him can do their appropriate work. Let all who aim to be inspirational mediums learn at least to speak as well as an educated clergyman, and then they may hope to become useful exponents of the spiritual philosophy.

When Paul was instructing the struggling spiritual associations of his day he bade them "covet earnestly the best gifts." He reminded them that all could not be apostles, nor prophets, nor healers. And he then showed them that the love that does not seek its own, that suffers long and is kind, that envies not, and rejoices only in the truth, is better than all the special gifts of the spirit, called in our day, "phases of mediumship."

Yes; to speak lovingly and truly is better than to "speak with tongues;" and to develop a noble manhood and womanhood is better than to be a materializing medium. Those who are embedded in a material life must be drawn out of their scepticism by physical tests; but in our quiet let us not be of those who would drag the spirit world down to the physical plane. Let us rather seek to raise first ourselves, and then all with whom we come in contact to a more spiritual plane, and thus help mankind on to the spiritual era, when each one will be in conscious communion with disembodied spirits. Yours for a true spiritualism.

ABBY A. JUDSON.

WHY?

TO THE EDITOR: I am often asked this question, "Why do you, who are a well-developed medium yourself, visit other mediums for information?" I answer in true Yankee style: "Why, being a well-developed man or woman (physically) do you ask the assistance of another well-developed man or woman to assist you in moving the piano, bookcase or in fact any article of furniture?" Because you need an increase of power or force to accomplish your object, do you not? Well, for the same reason I sit at the table of a medium. Only the force I desire is psychical instead of physical. I may have force enough to see spiritually a new-made grave. But the force is not sufficient to explain to me at the same time what the vision means. That is, the hint contained in the picture is not fully impressed. I believe I know whose grave I am gazing upon, for the vision appears again and again. I know by its constant returning that there is something for me to take advantage of in this sign or warning. Perhaps some member of my family is in need of my help, for I have the gift of healing. But my very anxiety to ascertain who is suffering, and what I am to do in the case makes me inharmonious to the influence electrical, and the currents can not carry to my eye or ear or brain the full message. I repair to the house of a professional medium. The force is sufficient then and I always receive all the information desired. It matters not whether the medium knows beforehand what I wish or not, I am not after tests but advice; and I have yet to find a fraud in the sincere search for light. The mediums usually know less about medicine or the construction of the human body than I do, and I know as much or as little as most people who have lived as long as I have. What nonsense it would be for me then to question an intelligent statement of facts! I ask of the physician spiritual who is controlling the organism before me: "Whose grave do you give me in vision?" Mr. C.—? Am I to do anything in this case? Nothing. We only gave you the fact beforehand as a test of our power to read the future. Within two days I learn by the newspapers of the

death of Mr. C—, who was ill at the time of my vision, but I and few others aware of it; and his condition at the time not alarming to his family or family physician. But suppose the case to be different. I see in vision a friend lying ill. I am perplexed as before as to some portion of my message. I am sent for at length, and not knowing even while I treat her with the gentle power of magnetism which leads my hand like a magnet to the part afflicted, I ask on my way home, what is the trouble? "Blood-poisoning," is the startling reply. I can get no more information alone. So I repair again to my dear medium's house, and learn a story new to me, which proves that the case is understood perfectly. Can I heal any and everything? I do not know; have not tried. But in my own family have never failed, because of having full control of the patient. I do know, however, that insomnia and nervous prostration, acute pain, nausea and stubborn colds yield to my touch and vanish as though charmed away. Yes, I believe magnetism can cure any ailment if the patient is taken in time. But there must be perfect harmony between patient and teacher I must add. Otherwise one might as well try to fill a sieve with water; a simple waste of power. As I sit for the increase of power for healing purposes (for I store up electricity for this purpose always, when I have the opportunity of sitting with a medium, so do I sit for an increase of power to help in other things; healing the sick being only one of the phases of my mediumship. And these are some of the reasons why I visit mediums, professional ones I mean. MARY E. BUELL.

MILWAUKEE.

AN OCCURRENCE.

TO THE EDITOR: The evening before the presidential election (November 8th, 1892) Mr. and Mrs. F. C. Nommensen, of Bluff City, Kan., had a sitting. They were anxious to know if they could be told who would be elected president of the United States. Through automatic writing with Mrs. N. the answer given was "Grover Cleveland." Mrs. N. asked this question of her spirit friends as a test for herself and friends here. Now, she feels it ought to be known "not by us alone, but to give credit due her spirit friends," who came in response to her wish. Mr. N., fearing that his anxiety that democracy might win might have something to do with getting the answer, asked his wife to go to her room alone and see what would be shown her clairvoyantly. She did so the next morning. When there she asked that "some of the past presidents come and tell her who would be elected." She says three men appeared to her. She recognized two of them, Lincoln and Washington. She asked Lincoln, "Who is the strange man?" He answered, "Douglass." After she got the answer to her question who will be president—(it was answered as in the writing)—she asked, "How is this, you being republicans come to tell me that Cleveland will be elected?" They answered, "The principles of republicanism are all right, but they (the republicans) have not done right and Mr. Cleveland will be elected this time." Mrs. N. did not call the name nor for any certain ones to come, only asked that "some of the past presidents come" to answer her question. Mrs. N., writing to her daughter (in Seattle, Wash.), told her of the occurrence concerning the president and mailed the letter the day of the presidential election. Later, when she learned Mr. Cleveland was elected, the thought came to her to write to her daughter to keep the letter for future reference. She has given permission to Dr. Hodgson to send for the letter she wrote to her daughter.

MRS. SIMPSON.

TO THE EDITOR: While in Chicago a few weeks ago I called upon Mrs. R. C. Simpson at 780 West Monroe street for the purpose of obtaining information relating to my father, who was seriously ill at the time. I did not make my business known, but the spirit that controlled described father's condition perfectly, without my saying a word, and gave me advice as to treatment for him, which has proven beneficial. I received many strong tests relating to other matters which showed to me that Mrs. Simpson still possesses remarkable mediumistic powers. Yours for truth,

DANA, Ill.

R. M. PRICHETT.



WHEN WE GET ROUND THE FIRE AT NIGHT.

When we get round the fire at night,
We three, while Grandma knits and knits,
The big wood-fire's our only light—
The corner's dark where Grandma sits,
But then her needles gleam and click,
And then we hear the great clock tick
Louder than when the sun shines bright.

And my! but Grandma tells us tales,
You ought to hear her!—about a boat
That came one night—it had no sails,
Nor anything—right in our bay!
And there's another 'bout the day
Gran' father lost his wedding coat!

And Joey, when he keeps awake,
Is always asking her to tell
About the wolves that tried to break
Into the old school-house one time,
And then the Dominic had to climb
Way up outside and ring the bell!

But when the other tales are done,
Then it is Cleely's great delight
To hear about the little son
Who went to sea. We always say
It's better 'n any time of day.

When we get round the fire at night!
—VIRGINIA WOODWARD CLOUD, in January St. Nicholas.

CHILDREN'S BUILDING.

There will perhaps be more practical good done at the Fair by the originators and promoters of the Children's Building than in any other way. The mother who may visit the Fair with two or three little children clinging to her skirts or not go at all, will find here a delightful place to leave her darlings perfectly safe and sure to be happy in this veritable paradise.

Mrs. Palmer is given the credit of first suggesting the idea of a Children's Home at the Columbian Exposition. Her idea was at once acted upon by the Board of Lady Managers. There was plenty of enthusiasm to make the enterprise a success, but alas, no funds. Mrs. Palmer finally consented to throw open her house for a bazaar, the proceeds of which were to be devoted entirely to the Children's Building.

The bazaar, as every one knows, has been a great success. Thirty-five thousand dollars, the amount required, was raised. Soon after the first of January ground will be broken and work on the Children's Building begun. The plans submitted by Sandies, the architect of the Children's Building at the Paris Exposition, have been selected as the best and cheapest.

The aim of the Children's Building is two fold. While giving a most delightful shelter to the little ones, it will also be an object lesson to mothers and all interested in children's education, development and happiness. Mothers who have not had the advantage of the new thought in education cannot fail to go away brimming over with new ideas and new resolves.

The main feature of the building will be
1. A creche where the babies from two months old up will be given the best of care and a happy time, while their mothers and fathers, free of care, are "doing the Exposition." Visitors may view the babies through a glass partition.

2. A large assembly room is to be opposite the creche; here simple illustrated lectures will be given to the older children. Professor Parker of the Normal school has kindly offered to take charge of these lectures.

3. In the center of the building there will be a large court where the gymnastic work will be done; on the second floor there will be the kindergarten, kitchen garden and deaf mutes class. Wood carving and scroll sawing will be taught and their connection with the kindergarten shown.

Another interesting spot in this roomy building will be the library, where the choicest children's books from all nations will be gathered. Last but not least, the joy of joys to the children, a garden on the roof, in the center a fountain where they may sail boats and enjoy themselves to their hearts' content. None but the nurses and children will be admitted to this enchanted land. Toys, clothing, all things from all nations pertaining to children will be here displayed. Will not the building rival in interest any building in the grounds? Every mother and every child

should bless the women who have made this building possible.

With a Woman's Building and a Children's Building given sites quite as valuable and important as any other at this greatest of Expositions, what great hopes may we not cherish for the dawn of the twentieth century.

Definite plans are now being formulated for a great Columbian School to be held on the grounds during the Exposition. This school follows out the University Extension scheme and will probably be in the hands of the Extension Department of the University of Chicago. The lectures before the school will be appropos of the Fair and the various exhibits. In connection with the school, there will be a service of well equipped guides, thoroughly conversant with all that pertains to the different exhibits. This will greatly facilitate visiting the Fair. People whose time is limited will in this way be able to see those things which interest them particularly without loss of time or strength. One noteworthy fact is that these guides are to be chosen solely upon their qualifications for the position. Women are here again to have an equal chance with men. It is hoped and expected that well qualified persons from all sections of the country will apply.

The committee appointed by the Illinois woman's alliance to interview unmarried mothers reports that of 691 unmarried mothers talked with, in 235 cases the fathers were married men with homes and families; 186 of the 691 were mothers of more than one child. The ages of the mothers ranged from 13 to 40 years, the greatest number being 22 years of age. In 22 cases the mothers were older than the fathers. In three cases the fathers were under 16 years; 92 were women who were orphans before the age of 15, 60 were half orphans before 15. Cases properly called seduction there were 192. These investigations are being made in the interest of the unfortunate children who are through no fault of their own brought into the world to bear a great shame. The association hopes to arouse public opinion on the subject, and sometime in the future to be able to place the shame where it belongs instead of leaving the unfortunate child, the innocent one of the party, to bear the whole burden of it.

The domestic novel may be said to have begun when the worthy printer of Derby published his "History of Pamela." The way that the idea of writing such a book occurred to him is significant. He had been asked by a bookseller to compile a complete letter writer, that might serve the ladies of the middle classes, who were not versed in polite literature, as a model for correspondence. Richardson took a servant girl as the imaginary correspondent, and then introducing a narrative to enhance the interest of the letters, he produced his Pamela, with the intention of both instructing and interesting his readers, so that they might learn simultaneously the art of letter writing and the art of virtue. The novel began, therefore, in a series of letters, "the most natural as well as the most improbable way of recounting a narrative," according to one of its earliest critics. Richardson avows his object—he writes for the women, and, he it noted, for the women of the bourgeoisie. —Westminster Review.

ACCORDING to a press dispatch Carl Gillette, a young man who was in the employ of the Stock Yards Company at Kansas City recently died at All Saints' Hospital early Saturday morning. An incident in connection with his death is of peculiar interest to those who believe there is some strange connection between mind and matter which people do not understand. Young Gillette was taken to the hospital Friday night to have an operation performed. There he was visited by his sister and a younger brother. He knew that he was in a critical condition, but his brother and sister did not realize that he was not going to survive the operation. They left him late Friday night and returned to their place of residence intending to go to the hospital the next morning. Neither of them slept that night, and about 2 o'clock Saturday morning the brother awoke from a troubled sleep and began to pace the floor in the greatest agitation. He de-

clared that his brother had died from the operation, and that he had seen his disembodied spirit. He waited until morning and then he and his sister went to the hospital to inquire into the condition of their brother. They were informed that he had died at precisely the hour when the younger brother awakened and became oppressed with the presentiment that his brother was dead. The sister fainted at the news and was in a hysterical state all day.

A LONDON correspondent of The Daily News of this city writes: Alfred Tennyson was a Spiritualist. It will interest and surprise most people to know that the late Lord Tennyson was an ardent Spiritualist. None of the poet's readers could be ignorant of the poet's profound spirituality, of course, for that is apparent on almost every page of his works, but there is nothing in his poems to indicate that he was a genuine believer in what is known to-day as "Spiritualism." He never openly declared his belief in the spirit-world out of deference to the strong feeling of his wife and family on the subject, but he entertained at his home on various occasions during his life professional spirit mediums from London, and during his later years he expressed an eager desire to establish spiritualistic communication with his dead son Lionel. These interesting facts have been known only by his family and immediate circle of friends, for the poet rarely alluded to his belief. Like Victor Hugo he even refrained from using poetry which he thought had been dictated by spirits. In this way the world has no doubt lost many a noble line, for Lord Tennyson became a convert to Spiritualism when quite a young man. It will be interesting to see what light the present Lord Tennyson will throw on this subject in the biography he is preparing. It is quite possible, however, that the public will be disappointed in this, for important as this trait in the poet's character is it is said to be the present intention of his family to omit all reference to it.

PALGRAVE in his great work on Central and Eastern Arabia mentions a curious plant of that country, the seeds of which produce effects analogous to those of laughing gas, says the St. Louis Republic. These seeds grow in pods, three in each pod, are perfectly black in color, and about the size of a common soup bean. If pulverized and taken in small doses these seeds have a most remarkable effect. The person to whom the dose has been administered soon begins to laugh very boisterously and to sing and dance in a truly idiotic fashion. He soon falls asleep, and when he awakens remembers nothing of the demonstration made while under the influence of the singular drug.

A Mississippi valley churchman—that is the name now given to the western ritualists—in talking about the Episcopals of Massachusetts one evening, summed them up in this way: "In the old days of Bishop Eastburn, when the churchmen of the Bay State were a select remnant, they thought they were too good for God to damn; now they think that God is too good to damn them, thus proving that the hard churchman and the loose churchman finally reach the same point."

"SOCIALISM," says M. Gustave Revet, in Voltaire, "is the search for social ameliorations. To be a socialist, is to wish to put into life more equity, more of the spirit of fraternity, is to dream of realizing in society the idea of justice which as our mind conceives it is, to have for an end, to give to men the greatest amount of well-being. To be a socialist is to suffer from all the fatal inequalities to which men are con-

demned, it is to try to heal the evils which pile up on the mean, the humble, the disinherited. To be a socialist, is to incline towards the unfortunate, to console them; towards the wounded, to bind up their wounds; towards those who weep, to wipe away their tears; towards those who hunger, to give them bread; to be a socialist is, in a word, to have in the heart the greatest human pity. To have this desire to sweeten social life does not make of us Utopians or dreamers."

DR. CHARLES P. MCCARTHY, magnetic healer, has removed his Academy of Medical Magnetism and Hypnotism to 261 West 128th street, New York City. Dr. McCarthy writes that he is open to engagements from spiritual societies for platform Sunday work or inspirational lectures on topics pertaining to Spiritualism. He would like engagements from societies either east or west.

MRS. E. T. STANSELL has taken rooms at 13 South Elizabeth street, where she will continue her work as a psychometer and in diagnosing disease and healing. She will treat patients at her rooms or visit them at their homes. Mrs. Stansell is a lady whose work seems to have given general satisfaction to those who have availed themselves of her services.

MRS. LUCY A. SLOSSON has removed from 426 West Randolph street to 13 South Elizabeth street, Chicago. Mrs. Slosson, after nearly a year's absence for her health returned to Chicago a few weeks ago in a decidedly improved condition. Her powers of mediumship are quite remarkable, as many who have visited her have freely testified.

ON December 16th, Dr. Aaron W. Doan, of Mounmouth, Kansas, passed to the higher life at the age of sixty-two years. He was a man of sterling worth. A firm believer in Spiritualism, he had taken THE RELIGIO-PHILOSOPHICAL JOURNAL from the time it was started. Mr. G. H. Walser of Liberal, Mo., gave the funeral address.

MRS. R. C. SIMPSON has rooms at 780 West Monroe street and we hear that a number who have called upon her recently and had sittings with her, have found that her powers of mediumship are still strong and have received through her some very satisfactory tests.



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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.]

The Kaaterskill Pairies. By Anna Olcott Commelin. Illustrated by Katherine Ripley Noyes. New York: Fowler & Wells Co.

This charming book of purely American fairy lore is written by a valued contributor to the JOURNAL, and its eight beautiful full page illustrations were made expressly for its pages by a lately translated friend of hers. The work is dedicated "To all the lovers of the Kaaterskills; to all the lovers of the fairy folk; and to all who have met or known the giant of the Nineteenth Century." Among "all the lovers of the Kaaterskills" must be included all who enjoy the classic writings of Washington Irving, all who sympathize with the woes of blessed Rip Van Winkle; and all who enjoy the acting of that old young boy, Joseph Jefferson. "The lovers of the fairy folk" includes all children and many grown-up old children, and "all who have met or known the giant of the Nineteenth Century," namely, giant case, includes all humanity. So Mrs. Commelin is sure of a host of interested readers if she has only those to whom the pretty story which is partly in verse and partly in prose is dedicated.

Afterglow. By Frederic S. Hinckley. Boston: Press of Geo. H. Ellis, 141 Franklin street. 1892. Pp. 81. Price, cloth, 50c.

This little volume, which is divided into four essays or discourses, "Voices Out of the Silence, They Had All Things Common, Spiritual Awakening, The Star! The Star!" has evidently been written from the author's own deep experience and as a consequence is full of helpful and comforting thoughts. It deals with the greatest things in the world, "the imponderables, the thoughts, the sympathies, the loves." It evinces a spirit of faith in the eternal goodness, a broad love of humanity and a comprehensive way of looking at life's experiences and lessons. It deals with the problem of death—ever old and ever new—in a manner that should be emulated by all who only see the loss and grief and cannot penetrate beyond the mystery and hear the voices out of the silence.

Chim: His Washington Winter. By Madeleine Vinton Dahlgren. New York: Charles L. Webster & Co., 1892. Pp. 334. Cloth.

This is an amusing and entertaining book in which the author has for her hero, Chim, a small, well-bred Skye terrier, whose chief "magnetic attraction is his mystic veiled glance," and has made use of him to expound some of the more absurd theories of metempsychosis. Chim, who has reached his high state of development through the painstaking care of his mistress, who hypnotizes him by rubbing his forehead between the eyes with her finger, goes through a number of experiences, none of which is more amusing than the one in which he poses as a pundit before the Society of Adepts. The characters are well portrayed, unless an exception is made in the Lafayette de Noos, who are rather exaggerated. While the occult theories are treated lightly, the humor is thoroughly good-natured throughout. The theme is original and the style bright, and there is the usual element of love and romance woven into the story.

The Pictureque Geographical Reader. By Charles S. King, Master Dearborn Grammar School, Boston. Fourth Book, "The Land We Live In." Part Second. Supplementary and Regular Reading in the Lower Classes in Grammar Schools, Public Library and the Home. Pp. 235. Price, 56c. Boston: Lee & Shepard. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago.)

The author has aimed in these readers to collate and present in an attractive manner the striking facts of the United States. This volume is designed for children in the fourth and fifth year of school life. At the same time it is well adapted for more advanced grades. It contains considerable information not usually given in the regular text book, information obtained only from personal observation and inspection or from works of faithful travelers lately published. Leading manufacturers, mining industries, agriculture, methods of transportation, the people of the country, and all received careful attention. The pictures in the volume have

been made from photographs, many of which were taken especially to illustrate its chapters. Beauty and exactness are thus happily combined. It is a valuable book for teachers.

MAGAZINES.

The Arena for January has a fine portrait of Helen Campbell for its frontispiece. Henry Wood discusses the question "Does Bi-choride of Gold Cure Inebriety?" Helen Campbell writes on "Women Wage-Earners of America and Europe." Rev. O. P. Gifford gives the reason "Why the World's Fair Should be Open on Sunday." Mr. Flower, the editor, discusses the query "Are We a Prosperous People?" Rabbi Solomon Schindler writes on "The Nationalization of Railroads." There are a number of other valuable papers in this brilliant monthly. Arena Publishing Co., Boston.—The Philosophical Review for January is a very substantial number. It cannot be of much use to the ordinary reader, but for philosophical thinkers it has great attractions. The opening paper is "The Philosophy of Religion" by Prof. Otto Pfeleiderer. Prof. Clark Murray writes on "An Ancient Pessimist." Prof. F. C. French has an article entitled "The Concept of Law in Ethics." There are several pages of reviews of philosophical books by competent reviewers. Dr. Foster, Chairman of the Committee on Philosophy of the World's Congress Auxiliary, has an interesting statement entitled "Philosophy at the Chicago Exposition." This able bi-monthly journal is edited by Prof. J. G. Schurman of Cornell university. Ginn & Co., Boston, New York and Chicago. \$3.00 per annum.—Jenness Miller Illustrated Monthly for January has a table of contents very attractive to women. Mrs. Miller writes on "The World we Live in and the Charm in Individuality." "Proper Food and Long Life" is the title of a paper by Mary T. Bissell. There are several other very attractive articles. 114 Fifth avenue, New York.—The Eclectic for January gives a variety of interesting articles which cover a wide range. Mrs. Lynn Linton contrasts the modes of social training for women in the olden times and now, in a paper entitled "A Picture of the Past." Ouida scolds in a very brilliant manner in "Sins of Modern Society." Thinking readers will be especially attracted by the dialogue "A Spiritual Life." This number has food for every kind of intellectual appetite.—The Century for January is equal in importance and interest to the December number. The piquant title of Mark Twain's new sketch in the January Century, "The \$1,000,000 Bank-Note," is borne out by the not less piquant motive of the story, which is a wager between two Londoners that a man with nothing but a \$1,000,000 bank-note could not live thirty days and keep out of jail. The story records the unique adventures of the man who tried the experiment. There are three papers relating to well-known authors: A paper of reminiscence and sympathetic criticism of Whittier by Elizabeth Stuart Phelps, including extracts from letters of the poet, and accompanied by a frontispiece portrait; a concise but graphic sketch, by Prof. Henry A. Beers, of Yale College, of Christopher North (John Wilson), with which is printed a striking portrait from a photograph, a paper by Arthur Alchin, entitled "An Illustrator of Dickens" on Hablot K. Browne ("Phiz.") setting forth this interesting illustrator's relations to Dickens and Lever. Editorial articles discuss "The Proposed Recession of the Yosemite Valley," "New York and the World's Fair," and other subjects.—The general reader who is pressed for time will find in the January Current Literature a comprehensive, accurate and entertaining record of the month. The death of Jay Gould and Dr. Briggs' trial are among the current subjects discussed.

THE FUNK & WAGNALLS COMPANY have nearly ready a book on "English Compound Words and Phrases," by F. Horace Teall. Its main feature is a list of nearly 40,000 terms, originally made for guidance in the preparation of the "Standard Dictionary," now rapidly progressing.

Of undoubted interest and special value to all concerned in the study of criminals, is a book on "Criminology" soon to be issued by the Funk & Wagnalls Company.

WHILE The Youth's Companion is one of the oldest papers in the country, having been started in 1827, it is one of the fresh-

est and most vigorous of all our publications and has attained the unequalled circulation of six hundred thousand copies weekly. Its prospectus, containing the announcements of authors and articles for the year 1893, shows that the current volume will be, if possible, better than any of its predecessors.

MESSRS. S. C. GRIGGS & Co., have now in press and will shortly issue a translation by Mrs. Mary Bushnell Coleman, of the "Youth of Frederick the Great," by M. Ernest Lavisse of the Sorbonne, Paris, whose recent election to the Academy created so much interest.

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PAYING THE PIPER.

Inquiring Boy (looking up from a book)—What does "paying the piper" mean?

Worried Father (absently)—Tell him to call next week.

"I said 'the piper,' pa."

"Well, if it's a plumber he needn't call for a month."

Mrs. de Visite—Good afternoon, Miss Blank! Is your mother at home?

Miss Blank—No. She has gone to Mrs. de Mugg's progressive conversation party. By the way, what sort of a party is that, Mrs. de Visite?

Mrs. de Visite—It is one at which the conversation begins with art, science and literature, and progresses very rapidly to fashions, gossip and servants.

Mrs. de Flatte—Boy, did you see a stray pug dog around here anywhere?

Smart Boy—Yes'm. I just saw one bein' chewed up by a big bull dog, an' I saw another bein' tied to a tin can an' kerosene poured all over 'im, an' I saw another being chopped up fer sausage, an'—

Mrs. de Flatte (clutching at a railing for support)—Ood! Horrors! I'd give \$5 to get my little Fido safely back.

Smart Boy—All right, mum. You wait here half a minute.

You need not despair! Salvation Oil will heal your burnt arm without a scar. 25c.

For people to feel that their opportunities for doing good or for living the higher life are restricted because they have not financial means is the falsest of fallacies. It is more than a question as to whether the world has not, in all ages, been most benefited by persons poor in purse. It is a question as to whether our own city of Boston, to-day, is not far more indebted to its citizens who have never had money to give—in any impressive quantities—than it is to its millionaires. There is no young girl, there is no inexperienced youth in this city to-day, who may not contribute daily and hourly to the spiritual wealth of its life. Not by doing some great thing, but by being faithful, generous, true and loving in all the little things, in all the incidental daily contact of life. With the will, the way is open.

"That is no true alms which the hand can hold;

He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite
And gives to that which is just and right—
The hand cannot clasp the whole of his alms;

The heart outstretches its eager palms;
For a God goes with it, and makes it store
To the soul that was starving in darkness before."

—Lillian Whiting.

"Those who wish to find fault can always find a way," says an old adage. Grandma Flake was the censor of the neighborhood in which she lived. To carp and criticize is not difficult, since every one has some weak point, and grandma had her hands, or rather her mouth, full all the time.

She found special fault with young girls who were perverse enough to dress and behave differently from the fashion of fifty years ago, and one girl, Stella Dorsey, was grandma's pet aversion.

One day the censor saw—or thought she saw—Stella drive past the house in a buggy with a gentleman, "carryin' on awful."

"I declare to goodness," said grandma, "it was scandalous! Talkin' and laughin' and screechin' like all possessed. I've a mind to tell her mother!"

"I wouldn't, grandma," said her daughter, smilingly.

"It's my dooty," said the old lady.

"No, it isn't, especially since it wasn't Stella."

"Land sakes! I know—"

"No, you don't. It was Dr. Barnes and his wife. Stella went to Boston yesterday morning on a long visit."

For a moment the old lady was silenced. But she quickly recovered and said firmly: "Well, that's the way Stella would have carried on if she had been there!"—Youth's Companion.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific Hall's Hall Renewer.

SPIRIT AND BODY.

The spirit to the body said
"How stiff and sluggish thou art grown
Thy weight is as the weight of lead,
Thou shouldst help me, but instead
I bear thy burden and mine own.
How long must I endure to be
A captive and a thrall to thee?"

The body answered "Long, in truth,
Was I thy drudge—a weary lot!
Hither and thither in my youth
On many a foolish quest in sooth,
Thou drawest me and thinkest not.
Did I not heed thine every best,
And treat thee as a pampered guest?"

"How often still when I should sleep,
Thou rob'st me of my needed rest,
Begrudging what thou wilt not keep,
Brief Sabbath, broken at the best.
For e'en in sleep, O lot unblest!
Thou needst must trouble both it seems,
Self wounding, with the plague of dreams.

"I speak not of the days gone by,
The dead past and the out of date."
The softened spirit made reply,
"Thou hadst thy follies even as I,
But which has now the worthier mate:
Thy powers decay as mine expand,
We cannot travel hand in hand."

The body answered, "Bear with me
A little, for I serve thee yet,
Thine equal I could never be,
I never could keep pace with thee.
Yet each is in the other's debt.
Art thou so eager for the end,
So weary of thy whilom friend?"

—RICHARD PHILLIPS.

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but take all the help you can get. And you can get more of it, with Pearl-ine, than with anything else that's safe to use. Everybody knows about Pearl-ine for washing clothes. We talk more about that, because of all the wear and tear and labor it saves, by doing away with that ruinous rub, rub, rub. But don't let its help stop there. With anything that will wash at all, Pearl-ine will save you something in the washing. Dishes, paint, wood-work, marble, windows, carpets, without taking up, milk cans, silver, jewelry, etc.—these are only some of the things that are washed best with Pearl-ine.

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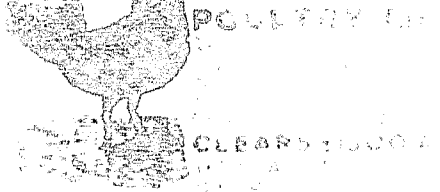
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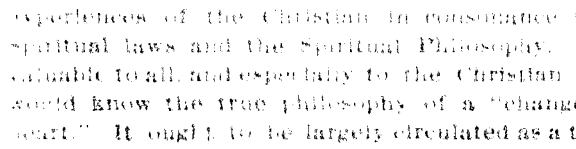
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He gives nothing but worthless gold
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But he who gives a slender mite
And gives to that which is just and right—
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The heart outstretches its eager palms;
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—Lillian Whiting.

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She found special fault with young girls who were perverse enough to dress and behave differently from the fashion of fifty years ago, and one girl, Stella Dorsey, was grandma's pet aversion.

One day the censor saw—or thought she saw—Stella drive past the house in a buggy with a gentleman, "carryin' on awful."

"I declare to goodness," said grandma, "it was scandalous! Talkin' and laughin' and screechin' like all possessed. I've a mind to tell her mother!"

"I wouldn't, grandma," said her daughter, smilingly.

"It's my dooty," said the old lady.

"No, it isn't, especially since it wasn't Stella."

"Land sakes! I know—"

"No, you don't. It was Dr. Barnes and his wife. Stella went to Boston yesterday morning on a long visit."

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Thy weight is as the weight of lead,
Thou shouldst help me, but instead,
I bear thy burden and mine own
How long must I endure to thee?
A captive and a thrall to thee?"

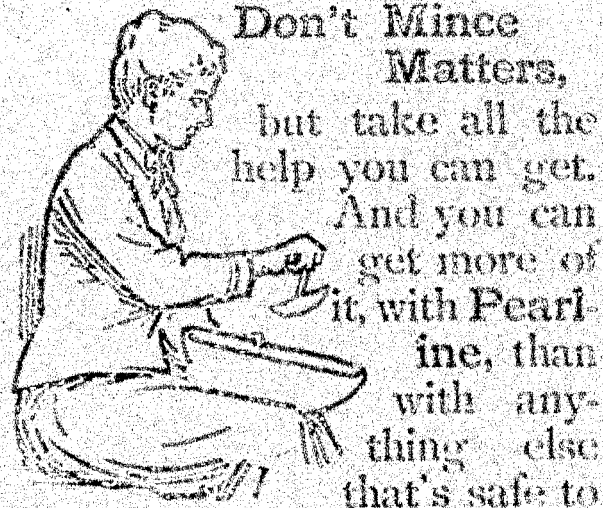
The body answered "Long, in truth,
Was I thy drudge—a weary lot!
Hither and thither in my youth
On many a foolish quest in sooth,
Thou drawest me and thinkest not,
Did I not heed thine every best,
And treat thee as a pampered guest?"

"How often still when I should sleep,
Thou rob'st me of my needed rest,
Begrudging what thou wilt not keep,
Brief Sabbath, broken at the best,
For e'en in sleep, O lot unbless!
Thou needst must trouble both it seems,
Self wounding, with the plague of dreams.

"I speak not of the days gone by,
The dead past and the out of date."
The softened spirit made reply,
"Thou hadst thy follies even as I,
But which has now the worthier mate?
Thy powers decay as mine expand,
We cannot travel hand in hand."

The body answered, "Bear with me
A little, for I serve thee yet,
Thine equal I could never be,
I never could keep pace with thee,
Yet each is in the other's debt,
Art thou so eager for the end,
So weary of thy whilom friend?"

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It isn't much fun a-living
If grandpa says what's true,
That this is the jolliest time o' life
That I'm a passing through;
I'm afraid he can't remember,
It's been so awful long,
I'm sure if he could recollect
He'd know that he was wrong.

Did he ever have, I wonder,
A sister just like mine,
Who'd take his skates, or break his kite,
Or tangle up his twine?
Did he ever chop the kindling,
Or fetch in coal or wood,
Or offer to turn the wringer?
If he did, he was awful good!

In summer, it's "weed the garden;"
In winter, it's "shovel the snow;"
For there isn't a single season
But has its work, you know,
And then when a fellow's tired,
And hopes he may just sit still,
It's "Bring me a pail of water, son,
From the spring at the foot of the hill."

How can grandpa remember
A fellow's grief or joy?
'Tween you and me, I don't believe
He ever was a boy.
Is this the jolliest time of life?
Believe it I never can:
Nor that it's nice to be a boy
As a really grown-up man.
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Against the iron door of will,
By bolts of ignorance held fast,
Belated truth seeks entrance still,
But not a look on him is cast.

The king has come without his train,
Churls know him not, or care to know;
Their passions feast in high disdain,
He shivers in the falling snow!

Why sent he not his heralds forth?
Why journeyed not in splendid pride?
Blow bitter winds from angry north,
Add comfort to their warm fireside!

But on an hour his servants come,
His court convenes; ah! then they see
His kingdom is their only home,
And they despised his royalty!

Can he forgive such cruel wrong,
Since shame of soul like fire they feel?
He can, for old his love is strong,
But hard it is the mind to heal.

Nor should we in the passing days,
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Where'er the weary pilgrim strays,
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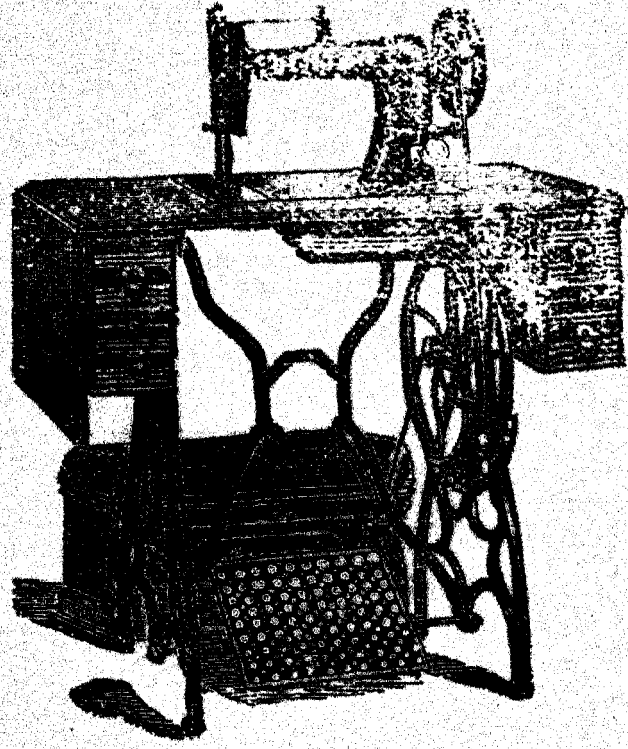
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M. C. C. CHURCH.

THE JOURNAL readers are favored in this number with a half-toned likeness of Mr. M. C. C. Church, of Parkersburg, West Virginia. Mr. Church's contributions to THE JOURNAL'S columns have been constant for years and of a varied character. Under his own name and that of several nom de plumes, he has discussed Spiritualism in its higher forms, theosophy, sociology and other subjects in which the readers of THE JOURNAL have had more or less interest. Of a large number may be mentioned a series of articles on Spiritualism in Nashville, Church of the Spirit, Jacob Boehme, Swedenborg, the Standard Oil Company, the Capital and Labor Problem and various subjects not necessary to mention. Besides writing for THE JOURNAL Mr.

Church has, in the meantime, given the use of his pen to other papers.

At times his style is unique, always condensed in thought and rarely wanting in interest to those who admire earnestness out of the beaten paths. His special forte seems in the philosophic direction. Lately his mind dwells on the more practical themes which science is bringing to the front. In all his thought he makes the master mind of Swedenborg his guide—believing that he, more than any other author, has solved the modern problems, especially in psychics. While Mr. Church holds to his Principia he gives a more advanced interpretation to Swedenborg's theology—lifting it, in a measure, out of its eighteenth century environment and making it more in unison with the advanced thought of to-day. The reader will note this in the lecture on "Emanuel Swedenborg" concluded in this issue of THE JOURNAL.

Mr. Church was born May 15, 1834, near Nashville, Tennessee. On his father's side he was of Puritan stock. He is a descendant of the family of his name who settled in New England in the early days of its first settlement and who took a leading part in the struggles which gave final victory to those early pioneers whose influence now largely rules the world of industry and commerce. The grandfather of the head of his own family settled in Maryland, was a slave-owner by inheritance, but his pronounced love for freedom impelled him to free those he held without his consent. His father was a physician of some eminence and emigrated to North Carolina where he married in the family of the Gordons—a family of distinction in those days—priding themselves on their lineage from the house in Scotland from whom Lord Byron was a descendant. Being slave-owners and large landed proprietors they were proud of old the regime—noted for their hospitality and jealous of their prestige.

After his marriage Mr. Church's father moved to Tennessee to take his chances in the then opening future of that State. He was successful in his profession and with his wife's inheritance and his own he shared the social position in those early days which was common to all who were then favored with the aristocratic distinction which education, social refinement and large landed and slave property commanded.

Mr. Church's father and mother died when he was a youth of ten years. He was taken charge of and educated by a relative—A. O. P. Nicholson, of Tennessee. Mr. Nicholson was a United States Senator at the breaking out of the war; he edited for many years the old Washington Union—the organ of the Pierce administration. Many of THE JOURNAL'S readers will remember the famous "Nicholson letter" of those days. Mr. Nicholson was elected Chancellor of the Supreme Court of Tennessee after his retirement from the Senate and served with distinction until he was relieved by death a few years ago. Mr. Church studied the principles of the law in his office as a help in the position which he chose as most congenial to his taste—that of editor.

He took his place, after due preparation, in the office of the old Nashville Union the "organ" before his day of Gen. Jackson. Mr. Nicholson was its editor when Mr. Church commenced his first lesson in writing "leaders"—which, in those days, took the precedence in the "make-up" of the paper—even to the exclusion of the "news." The Union was the leading democratic paper in the State, and in the stormy days when slavery was discussed at every fire-side this paper stood in the front rank in the defense of democratic policy. Mr. Nicholson was a Jackson democrat, opposed to the Calhoun wing of

the party. In the memorable convention which assembled in Nashville in 1850—where the Southern leaders formulated their plans for ultimate separation—Mr. Nicholson delivered a protest which made his name famous throughout the country as the leader of the opposition to Southern treason. He was a slave-holder, but not a hard master. At heart he was an abolitionist but saw no way for the relief of the slave in the then condition. Inheriting on his father's side a love for freedom, educated under such influences and loving the Union, Mr. Church made up his mind that his own position, although lucrative and influential, would have to be given up, if he was true to his convictions. Fortunately, as it now seems, the way opened for him.

Mr. Church was an active member of Rev. T. B. Ferguson's congregation and sympathized with the bold stand he took in declaring his belief in the possibility of spirit intercourse and communion. Mr. Ferguson was a Channing Unitarian, pronounced in his views on the lines of that great thinker and in many respects Mr. Ferguson was his equal—especially in his eloquence as a pulpit orator. He was bold in his declaration of sympathy for all men and women in slavery. He dared to say so even in Nashville. He had the courage of his convictions on all subjects which received his mature thought. He was radical but like Channing was also conservative in the expression of his views. He investigated the phenomena of Spiritualism, became convinced that as a fact it was true. He openly declared his convictions from his pulpit. He formed at his own home a "circle" for investigators. Among the number Mr. Church was a member. He also was convinced of the fact of spirit-intercourse and was prompt and decided in the assertion of his convictions. The out-spoken declarations of Mr. Ferguson brought upon him severe persecution from the orthodox sects.

He had many friends who were true to him in his misfortunes and among others none were more active in his support than Mr. Church. The result was that for his known sympathy with the freedom of the slave and his known acceptance of the great fact of Spiritualism a crisis came in his external affairs and to relieve his associates from embarrassment he sold his one-third interest in The Nashville Union and retired from his editorial position. Being in poor health he went north and traveled over that, to him, interesting locality—studying its social, political and industrial life. During this time he formed the acquaintance of its leading minds—Phillips, Greeley, Henry James the elder, Emerson and others of prominence. When in New York he was particularly attracted to the pulpit efforts of Rev. T. L. Harris, whose poems and other works he read with profound interest. He was particularly pleased with his deeper rendering of the Swedish seers' philosophy and theology, and to this cause he finally associated with him in his work. When Mr. Harris went to England in 1859 the church of which Mr. Harris was pastor called Mr. Church to lead the services during Mr. Harris' absence. On his return two years afterwards Mr. Church entered the world of active business—finally landing at Parkersburg, West Virginia, where he has been the manager of an Oil Transportation Company for the last twenty-five years.

In 1859 Mr. Church was married to Miss Marion Louise Waters of Massachusetts. Her father was a Baptist clergyman, and was favorably known for his eloquent and able discourses—especially on the lines of the anti-slavery movement. He was a pronounced abolitionist and was an active supporter of Wendell Phillips, Garrison

and other leaders in the cause. Mr. and Mrs. Church have only one child—a daughter. Great pains have been taken in her education—especially in music; a department in which she excels and is known in music circles as not only gifted, but as being thorough in its every department. She is a graduate of the College of Music (Music Hall) Cincinnati. At her graduation she took all the prizes and her composition thesis was accepted by the Faculty as having merits rarely equaled by even the best composers. She is the pride of her home and of her locality and is honored in the profession to which she belongs and in which she is active as a teacher.

Mr. Church, to relieve the cares of a busy life, has been active in the management of the political party to which he belongs. From 1856 to the recent presidential election he has been a republican—giving his time and money to its support. Raised a democrat he has always had a leaning for free trade. Like thousands of others of like tendencies he declined to vote for Mr. Harrison without separating himself, however, from his party. The McKinley tariff he regarded as an outrage. He favors Mr. Blaine's Pan-American scheme and his reciprocity as the only way to absolute free trade.

The Windsor Hotel at Jacksonville, Florida, was opened for the season of 1892, December 31st, under the management of A. H. Palmer, late of the Fifth Avenue Hotel, New York. This hotel has all the modern conveniences and the location and surroundings are of the best, facing the City Park. No more delightful spot to pass the winter can be found in Florida than in the beautiful St. John's river, where fishing and boating are a favorite amusement. The Windsor was the property of Dr. N. B. Wolf, of Cincinnati, and now belongs to his daughter, Mrs. Washington Van Hamm, who keeps the property up to the wants of the most fastidious guests.

The name of the Herald of Health has been changed to The Journal of Hygiene. This monthly is now in its forty-third year and has been edited since 1866 by Dr. M. L. Holbrook, whose whole heart has been in his work. He has conducted it in a broad and liberal spirit and with special reference to personal hygiene, temperance and physical culture as related to health, good health habits, the bearing of healthy children, improvements in education, sanitation in and about the house, etc. The Journal is published by Dr. M. L. Holbrook, New York, at \$1.00 a year.

"Religion from the Standpoint of Science" will be the subject of a lecture by B. F. Underwood in Cincinnati next Sunday evening.

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