

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

THE Congregationalist publishes a list of about one hundred Congregational churches which have adopted the free pew system.

THE British House of Commons has long been noted for its maintenance of the properties in debates, compared with other parliamentary bodies of the world. The most recent lesson it has given in parliamentary decorum is furnished by the incident of Viscount Walmer having been obliged to stand up and apologize for having spoken slurringly of the Irish home rulers.

A WRITER in Science remarks: It might be well for scientific controversialists to bear in mind that undue heat is an indication—as in mechanics—of want of that balance that should constitute a judicial mind. The world generally views with amusement the frothy utterances of the man on the wrong side who finds himself hard pressed by reiterated facts, and judges him to be in the wrong, frequently, by his language, when he may be correct entirely.

REV. HOWARD MACQUEARY says: "I believe, that the chief cause of people's indifference to the church is what Artemus Ward called 'the absolute cussedness of human nature.' There are so many other things that are more pleasant and congenial to the average man than is religion that he is irresistibly drawn away from the church. What is the remedy? Keep on preaching!" Mr. MacQueary ought to be awarded a medal for his brilliant discovery and radical remedy. Garrison and Phillips were accused of "cussedness" for their attitude in relation to the popular churches of their time.

SOME facts are given by a New York paper in the case of Hutchins vs. George, which illustrate admirably the beauties of litigation. In 1887 Hutchins died at Camden, N. J., and left an estate of \$30,000; one-third to his widow, and the balance to Henry George, to disseminate his modern democracy. The will was probated and was revoked, and suit begun. The case has just ended in the New Jersey courts, Henry George finally being victorious. The widow died in the County Alms House, and Henry George has received for his part \$350. The lawyers have the rest. They milked the estate at the rate of about \$5,000 a year.

ONE strong reason for the comparatively slow progress of a great truth like Spiritualism is because it is for the manifest interest of a great many others, composing organized bodies, to oppose it, says the Banner of Light. It upsets their existing arrangements, with which they are perfectly well satisfied, and they prefer to keep them undisturbed. It is not truth, always, fresh and life-giving, that they earnestly covet and hunger and thirst for, but the secure retention of their present place, of their present advantage and of their comfortable authority. Even when a truth of Spiritualism is forced upon their con-

viction, they accept it as if it were their peculiar possession—denying its origin and the real channel of its communication. These partisans in religion are just as passionate as partisans in politics to suppress everything that does not make for their side and distort everything that makes against it. The orthodox clergy, we are bound to say, are satisfactorily informed of many things that Spiritualism has brought to their attention, yet they "play politics" in either suppressing all just mention of them, or in giving them a meaning they never had, or else in appropriating all to themselves and the party in religion they belong to.

THE conviction of those competent to judge is that national quarantine must be supplemented by efforts to stamp out thoroughly all causes favorable to the development of the cholera germ. The most notable of these precautions is the enforcement of personal and municipal cleanliness. No time, no labor, no money should be spared to maintain the most rigorous system of sewage and sanitary inspection and to keep every street and lane as absolutely free from filth as lies in the limit of human possibility. Negligence in these respects may be attended with direful consequences. Not less essential are clean bodies and garments. Public baths should be opened in every large city and the public should be taught the urgency of frequent recourse to them.

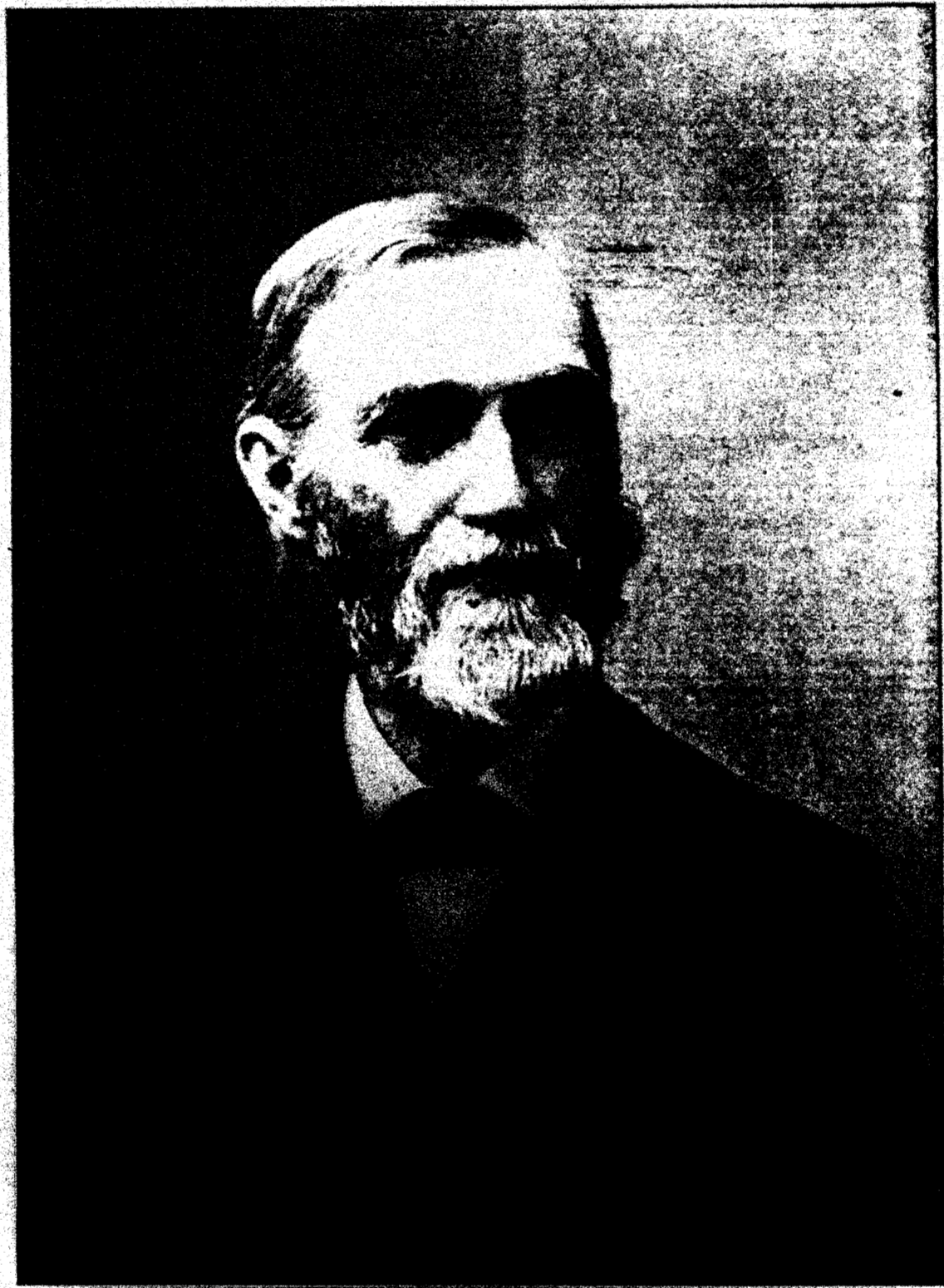
It is an evidence of the interest which Americans take in the internal affairs of Great Britain, says the New York Independent, that the entire text of Mr. Gladstone's Home Rule bill was cabled to this country, so that it could be read in the papers of the United States on the very same day on which it was issued to the House of Commons, although it occupies a page of fine print in one of our city daily papers. It is a long while since a bill of that length coming before our own Congress has been published as conspicuously by the American press. One who is in sympathy with the Irish cause cannot read the bill without admiration. It is such a bill as bids fair to bring to an end the Irish agitation of centuries. It puts into the power of the Irish themselves the local government of their own island. It is conceived in the spirit of even justice and generosity, and does infinite credit to the head and the heart of those who have conceived it.

THE Massachusetts legislators have again shown that they possess little intelligence and less sense of propriety and congruity, says the Weekly Review. They have defeated a bill in the House abolishing Fast Day, in spite of the fact that the passage of the bill was urged by a large number of clergymen in the interest of that very religious sentiment which the saintly and zealous legislators profess to regard. If Fast Day is to be devoted, not to prayer and fasting, but to base ball and feasting, then the solemn proclamation of the governor, calling upon the people to observe the day, can only throw ridicule and discredit upon the religion that tolerates such a humbug and sham. The clergymen and the governor decline to countenance the hypocrisy, and ask that the farce be discontinued; but the pharisaical legislators, con-

cerned with the letter rather than the spirit of the law, vote against any change. Some may attribute the attitude of the supporters of Fast Day to the very convincing and material arguments of base-ball managers; but for our part, we never permit ourselves to charge corruption when simple narrow-mindedness affords an adequate explanation.

"It is true," said Judge Tuley, deciding a question as to the Henry syndicate, "that the United States graciously permitted the Illinois corporation to raise the money to pay all the expenses, but that does not make it any the less an international exhibition under the control of the United States government. The United States did make a donation of \$2,500,000 (it seems like sarcasm to call it a donation), on condition that the World's Fair be closed Sundays. It by the same act directed its commission to see that the requirements as to closing the Fair Sundays were complied with." It does seem like sarcasm to call the money appropriated a donation when the revenue for every one of the twenty-four Sundays would be not less than \$250,000, but the real evil of the action of Congress lies in the fact that millions of visitors are deprived of admission upon the one day when the educational influences of an exposition of this character would be of the highest possible benefit.

THE New York Sun publishes an account of the manifestations performed through the mediumship of Eusapia Paladino as observed and tested by savants of world-wide fame and comments editorially as follows: "A few years ago no scientific man of any position ventured to avow any interest in the so-called phenomena of Spiritualism. Of late, however, public opinion has somewhat changed with regard to those phenomena, and men of science, encouraged by the fashion, have made repeated examinations into the subject. Various reports of such men have indicated that they were convinced of the existence of a strange power controlled in some way by persons known as mediums. The most recent report on the subject comes from Italy and is printed elsewhere in The Sun. To indicate its importance it will be sufficient to say that the chief investigators were the astronomer Schiaparelli, and the sociologist and alienist Lombroso, assisted by others only less eminent than themselves. Their report will be read by both believers and unbelievers." The main facts of the report have already been given in THE JOURNAL. The document was signed by Giovanni Schiaparelli, Director of the Astronomical Observatory, Milan, Carl du Prel, Doctor of Philosophy, Munich, Angelo Brofferio, Professor of Physics in the Royal School of Agriculture, Portici, G. B. Ermacora, Doctor of Physics, Giorgio Finzi, Doctor of Physics—with the additional statement that at some meetings others were present, among them Cesare Lombroso, Professor of Medicine, Turin. Professor Brofferio stated that "he thought the way to explain the phenomena collectively in the easiest and most probable way was to call them the work of spirits." Will Hermann (now in this city presenting "new illusions which Chicago lovers of the mysterious have never before witnessed") undertake to say that the phenomena referred to above were mere trickery?"



GILES B. STEBBINS.

CRANKS.

The word crank is very indefinite and usually conveys no clear idea of the person to whom it is applied. Those who have been in advance of their time have generally been regarded as cranks, whatever term has been applied to them. Socrates was a crank, Jesus was a crank, Garrison was a crank. Every bold and original mind that has gone so far as to put himself beyond the appreciation and sympathy of the people for the time, is regarded as more or less cranky.

At the same time, there is a certain mental condition, which this word is used to indicate, that is certainly not to be encouraged. It describes in one sense a person who is unbalanced and erratic. There is certainly a large number of men and women in the world of this type. They do not see things in their true proportion. They lack the historic sense, the right perspective, and consciousness of the eternal fitness of things. They are often persons who possess praiseworthy qualities and sometimes in an eminent degree, but owing to some intellectual defect or some lack of harmony in their make-up, they fail to see things as they actually are and are pretty sure to place emphasis where it does not belong and omit it where it does belong.

It has been common, especially until lately, to refer to Spiritualists generally as cranks or a cranky class of people. In a recent issue of an English paper, this statement is made at some length. What truth has this representation for its basis? Undoubtedly movements which are unorganized and comparatively new, do attract an unusual number of people who belong to the crank type. Organizations can exclude them by discipline, by rules and regulations, formally adopted and established; such people can be silenced or they can be made to stand aloof from active work of the body, but movements which have not been put into an organized form and which afford a free platform, must necessarily suffer more or less from an erratic class of people, those whose enthusiasm sometimes outstrips their knowledge, and who, owing to a lack of a regulative principle of thought and life, say and do extravagant things and bring into ridicule and reproach causes which they seek to advance. It is undoubtedly true that new and novel ideas have for this class an attraction and they naturally leave the old theories and frequently become the exponents of new conceptions, simply because they are new and offer the charm of novelty, without any actual comprehension of the thought and without the qualifications to present it. Every system in its inception has suffered from this type of character. Christianity, in primitive times, all the different Christian sects when they started, the abolition cause, the temperance movement, had identified with them people who, judged by rules of propriety and from the standpoint of perfect intellectual sanity, were certainly subject to the charge of being considered cranks. Some of them were, in spite of their erraticisms and weaknesses, efficient and valuable helpers of the movements with which they were identified. As these movements become organized, the crank element was eliminated, and of course it had to find a field of intellectual activity elsewhere. Now it is undoubtedly true that in all liberal and spiritualistic movements, there has been a certain erratic class who have made themselves prominent in meetings and whose thought is to some extent seen in the literature which has been published in exposition and defense of the principles and purposes of these movements, but the great mass of men and women who make up the ranks of Spiritualists are probably as clear-headed, well balanced and every way as intelligent and moral as those of the various religious denominations. The time has gone by when Spiritualists can be characterized as cranks. Those who apply the epithet in these days thereby show their own inappreciation of the truth which Spiritualism represents. When such men as Lombroso, of Italy, and Richet, of France, Myers, Sidgwick, and Lodge, of England, come forward and testify to the reality of phenomena heretofore denied or ignored, it is too late for men of lesser minds to

pooh, pooh the subject, of which they know nothing whatever. Let us admit that among Spiritualists and reformers generally, as among other classes, there are cranks, and that in its unorganized condition, every form of liberalism tends to attract eccentric minds, but this in no way affects the truth of what is taught, nor does it affect the character, intellectual or moral, of the great mass of those who accept the teachings.

THE INNER LIFE.

Rev. H. W. Thomas, in a contribution to this paper some time ago, said: "In the earlier and more active years of life, the natural tendency is to move outward, to learn the things outside of one's self; and necessarily, most persons are compelled to work with material forces; hence it is that reflection, and then introspection, or the turning of the mind upon itself and pondering upon the inner life, come later on in the world of individual experience. And for several centuries now, our world has lived largely in the objective and intensely active in all these outward-reaching directions. And the results reached in the physical sciences, and the larger knowledge and use of the material world are so great that we are now standing amazed and almost confounded at our vast power in controlling natural forces. It is probable that we are only in the beginning of these wonders—that we shall go on in the direction of still greater discoveries and inventions; but while this is so, another fact seems equally evident and that is, that the minds that have achieved so vastly in the outer, must be impressed by that fact, and as a consequence begin to ask, and with a new and deeper meaning, what is that power within, that thus goes forth upon such mighty missions? And, indeed, this return movement is already apparent in many directions. Man is beginning to study himself, and the nature of his wonderful powers; and the greatest developments of the near future are to be along this line. A being who can do so much—who is so mighty in his power over material forces, must himself be great. When man could do comparatively nothing and lay helpless beneath the forces of nature, it was possible for theology to teach that such a being was but 'a miserable worm of the dust;' but now man has so far demonstrated his greatness, that he can no longer consent to be called a 'worm,' and to be trampled upon or crawled over by his stronger fellow animals, or worms; and to be accounted deserving of only wrath and damnation in the world to come. He is beginning to feel and to assert his God-like power and rights. Spiritualism, the mind cure and theosophy, are all parts of this return movement of the spirit of man to a contemplation of his own real nature; and to the realization of the fact that he is a spirit, and as such a part of the infinite spirit; that reason and justice and love in man are divine; are in their degree like the same great qualities in God. And hence man is beginning to see that his 'life is more than meat and his body more than raiment;' that his larger life is in his vast and far reaching correspondences with the unseen."

There is food for much thought in these words. They illustrate and confirm the conception that men are greater than things. "Not things, but men," the motto of the World's Congress Auxiliary, is not only an aspiration but a profound philosophic truth. Phenomena are symbolical of invisible realities. The permanent is that which is revealed to the senses under the form of appearances or shows of things. The majority of mankind mistake the symbols for the things, the signs for the realities. As the mind is developed to higher intellectual and spiritual conditions, the importance of the objective is subordinated to the subjective; that is, things are seen to be of less value than the mind itself. The ignorant man who lives in the senses only, lives in the objective world; the things around him appeal to him and are superior to everything else. Indeed, he knows and thinks of nothing else. He does not understand that for man the world grows as the mind expands, that the mind possesses vast capacities and potentialities, which as they are developed enlarge the

horizon and multiply the objects of interest, while making them subordinate to mind itself. In proportion as men come to live in the intellect and in the spirit, they live subjectively, are sufficient unto themselves. The mind of every such man is a kingdom in itself and what is outside of it belonging to the world of matter is merely incidental, not essential. As Dr. Thomas says in concluding the article to which reference is here made: "Naturally enough, the beginnings of this return, as in Spiritualism, were largely objective; appeals to the senses—rappings and table movings, and so on; just as most religions have a childhood period of outer forms and demonstrations. But the return of thought must be to thought, and of reason to reason, and of spirit to spirit. And hence the subjective world must enlarge until each soul shall realize more fully its own great self-conscious life, and the vast spiritual universe in which it lives, and of which it is a part, and with him will be a profounder realization of what life is, and of its duties and responsibilities. We are hastening on to the near time when mankind will feel and know that they are immortal; that there is no death, only change, and that they are in eternity now; and that life should be a vast transactional sum of righteousness, of truth, of love, and of ever unfolding power and increasing joy."

SCIENCE AND IMAGINATION.

It is not uncommon for those who know very little or nothing of science to put science and imagination in opposition to each other, as though one were inconsistent with the other. It is said of such a one, he is a man of science; of another, he is a man of imagination. The fact is, science and imagination are not only compatible, but there can be no really great scientific man who is deficient in imagination. Science does not consist merely in collecting facts. It does not consist in enumerating things that have been observed. It consists rather in the observation and collection of facts, in their classification and the discovery of the principles which underly them. The popular idea that a man who brings together a basket of bones or a box of shells is a scientist is a very great error. The man of science is the one who can distinguish between the different bones, can put those of the same genera, species and variety together and reconstruct the frame of the creature to which they belong. He is the one who can take those shells, separate them and describe the creatures which live in them and their relations with one another. In the higher sense, the man of science is one who from the observation of facts has the ability to arrange them in order and to explain their meaning, as Newton explained the cause of the fall of the apple, when he by the power of imagination conceived that the same force which brought the apple to the ground was that which held the planets in their orbits. No great discovery is made without the use of the imagination. It enables the man of science to think beyond what has been actually discovered; then by the use of the scientific method, he can verify what he has conceived as possible. Imagination is to the scientist what the lamp is on the cap of the miner; it enables him to see a little beyond his present position. Men like Humboldt, Huxley, Tyndall, are those in whom imagination is strong and vivid. Darwin and Wallace never could have discovered the principle of natural selection without imagination to enable them to look beyond the popular theory as well as the scientific knowledge to see that the popular theory was untenable.

Flammarion, the eminent French astronomer, says: "The psychical world, like the world of astronomy, opens infinite avenues before us." This is very true, and it is the privilege of man to imagine conditions in this psychical world with which he has not become cognizant. It is the business of science to test these conditions and to ascertain whether they be true or whether they have no other basis than the mere imagination. Those who indulge in diatribes against the use of imagination do not know what they are talking about. They are very often persons in a thoroughly fixed and fossilized condition, who can neither change their views nor assimilate new knowl-

edge, nor appreciate any discovery that is not in harmony with the theories which they have accepted, generally upon mere authority, and to which they have become bigotedly attached. Let us have imagination, not imagination undisciplined or uncontrolled, but imagination, subject to reason and reflective thought, applied to the advancement of knowledge, under rational rules and conditions.

INTELLECTUAL AND MORAL WORTH.

We are told that the famous Robert Hall confessed that reading Miss Edgeworth's novels, a once universally popular novelist, hindered him for weeks in his clerical functions. He was completely disturbed by her pictures of a world of happy, active people, without any visible interference of religion,—a sensible, and, on the whole, healthy world, in which there was no prayer nor exhortation, no allusion to the supernatural persons of theology whatever, or the evangelical scheme of salvation, and no apparent alarm concerning the state of souls here or hereafter. The great preacher found himself intensely interested in Miss Edgeworth's delineations and characters, although supernaturalism was utterly ignored by her. In other words, the world which she sketched was strictly human and natural, and its people lived the life of their own time and locality without any reference to the notions, ideas, and beliefs of a remote past. And who will say that a community which lives such a life—the life of to-day according to the ideas of the present—is not likely not only to be a wiser and more prosperous community, but also a more moral one than are those stagnant races which cling blindly to the past, and will not leave the ruts of antiquated beliefs and usages? Everybody knows that the most intelligent, orderly, thriving, kindly, progressive communities of to-day are precisely those in which the external signs or visible symbols and emblems of special forms of religion are fewest and least obtrusive, and in which the activity and stir have reference to man's needs and requirements. In such enlightened and powerful communities as the United States, Northern Germany, and Great Britain,—communities which are thoroughly alive with the life of this epoch, and which are the leaders and chief promoters of current civilization, the traveler sees no wayside shrines, sees no poverty-stricken peasants kneeling in public to worm-eaten images of gods and saints, sees no gaudy pomps and processions of the religious sort.

In Asiatic countries, religion and devotion are everywhere in the foreground. Everything is primitive, everything is done in the name of Allah and his prophet. At certain hours of the day, all occupations are brought to a standstill, and the populace, wherever they happen to be, and without reference to what they may have on hand, prostrate themselves in a perfect fever of devotion, becoming suddenly transfixed and insensible to all things about them. Their devotion is perfect. But what is the social, moral, intellectual, and material condition of Mohammedan communities? It is deplorable, a disgrace to human nature. If we pass from Islam into Spain and Italy, we shall find not such an intense and fierce religious spirit as characterizes Orientals, but still piety and devotion and religious symbols and emblems are everywhere obtrusive. Prayer and beggary strike the observer on every hand. Other worldly interests are in the foreground; brass and crucifix are visible everywhere. Goethe tells in his "Italian Journey," how this symbol of Christianity became associated in his mind ever after with the smell of garlic. And what is the condition of the masses in Latin Europe? It is one of mental, moral, and material destitution.

It is a curious fact, that while the people of enlightened, progressive countries are becoming more and more intelligent in regard to man and nature, and more and more capable of utilizing the forces of nature in the interest of progress and civilization, they are obliged frankly to confess their utter ignorance of, and disbelief in anything which implies supernatural intervention in the processes of the cosmos, and things of which they never have any

personal experience whatever. But fortunately their knowledge of things within the circle of nature goes on increasing. Thus it happens that the religion of to-day is getting to be more and more a religion of social worth, right conduct, ethical culture, universal tolerance, cosmopolitan largeness of sympathy, kindness, and fair dealing. Though this life is but a vestibule of another, it is not therefore to be lived as if it were of no account, because it is a stage in our spiritual history. Meantime, by way of foretaste of a better social condition in the future, it is well occasionally to recall Emerson's fine lines:

"When the State House is the hearth
And the church is social worth,
Then the perfect state has come
The republican at home."

"THE CHURCH REPUBLIC."

A unique romance with the above title has appeared which deals with love and religion mainly, but with many side issues. It will prove of greatest interest, primarily to the Methodists, whose church policy is clearly outlined and keenly criticized by the superannate preacher of that faith who is the anonymous author of this work; secondarily, it is of interest to all broad thinkers in the original views it presents of progressive thought and thoughtful progress, intellectual and psychical, within the lines of sectarianism. The author's leading aim in writing this work seems to have been to rebuke the growing tendency within the Methodist hierarchy to ape the devious ways of politicians. We quote a paragraph to show the method of this loving rebuke:

"Within this holy of holies, consecrated to holy song and prayer, are found persons set apart to the ministry of Christ, distinctly recognized and reputed as 'men of God,' yet resorting to the artifices of political conventions, the barter and exchange of votes, the forming of combinations with promises of patronage, the working of well-laid schemes and parade of individual weaknesses and foibles along with the excellencies of opposing candidates; the disgrace carried on under the eyes of the presiding bishop, who was powerless to interfere or reprove since his own election to the bishopric had been secured by like political methods. Be it said, however, to his honor without ever abetting or approving of the wrong."

The writer also shows incidentally in the story the many hardships the itinerancy of Methodism entails upon the families of the ministers sent to the poorer charges. Although a story with lively interest to even readers outside the Methodist ranks, with several charming love stories and a considerable number of humorous episodes interspersed, it is still a very complete history of the inside workings of the present system of Methodism, in which the differences still existing between the Church in the North and South are concisely outlined and some suggestive hints as to a basis of true union are given.

The broad, liberal, and advanced views of the author are shown in the discussions introduced, taking place among the brethren as to woman's equality, the glowing descriptions of the arousing influence in the church of women revivalists, and the excellence of women's service in the church generally. That he knows something of the truths of Spiritualism is more than hinted at in the vision which appears to the dying hero of the work, a faithful Methodist preacher, with which the volume closes. The work is very fittingly styled a historic romance, but it is a romance startlingly true to life, which it portrays as seen through Methodist eyes and experiences in New England, the great West, and in the South, with a glimpse of Africa.

In a recent issue of the Twentieth Century in an article on the clergy, B. F. Underwood says:

"Notwithstanding the radical change that is taking place in the position of the clergy, the class feeling

"The Church Republic." A Romance of Methodism. By Brother Jonathan, D. D. New York: Wilbur B. Ketcham, 2 Cooper Union, 1902. Pp. 428. Price \$1.50. General Agency, Winchester, Indiana, lock box 214.

persists strongly among them, whether they are orthodox or heterodox. The bond between a Presbyterian or an Episcopalian and a Unitarian or Universalist clergyman, notwithstanding the great difference in their religious belief, is stronger than that between the average liberal preacher and a teacher of rational religious thought who is unordained and outside of the pulpit. There is a feeling of caste among the clergy. When a man becomes a clergyman, unwittingly he feels a certain, perhaps, undefined superiority over lay teachers, based to some extent, upon the old conception by which he is influenced of the sacredness of that office. The most liberal clergymen give but scant recognition to any religious teacher outside of their profession. To be of any consequence to them, to be entitled to recognition by them, to deserve notice in their papers for the work which he does, however valuable, he must be ordained; that is he must receive the consecrated approval of the clerical fraternity of some denomination. One who without the ministerial mark attempts to teach, will find himself, so far as the clergy are concerned, in a condition of isolation; will find himself ignored."

This quotation suggests to a ministerial brother that probably the ceremony of ordination is a survival that may soon be dispensed with and leave the Liberal church the gainer. Doubtless the implication complained of by Mr. Underwood is to be regretted and condemned. But there is a high side to this esprit de corps which knits together people of a like calling. There is a comradeship of vocation that brings lawyer close to lawyer, and physician to physician, that is commendable. Men who give their lives to the ministry of morals and religion hold much more in common than in difference. Eventually this common ground will be recognized so as to accept in fraternal comradeship those who do the thing irrespective of titles, diplomas, or ordination certificates.—Unity.

DR. S. V. CLEVENGER writes thus in Science in regard to "unconscious cerebration:" Some very puzzling psychological phenomena may be explained in simple ways by happening upon the correct point of view. Numerous theories have been afloat to account for recollections of what had apparently never been seen before. For example, a friend of mine came across a scene in the Yellowstone, on his first visit to that region, and was astounded at the familiarity of every detail upon that occasion. Knowing that he was addicted to fits of abstraction, I suggested that while preoccupied he had unconsciously mentally registered his surroundings and soon thereafter, without being aware of so doing, compared a conscious impression with an unconscious one. A convincing illustration in common experience is afforded all of us when we are carefully reading a book and suddenly become aware of having turned a page or even several pages while thinking of something else all the time, and when we turn back and begin again are surprised to find that every word is familiar to us, though the reading over again was necessary to supply what otherwise might have been a gap in memory. There may be other causes for similar instances, but the above will satisfactorily explain some cases, and simple explanations are preferable to far-fetched ones.

It has been the practice of the Ohio Legislature to invite one of the Columbus preachers to serve as chaplain for one week, so that each of them might have an opportunity to enjoy this distinction. This service, however, has been entirely gratuitous, and recently the Columbus ministers took action to obtain compensation. The result was the presentation of a resolution in the Legislature allowing the chaplain five dollars a day when on duty. When the resolution was introduced such a disgraceful scramble was made for the coveted place by several local preachers that the matter was entirely dropped.

THE News, of this city, referring to Princess Kaiulani, heir to the Hawaiian throne, who is now en route to this country to present her claims at Washington, says she is described as being tall and slender with a thoughtful, deliberate air; a brunette with the eyes of a gazelle, and adds: This interesting young lady must come over and get a pension and form the acquaintance of our best society. She will find that a good deal more fun than being queen.

CONTEMPT FOR SPIRITUALISM.

By G. B. STEBBINS.

In these days, when the inner-life and wide relations of man are being studied and tested as never before, we have theories and theories, with and without proofs, wise and otherwise. This is to be expected, for we are not all born under the same star. Nor is it any fair reason for slight or ridicule from theologians or scientists. There are hundreds of religious sects, and there are scientific theories by the scores. Theosophy, Christian Science, Hypnotism, Mind Cure, Spiritualism and the like have this in common. They all look toward the supremacy of mind over body—to the great truth that "the things which are unseen are eternal." They all grope their way, by divers paths, to the assured belief and knowledge that "man is a spirit served by a bodily organization." Yet there is a singular dislike, a pitying condescension, on the part of many of the advocates of these various views toward that view and method which is to me, the simplest and the most natural and rational. Spiritualism and psychical research—the one the study of man's relations to the life beyond and of his power to return from that sphere to this, the other the study of man's inner or psychical faculties and powers—inevitably interblend, each verifying the other. Inevitably also they intermingle with all the other views and methods named, forming largely indeed the ground work of them all. But the theosophist often reveals a kindly pity, or decided dislike and contempt for the Spiritualist; the Christian scientist sees him as standing on unhallowed ground; the mind cure disciples shrink from too close contact or sympathy with an uncanny spirit-medium associate. Doubtless there are undesirable persons, not in any one but in all these classes, as there are in every church. "These treasures are given to us in earthen vessels." But I would no more judge Spiritualism, for instance, by its possible follies, than I would judge Methodism by the groans and howls of a backwood's camp-meeting.

What is the world earnestly seeking to-day, with a spiritual thirst and a heart-hunger which grow with the fading away of old opinions? The truth that man is an immortal spirit, served by these physical bodies here, and to be served by a finer spiritual body hereafter—that spiritual body, invisible and incorruptible, passing out from the senseless clay of the decaying form at the change which we misname death, but which is the birth to a higher life. The personal continuity of our individual being must be verified to soul and senses.

The psychical faculties and powers within us—powers which, as clairvoyance and telepathy show, transcend our outward senses and link us to the invisible world of causes as those senses link us to the outer and visible world of effects. The splendor and glory of that kingdom of heaven which is within us, the high possibilities of spiritual culture in our daily life, the conquering sway of the soul over the senses, the puissance of the consecrated will, lighted by love and guided by wisdom, to subdue the unworthy thought or act and lift life here to diviner levels.

The assurance of the real presence of those not lost but gone before. The naturalness and reality of the life beyond. The immanent presence and guidance of a supreme intelligence—"A single will a million deeds."

For all this, and more of like nature, is this age hoping and waiting and working, and all this must be so established, with supernatural miracle, that intuition and reason shall assent, conscience and the sense of justice be satisfied, and the mind grow large and rich—all realizing the freedom which truth brings.

In all the Bibles and religions of the ages, and all along the pages of history, are the facts of spirit-

presence, but never so verified as to-day. The process and method, wisely followed, is simple, natural and direct. Life and growth of the spirit continuous, death only an event, a circumstance indispensable to introduction to a higher life. Ignorance and wrong melting away, light triumphant over darkness. First the natural (material) body, then the spiritual body, but ever the same "spirit within the wheels." Gleams of light from the Spirit-world to help and comfort us here, self-knowledge which brings self-severance, showing us the daily pathway of the spirit.

Much of this is in the thought of the theosophists, but mahatmas, that were never seen, astral bodies, and "shells" foul with graveyard odors cumber the path and taint the air. Occult lore, said to be precious but of that none but the initiated can judge, is hidden in mystic secrecy, in violation of that moral law which says:

"He who has a truth and keeps it
Keeps what not to him belongs."

A relic of old Hindoo thought is set before us in the unproven theory of an interminable and confusing round of transmigrations and expiations, instead of the progress of such spirit along its own path and with its wide outlook, to light and knowledge.

Reincarnation comes in especially among the French spiritists, with its confusion worse confounded. Mary Queen of Scots is Sally Dobbins next, and then your good grandmother. There is no surety of personality. Who is it? is a riddle which none can answer.

Christian science is not to be underrated, but its element of miracle and the prejudices of outworn theology dim its light and narrow its range.

It is needless to comment on other like views. The sectarian theologian fears the transcendent breadth of these inquiries. The materialist cannot understand spiritual things, but he sees that, if they be true, matter is not king or cause of things. If these be bigots they blindly oppose, if not they stand and wait. The plain truth is that all this varied study of the life within and beyond came into being by the quickening impulse of the great movement which is fitly called modern Spiritualism—a movement which came like a wave of celestial light sweeping over the world.

To look down on that movement is like fancying one's self above the mountain tops gilded by the glory of the morning sunrise.

Spiritualism, psychical research, and spiritual culture and development, all pursued wisely and along natural lines, will lead us up to broad tablelands of life and to heights of heavenly vision.

PSYCHIC STUDIES.

By HESTER M. POOLE.

III.

We have considered two terms of the trinity—spirit and matter. What of the third, the soul?

It is that which bridges the gulf between; or, rather, it is that vital web which links the two, a web which is weaving all our lives long. A web which partakes of the nature of our ruling loves, which is light, bright and beautiful, or dark, heavy and repulsive, according to our thoughts and actions. The body itself is a vital mill. In it are ground air, water, light, thermism, animal substances and minerals, in order to manufacture from the finest elements there set free, the materials which are woven into the soul, that chariot in which the individualized ego rides towards its goal, the central sun of the universe.

No body but man's can elaborate the soul of a man, and no soul but man's can, (probably), individualize the spirit; otherwise it would be absurd for human beings to be born on earth at all. It is as impossible for a spirit, (according to my intuitions), to be organized except through mortal birth, as for a peach to come into existence without growing out of the blossom of a peach tree. And just the same it would be impossible for the organized soul, containing an individualized spirit, to be re-incarnated as it would be for a human being to have a second earthly birth.

Let us think of this a moment. Your spirit is a part of the One spirit and identical in essence though not in quantity, with all other individualizations. That spirit acts through an organized soul. This is a structure having parts like the body, out of which—through the power of the indwelling ego—that structure is formed. By the help of the body the spirit organizes the soul and differentiates it from all others. Out of the physical heart is growing a soul-heart, out of the physical brain grows another so ethereal that no earthly eye can behold it. Nay, even the entire form, glorious as it may be, is invisible to all save to the seers of the race. If these truths are emphasized and repeated, it is because there is so much loose thinking upon soul and spirit. If by any means there can be organizational disruption, if death be not merely the birth from one form into a finer, will not the spirit be set free to mingle with the universal ocean from which it was differentiated? Can that mutual attraction of constituent atoms, that self-love which is the foundation of individuality, survive the shock of disembodiment? If we are at the mercy of any force which tears us apart, are we not subject to annihilation as individuals? We should be worse off than he, who, in Aldrich's "Identity," shivering through space, replied to questioning as to "who" and "whence."

"I do not know,
I only died last night."

But, farther still, how know we that what we entitle "soul" the envelope of the ego, may not again be outworn? In the process of evolution will not that become too cumbrous when the Divine Centre draws its refined particles upward and still onward? In fine, may there not be death-births innumerable? Doubtless such is the case. Vesture after vesture the ego may shed in its career toward the source of light and love. But that it shall wander for a period a formless essence, is to say that it must be resolved into unparticled spirit. That would be the Nirvana which so many in the Western hemisphere suppose to be the belief of the orientals. Such a belief appears to be a mistake. Those who have most faithfully studied the Buddhist mind, believe that Nirvana is an enhanced consciousness, not its destruction.

Of one thing we may be certain. The farther evolution is carried, the easier must be the process of dropping the old garment and donning the new. It taxes but slightly the imagination to conceive of a translation gloriously beautiful. What concourses of the holy and the blessed, what ravishing harmonies, what fond adieus at the temporary separation of those left below, what inspiring reverence toward those welcoming saints bending from the heaven above, what beauty, what love, what a sense of helpfulness! The old garment will be flung aside as easily as we glide from sleep to waking.

The trinity in man has been taught by many great thinkers; what Paul believed is known to all. Ireneus, one of the Fathers, wrote: "There are three things of which the entire man consists, namely, flesh, soul and spirit; the one giving form, the other, the flesh receiving form; the soul is intermediate between the two. Sometimes it follows the spirit and is elevated by it, and sometimes it follows the flesh and so falls into earthly concupiscence." Says Prof. Crocker: "The soul of man stands midway between the eternal and the contingent, the real and the phenomenal; as such it is the moderator and the interpreter of both."

If this be correct then is man allied to both worlds. On the one side is he connected with the interior or spiritual universe of which the exterior is only a symbolic representation. On the other he is related to this latter, in which he is served by the physical senses and the organic functions of animal life. If he yields to the dominion of the symbol instead of the reality, then folded are the wings of Psyche; sealed in deadly lethargy are those higher powers in which man communes with spirit. He loses consciousness of their existence in those passions and appetites which obscure his loftier nature. There

its resources when it is demonstrated by the Academy of Science unmistakable proofs and signs designating its eternal future, and that Morse, Watts, Erierson, Keeley and Edison have not lived in vain? No, the whole system of ethereal and terrestrial electricity are but the budding promises of the possibilities of its future and some Columbus will arise to formulate the plan and perfect a system of imparting to the world the inter-communication with the planetary realm.

The thought of this is already in the atmosphere of intelligence; it is running to and fro trying to find men and things to lead to the discovery of ways and means; to take advantage of for the development of its purpose some highly inspirational being who shall prove himself deserving of becoming the archangel of science, the savior of the race from ignorance. Then will follow an aerial transportation that may convey mortals to one or many planets without death, there to find a superior race advanced in wisdom and civilization far beyond that attained in the present chaos and newness of this the planet earth.

STRANGE MANIFESTATIONS IN POLAND.

Professor Lucian von Pusch contributes to Neue Spirituelle Blaetter the following well authenticated account of some occurrences in Poland: Priest Winens Osikowski of Lublin, Russian Poland, was celebrating Easter day in Plusszowie near Lublin in 1891 when there occurred to him the following: The peasant who was conveying me requested me very urgently to go to the house of Frau Barkowa in Plusszowie, since her husband who had hanged himself in this place kept appearing to her and threw things about in a reckless way, her dogs snarled and growled at the manifestations, and kept their heads to the ground in evident fear until she was compelled to call in the peasants for help. I went one evening to her house and found all that had been told me confirmed fully; according to my priestly duty consecrated the house without however laying the ghosts which up to this time (1892) have kept up their visitations.

The same priest relates that at the house of his grandfather in Czenstochow where he lived at one time, ghostly manifestations occur, proof-sheets on the line and again dropped down, books scattered hither and thither; the manifestations had taken place in the presence of the police and they were driven away, but after six weeks had ceased.

In Kielce I was engaged in investigating a haunted house with the help of the police magistrate (polizeirath), before many priests, when tables and chairs were raised into the air, furniture thrown about hither and thither, a knife struck the scalp of the police magistrate without wounding, but he removed himself elsewhere, and then it went around the heads of the rest of us. A week later the governor also witnessed these manifestations, which ceased about two months ago. The exorcism of the priests also here availed nothing. A voice cried out at the time: "We are no devils, but the souls of dead men, who have struck the hour of Reformation. Do penance, the kingdom of heaven is near at hand."

In Jarna-Gora-Kloster in Czenstochow, during mass, the picture of the Mother of God fell down three times and thereupon it flew towards me and again resumed its place upon the wall, whereat the lights were extinguished and again lighted; a voice as from the picture, cried out: "Soon will the time come when men will not pray to me, but the truth, its symbol Jesus, who never lived, and out of your midst shall priests of truth come forth, I will be to you a symbol of womanly virtue after which love and peace on earth shall reign." A painful silence thereupon prevailed.

In Czenstochow, in the house of Ficenes some earlier ghostly manifestations recurred and became stronger; fiery snakes and tongues hovered around, lights flitted about, eyes with fire glowered out of several corners at one, several brightly lighted forms go about, the Bishop present went into a trance, preached "that the true priests are inspired by the spirit of truth, not those praying for money, the dif-

ference between the clergy and the laity would soon cease, we should all become servants of God." When he was awakened from his trance he was disturbed; when they told him this, he consecrated the house, whereupon there crawled out of his mouth fiery snakes and hissed at the people, while his hands seemed as if full of gold and precious stones and a voice became audible: "The time of the spiritual Reformation is come, the love of God will soon be no more permitted to be purchasable." The police present, further, Princes Scachowskoj, Dolgoruki, Scheremetiew, Bestuzew, many professors of the Universities of Moakau, Charkow and Kiew were forced to witness these manifestations which ceased only about a week ago.

In Kowno in the office of the banker there the safe opened of itself and the money flew hither and thither and struck him so forcibly as to give him the appearance of a person tattooed; a voice coming as it were from two forms, which suddenly became visible, cried out: "The time of the material differences is still short, for the spiritually higher being shall protect the spiritually lower being not as you do, deceive and make serve your purpose only," whereupon the forms vanished. The guests present called the police captain, in whose presence the manifestations continued. All were terrified until my words quieted those from the beyond and those present in the flesh; the manifestations became again more violent as the priests came to bless the house and ceased only after a second request on my part that these manifestations should cease, whereupon they have not returned.

In Przegląd Katolicki (Catholic Journal) it is related that to a priest appeared a lady, unknown to him, who had died twelve years before, as completely as if she had been living, with the request to shrive her miserable son. (It is well known that the prejudices continue in the beyond a long time.) The son because quite sound in health was surprised; he recognized from the description of the priest his deceased mother, and was on that account shrived and died that very night.

STORY OF AN EGG.

Horace Palletier in La Paix Universelle in his usual popular style thus discourses of the magnetic properties of eggs: Eggs play a great role in culinary science and epicures know how to appreciate their use. What appetizing metamorphoses, what astounding transformations a cordon bleu somewhat skilled in his art may not compel them to undergo? This cordon bleu has certainly the right to the title of magician, a title in which there is no exaggeration about it, when there are recalled the delights, the exquisite enjoyments which his profound science provokes in us. Eggs do not serve only for nourishment of man, they are not only used to compose little creams, les petits gateaux and other dishes more or less refined, they have another merit; they possess serious magnetic properties. No more or less than a magnet, an egg has its positive pole at its small end and its negative pole at the larger end. It has like a magnet its neutral line at an equal distance from the large and small ends. What I am advancing here seems very rash and extravagant to those who have a blind faith in the decisions of official science and who swear only by that. Besides the innumerable troupe of skeptics will not fail to cry out with one voice, "He is a born idiot." "Not at all, not at all, I am not an idiot; it is you, troupe of skeptics, who are idiots, born idiots, for you hasten to give your opinion before having examined what you condemn, before you are enlightened, before giving an account to yourselves through experiments well followed up, of the truth. You condemn without being willing to hear anything; it has passed with you into a condition of monomania." I affirm anew, and aloud, an egg is constituted like a magnet; it has its positive end and its negative end and its neutral line. Moreover, with an egg, you may put to sleep and awaken a subject of hypnotism. You apply the small end to the middle of the forehead of this subject at the root of the hair and he goes to sleep. When you are assured that your subject is

well under influence, you turn the egg and apply the large end, and the subject awakes. This experiment is among the easiest imaginable and success always guaranteed.

I had given one day in the presence of a certain number of persons at Ouchamp, a small commune a league from Cande, a séance at the house of the teacher, M. Gallier, who feels himself instinctively attracted to magnetic sciences.

I did not fail to make an experiment with an egg; my success (it could not be otherwise) was complete. A lady who was among the number of the visitors was very much impressed by it; her imagination was carried away by it. On the next day which was Sunday, she had nothing more pressing than to try the application of the small end of the egg which had just been laid by one of her hens to the forehead of one of her servants whom she had in her service. The young servant, who as fortune had it was a subject of hypnosis, did not wait long before going into a profound sleep. After having awaited a certain time, she tried to awaken her, but by what proceeding? She had forgotten that a subject put to sleep could be awakened by applying the large end of the egg to the same place as the small one had been applied. The good lady shook her servant, shouted into her ears with all her might, she pinched her, tortured her in a thousand various ways; the poor thing went on sleeping. She was motionless as if dead while her mistress was in despair, frightened, undergoing the torments of the damned.

Fortunately heaven had pity on her and relieved her from her embarrassment. At the moment she was a prey to terrible anguish, fearing that she had by her imprudence involuntarily caused the death of her servant, the teacher, M. Gallier, came along under her windows. She called to him and entreated him to enter her house. M. Gallier was impressed to put off his own plans and she related to him in a few words the misadventure. M. Gallier, who had not forgotten the instruction I had given, applied the large end of the egg to the forehead of the patient, and at the end of five or six minutes, she was awakened, that is to say restored to consciousness. She looked like one who has just left the empire of Pluto and who is quite astonished to find herself on earth.

This story created some stir in the town of Ouchamps; it brought much honor to M. Gallier, and as is usual in all rural communes there are good people who consider magnetism and hypnotism as the sciences of the devil. The teacher seemed to exhale for some time the odor of brimstone in a slight degree. A little more and they would have considered him a messenger from the prince of darkness.

HOW THE HEAVENS ARE FORMED.

[CONTINUED.]

[Below is another communication sent to THE JOURNAL by Philo Veritas, a person of reputation and high character, who believes that these communications are from the Spirit-world. The readers of THE JOURNAL are too well informed on occult matter to give to these statements an authority other than what may be perceived as intrinsic truth in these utterances. The alleged authors make no higher claim.—ED.]

Methinks O loved ones! that this will give you a glimpse of the work that still lies before you; and ye yourselves are the first percipients of that which is now making itself known, the manifestation of which will follow in due time. The fact that ye are the first is the prophecy and the promise of the mighty number who have yet to follow. If you will I can use scientific phraseology, and so far as the external world is concerned it is a question of evolution; but what will be developed therefrom can only be known by experience in the ascension. This is the key by which you may solve the problem and obtain the knowledge as to how the heavens are formed.

Now to the questioning thought as to "where our heaven is to be found?" Manifestly not according to the conception of the external personality who pictures a locality somewhere in the boundless infinitude called by him space! he thinks that after leaving the earth he will go to the place and be received there, and once arrived therein he or she will abide forever. Such an ideal has no place in the experience of the actuality. How is it possible to fix a locality in space which itself is in continual motion? and this you can

easily understand for your own earth never occupies the same position in space for two moments together. So that as to exact locality 'twere as reasonable to ask, in what portion of space is the earth situated? as to expect our, or any heaven to be found in any given locality. Forget not that time and space as you think of are on the internal spheres—non est! But we have that to which your time and space correspond; and this know, you will be perfectly conscious of its whereabouts when you are summoned to enter into its glorious precincts; and even then, there will be that within you which will cause you to aspire to a still more interior heaven after the enjoyment of that state has been experienced. Nowhere, and in no state, nor yet in any so-called heaven will it ever be declared to the glorified atom of human life, "Hereto thou shalt come but no farther shalt thou go."

Unlike the ideals created by the external personality which prove to be idols, and which pass away from memory and sight when the physical body is dissolved, the ideal of the angel man within is carried forward, and it is the conscious development of that ideal in the ascending spheres with the experience enjoyed in each, that brings the atom into contact and communion with the real and actual.

Methinks we have led you to our entrance and we invite you to come within. Is it to be forever an impossibility for the embodied spirit atom to consciously enter within the sacred portals and view the city of the sun world? Not so. The knowledges we are imparting to you afford the conditions which you can utilize as your own inner life consciousness is awakened within you. It has been accomplished by one of our representatives while in earthly conditions and more will soon develop the same power. We refer to your present external speaker. He has entered within, and his-to-you-spiritual form has been as objective to us in our heaven and sphere, as your external forms are objective and visible to each other. This was by the indrawing of the life principle from his external personality for the time being, but even such an experience only afforded but the faintest glimpse of the glory that awaits when the entrance is effected in full consciousness by the inner man. This statement by your communicating angel will give a meaning to the dear recording brother to that which occurred on a prior occasion and which was so little anticipated. If his own experiences do not throw a light upon what we are treating, he will ere long have a clearer apprehension of what is involved.

With such actual experience by the one referred to, have you any system of measurement that can tabulate the distance intervening between your earth and the heaven which was traversed by the spirit of that atom of life on the occasion referred to? The act of his so traversing was as real as actuality can make it; and such an experience is again the promise and prophecy of the same to be enjoyed by others who, following in his course, will have conditions by which a fuller consciousness than his will be developed; and by this they will possess the ability to enter into a more conscious communion and contact with the beings who are inhabitants of our centre and heaven which awaits your advent and arrival.

I sense a questioning thought emanating from yourselves—although you have not articulated it—which is: "Who is the angel man now communicating to us?"

Now for the testimony as to my reality and actuality as a self-conscious atom of life although in angel state.

I will give forth that which is veritable truth. We know what it is to possess the consciousness of an earthly embodiment because we have passed through the experience. The "we" includes myself and the other part of the same dual life form who communed with you on the last occasion. It was not upon your globe—beautiful as it is to our view—and it is because of its beauty that we have been—shall we say—attracted? But we were intimated in the human form upon a planet which is not the most external of your solar system, but it is near thereto. I will here add by way of parenthesis that still more external planets to those already known to your scientists await discovery.

Oh! that you could realize my enjoyment while I am gazing on an embodied spirit atom on your external earth who is now recording knowledges and communications that I am now giving forth who is tabulating the same for the use of generations yet to follow; and knowing that your records will form the base from which the ascension will be made.

The planet on which we had our physical embodiment is tabulated in your astronomical world, Uranus!

If you look at the astronomical or astrological chart, as the recorder would term it, you will find that that planet in conjunction with Luna or Isis, occupied the seat of royalty in the meridian or zenith, at the moment our external representative who is now your external speaker and our mouthpiece, was intimated in the state of their unconscious, but now

self-conscious being upon the external earth on which ye are now.

Notwithstanding the planetary influences which pertain to the domain of astrology are neglected as unworthy of study by those who now claim to be leaders and adepts in the science of astronomy—and that because they know nothing of the influx of life so intimately associated with your and every earth in your solar system—yet the life current from that specific planet on which we were ultimated in physical form, has been most marked all through the earthly career of the one we are referring to; and hence you will see even in externals the connection subsisting between our heaven and his earth or earthly state.

Methinks you will by this know something concerning the life of the grand man of your planetary universe, and that all human atoms of life upon each and all of the planets form the totality of the universal life of the one grand man.

Our centre heaven, from which I commune with you, is composed of atoms of human life who have graduated upon some one of every known and unknown planet in your universe; and were it not so, it would not possess the power and attraction to those who represent us in earthly condition. Is it for nothing, and is it an unmeaning thing that this planet Uranus, and its sister planet still more distant from your sun, have been discovered by your scientists in your own day and times? This I will declare in your hearing in the power of the inflow which I am receiving from those who form the intelligences from heaven, that ere this age, or era, has run its course, a mighty planet now in course of development will be viewed in its formation, and the result of such observations will be tabulated by some who will come after you, which will be the wonder of the age. Those minute orbs—each revolving round the sun in orbits of their own—known to you as the asteroids, the number of which now exceeds two hundred and fifty and which will be found to be more than twice that number as your instruments for discovery become more perfect, will be gradually drawn together, and cooling they will form an earth more beautiful than your own.

In the conditions now afforded me by conscious contact with the spirit of your external speaker, I would love to re-enter, but only for a state, into the consciousness of the experience which was ours when we like yourselves lived upon an outer earth; and this in order that I might give you a fuller information respecting the life and surroundings upon the planet Uranus.

That which I have given forth respecting the asteroids and the beautiful planets to be made therefrom, will form a not inapt illustration as to how the heavens are formed. As it has repeatedly been stated to you, each spirit atom in embodied human form has a self-consciousness all its own; and it is the attraction and coalescence—without destroying the identity thereby—of all the apparently differentiated atoms who pertain to the specific heaven and earth that form the heaven of which we speak. I would here refer to the differentiation of spirit atoms of human life, whether embodied or disembodied. The differentiation is the most marked on external earths, but the nearer the approach to the centre from which they emanated or were projected, the less apparent does such differentiation become; nevertheless the identity is never lost nor swallowed up in the whole, and the fact of its conscious unity with those who compose the heaven with which it is associated does not lessen but increases the consciousness of its own self life form.

Referring again to the formation of the new planet in your solar universe: To the external view and conception the coalition of the minute orbs, i. e. the asteroids, and the forming of one great planet by means of their attraction and absorption into its body, would involve not only their absorption, but the annihilation of their form and characteristic when separate and distinct. We know that there are some upon your earth who declare and teach that the self-consciousness of the human being will be annihilated at death, and that as a differentiated being with a consciousness of his or her own, they will cease to be and no more known forever. But what does the little orb accomplish by its junction with the whole mass that will form the planet? Does it not bring to the planet a something, or somewhat, which it had gained by its externality? That which it had so gained, being poured into the general treasury, will aid and give its quota towards the life power of the mother earth of the new planet.

Even so the attraction and coalescence of the human atoms; each bringing and adding his or her quota of knowledge and experience gained while in external conditions, adds to and enhances the brilliancy of the great light and life with which it becomes incorporated in its own heaven, and thereby enters into the fullness of the conscious life and power pertaining to the state, heaven, of which it forms a part.

That which I have given forth, methinks, will en-

able you to form some conception of the state of identity which your revelators have spoken of which includes the individuality and personality, but does not destroy them.

Can we give you a more convincing proof than we have done of the reality and actuality of our being?

A question comes to me thus: How can you, who never lived on our earth and know nothing of its peoples or languages, speak to us in our own language having never learned it? How this can be accomplished and is actually done, will be known by the questioner when he enjoys the same experience. With us that which you call language is unknown and useless; therefore we do not require to learn it. We have a manner of communication with ourselves, and even with yourselves, which the external embodied man knows nothing of.

That which has been given out and articulated by means of the organism of your external speaker becomes speech to you, and thus the life-thoughts by virtue of passing through the inner life-degree with which the heart corresponds and is given forth by—shall I say himself?—in strict accord, so far as your language supplies and applies with the life-thoughts projected by us. The life-thought is received and instantly given out by means of your language. This transformation takes place within the organism of the one who is our instrument and your speaker. We know nothing of your mode of speech, but we know by a method you could not understand when the thought conveyed in the afflux from us and influx to our external representative is in accord; and were the thought when given out by him in language not in strict accord with what is conveyed and received, it would return to us. You must not forget that the inner or spiritual form of your external speaker is plainly discernible to us; and being transparent to our view we can see the inworking and outworking of that which goes forth from us and is received by him. This statement may enable you to comprehend in some measure, the angelic mode of communication with each other; and this I will add, viz., that all angelic forms are transparent and thus the need of language for the interchange of life-thoughts is needless.

Judging by the presentation of the form of your speaker before us, I gather the human embodied beings on your earth are somewhat diverse from those upon the planet from which we came. Yours appear to be more compact and the shape or configuration is not quite the same; yet I see that the human principle is the same in both; and herein I can see neither external as well as internal representation of the grand life power which is made manifest in unity and yet in variety.

The spiritual form of your speaker is now being attracted back to its home for the time or state being. It is ours to rejoice inasmuch as by this experience we have the certainty because we have now the knowledge that a differentiated portion of our own specific heavenly life quality is embodied in structural organism on your earth. The certitude arising from a similar consciousness on your part which will awaken into actuality and enable you to testify in your own beautiful language. We know whereof we speak.

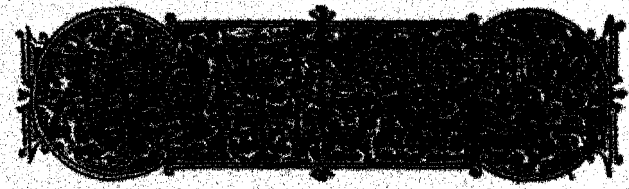
Methinks I have filled with a life-power of our own that which was given forth on the prior occasion by the light of my own life.

AUTOMATIC WRITING.

Now that Mr. Stead's experiences have created such a sensation, and attention is being directed to this phase of mediumship, we may mention that it has been practiced with success by many earnest investigators, William Howitt and Judge Edmonds, and more recently the notable instance of "M. A. (Oxon)," whose extremely valuable work, "Spirit Teachings," was produced in this way. We notice that Mr. Carlyle Petersilea affirms that his books have been written in the automatic fashion, and many persons, authors and poets, who know nothing of Spiritualism, have had experiences, where they indited what the spirit impelled.

We have had several instances of this kind of manifestation in our own experience; in fact, two of the most striking incidents, illustrative of the identity of an independent intelligence, which have transpired through our mediumship, occurred in this way.

Those who are curious to know if they are sufficiently sensitive or impressionable for the exercise of this phase of mediumship, should take a pencil in hand, and with paper before them, await the influence and mentally request, "If any spirit is here who can use my hand, will they please do their best to write?" It may, perhaps, be necessary to warn our readers not to sit for any great length of time, not to sit very frequently, not to believe everything that is written, not to expect perfect results immediately and not to get excited. Keep a level head; treat the communication as you would a letter from a friend.—The Two Worlds.



THE GOLDEN HOUR.

BY WILLIAM WATSON.

A beckoning spirit of gladness seemed afloat, That lightly danced in laughing air before us: The earth was all in tune, and you a note Of Nature's happy chorus.

'Twas like a vernal morn, yet overhead The leafless boughs across the lane were knitting;

The ghost of some forgotten spring, we said, O'er winter's world comes fitting.

Or was it Spring herself, that, gone astray, Beyond the alien frontier chose to tarry? Or but some bold outrider of the May, Some April emissary?

The apparition faded on the air, Capricious and incalculable comer, Wilt thou, too, pass, and leave my chill days bare, And fall a my phantom summer? —From "Lachryma Musarum", in Christian Union.

Prof. David Swing discussing in the Jenness Miller Magazine "What Woman Can Do," says: Now that woman has come, what good can she do? Much, if she come to improve the quality of society. The only addition the world needs is the addition of goodness. The stream of society does not need greater volume but greater purity. It will not bless the world therefore if woman comes imitating that masculine factor which long has been here. If she smokes tobacco it will be difficult to prove that two smokers are better than one. If she comes drinking wine, or playing games for money, that will be asking us to believe that two drunkards or two gamblers are better than one. If woman is drawing nearer the liberty of man, she must not betray the fact by imitating his vices. The masculine mind is very much of a ruin. Woman may well covet his freedom and opportunity, but not the use he has made of those. The number of noble men is increasing. But upon men as a mass the world's moral failure is written, and unless woman comes as a reformer we need not welcome her. So far as one's mothers and sisters are attempting to promote temperance they are acting an ideal part. We self-constituted men may look upon this womanly contingent as made of raw troops. But it has often happened in history that new soldiers have made up in patriotism what they wanted in tactics. It seems, therefore, as woman is coming into our nation she must come only as a loving reformer, as an eloquent protest. Our age asks for a woman who is clasping a redeemed world to her heart. Her reform must be sweeping. She must work with the noblest men of the race, because it will require all the virtue of the world acting in harmony to meet in gathering battle all the world's vices.

The February meeting of the Emma Willard Association was held at the home of Mrs. Russell Sage in New York City. The World's Fair Committee reported that in the space allotted them, would be placed the portrait of Mrs. Emma Willard by Mr. Moore, which represents her in the prime of magnificent womanhood—as the students will best remember her. Portraits of Mr. and Mrs. John H. Willard will also be in the exhibit, and Mrs. Emma Willard's excellent charts of history. "The Temple of Time" and "The English Chronographer," and all of her books, essays and poems. A revolving frame with photographs of the Seminary Buildings and interior of some of the rooms will be included. There will be a series of these pictures for sale. The reunion will doubtless take place in July during the Educational Congress and is to be made a fitting tribute to Mrs. Emma Willard, who was the pioneer educator and exponent of higher education for women; she was the mother of the Normal school system, and not only the founder of Troy Seminary, but by her foresight and labor for women, the founder of all women's colleges in all lands.

Two notable statues by Miss Nellie Mears and Miss Jean Miner, will be seen in the Wisconsin Building. When designs were entered in competition the designs of these two women were found to be so good and so fully expressive of the motto that the Commission decided to

tween them and accordingly accepted both. Miss Mears calls her's "Forward," it is of heroic size and of quiet determination and power. Miss Miner expresses great vigor and activity in her "Genius of Wisconsin." The right hand and arm is raised aloft and will bear the American flag.

A Chicago hotel-keeper when asked if prices would be much advanced during the Fair is said to have told the following story which delicately answered the gentleman's question:

A New Yorker was once staying over night at a famous and very magnificent Florida resort. In the morning he called for his bill. It was thirty-five dollars for dinner, lodging and breakfast. He handed it back to the clerk with the remark:

"Guess again, young man. I've got more money than that."

Miss Jennie Cassidy the promoter of that most beautiful of charities, "The Flower Mission," has recently passed to the higher life. Her life is wonderfully suggestive in its usefulness: confined to a sick bed for thirty years and a constant sufferer, she was constantly engaged in philanthropic work. For the last ten years she has been international superintendent of the Flower Mission. In Louisville, her home, she has ever been Lady Bountiful and will be sincerely mourned.

Idaho wishes to have the honor of placing the block into which shall be driven the "last nail" at the Woman's Building at the Inauguration in May. An Idaho woman has collected twenty-four varieties of native woods of which it is to be constructed; then the seal of Idaho is to be carved upon it. The nail will be withdrawn and together with the hammer used in driving will be placed in the casket presented by the women of Pueblo.

Miss Blanch McManus' design for the frieze in the kindergarten room of the Children's Building has been accepted. The theme is the wild white briar; it is beautifully executed with tones of yellow and light brown. Miss McManus is a native of New Orleans, but is now a resident of Chicago. She has spent many years in travel and study abroad.

A large amount of space on the second floor of the Woman's Building has been assigned to various associations, twenty-two in all. Others will be assigned space later when technical difficulties have been removed. Space on the ground floor will be awarded through competition.

Lady Lindell is collecting an exhibit of the work of the women of the Island of Cyprus.

The women of Sweden have been assigned space in the Woman's Building.

THE BIBLE IN HARMONY WITH THE IDEA OF EVOLUTION?

Enoch, the seventh from Adam, though living in an age of decided materialism largely given up to accumulation of the precious metals, money greed, etc., Enoch, strongly spiritual, "walked with God, and was not, for God took him," seems expressive of great spiritual exaltation. Neglected, quenched by the sordid spirit of hard materialism, spirituality became submerged, and sinking into a quiescent condition, relapsed into the wavelet, only perceptible by occasional shimmering. Anon, wavelets joined forces and from the larger wave waves accumulate, and by aggregation the billow of spirit influx which inflated and inspired the evangel of righteousness, Noah.

Just prior to the Abrahamic epoch there seems a decline of spirit manifestation. Called to go out from society into cleaner conditions, to emphasize the better possibilities attained only through evolution of gradual unfolding, the lower, stepping stones only, does not give the bliss for which we sigh. For Israel the higher life to gain it was essential for them to endure a patient course of tedious discipline. They must go down into Egypt as a school of preparation for the promised haven of better life.

In the rise and fall of empires the fact is notable that luxury and slavery are twin born. Israel, no exception, must learn in a fiery, vexatious captivity obedience to the

essential law of present uses: "Nothing without industry, the useful is the beautiful and truly exalting." Severe vassalage not only theirs; their leader must be fitted specially by industry and closest application to conduct them after 400 years enslavement into freedom, a secondary class in which to learn the unfolding process into fuller preparation for self-government.

The birth of Moses gave him favorable prestige. His mother, seeing he was a "proper child," hid him that he was saved from death. We like to believe that in conception, birth and life special great men are presided over by spirit control. Securing educational proficiency, Moses refused longer to be considered the son of Pharaoh's daughter, Princess of Egypt, who had adopted and so brought him in line of succession of the throne, preferring to adapt himself to the condition of his real kinsmen; he choose to suffer with them rather than enjoy the life of kingly wealth and luxury. "By faith," it is written, he did this, possessing respect to a life and reward of a more enduring nature, evolved from the lower.

And so this man, the obscure son of a bond-woman, became the instrument of one of the mightiest spirit influxes of early days. A grand materializationist and very able amanuensis for spirit writing. Possessed of great endurance he, besides the several days of necessary preparation prior to ascending the Mount, remained there in the "thick darkness forty days." Such was the trying ordeal. He at last confessed, "I exceedingly fear and quake." Yet to the people who again confronted him "his face shone like the face of an angel." Such is the exalting and beautifying effect of intense prolonged spirit communion.

For centuries the devout of Israel prayed to be deemed worthy of the longed for Messiah. This, conjoined with legislation, was the implanting of the conerving spirit of special service in the amelioration of humanity, both physical and spiritual evolution. Those commissioned to foretell this "coming man" are angels in "form of men," and it is ever the lower are saved by the aid and reaching down of the higher.

Media for trance, vision and revelation are many. These intimated certain events which should mark the period for signal manifestation, another accumulation of spirit wave into the billow of spiritual enlightenment.

"Out of the dark, deep mines of want and suffering has been dug the marble for the world's greatest temples of wisdom and palaces of power. Vanderlyn, the artist, must first content himself with a charcoal sketch. Franklin, before becoming the renowned philosopher, must be a journeyman printer. Columbus must weave carpets before he can weave hemispheres. David must take care of his father's sheep before he rules Israel. Amos must be a herdsman before he becomes a prophet. Daniel must be the humble student before he rises to be the prime minister of Babylon."

"The man Gabriel set me upright, and I heard the voice of these words," says Daniel in trance. Of the noted transfiguration scene the account is: "Peter, and they that were with him, saw Jesus, and the men that were with him, Moses and Elias." Moses and his coadjutor in spirit life relieved of the physical fully fifteen hundred years prior to this marvelous occurrence, yet they are clearly and positively identified.

Is the record worthy of belief? Consistency compels Christian acceptance. Such demonstration in its slightest tenure intimates the assured possibility of spirit philosophy. That the human spirit risen out from the fleshy trammels does return and communicate with those in the physical.

Such, indeed, is the evolutionary progress and logic of the faith of Christendom to-day. "I was in the spirit on the Lord's day, and heard behind me a great voice," says the revelator. It is not a little remarkable that on this barren isle, to which was banished this fine sensitive, not only one or two passing spirits halted here, but a powerful congress of advance celestial seem to have assembled for the loving purpose of opening up to the mind to wisdom inclined, prominent events predestined to make a series of epochs in the national, financial, political, social and spiritual progress of man. John, the beloved seer, continues, "so he carried me away in spirit into the wilderness to a great, high mountain, and showed me that great city."

(To Be Continued.)

Advertisement for John A. Salzer's seed catalog. Includes text: "A TRIP TO THE WORLDS FAIR... FREE... The Unknown Beauty of Bolivia... For 14c, (With Catalogue 22c.)... JOHN A. SALZER"

Advertisement for "A Little Idea" by The Woman's Publishing Company. Includes text: "A Little Idea FOR WOMEN... The Woman's Publishing Company of Minneapolis, Minn., publishers of 'The Housekeeper' paid 5 per cent as its first semi-annual dividend, Jan. 2, 1903. All stock fully paid up before April 1 will participate in the next semi-annual dividend of at least 5 per cent which will be declared next. A few shares of the capital stock of this company, par value \$10 each, will make a permanent paying present or investment. A handsome brochure tells all about it is sent free on application."

Advertisement for "Have You Catarrh?" by H. G. Colman. Includes text: "Send 4c. for sample of my O Cure. Or Asthma? Send 4c. for my A. Relief. Piles? Send 10c. for my P. Cure. Constipation? Send 10c. for my C. Cure. I do not puff these articles I simply invite you to test and judge for yourself, confident that you will want more. H. G. COLMAN, Chemist, KALAMAZOO, MICH. Mention this paper."

Advertisement for "Are You Satisfied?" by California Fruit Farms. Includes text: "with your present business? If not, send for our proposition on California Fruit Farms. Hundreds are taking advantage of it. FOSTER & WOODSON, 1206 Chamber of Commerce Building, CHICAGO."

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Advertisement for "CHOICE GIFT BOOK." Includes text: "Paper, 9c; cloth, 1s; extra cloth and gilt 2s. 6d."

Advertisement for "A Chaplet of Amaranth" by J. Burns. Includes text: "By the Authoress of 'From Over the Tomb,' and 'From Soul to Soul.' Etc.) Being Brief Thoughts on this Life and the Next. 'A better moral text-book, or one more calculated to purify the life and ennoble the actions of young and old, could not be selected for presentation.' Brighton Examiner. J. BURNS, 15 Southampton Row, London, W. C. AND OF ALL BOOKSELLERS."

BOOK REVIEWS.

[All books noticed under this head are for sale at our office through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Life of Jesus. A Critical Examination. By Dr. David Friedrich Strauss, translated from the Fourth German Edition by George Eliot. Second Edition in One Volume. London: Swan, Sonnenschein & Co. New York: MacMillan & Co., 1892. Pp. 784. Price \$4.50. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago.)

This work was first published in the year 1885. It may be said to have marked a period in the history of theology. It represents that crisis in theology at which the doubts and the objections of centuries as to the credibility of the Bible narratives had accumulated in such a great volume as to break through and sweep away all the defenses of the apologetics. In the very thoroughness of the criticism of past traditions were the beginnings of a new science of constructive critical inquiry. The work as it first appeared was, of course, far from perfect, as judged by the present standard of criticism, for biblical science has long since advanced beyond it. At the same time, it cannot be disputed that the work takes rank among the standard works which have a secure place in permanent literature. It is a work which typically represents a characteristic tendency of the age. It opened out new lines of thought and lent to them for all coming generations a peculiar value as an admirable weapon for the great fight for truth and freedom. There is reason, therefore, for the publication of the new edition of the English translation of this work at the present time. Of course, those who consider the first appearance of the book inexcusable will not consider its republication desirable, but those who are in sympathy with modern criticism will value this work even at the present time. The critical processes which reached the conclusions in the *Leben Jesu* of Dr. David Friedrich Strauss with its revolutionary results, were latent from the beginning in the very lifeblood of Protestantism. The theologians of the reformed churches of the 16th century criticized the traditions of the Catholic church history. If they did not think then of questioning more, still we are justified in recognizing in Luther's well-known declarations as to the inferior value of certain books of the Bible, plain predictions in the line of development, which Protestant theology was destined ultimately to take. A point in that development was the position of the English free-thinkers and deists, who assailed the credibility of the biblical narratives with so much temper as to detract somewhat from the scientific value of the result.

Since the publication of this work and especially of late years, an advance is seen in works on the life of Jesus in this: That the subject of main interest is not so much the external miracles as the problems of the peculiar nature and development of the character and religious consciousness of Jesus, his view of his vocation, his attitude toward the messianic idea and the like. Indeed, the miraculous narrative of the gospel no longer constitutes the central point of historical interest and writers do not now interpret these narratives so exclusively and with the only motive of transferring to Jesus the types of the Old Testament. Strauss broke down the ramparts of dogmatism, new and old, and opened to the investigator the breach through which the conquest of historical truth may be won. The work is a mine of learning and it is a book of which no thorough student of the New Testament can afford to be ignorant.

The Columbian Historical Novels. Vol. V. The Pilgrims, a story of Massachusetts. By John R. Musick. Illustrated with full-page half-tone engravings and other illustrations. Cloth, 19 mo. 368 pp., gold stamp, etc. \$1.50. New York, London, and Toronto: Funk & Wagnalls Company, 1893.

The fifth volume of the "Columbian Historical Novels," a delightful book, brings us to one of the interesting periods of our history, and takes us into the New England of the Pilgrims. Here the author takes us back into the scenes of those interesting times, rivets the attention by vividness of description, holds the reader's interest by calling the men and women back from their graves, as it were, that they may tell us of themselves. We see here not only historical personages, but men and women, living and acting

again in the New England of the Pilgrims. The story opens with their flight into Holland. A glimpse of their life in Leyden is given, and they are hastened on board the Mayflower. A full and accurate account of the memorable voyage is given. Though the Pilgrims and the Colony of Massachusetts form the main features of the story, it embraces the history of North America from the time at which the novel "Pocahontas" left off, to the year when the Colonies were united.

MAGAZINES.

The Proceedings of the Society for Psychological Research for December has a number of strong papers of special interest to those who are keeping abreast with the work of the psychological researchers. The opening paper is "De l'Appreciation du Temps par les Somnambules," par M. J. Delbœuf, Professeur a l'Université de Liège. Dr. A. Blair Thaw gives some experiments in thought transference. Frederick W. H. Myers continues his articles on the subliminal consciousness. The subject of this chapter which is chapter 5th, is "Sensory Automatism and Induced Hallucinations," which is a most learned and ingenious paper, well worthy the perusal of all who are interested in this extremely fascinating problem. Mrs. Sidgwick and Miss Alice Johnson write on the experiments in thought transference. The supplement contains a very appreciative and discriminating notice by Mr. Meyer of William Stainton Moses. The second international congress of experimental psychology, supplementary catalogue of the Edmund Gurney Library, with list of members and associates of the English society and of the American branch, complete the contents of this very valuable issue of the proceedings. London: Kegan Paul, Trench, Trubner & Co. 3s. 6d. — In the Popular Science Monthly for March is continued Prof. Henderson's paper on the "Glass Industry," R. T. Hill writes on the "Artesian Waters in the Arid Region." The article is illustrated. Col. A. B. Ellis has a paper on "White Slaves in the Plantations." "The Decrease of Rural Population," by John C. Rose, "An Agricultural Revolution," by Prof. C. S. Weed, "Ghost Worship and Tree Worship," by Grant Allen, "The Brooklyn Ethical Association," by Dr. L. G. Janes, and "Notes on Paleopathology," by Dr. R. W. Shufeldt, are among the other contributions. The frontispiece is a portrait of Robert Hare, of which a sketch is given, which consists of a detailed statement of his investigations and discoveries in physical science. D. Appleton & Co., New York. — The March Wide Awake has the usual number of fine articles and illustrations. "The Rag Market at Bruges," by Rodé G. Kingsley and "Judy's Mardi Gras," a New Orleans carnival story by M. E. M. Davis and "Miss Butterfly," a girl's story, by Marion Harland, are among the special articles in this issue. D. Lothrop & Co., Boston. — The Hartford Seminary Record issued under the auspices of the faculty at Hartford Seminary has in the February number contributed articles, "Three Phases of New England Congregational Development," by Prof. Williston Walker and "Dedication of the Case Memorial Library," by Jeremiah M. Allen and President Hartrant. Book notes and alumni news occupy some space. — Our Little Men and Women for March is as usual full of pretty stories and pictures. D. Lothrop & Co., Boston. — Babyland for March has interesting stories in prose and verse, with illustrations that will delight childish eyes. D. Lothrop & Co., Boston. — Worthington's Magazine for March appears early. The promised number on the "Chicago Women's Club," by Mrs. Sara A. Underwood contains a number of very fine illustrations, including pictures of the Club's temporary committee room, its reception room, the art institute, women's temple, besides fine portraits of Frances Willard, Mrs. Charlotte C. Holt, Lady Henry Somerset, Mrs. J. M. Flower, Mrs. Potter Palmer, Miss Ada Sweet, Mrs. Carse, Mrs. Bradwell, Mrs. Wakeman, Dr. Marie J. Mergler, Mrs. Henriotin, Dr. Julia Holmes Smith, Mary Allen West and others. The articles give a pretty complete history of this famous organization, which it describes in all its varied forms of work and gives the story of its evolution from the club of twenty-one members to its present numerical strength. Mrs. Livermore continues her story "In Ole Virginia Fifty Years Ago." R. M. Manly has a story of love, lore and history, entitled, "A Fiery Furnace and Esopodides." Lillian Whiting contributes a study of Phillips Brooks, which is accompanied by very fine illustrations. Miss

Whiting was a personal friend of the deceased and the article is one of real value. There is a portrait of Phillips Brooks, a full-page illustration. In the department, The World Beautiful, Miss Whiting has a very thoughtful paper on "Springs of Energy." Dr. Pierre E. Starr writes on the "Value of Judicious Exercise." A story for boys, by D. B. Waggener is entitled, "The Shadow on the Moon." This number contains several fine poems, among which is one by the young Chicago poet, William Francis Barnard and another by Maud Wymann. The number is a very attractive one. A. D. Worthington, Hartford, Conn.

"For years," observed the verbose caller to the busy editor, "I have been endeavoring to discover the lost tribes of Israel." "Has it ever occurred to you to advertise for them?" asked the editor, with deep concern. — Ex.



Mamie Adams Waterbury, Vermont.

Wonderful and True Totally Blind with Scrofulous Sore Eyes

Hood's Sarsaparilla Gave Back Her Sight, and Joy to Her Father's Heart.

"Waterbury, Vt., Nov. 19, 1892. "C. I. Hood & Co., Lowell, Mass.: "In April, 1889, my little girl Mamie, who was then 3 years old, commenced having ulcerated eyes, also had sores back of her ears. Her sight began to grow dim, and I feared she Might be Blind. I then lived in Jericho, Vt. In the early days of June I went with her to the Mary Fletcher hospital in Burlington, and there she was treated four different times—a surgical operation each time, one of which left the scars now visible on the eye ball. She recovered from this treatment each time, a slight improvement for a few days, was soon worse than ever. She could not discern daylight from darkness, but could not see to walk across the room. "I next went to a large hospital in Hartford, Conn. At this hospital no surgical operations were performed, but medicine was dropped into her eyes and given her to take. She was at this hospital about ten weeks, continually growing worse, and when I took her in November Was Totally Blind.

"I arrived at my station in Jericho with the child, sad and spirit and impoverished in pocket completely discouraged. On our way to the house from the station, we stopped at the store of Capt. McKinnan, who was an old sea captain, to warm ourselves. The captain had known the child before we went away. While we were warming ourselves Mamie said: "Papa, it's dark, where are you? I can't see you, come to me." "The captain's heart was touched, and with tears in his eyes he said: "Charley, you go and get a bottle of Hood's Sarsaparilla and give it to her, and if it don't help her I will pay for it." "That very afternoon I got Hood's Sarsaparilla and commenced giving it to her according to directions. The first beneficial result was a brightening of the eyes, which continued steadily improving until, under the treatment of Hood's Sarsaparilla, on the ninth day she could see to pick up a pin on the floor without its being pointed out to her, and before the first bottle was all used.

Her Sight was Entirely Restored. I keep Hood's Sarsaparilla in the house always, and when the child gets a little cold, if her eyes appear inflamed, a few doses settles it. I thank God first, Hood's Sarsaparilla second, and Capt. McKinnan third. Many of the first families in Jericho can vouch for the facts given above. I am glad to give this testimonial of what Hood's Sarsaparilla has done for me, which is good and lots of it." CHAS. A. ADAMS, C. I. SWIFT, C. M. GRIFFITH, Witnesses to above signature. HOOD'S PILLS cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache.

Unlike the Dutch Process No Alkalies — OR — Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

The Open Door, OR THE SECRET OF JESUS BY JOHN HAMLIN DEWEY, M. D.

The author dedicates this book to "Those who look, pray and work for the spiritual emancipation and transfiguration of humanity; and he believes it is a key to spiritual emancipation, illustration and mastery. The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions." "This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized... that the truth may be practically and readily tested by all who desire to know it for themselves... that the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of the author." The work is printed from large clear type and covers 156 pages. Price, 30 cents, postage 6 cents.

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Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well. DIRECTIONS FOR USE. Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together. That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are of record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment. Price, 75 cents. Sent by mail packed in straw-board boxes free of postage. For more information and order, address THE ELECTRO-PLANCHETTE CO., 107 N. 3rd St., Philadelphia, Pa.

SPECIALTIES.

By S. T. SUDDICK, M. D.

In passing through the manufacturing district of our beautiful city to-day, in a vacant lot almost overgrown with weeds I saw an old-fashioned brick machine. In my boyhood days all the brick used was made by just such "mills" as this one left to rot, rust and weeds.

I remember when I was a child watching the poor old blind horse go round and round, and seeing the man shovel in the "mud" at the top and the nice square bricks being pressed or squeezed out at the bottom, every one exactly alike. These bricks were used for all the brick work of a building; only the better, or harder burned were used for the facade and the softer ones for the inside walls. All ornamentation was made by placing the bricks a little further in or out, turning arches, etc. Passing around and within the works I noticed a number of moulding machines run by a dynamo, pressing bricks for frontage work, each mould making a different shaped brick, each one of which was to fill some special place in the ornamentation of the wall and they were being turned out very rapidly. The old "mud mill" was superseded. Its day of usefulness was passed, and being no longer of use it was left to rust and rot away, while the old world swept along. How like this old mud machine, I thought, is an old man, one of "ye olden times," who has lived over into these days of specialties. Years ago, in the days when our fathers were young, the nearer one could adapt himself to the office of a general utility man, the nearer he could come to doing everything, the better it was for him and the more certain he was to get on in the world.

But now all this has changed. This is an age of specialists and of specialties. A man now-a-days who wishes to make his mark in the world must bend his whole energies in one direction, must fit himself for one purpose and one only. Your general utility man will not do. He must be a specialist, and not only a specialist, but an expert in his line. In order to succeed in this age one must spend years of study and toil and all in one direction. There is competition at the top of each profession and to get there requires time, energy, perseverance and courage.

Young man if you wish to learn a real, good lesson go along our city streets and read the signs just as they come. Write down a list of the trades and professions and to each attach the name of the most successful man you know in each. We will suppose you have made up such a list. The first one on it bears a very simple sign, "Dr. Spencer, oculist." It looks quite simple and commonplace, does it not? But behind that sign is a determined, manly boy. No loafing for him; no lounging on the streets, cigarette in mouth. No time for such idleness as that. Had he been such a boy that sign had never been there. Let us sum up just a small bit of what is written there that does not appear to a casual observer: A boy eager to learn; a young man graduating at a leading college; a general medical course; three years in Europe, etc., and accompanying it all is study, experiment, work, work, work. Work hard. Work till the gray hairs come among the brown locks. Half a lifetime has flown and the top of the head begins to stick through the hair. Thirty-five or forty—perhaps fifty years of toil, of struggle, and what is the result? He has learned more in that particular profession than his fellows and he is looked up to and envied. "Doctor Spencer, the great oculist treated my eyes, restored my sight, when all others had failed." And how? How? Because he has spent half a lifetime studying, experimenting. Now

he has fame and fortune, and thousands rise up and call him blessed, because he has made himself useful to his fellow men.

Look at another sign. "George Jones, Architect and Builder." Go in and talk to Mr. Jones and let him tell his story. Did George Jones loaf at the corner grocery; stand around where a ring of indolent and vulgar men were talking, telling coarse stories or making remarks about the women who passed? No. That kind of a youth could never have won that sign and graced such a calling. Behind that sign also are years of study and honest toil. He will tell you how hard his drawing lessons were, and how once when the master came and looked over his shoulder at a drawing on which he had been working hard for several days, and seeing a blotch on it, how he—the master had whipped out his knife and cut out the blotch, leaving a great ugly hole in the sheet, and how he wept and cried over it. But did he give up? Did he cease trying? No, indeed. If he had, that sign would not grace his window to-day. He commenced the drawing over again on a clean sheet, and only took more pains that a blotch did not disfigure it. And he took the first prize on that drawing too. Then, step by step he climbed, until now he could take you over the city and show you hundreds of buildings that are perfect beauties in architecture which he has designed and builded.

And so we go through the list of professions and trades of all kinds, and see behind these signs—every one of them—labor, perseverance, pluck and energy.

Now let us go to that poor, ragged fellow carrying the hod up that ladder. See, his feeble legs will hardly lift him and his burden from one round to the other. We will interrogate him. Why do you do this kind of work? What is the reply. "Oh, when I was a young man I idled away my time; didn't learn any trade, didn't take to school and books, and didn't get any learnin'. So now I've got to do anything I can get to do, or starve." And by this time the hod is filled, and the old man shoulders it, and up he toils with the soft mud dropping out of the end of the hod on his back, while the man at the top sings out "more mort" to hurry his feeble steps.

Remember boys—and girls too—that "there is no great gains without great pains," and it's for you to decide which you will be when you grow o'd, the oculist, the architect, or the hod-carrier. You have your choice. If you would rather be the latter than hunt, fish, play, idle away your precious time, and you will arrive there, or in a worse place. But if you would be useful, honorable, esteemed, choose the other course. How precious are the days of youth. Go and improve them ere they slip away from you.

We Spiritualists believe in man as an immortal spirit, with endless progress as his destiny. We believe that religion has its roots in the human soul, and that it has continually put forth its branches in every age of the world. We hold that as all theologies are but efforts of men to formulate their thought on religion, so will they change, die out and disappear, and higher and larger expressions of human consciousness of the divine will supersede them till mortals live as spirits here as well as hereafter.—Banner of Light.

SAYS Unity: "The Salvation Army is winning friends and a hearing in many directions. On a recent Sunday morning one of its officers filled the pulpit of the Third Unitarian church, J. Villa Blake, pastor, and in the evening they were welcomed by Bishop Fallows and his congregation." An officer of the Salvation Army preaching from a Unitarian pulpit seems odd. But odd things occur in Chicago.

FRANCIS W. NEWMAN, brother of the late Cardinal Newman, now verging on ninety, enjoys, it is said, good health, and, though comparatively a recluse in his home at Weston-super-Mare, England, maintains an interest in all that occurs in the theological world.

ALEXANDER RUSSELL WEBB, the American Mohammedan whom the wealthy Mussulmans of India and the East have sent to introduce the faith of Islam among the "civilized" Christians of the West, is now in the city of New York. The Mohammedans hope and expect to establish their religion in the United States. The rich Mohammedans of Bombay have guaranteed \$150,000 for the purpose of erecting a mosque in America.

"I suppose you haven't forgotten that it is leap year," he said, as he took a seat beside her, "and so I must be careful not to lead the conversation in a dangerous direction," and he laughed.

"I had quite forgotten it," she said with a yawn; "what's the use of remembering it when you never meet a man who is worth proposing to?"

This time he didn't laugh.—New York Press.

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Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."

J. Wilnot Payne, Monrovia, Liberia. *
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A boy I knew long years ago.
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I pass beyond Time's field of snow
To summer mornings far away:
No longer old, no longer sad,
No longer listening to the wind;
I am that boy with feelings glad,
Free as a bird in heart and mind!

I see the home where mother moved,
A spirit like the golden light;
Whate'er she said like music proved,
Her words and ways were pure and bright.
My playmates gather round once more;
We run and romp and shout with glee.
Like breakers dashing on the shore
We spend our hours of jollity.

The old red school I see again;
The teachers harsh at times 'tis true,
Yet seeing knowledge won by pain,
And knowledge in the dear boy grew.
How like the spring that scatters flowers
Were those glad days of study rare.
He walked within love's Eden bowers,
The joy of Heaven was with him there!

The youth, the man, in time are seen;
For years as days in quickness pass.
The autumn parts from summer green;
The fruits are here, but fade the grass;
The trees are bare, the snows abound;
White winter keeps his court awhile,
And I am old, but yet is found
That darling boy with winsome smile!
-WILLIAM BRUNTON.

WHITTIER.
Whittier is thus fitly described by Oliver Wendell Holmes in his memorial poem in the Atlantic Monthly:
Peaceful thy message, yet for struggling right,
When Slavery's gauntlet in our face was flung,
While timid weaklings watched the dubious fight
No herald's challenge more defiant rung.

Yet was thy spirit tuned to gentle themes
Sought in the haunts thy humble youth had known.
Our stern New England hills and vales and streams-
Thy tuneful idyls made them all their own.

The wild flowers springing from thy native sod
Lent all their charms thy new-world song to fill-
Gave thee the mayflower and the goldenrod
To match the daisy and the daffodil.

Best loved and saintliest of our singing train,
Earth's noblest tributes to thy name belong.
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A blameless memory shrined in deathless song

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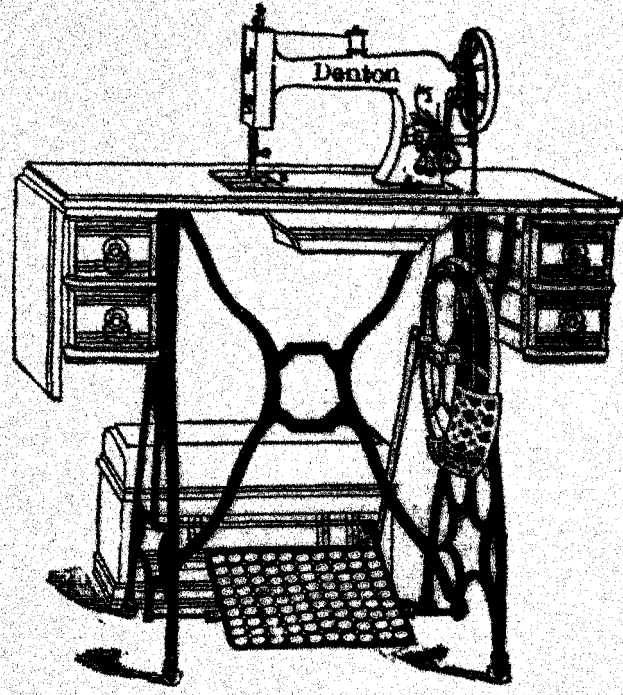
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"SPOTTER evidence" and the use of detectives to carry measures of modern reform may be judged by the effect upon the spotters themselves, says the Christian Registrar. Does their work expose them to great temptation and increase the probability that, whatever service they may render to the public, they will become less trustworthy? Mr. L. F. Chittenden, Registrar of the Treasury under Lincoln, declares in the most emphatic way that the "secret service" of the United States tended directly to demoralization. He says it produced the evils it was intended to cor-

rect, that it increased bribery and corruption, that it created a class of intriguers who were ready to prosecute the innocent or let the guilty escape if in either case they could enrich themselves.

THE Darwinian theory throws a curious side-light upon the re-incarnation fancies of Buddhism and other Eastern religions. Among the ancestral emotions which now and then awaken in the soul of a latter-day man, there may be strange day-dreams of a poetic heathen, vindictive rages of an utter barbarian, mischievous impulses of a man-ape, and the secretive instincts of a night-prowling lemur—the presumptive forefather of our four-handed cousins.—Weekly Review.

JOHN S. BROWN, of Lawrence, Kansas, who has been connected with the post-office mission work of the Unitarian church, writes in most commendatory language of his interest and appreciation of THE RELIGIO-PHILOSOPHICAL JOURNAL. He says that for several years he has been a constant reader of THE JOURNAL and finds very much that is edifying, interesting and instructive, and he would like very much if persons who do not keep their JOURNALs for file would send them to him for his mission work.

MRS. SARAH A. BYRNES is lecturing for Mrs. Brigham before the Ethical Society of Spiritualists, in New York, this month.

MRS. REYNOLDS, of Troy, New York, is filling an engagement in Baltimore.

PASSED TO THE HIGHER LIFE.

IN THE JOURNAL of April 18, 1891, Mr. Bundy wrote the following words, under the head of "The Great Transition:" "With startling frequency the last call comes to one and another of the veteran Spiritualists. The true Spiritualist is ever ready for it, with neither undue eagerness nor yet with fear and repining does he anticipate the momentous event,—momentous to him, however slight the ripple upon the great ocean of life." He then recorded the passing to the higher life of Mr. John Pirnie. To-day, we have to record the transition of his wife, Mrs. Sarah F. Pirnie, at the home of her daughter, at Los Angeles, California, February 14th. Mrs. Pirnie was one of the thoroughly good, conscientious, and faithful mediums of Chicago. Mr. Bundy took great pleasure always in commending her work and her faithfulness to the cause of Spiritualism. She regarded her gift of healing as a sacred gift and gave the best years of her life to its faithful performance. While she in no way considered herself a test medium, at the same time, some of the most remarkable tests were given through her instrumentality, while giving treatment to her patients. Mrs. Pirnie had reached the ripe age of sixty-eight years. We have had no particulars of her last sickness. She had many warm friends in Chicago, Cleveland, Crookston, Minnesota, and Michigan, who will miss her kindly presence and wise counsel, but all know that she was ready and willing to go to the rest she had so well earned.

MISS L. WICKER, of Meadville, Pa., has passed to the higher life from the home of her niece, Mrs. H. A. Dawley. Mrs. Watson, of Jamestown, N. Y., officiated at the funeral.

MR. ALANSON REED, a veteran Spiritualist of Chicago and the founder of Reed's Temple of Music, passed away last week at the advanced age of seventy-eight years.

MRS. MARY E. VAN HORN, of Milwaukee, Wis., has been caused to mourn the transition of her little granddaughter,

Edna Frances, daughter of Charles S. and Nettie H. Utz, aged two years and eight months.

AUTOBIOGRAPHIC.

BY GILES B. STEBBINS.

Some sketch of my life is wanted. I give it, because I will not exaggerate or "set down aught in malice." Born in Springfield, Massachusetts, in 1817, I spent my first sixteen years there and in Hatfield, fortunately reared in a home atmosphere of "plain living and high thinking," where decision tempered by kindly affection ruled. Common school and academic education was diligently followed up to fourteen years of age, and for a single year later with a private tutor. Of doing chores, sawing wood, garden care, farm work and mercantile life, I had some experience—an essential part of education, for one must know men and things as well as books—practice as well as theory.

At twenty-five I was looking toward the Unitarian ministry, but a theological narrowness, more binding then than now, and the inspiring enthusiasm of the anti-slavery movement turned me away to become a "field hand"—an anti-slavery speaker, going from Maine to Michigan, in a score of States for years, meeting warm welcomes and angry mobs, and enjoying the friendship of a noble company of men and women among the pioneers in the "martyr days" of abolitionism.

Marrying in 1846, going to Rochester, New York, thence to Milwaukee for a year's newspaper work, and returning to Rochester. I met in 1853, "confirmation strong as Holy Writ" of the great fact of spirit return and presence and power, and some years were mainly given to speaking among Spiritualists—in most of the leading cities from Portland to Washington and St. Louis, and in country districts and camp and grove meetings innumerable. It was inspiring yet arduous work, in a movement that has its human imperfections, but has done great good, and has opened rich realms of thought and experience yet to be explored, wherein help to a higher life on earth will be found—a life lighted by gleams from the life beyond.

For two years (1859-60) I spoke to an Independent Society in Ann Arbor, Michigan, our movement there opening the way for the useful Unitarian Society in that university town.

In 1860 we moved to Detroit, Michigan, and my speaking and writing for religious growth, for Spiritualism, woman-suffrage and temperance were kept up, so far as possible. For some months (in 1870 I think), during the illness and absence in the Azores of my friend John C. Bundy, I became editor of THE RELIGIO-PHILOSOPHICAL JOURNAL.

My pamphlets and books on political economy, in advocacy of protection to home industry, have had wide circulation, and in 1870 a winter was spent in visiting a score of Western colleges and addressing the students on those topics. Doubtless I made mistakes as all do, but never did I advocate anything, in religion or politics, or elsewhere, which I did not believe to be true. From such poor time-serving let the prayer of each and all be: "Good Lord deliver us."

During winters spent in Washington I have seen men, in and out of Congress, aiming to influence the national legislation, who came and went with clean hands and hearts, and every cent in their pockets an honest penny; and others smirked with meanness "from footsole up to crown." I found that the right way is the best way, there as elsewhere, to get good things done.

Books I have written and compiled, of which it is needless to say more than to

express the hope that they have helped their readers.

Amidst strife and wrong I see "the steady gain of good," the growth of natural religion under various names, and the truth of spirit-presence spreading everywhere as a leaven, and giving the needed light and inspiration for which the world waits.

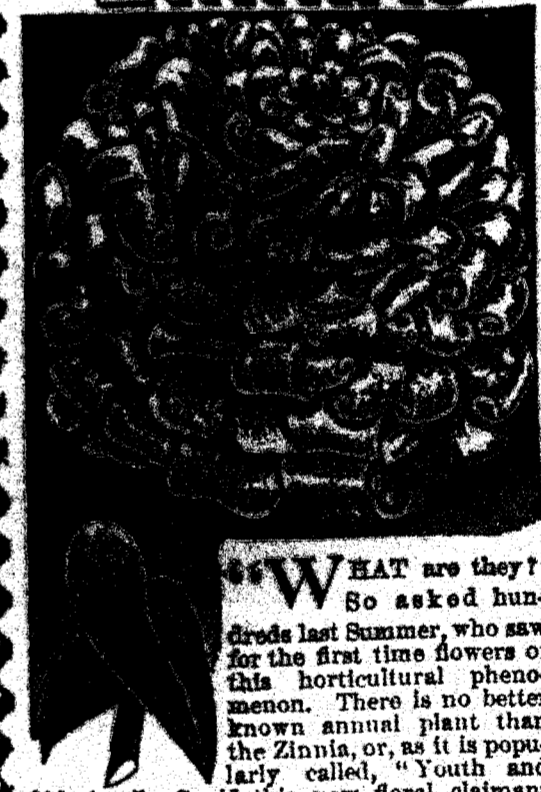
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