

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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BLESSED ARE THEY THAT MOURN.

The history of man on this earth, so far as known, has been one of very gradual, slow and imperfect advance toward knowledge of himself, his beginning, his ultimate destination. He has made many futile guesses in his impatience to know; he has in vain raged at the silent power of the universe which refuses to give definite satisfactory answer, but which, nevertheless, presses him ever onward in the direction of larger knowledge and growing sense of the wonderful wisdom of the plan of the universe, so far as he is yet able to comprehend it.

Every successive step in intellectual advancement, every new discovery of natural law has shown him ever more clearly the evidence of slow-working purpose in nature, if not in himself, and the studies of our latest scientists have brought out most fully in the human mind the need for and the effect upon

Herbert Spencer has especially shown what a strong factor in civilization, parental love has proved, through its beneficent work in bringing out altruistic traits of self-forgetfulness through love of and care for offspring. And this love of offspring which makes for unselfishness, which holds the family together in mutual bonds of helpfulness, which makes frugality and provision for the future necessary, is ever strongest in the mother nature. "No love like a mother's" has become a proverb. But the stronger the emotions, the deeper grows the intensity of pain when denied their expression by loss of the object, and human nature cries out passionately in the mother's heart when death, the inevitable steps in to hide her beloved from her eyes, and takes it from her loving arms.

But the power which rules the universe and makes its immutable laws, pays no apparent heed to the temporary pain resulting from their disciplinary effects and no religious theory however firmly held has ever been found strong enough to pacify and truly console the bereaved mother in such a case. The only faith that brings any sure promise of peace to the hungry mother's heart in the hour of a bereavement seeming to purblind mortal love so cruel, must be that of the mother who has had strong evidence that death is but the dropping away from her darling of the coarse, imprisoning garb of mortality, whose real self is presently to be clothed in vestments of light and freedom—who knows by revelation from the ever near, tho' unseen world that the freed soul will find love awaiting its advent under happier conditions than this lower plane affords. We have seen this faith in spiritual life tested, and know that mothers who have knowledge of spiritual truth, can better resign their hearts to a separation which they feel to be only temporary, than those who have only a theoretic belief in the indefinite promises of the Christian faith as taught in the church creeds.

These thoughts have occurred from the receipt of a letter from a friend who has lately been bereft of one of her precious little ones. A letter which in its hopelessness is heart-breaking, and which makes one

long to be able to send to her words that will assure and comfort. She writes:

"I cannot feel reconciled to parting with my little M—. All I can think of is that she is gone. People say she is 'better off' and 'in a better place than this' but that does not comfort me one bit. If she could only come back to me personally or through some one so that I knew it was her by some remark she has made, or some little thing characteristic of her, I should then feel as if we were not so far apart. I can tell others that their friends love them just as well now they are gone, but all I can think of in my case is M—'s terrible sickness and that she is gone. . . . It seems as if she must be lonely to take her out of her home and away from her little sister. They were always together and it seems too bad to separate them. . . . There are so many things that I cannot see through, that I am in the dark, so to speak."

Dear sorrowing mother! All humanity is partially "in the dark" but the light opening to so many from higher spheres is being

has still kept shining through all the long and misty years of derision and gloom, has lately been sighted by a few scientific mariners and is being at last set down in their charts as a possible beacon of welcome to the brighter shores of a new world beyond the range of our sense-dimmed vision. Emerson in his "Threnody" on the death of his beloved boy had caught a ray of that light with which to irradiate his grief:

"The deep Heart answered—Weepst thou?
Worthier cause for passion wild
If I had not taken the child.
And deemst thou as those who pore,
With aged eyes, short way before,—
Think'st Beauty vanished from the coast
Of matter, and thy darling lost?"

* * * * *
Wilt thou not ope thy heart to know
What rainbows teach, and sunsets show?
Verdict which accumulates
From lengthening scroll of human fates,
Voice of earth to earth returned
Prayers of saints that inly burned—
Saying: What is excellent,
As God lives, is permanent;
Hearts are dust, heart's loves remain
Heart's love will meet thee again."

Still we are aware that the human soul is so constituted that even the consoling knowledge that we are not so far from the upward step which has taken our loved ones out of view, as to prevent communication with them when it is deemed best by higher power, does not and cannot prevent our feeling deeply the wrench of separation. Every heart feels its own sorrow most deeply, but sorrow on this earth is ever present somewhere; and is not one of its missions to teach sympathy with every other suffering heart and so bind us still stronger in common brotherhood? Edith Thomas touches a responsive chord when she says to the mourner:

"Think not that thou wast set apart
Past touch of all relief,

Remember, O sad heart,
Thou shalt not taste untasted smart,
Nor strike an unknown reef,
Remember thou sad heart,
That there are no new ways of grief."

But one who is put down in the record as being "a man of sorrows, and acquainted with grief" long ago said what every true Spiritualist must believe, that "blessed are they that mourn—for they shall be comforted." Yes truly, in the dawn of that day when we shall be born again to another and happier phase of existence and greeting with purer love those beloved ones who have preceded us, we shall understand better the meaning of the bitter cup of grief once given us and shall know the full blessedness of those who mourn, in the comforting joy of restoration tenfold.

S. A. U.

MR. STEAD'S BLUNT WORDS.

Mr. W. T. Stead accepted last week an invitation

called upon to address the meeting by the club, although at first he declined, after a second appeal from one of the speakers endorsed by the chair, he arose and made some remarks. The purport of what he said, was that rich and selfish women who refuse to take any interest in the relief of suffering, who are absorbed in themselves and care nothing for others, having great opportunities and making no use of them, have no higher standard in the forum of conscience than that which is assigned to outcasts from society. We have no exact report of Mr. Stead's language, but this seems to be the substance of what he said. Certain women present took these remarks as references to themselves, and others present, construed them as a grave insult to their womanhood. One of these ladies went so far as to say that Mr. Stead ought to be driven out of the city. Other remarks of an uncomplimentary character were indulged in much to the disparagement of the gentleman, who by invitation, addressed the club.

It is not possible that Mr. Stead would wittingly make remarks insulting to any woman. He is terribly in earnest and says things in a very blunt way and while exception may be taken to the manner in which he sometimes expresses his thought, it is certain that there was no intention to reflect upon any worthy woman, or class of women. There is no doubt that selfishness, indifference to the sufferings of the poor, heartlessness as to the condition of the unfortunate is too common among those who, if they were disposed, could do much to help those in circumstances of distress. The language which Mr. Stead used in reference to such persons was not more severe than that used by Jesus when he said: "For I say unto you that the publicans and harlots shall enter into the kingdom of heaven before these." Among those to whom Jesus referred were many persons of social distinction, those of wealth, of position, of influence, who with great opportunities did nothing for the relief of suffering and who had become indifferent to want and wretchedness in their midst. If Mr. Stead said no worse than this, certainly the ladies who felt offended should overlook any impropriety of expression judged by conven-

tional standards of "society" and consider the spirit and motive of the man who spoke these earnest words.

Denunciations of wealth or of its possessors, are foolish; it is the misuse of wealth and failure of those who have it to assist in relieving human suffering, which call for censure.

The Inter-Ocean, in an editorial, referring to these remarks says:

We are somewhat anxious that the unfortunate slip, misapplication, misapprehension, or what not, of Mr. Stead's speech shall not lessen his influence upon social events. We believe the man is honest of purpose, and is not a seeker after place, power, or profit; and at this time these things are much. He is enthusiastic to the verge of eccentricity. But enthusiasts to the verge of eccentricity are needful factors of all great movements. Never has there been a reformatory upheaval but it has been said of its projector, "He is mad," or "He hath a devil." If Mr. Stead shall be able to show to Chicago, and through it to the United States, some of its manifold plague spots, and to suggest practical means for their healing, much inaptness, bluntness, or even rudeness of speech may be forgiven to him.

WILLIAM J. POTTER.

Mr. William J. Potter, whose death was mentioned in THE JOURNAL last week was not merely a man of intellectual ability. He was a man of remarkably fine moral nature, and one of the best representatives within our knowledge of the practical humanitarian spirit combined with high spiritual aspiration. He was a thinker of broad views, of strong convictions and of the most charitable disposition. He was as ready to hear the expression of views by those from whom he differed, as he was to maintain his own. He loved the truth and he had great confidence in the value of discussion in promoting it. He was profoundly interested in everything pertaining to human progress and in cordial sympathy with every effort to ameliorate human conditions. Mere moral and social theories did not satisfy him; the predominant thought with him was, What can be done to realize such theories, if true and practical, in actual life? But he had not only the philanthropic spirit; he had a strong sense of justice, and with him the primary consideration was, What is right, what is just? Whether with the majority or in a minority of one, he was always true to his convictions; he had rare patience and serenity and maintained his poise under all circumstances. Although one of the most religious and reverent of men, he did not believe in Christianity as a supernaturally revealed system of truth, nor in Jesus as a super-human character, and he would not call himself a Christian. Though in accord, for the most part, with the most advanced wing of Unitarianism and appreciating the value of fellowship with the ministry of this denomination, Mr. Potter preferred to stand outside rather than remain in the Unitarian Conference when that body adopted the famous preamble to its Constitution, in which was acknowledged the lordship of Jesus Christ. It was in vain that many of the best known Unitarian ministers told him that the words meant nothing, except for those whose views they represented. He insisted that for him to remain in the Conference, with those clauses in the Constitution unchanged, would be to stultify himself.

In 1859 Mr. Potter was installed pastor of the First Congregational Church, of New Bedford, which contained many of the most cultured citizens of that community. During his long pastorate over that society he endeared himself not only to the members of his congregation, but to all who came to know him. He proved himself from the first to be a moral and religious teacher of rare abilities, a scholar of solid attainments, and a thinker of uncommon independence in the expression of his thought. The parent society was organized early in the last century on the old basis of New England Congregationalism, inheriting the Puritan faith and traditions. By a process of ecclesiastical

evolution the society in 1811 was prepared for the formal adoption of Unitarianism. Becoming more and more liberal from this date, the society from time to time modified its form of church covenants and its creeds and finally abolished all such covenants and creeds whatsoever, until its membership was practically open to all who wished to join it, no question concerning beliefs being asked. It was popularly known as a Unitarian Society, though for many years unrepresented in the National Unitarian Conference for the reason mentioned above. On Christmas day, of last year, Mr. Potter closed his thirty-third year's pastorate over this society. His closing words, worthy of the man and the occasion, were as follows:

"And when the final earthly parting comes for any of us, may we face the mystery of that ending and the greater beginning with a hope as brave and a faith serene—if with tears because of delightful memories with which our past is rich, with faces also aglow with the light of expectation as we confront the divine possibilities of the deathless future."

Mr. Potter's resignation was accepted with great reluctance and the society voted to continue his salary for five years, and he was given the largest liberty in visiting different places in accordance with his wishes and doing missionary work wherever he found a field.

Mr. Potter had been for several years the President and the leading spirit of the Free Religious Association, to whose platform he cordially welcomed Christian, Buddhist, Spiritualist and Materialist. He and the writer of this article were for several years editors of the Boston Index, and although Mr. Potter lived in New Bedford, he sent or brought to the office, every week, month after month and year after year, an article representing his editorial part of that journal. Our relations with him, intimate and extending through years, enabled us to know him well and qualify us to speak of him from personal knowledge. He was as fair and as just a man as we ever knew, and as pure and lofty a spirit as we ever met or expect to meet in this world.

Mr. Potter was in the office of THE JOURNAL several times during his stay in Chicago, last fall, and during those visits we had conversations with him which now, especially since his sudden death, we recall and often shall recall with melancholy pleasure. He was apparently in the best of health, cheerful, optimistic, and we thought there were several years of usefulness before him. His memory will long be cherished by those whose privilege it was to know him and to have intercourse with him in private life.

In a letter which he wrote from Mt. Washington, in August, 1883, Mr. Potter thus referred to one who had some years before passed from earth:

"It was on Friday we dined on the top of Mt. Washington. We had, this time, but three hours on the summit—two hours of it cold driving fog and one of its glories. But we remembered one long and cloudless day three years ago when we sat serenely among the rocks and looked far out on the shining sea—remembering gratefully though sadly; for one who sat with us then has since passed on the shining sea of life, beyond the line of mortal sight and we now climb the heights or grope under the fogs alone."

And now the one who wrote these touching words in sad remembrance of a beloved wife to whose memory he was faithful unto death, has also "passed on to the shining sea of life beyond the line of mortal sight" and we may hope that a glad reunion is the reward to both for years of separation.

It may be well to state briefly the leading religious conviction of this thoughtful, earnest and spiritually minded man. He believed in God as the eternal power, behind all phenomena, the producer and sustainer of all forms of existence, the vitalizer of all organisms, welling up as mental and moral energy in human consciousness and striving in the development of human history to establish righteousness as the law of life for the individual and for the race. Man the highest expression of the eternal energy, within human knowledge, he regarded as have risen

from the plane of animal life through savagery, till through reason, conscience and affection, manifestations in him of under finite limitations, of the eternal energy itself, he may as a secondary creator, by the practical application of his increasing mental and moral wisdom, cooperate with and carry forward the great world-purpose. He regarded the moral law or conscience as man's intuitive perception of the equation of rights between human beings in their relations to one another, but that a certain stage of intelligence through the discipline of experience had to be reached before the perception became possible, just the same as a certain degree of intelligence was necessary for perceiving the relation of numbers in the multiplication table. He maintained that morality had as permanent and irrefragable a basis as the science of mathematics. Religion he defined as the expression of man's relations to the universe and its vital powers or sustaining energy. The expression of this relation is through thought, feeling and action. All religions have had a natural origin and development; underlying them all are certain unities of belief and aspiration and moral sentiment by which they are bound together in one common fellowship. Christianity he viewed as one of the fallible historical forms of faith and the Bible and all sacred books as having the same natural source—the human mind in its effort to express its relation to the infinite power, with no other authority than the truth which they possess gives to them. They all contain important truths mingled with errors and are invaluable as a transcript of what humanity has thought and felt as it has struggled with the great problems of life and destiny. The founders and prophets of religion have been men with qualities that made them natural leaders of the people, and around whose lives, through the pious imagination of their followers have gathered legends and myths to express the people's wonder and admiration for their greatness and power. Jesus he thus placed in the natural love of humanity and in a group of kindred souls who have lived, wrought and died and borne courageous testimony to the truth and the right for the guidance of humanity. By the natural law which binds effect to cause, he held, that moral error produces pain and wretchedness, and if continued tends to the ultimate destruction of its own power, while moral good on the contrary is self-perpetuating and leads ever more and more to larger and higher life. Man, he believed, on the grounds of strongest and most rational probability, may entertain not only a confident hope, but faith in his own personal immortality. The eternal energy having achieved self-consciousness in the wonderful personality of human character, will not lightly throw away such a being after a few years of earthly life, at the same time man's first duty here is to work zealously for the improvement of human society here and now, to save other souls around him from present ignorance and wretchedness to a capacity for moral and spiritual life.

This is the briefest possible outline of Mr. Potter's convictions, which he had carefully thought out and which he held, confident of their essential truth, yet with not only the utmost charity for all who differed from him, but with the fullest consideration of all opposing beliefs.

THE COSMIC PROCESS AND MORAL PROGRESS.

Professor Huxley last May gave his famous Romanes address which has since been published by Macmillan & Co., and reprinted by permission in the Popular Science Monthly. In this lecture the famous scientist and dialectician maintains that the cosmic process of evolution is in direct opposition to the ethical development of mankind, that the struggle for existence and the survival of the fittest can never help man toward ethical perfection. Social progress, he says in substance, means a checking of the cosmic process and substituting for it another, namely: ethical process, the end of which is not the survival of the fittest but of those who are the best

from an ethical point of view. "As I have already urged," he observes, "the practice of that which is ethically best, what we call goodness or virtue, involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive." Mr. Huxley goes on to say further that man has worked his way to the headship of the sentient world and has become the superb animal which he is in virtue of his success in the struggle for existence. Man's organization has adjusted itself to the conditions better than that of his competitors. "In the case of mankind, the self-assertion, the unscrupulous seizing on all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered."

Thus, Mr. Huxley claims that there is an antagonism between the evolutionary processes of the cosmos and human progress. Certainly this is very strange, if it be true, for is not man himself the product of an evolutionary process and is he not a part of the cosmos, and is it reasonable to suppose, since the cosmos is a unit, that one portion of it is in absolute conflict with another? As a matter of fact, is not the continued evolution of man, when he has reached a certain point in the stage of development by other methods than those which were necessary in the lower conditions, a part of the cosmic process, just as much as the struggle for life amongst the lowest creatures in the water, air or earth? Is it not true that just in proportion as man has come to be an intellectual, reasoning being, that the principle of natural selection has been eliminated from his life and that the most important factors of progress have been coöperation, education, morality, all those higher influences which we associate with civilization. Did not Mr. Darwin in his "Descent of Man" point out the fact that man's continued advancement would be less and less by natural selection and that those influences which are the most important in a complex social life would be more operative everywhere. Man could not have attained to the condition which he has reached by virtue of the struggle for physical existence. This condition has been attained in a social medium in which the production and preservation of the ethically most fit have been the result. The complex social life could not have been evolved without coöperation, without family ties, without respect between the sexes, without the recognition of the rights of neighbors, without international law, without the punishment of crime, without the encouragement of moral culture; and all these are just as much a part of the cosmic process as the destructive strife that prevailed ages ago between man's ancestors. Up to a certain point that fierce animal struggle was important. That point having been reached, it gradually declined and has since been replaced by pacific methods in which the "struggle" has been competition in useful arts, in methods of education, indeed in emulation generally. Industrial competition involves much suffering, but it is a wonderful modification of the bloody struggles of the past, and a vast amount of thought is directed to lessening this competition and diverting the force thus expended, in the interests of the whole people by methods of coöperation. It is true, as Prof. Huxley says, "The cosmic nature born with us and to a large extent necessary for our maintenance, is the outcome of millions of years of severe training and it would be folly to imagine that a few centuries will suffice to subdue its masterfulness to purely ethical ends."

This is certainly so. The savagery and the brutality in men, the result of millions of years of struggle and strife, cannot be eliminated or destroyed by a few years of culture, but the very fact that they have to so large an extent been subdued and restrained and brought under the discipline of the in-

tellect and conscience, is the strongest proof that, with the continuance of man's evolution, they will be overcome to a still greater extent and the results of the later evolutionary processes will be more permanent and more regnant in man's life. Man's moral nature is the efflorescence of evolution. It is the final outcome of all the strife and suffering which have prevailed on the earth during the millions of years that it has been inhabited by sentient beings. That unseen, spiritual forces have been back of all these processes is evident from the outcome. Man with his moral nature, making use of the methods of the natural world will aim to bring the conditions around him as far as possible in harmony with his nature, but to say that fundamentally there is opposition between the cosmic process and the evolution of man is to affirm what evidently is not true. On the contrary, there is entire harmony between the two processes; one is a higher and the other is a lower aspect of sentient life.

RELIEF OF THE POOR.

Experience has abundantly proven the unwisdom not only of indiscriminate charity but of giving to the poor when they can be helped to support themselves. One who receives charity merely suffers a kind of demoralization which impairs his usefulness as a citizen, as a member of society. The habitual receiving of help by one who is capable of earning his own living, impairs his own self-respect and saps the strength and vitality of his moral manhood. There are many who would be glad to get rid of all concern for the poor by merely giving a few dollars. It eases their conscience, but such methods have a tendency to increase the distress for the relief of which they are employed. Far better is it for individuals and for communities when called upon to relieve the wants of the poor, to provide, if possible, work with compensation, thus helping them in a way which will not make them feel like mere dependents, which will make them realize that they are helping as well as being helped, and which will at the same time be helpful to the public at large.

In Pittsburg a plan has been adopted of aiding the unemployed in a way that is effective and at the same time unattended with such evils as we have mentioned. A fund is raised by contributions from such as can afford to make them, and this is devoted to the improvement of the city parks and other public works. The plan, which as we understand, has met with favor in several cities, affords the deserving poor an opportunity for self-help, and of promoting the public good at the same time. Of course this project does not cover all cases of destitution in need of help. There are many who are not adapted to this kind of work. There are many who are sick, and whose sickness is caused by privation, as there are often young children to add to the embarrassments of poverty, who are incapable of earning anything. All these have to be helped, and in a city where there are as many destitute as there are now in Chicago, the problem of affording relief is one that requires careful consideration as well as a truly humanitarian spirit. This winter there is a large amount of destitution all over the country, and those who have means have an opportunity now to prove their worthiness. They have been fortunate by reason of their own abilities or by inheritance or favorable circumstances; and in a period of deprivation and suffering like the present, they should show that they appreciate the opportunities which they possess for doing good.

PROFESSOR TYNDALL.

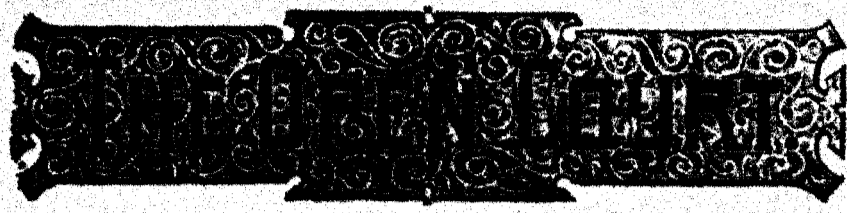
Prof. Tyndall was rather severe in some of his strictures on Spiritualism, but the Spiritualist press in general join in praise of his character, ability and services to the cause of science. The Banner of Light says: "The name of this distinguished scholar is a household word in both the Old and New Worlds. For forty years Prof. Tyndall has been a prominent figure in the forefront of scientific progress; and Spiritualism teaches that new opportunities for inquiry will now be his in the broader fields of the bet-

ter land." Prof. Tyndall's investigation of Spiritualism was very limited and he knew nothing of certain phenomena now receiving the recognition of our greatest scientists. No doubt the performances he witnessed were at least for the most part, tricks, and every investigator who examines this subject through professional mediums is likely to encounter a large amount of deception and fraud, such as are practiced by many of the most widely advertised and peculiarly successful mediums of the day. But every one who is familiar with the subject knows that the various phases of mediumship represent certain truths worthy the most painstaking research. Tyndall's mind was too much occupied in other directions to give this subject careful investigation. Our esteemed contemporary, Light, says: "Tyndall was pre-eminently a populariser of the work of others, an excellent thing to be, but not one which entitled him to the place once so readily accorded him as final judge in all matters scientific, especially when questions of psychic interest were to the fore." While Tyndall was not acquainted with psychical phenomena and showed prejudices against examining a certain class of facts, he was, in his chosen province of thought more than a "popularizer of the work of others"; he was an original investigator and made valuable contribution to scientific knowledge.

We cannot keep Mr. Andrew Lang out of these columns. As a master of a kind of knowledge which is a little rare at the present juncture, he is in great demand, says Light. So that it is quite natural to find him the author of an article in the Contemporary Review on "Superstition and Fact." The paper is in part to combat Mr. Tylor's theories of an animistic origin of all ghost stories, and partly to explain them by "telepathy." The paper is worth reading, and its concluding paragraph is remarkable. Mr. Lang says: "The chief reason for believing that an accepted extension of human faculty may be prominent is this: A certain set of phenomena, long laughed at, but always alleged to exist, has been accepted. Consequently the still stranger phenomena—uniformly said to accompany those now welcomed within the scientific fold—may also have a measure of fact as a basis for the consentient reports." This is a liberal and honest way of looking at matters as they undoubtedly stand.

LIGHT, which reproduces from the columns of THE PSYCHICAL SCIENCE CONGRESS, says editorially: It will be noticed that, whatever conclusions or non-conclusions are arrived at, the facts are no longer denied. Indeed, Dr. Lodge speaks in another part of the address in terms of unmitigated scorn of those who are foolish enough to deny the facts. But let us understand what this means. It is not like the case of Mr. Myers, who, through unremitting care and aided by his brilliant intellect, has arrived at the belief in external intelligence; for Mr. Myers has come in from the literary side of thought—a side where more liberality has always been prevalent; but here we have a very foremost scientific man, one of the most original thinkers among scientific men, saying that these things must no longer be ignored, but must be faced, and, if possible, understood.

"M. A. B." writes to the Investigator: "Two ministers were engaged in a house to house canvas, soliciting the aid and presence of people at revival meetings, and incidentally urging them during the call to accept of the religion they preached. Calling at the house of a friend of the writer's (Christian believers), and finding no one at home but two young girls, aged thirteen or fourteen years, they asked to come in and talk to them. They exhorted and urged the girls to attend the services. One of them waxing eloquent said to the girls: "This will influence your whole life; decide now to take this step—start now." One of the girls made reply: "Any thing that will influence my whole life, I can't decide in a minute." If that man had any sense he profited by that reply—others may."



LET US REJOICE.

BY LILIAN WHITING.

It is the New Year. Let us rejoice and be glad. The tried and tempestuous 1893 has departed; the untried 1894 lies before us. It does not dawn in the splendor of material prosperity. We need not deceive ourselves or refuse to recognize facts. Many of us, perhaps most of us, are compelled to retrenchments and curtailments of our accustomed resources, and whether it is the rich woman who goes without her opera box, or the poor one who goes without coal, the effect is felt less unequally than we might imagine. Luxuries easily become necessities, and giving up those things which make the roses and champagne of life is not much easier than going without the absolute necessities to those who have never known anything beyond these. It is a time of great and grave depression, deprivation and suffering. Let us not refuse to look at the facts. If we are to find alleviation let it not be in the mockery of a fool's paradise.

There is an essential difference between facts and truth. Facts may be depressing, discouraging; but truth is higher and larger and sees the better and brighter outlook beyond. It may be a fact that at date we live under the pressure of great limitations. Perhaps in narrow quarters, or in a locality distasteful to us, and we must limit our expenditures to the very plain prose of life and do without the tasteful clothing, the amusements, the little gifts and graces that add brightness and charm to the days. We must go without these things we have been in the habit of enjoying. We grow weary and discouraged and hoppers of effort and indifferent to energy. No one enjoys privations and limitations. It is not in the nature of the agreeable, or the exhilarating to give up luxurious surroundings for those of mere comfort, or to give up mere comfort for absolute discomfort. We should have to "pretend very hard," like the poor little Marchioness with her orange-peel and water to persuade ourselves that we liked it. We do not like it and let us recognize the facts honestly.

But then—"a man's life consists not in the abundance of things that he possesseth." There are powers in the human soul to assert themselves bravely, yes, triumphantly, above the trials inherent in the material world. If there be not these powers then humanity is a failure and life is not worth the living. But we know that they exist, and more than any other single journal or periodical in the United States, THE RELIGIO-PHILOSOPHICAL JOURNAL stands as the exponent and the expression of this higher life that must assert itself over the lower. It is the sign and pledge and witness of the eternal over the temporal; of the immortal over the mortal.

Now there is not the faintest use in our professing the faith of the thinker and the spiritual believer, and living the life of the doubter and the heathen. This journal—which with grateful and affectionate farewell to Mrs. Mary E. Bundy and glad greeting and hail to Mr. B. F. Underwood—we turn to with renewed devotion in this new year, is the nucleus of a special body of thinkers—of those who profess beliefs that are sublime in their integrity and their beauty, that are fraught with the vitality of eternal truth. It would be a poor result of these, should its supporters falter and fail to live the life. To "talk the truth" is comparatively easy; it is in living the life that the real test comes.

We believe, then, that life is infinite and eternal; that the years allotted to this phase of it, in the body, are but an insignificant fraction as we count time in the entire great plan. Insignificant in comparison of time, they are most significant in bearing upon the soul's development and destiny.

Epictetus wisely says: "There are things within our power and things beyond our power." It is the

part of wisdom to discern the line between the two. Within our power are always the essentials of life, kindness, truth, consideration, justice, faith and love. Beyond our power is the scenery, the environment, the food, raiment, shelter and all the transient and incidental appointments that we are too apt to mistake for life itself. Temporal luxuries may be utterly beyond our power; spiritual luxuries are always within our power. The world can neither give nor take them away. And a period of depression like the present winter is the season of all others in which to arise and assert the supremacy of the spiritual life. It must be a very ignoble manhood or womanhood that could be crushed and defeated by the lack of resources on the lower plane. Let us not complain that the basement of our house is cold and dark; let us leave it altogether and ascend into the upper stories where there is light and sunshine and exaltation. Let us rejoice and be glad, as one who sees the end from the beginning.

The deeper truth that may well impress us this winter is in the remarkable multiplication of opportunities that results from the very denial of opportunity. Never was there such a season for the luxury of sympathetic consideration for others. One can "place" almost anything he possesses in a way to do good, and if each and all of us realized and practiced this what a marvelous outpouring of human love would the winter of '93-4 witness! As thought is the one most potent of the creative forces, the entire aspect and outlook would be transformed into a renewing of life by such experience. The trials on the material plane would be transmuted into rich and beautiful experiences on the spiritual plane. And this is no mere rhetoric, it is the most practical truth. It is here that we see how much truth differs from facts. The facts of the hour are depressing and gloomy; the truth of the hour is exhilarating and glad. There is too much talk 'n the air and in the daily press, of disaster and defeat. We create these conditions by reiterating them. We put ourselves into the attitude of expectation of them and lo! they materialize. Let us expect better things. Then the better things will appear. Let us rejoice and be glad.

Some of us have given up the surroundings of luxury and comfort and charm and brightness, this winter for surroundings of a very different character. But let us not sit in darkness and discontent. Let us endure, as seeing the glory of the invisible. If it has been from sheer necessity, let us accept it cheerfully. If it has been by voluntary and loving sacrifice, to help another, let us rejoice and be glad that we made that sacrifice for in those things lie the glory and the richness of living.

"Who ne'er his bread in sorrow ate,
Who ne'er the lonely midnight hours
Weeping upon his bed he sate
He knows ye not, ye Heavenly Powers."

Let this not be "the winter of our discontent;" but the winter of cheerful resignation and joyous exaltation in the spiritual life.

May I beg for space to quote this beautiful legend of Dhanira and Buddha, which Prof. Josiah Royce related recently in a lecture in Boston:

"When Buddha was living at Jetavana the cowherd, Dhanira, dwelt in the country, driving no less than 30,000 herd of cattle. One night, after his day's work was finished and his cattle had been placed under shelter, it began to rain heavily.

"As he lay down after his dinner he, through inordinate joy, began to sing stanzas.

"Buddha heard them at Jetavana, and wishing to lead him and his family on the road to Nirvana, appeared instantly in the skies and answered each of Dhanira's stanzas by one of his own.

"I have finished my meal; I have collected the milk; I am living peacefully on the banks of the Mali, surrounded by wife and children; my house is roofed; the fire is kindled. Rain on, then, O cloud! if you will." Thus sang Dhanira.

"I am free from anger; free from stubbornness; I am living for a night on the banks of the Mali, my

house is roofed; the fire is extinguished; rain on now, O cloud! if you will." Thus sang Buddha.

"The cattle are roaming on ground covered with rich grass; the cattle are able to endure the storm. Rain on then, O cloud! if you will." Thus Dhanira.

"My raft is bound together and well made; having crossed the flood of existence and swam through it; I have arrived at the other shore; there is no further use for the raft. Rain on, then, O cloud! if you will." Thus Buddha.

"My wife is obedient, has lived long with me and is agreeable; I hear no fault attributed to her. Rain on, then, O cloud! if you will." Thus Dhanira.

"My mind is free from passions; is released from earthly attachments; is under thorough control. There is no sin whatever in me. Rain on then, O cloud! if you will." Thus Buddha.

"I am maintained by my own wealth, and my children are with me, free from disease. Rain on, then, O cloud! if you will." Thus Dhanira.

"I am not a servant of any; independent of all; I move in all worlds. There is no advantage in bondage. Rain on, then, O cloud! if you will." Thus Buddha.

"The stakes for the keeping of the cattle are driven in; they cannot be shaken; they are chains made of grass, which likewise the calves cannot break. Rain on, then, O cloud! if you will." Thus said Dhanira.

"Like an ox which has broken its bindings, even so I shall not return again to the earth. Therefore, rain on, O cloud!" Thus Buddha.

"The great cloud rained on, Dhanira sang:

"Whoever of us seeks Bhagavat his advantage is not small. Let us seek refuge in him. Let my wife, the shepherdess, and I, becoming obedient, practice a holy life; let us, putting aside our sorrow, become such as have gone past births and deaths."

So may we all live above the clouds, free from bondage to materiality, finding joy in reading—happily the best literature of the world is free to the poorest—finding joy and sweetness in mutual companionships and sympathies and interchange of thought, and thus stamp this winter as one of an unparalleled outpouring of the higher qualities of humanity, that redeem it to the Divine.

Let us arise and be glad.

THE BRUNSWICK, BOSTON.

AUTOMATIC MEDLEY.

BY PSYCHIC.

SECOND PAPER.

One of the objectionable features of spirit communication is found in the apparent readiness with which departed statesmen, poets, heroes, kings and such like stalk unbidden into the audience-chamber of divinationists to gibber foolishness and nauseam to the uninitiated. The reasons assigned are well known: Imposed personation of undeveloped spirits under the mask of notable names, or the intellectual toning down of such heroes, if they really do appear, to the vapid mediocre or child, because, forsooth, of the assumed imperfect conditions of the psychic. Mr. Stead's instance of the telephone as explanation of the paradox is hardly apt. With the assumption that the psychic is fairly developed he stands in the relation of the type writer—the machine itself presumably in working order—the dictator of the writing answering for the spirit-control of the psychic. With such exact conditions it is hardly to be supposed that the business-like expression of the one dictating orally to the type writer, and by him mechanically transferred through the machine to the paper, comes out a baldredash of grammatical errors, bad rhetoric, and worse nonsense.

The reason for deteriorated messages coming by purport from these distinguished persons may be imputed largely to the hypocrisy of evil spirits which swarm betimes the heavens and earth. Like attracts like, it is true, but the purest and most intelligent of autonomic (psychics) are as well confronted with such obstacles in experimentation. Such blemishes are like flies to the ointment of the skillful apothecary.

The universe carries its dirt which haply drops at times even into the broth of kings! But we are getting rhetorical, which is not in keeping with the practical business results ahead of us, and promised in our first paper.

JOHN WESLEY

is a veritable saint in every Methodist calendar. A consummate diplomatist and scholar; in temperament an autocrat; at once the versatile, polished author, eloquent in the sense of persuading; whose place by virtue of natural endowments was among kings and potentates—all this is accorded him by secular opinion independent of his work and character as a religious reformer. Moreover, he lived a pure life and went to his grave in a ripe old age. His name is high in the niche of fame. With this, the query rises, what inducement could lead such honorable dead from the invisible world, and that voluntarily, to hold converse with a trio of obscure Methodists? And yet, these is the evidence which to the challenge of unbelief seems rational in the conclusion that John Wesley did that thing—evidence the more convincing for the reason that it is cumulatively circumstantial. We submit, in part, the communications made, leaving the decision of the matter to the judicial acumen of the reader as he reads between the lines. The conversation was led by written questions answered automatically by Mrs. E—, and based for the most part on mooted points in biblical history and theology.

X—. "Did Elijah in his translation go up in the chariot of fire or was he, as stated in the historical connection, carried up by the whirlwind?"

Ans. "He went in the chariot of fire, but not in a chariot of earthly material. There were horses and a chariot, or rather the semblance of them, but not as you see them on earth. The translation was effected by the chariot and whirlwind combined, the latter aiding the former in its ascension." (The significance of this answer is seen in that it pointedly disagrees with Dr. Terry's comment upon this event. See Whedon's Commentary ad. loc.)

X—. "Was King Solomon lost in the sense usually construed by theologians?"

A. "I think not. He was left in rather a precarious state of mind for many days (on earth), but finally at the last the veil was lifted, and he beheld the Lord in all his beauty and accepted him on his, the Lord's conditions. He was exceeding sorrowful in soul with mind harassed continually by memories of the life he had wasted."

X—. "Was the star of Bethlehem a real star or a meteor?"

A. "It was a star apparently of the first magnitude. Had it been only a meteor it would have appeared to others' vision; but as a star, it attracted no special attention. There was that in the minds of the wise men which convinced them they were not mistaken in following this star. It belonged to the solar system, yet it was peculiar in that it seemed to these men to stand over the place which they were seeking. I think it was the planet Mars."

X—. "Please state your present employment."

A. "My employment is not very different from that had on the earth. Not, of course, the salvation of souls, but going from place to place teaching the word of God. You see, we are progressive; we do not idle our time away but enjoy to the full an increase of knowledge."

X—. "In a former interview it was incidentally stated you sometimes conveyed messages to the lost in Tartarus; what was the purpose of these messages?"

A. "They were not messages to the lost but to Satan himself. Sometimes the Lord sees a soul in such agony and torment that he longs to snatch it from the burning brands, and yet he can do nothing unless he obtain a permit from Satan." (Note the use of the subjunctive mood in "unless he obtain," a common usage in Mr. Wesley's time.—X.) "Satan, you recognize, rules over his dominions and the Lord cannot enter and take from him his subjects without his permission."

X—. "Do we understand you to intimate that such sufferers may be delivered from their suffering?"

A. "They can; only, however, when Satan accepts the overtures of the Lord and yields to his persuasions, placing his subject at the Lord's disposal. Christ himself must recognize the supremacy of Satan in Satan's dominion."

X—. "Where is Tartarus geographically located?"

A. "It is located in the interior of the earth among the powers of darkness and endless fires." (Cmp. Dr. Whedon's statement of like import in his Commentary: Ephesians iv. 10.) "The Bible explains that just as I find it. No amount of repentance will change the state of an individual after he has passed beyond the bounds of earth, unless at the special intercession of the Lord with Satan."

X—. "Is there a possibility of moral recovery through the processes of evolution?"

A. "There is none: the lost are doomed to suffer when they have refused to accept Christ and his teachings."

X—. "It seems you have not changed in your views as to orthodoxy."

A. "Not to the extent of a hair's breadth: I am still a Methodist in belief."

X—. "Would you object to having this interview published in a prominent Chicago paper?"

"I certainly would have no objection; it could harm no one and do much good to those who are investigating."

X—. "You claim to be John Wesley; how shall I know it to be so?"

A. "I cannot give answer to that; I am John Wesley through Mrs. E—. I do not know any way by which I can prove my identity unless it be that I direct you to look on page 93 of one of my volumes in your possession, and read of my spiritual warfare while in England."

Mrs. E—. "Name the volume referred to, please; there are several of your books in X—'s library."

A. "I fear give it better by indicating to his mind when he has placed his hand on the proper one. Does he have sufficient faith to try this method of identification? I still say to him, when he touches the right volume he will need look no further; you will have to meet my conditions as a test."

Aside from the identity of the spirit interviewed this much remains to be conceded: The announcement of the same rigid Wesleyan orthodoxy that obtained in England a century ago. And yet the statement that Satan is absolute ruler of his dominions, and that the doomed are only released from their suffering by his express permission at the intercession of Jehovah is a startling revelation to come from any intelligence of the invisible world. But it is our purpose to leave the reader to his own reflections. The next and last paper of this series will contain Wesley's views on the Witch of Endor, and the object of Christ's visit to hades as recorded by Saint Peter.

THE RELIGIOUS QUESTION IN ITALY.*

BY FANNY ZAMPINI SALAZAR.

For the last three centuries the religious question in Italy has been a burning one. It is one to-day which imposes the hardest struggle on the Italian people.

All over the world Catholics may be loyal to their country as to their religion. But in Italy if we are good Catholics we cannot be good citizens. If our union with Rome as a capital makes us feel proud and happy at the realization of a long cherished ideal, our church regards us as her unfaithful children. If we obey the church, we are forbidden to take any interest in elections or in any political questions regarding our country, leaving then such important things in the hands of people, often the least fitted for it. Deprived of his temporal power, the Pope might have increased his spiritual influence, if giving up all worldly ambitions he had endeavored to strengthen, purify, and elevate religion alone.

*Read before the Parliament of Religions.

But in place of this he is induced to follow the politics of his court which is all pledged to the work of getting back Rome from Italy. The consequence has been and is still that from the Vatican to the poorest, smallest village parish, religion has been neglected, polluted, used for political ends and not to inspire the people to work for the welfare of their country but against it.

Yet the Pope and most of his clergy are Italians.

Some of the most eminent men of the clergy have tried at times to induce the Pope to allow many reforms, required by the new times and to consent to a conciliation with new Italy united, giving up all claims to Rome, and temporal power. If only such a thing were done what a triumph it would be for religion, for the religion based on the simplest and grandest principle: "Love God above all and your neighbor as yourself."

Can the people believe that such a principle is lived up to, by churchmen who foster disunion in their own land and not for religious ends but only for mean, worldly ambitions?

Many prominent clergymen have published splendid works on this subject inspired by the noblest, highest, purest religious feelings, but they were compelled to retract their opinions if they did not wish to be excommunicated and turned out of church.

Costi and Curci, two of the finest writers amongst the Catholic clergy, in order to avoid a scandal and also to prove they had no personal ambition to start any reform, themselves, retracted their works, saying they had intended to submit their ideas to His Holiness, the Pope. He did not accept them, and as obedient children, they submitted to him. Others who would not act as repentant children and were determined to claim righteous reforms, were condemned, sent out of the Roman Catholic Church, when they had only earnestly tried their best for this church.

In ancient times such efforts had been made too by other eminent Italians, such as Giordano Bruno, Kommaso Campanella, Paolo Sarpi, and these as others were persecuted by the inquisition. Some were murdered, some were burned to death.

The consequence of all this has been that, especially, since 1870, the ideal of Catholic religion has been sadly crushed in Italy.

On one side the church turns her influence to political ends on the other side, as a sort of reaction, the Italian Government does not allow any sort of religious teaching in schools.

Now it is undoubted that religion is necessary to the people. An Englishman reported that he expressed to an Italian banker his opinion stating that no people can prosper if they have no religious principles. The Italian banker answered: "We shall try the experiment in Italy." Unfortunately such an experiment has proved and is still proving, each day more and more, a most fatal one.

There can be no other sentiment on earth that, with true love, can elevate the human soul more to perfection than religion. Mere political movements are intellectually and morally arid, unless a light of moral and religious reform warm them into a passionate aspiration. The human soul is hungering for ideal food and God alone can satisfy such a need. A people in whose heart he does not whisper the mysterious, powerful words of love and peace, is a people that cannot rise to the heights that we perceive and feel the right to attain in Italy. We recall that Italy is the land blessed by the blood of martyrs to faith as well as martyrs to patriotism and to liberty of thought.

We ought not to be compelled to drive from the enthusiastic nature of our gifted people religious and patriotic feelings. They want faith and they want with it patriotism; the right to become always more and more proud of their beautiful country and work for its progress and its welfare.

Italy, obeying her constitutional laws, is governed by a parliament elected by the people. Now the priests of the Church of Rome forbid Catholics to take any part in such elections, and do not themselves take any active part in them, thus not only

neglecting their duties as Italian citizens, but also preventing others from fulfilling them.

And yet they do meddle in elections, exercising, indirectly their influence on those who vote, and inducing them to send to Parliament their favorites, those who make compromise with their conscience and try their utmost to prevent progress making its own glorious way in Italy.

At home religion and politics are often the source of quarrels and disunion from the contentions going on about them. In general the women wish to perform their religious duties, and men irritated by the harm done by the Vatican to their country, hate the priests, become lax in their religious feelings and keep away from church. Hence religion which should unite the family in the sweetness of common prayer, fosters disunion and quarrels. Wives and daughters who go to confession are encouraged to disobey their husbands and fathers, when one of the precepts of the Catholic religion is obedience to them. Having lost their influence over men, priests use the ignorant submission of women to make them instruments of their political views. And this is the reason why they so energetically oppose woman's progress.

Years ago, I had started in Rome a Review to promote the intellectual and moral progress of women in Italy. I had no political nor religious ends in view. I was well known and esteemed as a Catholic woman and as the daughter of a great Italian patriot. Our Queen, who is a very pious Catholic supported and encouraged my work. So did also many prominent men and women in Italy. But what was my surprise, when about fifteen months after the Review was started, and had met with a most flattering success, not only in Italy but in England and even here in America, the "Civiltà Cattolica" edited by the Jesuits attacked it. Not being able to find fault with my articles, they criticized a mystical sort of poem I had published, saying it was rhetorical, not appreciated. They accused me of spreading the report that H. M. the Queen, supported my paper, which was not true.

The two assertions were so utterly false that I could easily repel them. Everyone who knows me is aware of the fact that I am unable to write in verse unless I am deeply moved by true feelings, of course, but that I did not care to notice.

I took the article to the Quirinal and asked Her Majesty if she would object to my publicly asserting how earnestly she had supported my paper. Now I wish to observe that I had never boasted in my Review of any of the encouragements received, of the pleasant and interesting interviews with our beloved Queen, so it had been others not myself to speak about Her Majesty's favorable opinion of my work. I was then authorized to assert the truth publicly and I published my answer after the manuscript had been read and approved of by H. M. the Queen of Italy.

I relate this incident only as a proof of my statement, that the Vatican is entirely opposed to woman's progress.

Many things have proved it to me since that time and lately, when I heard that the poems of Ada Negri, one of the finest and purest of Italian writers had been forbidden put to the Index by the Church of Rome, I was strongly confirmed in that opinion.

In these verses as in my Review nothing was published disrespectful about religion. Why then such opposition?

Only because the one great fear in the Vatican is to lose women's influence for their political ends. Knowing that the day a woman can think with her own brain and act with her own judgment, she will not blindly submit to the orders of her confessor, priests try in all ways to keep women in darkness and subjection.

It is also a very sad thing that, in general, Italian priests are very ignorant themselves. There is not all over the world such an ignorant clergy as in Italy.

Signor Ruggero Bonghi, a man of worldly reputation wrote lately on the subject for our best Italian Review, "(Nuova Antologia)" an address to the Pope Leo XIII.

He tried to demonstrate that the ignorance of the clergy on one side and the insane ambition to reconquer Rome from Italy, injured greatly the religious ideal. He entreated the Pope to order a thorough reformation in the seminaries and have the young men there trained for the modern life they are called upon to live and not to false ideas of going back to a past gone forever.

That article was one of the noblest written by that great Italian, whose entire life has been a demonstration of the truest devotion to Italy and to the Catholic religion. Feeling that the example set by the founder of the holiest and purest religion would improve the people he wrote a beautiful life of Christ, adapted to the general intelligence of the average reader. This book as well as that article addressed to the Pope were condemned and reproved by the Church of Rome.

Now another very strange feature of the Catholic clergy is their perpetual opposition to the popularization of the Bible. Yet if there is one book which can be considered the book of books, which can elevate and fill the human soul with Divine light and joy, it is the Bible.

The Catholics in France, in England, in America, everywhere can and do read those holy pages. It is only in Italy that it is so rare to find any edition at all of the Bible in the homes.

Prejudices there foster ignorance and it is ignorance that the priests wish should reign supreme.

Only a few years ago, to oppose the diffusion of the Bible given by Evangelical missions a revised edition of it was allowed by the Roman Church, but not largely spread amongst the people.

All that Catholic priests teach is a little orthodox Catechism that children learn to repeat mechanically, without even understanding what they say.

There are many Catholic schools very well kept, but where, specially in those belonging to the Jesuits, children are told that Italy united has usurped Rome and that they must pray for the Pope to regain it. They also try to make a martyr of the Pope, saying he is a prisoner. Now nothing is more false than to say such a thing.

Italy respects the Pope and leaves him entirely free in the so-called "Lionine City," a part of Rome, where the Vatican and St. Peter stand.

Italy has left such ample liberty to the Pope, that abusing it, the Vatican is there perpetually undermining us in Rome, trying to enter into diplomatic alliances with our enemies, trying to make other people our enemies and use them for regaining Rome from Italy. But before giving up Rome, Italians from the children to the most aged, would all rise, as one man, and rather give up their own lives than allow our unity to be touched.

"Rome is intangible," said Umberto, our King, and the people are proud of Rome and our prayers are always turned to God asking him for an Italian Pope, who will one day realize our aspirations, and give up all temporal claims to Rome. The day would indeed be a grand one for Catholics in Italy, they could then open their hearts and love and cultivate together two of the noblest human feelings, religion and patriotism.

A Pope who would understand modern times and modern needs, would do more for religion than can now be imagined. He would also promote the best interests in Italy. He would help us to attain the highest standard of civilization, for we could then, all together work and pray in the same church, in real Christian union for the welfare of our beautiful and intensely beloved land.

How much I have wished that the Italian clergy might have attended this marvelous Parliament of Religions. How their souls could have then been enlightened, their ideas broadened, their respect for holy subjects increased. As far as I have been able to hear no political discussion has polluted the beautiful religious speeches. It has been demonstrated that we may dissent in form of religious practices, but that we may all feel to be the children of one father and the most of us are also encouraged to assert themselves to be brothers in Christ.

The stirring times we belong to, the new thoughts that are dawning on us, oblige us not to live on dreams, but to descend all armed with beautiful feelings amongst the people.

We, undoubtedly, have each of us, our part to accomplish, doing for our own the best to make the life of all as bright and as pure, as true and as good as we can.

I fully believe that never in the past has human kind been led to higher heights. All over the world are sung in human hearts the beautiful words engraved on the new Liberty Bell America has just fused:

"Glory to God in the Highest, Peace on Earth and Good Will to Men."

This paper was read before the Parliament of Religions September 25.

FUTURITY.

BY MARY E. BUELL.

II.

Some one asks me to interpret those words in the Bible about men sleeping until the day of judgment. I answer by asking "When is the day of judgment? Is it not when man's spiritual nature is awakened?" "Certainly." "And that is often awakened while he is in the flesh, is it not?" "Of course." "He begins to see clearly then the things hidden before. His own accuser is his awakened conscience, and his day of judgment is now. But does it come to all men at the same age, or the same hour?" "Certainly not." "Then do you not see that the day of judgment was, is, and will be just so long as there are men to awaken spiritually." Then go on with the preaching. Let some Salvation Army orator awaken the man—that is, quicken the conscience of that individual who is dead in sin. Let B. Fay Mills tell his stories of spiritual awakening, thereby awakening some other souls; and let the priest of whatever name quicken his people, but let them be awakened for the day of judgment is at hand, for—many—if he, the preacher will but be faithful to his charge.

Some people are so weak as to believe in a God. I am. Some people are so simple minded as to consider that that omnipotent being has a son. I am one of those people. But I do not think about that God, that son, as the evangelist does. I will tell you what I have learned about this great over-ruling presence. I do not expect to see his form when I enter the next sphere to this. I've heard dear old ladies talk as though they expected to be invited to the Lord's table as soon as ever they "get their things off" after reaching the Spirit-world. I've asked such if they really thought they should see a bodily presence called the Creator, and these dear kind souls have answered, "Yes." Well, in our Father's home there are many mansions, and if one can but find the palace of the king, he or she may, of course, see the invisible. But I do not look forward to that honor. "But what do you look forward to?" exclaims my anxious inquirer. "My dear, I reply, "Did you ever see the ocean?" "Yes," she answers. "What, the whole of it?" I ask again, "Why no, certainly not at one time," is the answer. "Well, according to my insight into spiritual things you will see about as much of that great maker, creator, or whatever you may call the God of mankind as your eyes take in of the ocean when you stand on its pebbly shore and stretch your vision to take in its utmost capacity. And we are individual drops of this great surging, limitless ocean, God. Do with us what you will, separate us from the Father Lord of this divine mystery, by the drop or by the bucketful, you cannot destroy us. In time we shall all return to the infinite bosom from which we emanated. Corruption must of course come to the separate particles of this great ocean of pure water, if kept too long away. And then purification must do its work, before the currents can be blended, harmonized, reunited. No Christ can do this, except to show the way. No loving son, however near to the Father's bosom, can reinstate us until we are, in our characters, made fit to dwell therein." "But you do not believe in Christ, I

thought," questions the dear old lady. "Have I not just declared that I believe in the divine nature of each individual," I answer. "But Christ was different," she insists. "Yes," I agree; "as different as the pearl is from the oyster, was Christ different from other men, but they each sprang from the sea, as all mankind does from God." "But," argues my dear old lady, "you do not think of Christ as we do—we church people who call ourselves orthodox." "My dear madam," I answer, "Orthodox means 'right,' and I believe just what I think is right. I have put man's creeds aside and have found that 'Truth is stranger than fiction.' To be plain with you, I was never quite satisfied with the church's idea of Christ. That he is equal to God, I do not believe he was, is, or will be until he becomes a part of him again, as the drop returns to the ocean. As a man I believe he was the cleanest, that is, kept himself the purest specimen of that ocean, God, of any that has dwelt on this planet." "But, do you not think he was greater than any?" "Yes." "Wiser than any?" "Yes." "Better than any?" "Yes. Infinitely greater, wiser and better—but I cannot see that he was in any way differently created from other mortals. He comes to me—" "What! comes to you?" exclaims the dear old lady in an awed tone. "In my dreams and visions, yes. He appears at stated seasons. I do not know why, but about once in a year or two I always have a vision of the man called by his followers the Christ." "How does he look?" "Like any other man—except his eyes—that is, any other man of the Jewish type—dark—long featured—passive—intense—I cannot describe him—but if I were an artist and could paint this spirit as he appears to me—I should need only to show the picture to move the world to faith and goodness. I never heard him speak but once, and then only one word—and that word was the simple pronoun 'you.' But like all his recorded words, it was a sermon in itself, to me. It was spoken years ago—and in regard to my estrangement. I have no words to describe what the force was which centered in that single word 'you!' nor its effect upon my aching heart. The word contained surprise mostly; its effect was humiliation and tears and repentance—since when, I have not doubted. I know the Father—I am content with my little insignificant portion and corner." "But how do you know these things are true?" asked my inquirer. "Go up to the mountain top with me and you shall see. But you must do your own climbing. I can assure you of this before you start—put on your thickest, stoutest shoes and take a staff that will neither break nor bend—climb the steps that have raised me; work as I have worked, suffer as I have suffered, bear criticism as I have borne criticism. It is a rough road at the start, but it grows smoother and better as you climb, and endless roses hedge its winding way."

Another friend says, in most beautiful language, "To me come no mysterious scenes. Those loved ones who have dipped their feet into the chill waters of that dark stream Death—they come not back. I have watched them as the grim boatman placed them in his barque, I have seen them fade away into shadows and watched the mists of death swallow them up, I have stood and cried—by the banks of that dark river, just for a voice, a whisper, which might come from beyond the shadows—and say that it was well with the loved one. But all was silence. The grave is as dumb as the stones which mark its place." Yes, my friend, that grave you speak of is "dumb," and will ever remain so. One might as well expect the sea to give back its victims as to ask the dead to come back from the grave. Indeed the dead—so-called—are not for one moment in that grave. "But where is the loved one?" you ask. "Probably right by your side in astral shape, watching the proceedings—disposition of the body, I mean—that body which is not half as interesting and dear to him as it is to you. He has no love for it; you have. It is interesting to him, and it pleases him to see that loving hands care for it and honor it. But he was very tired of its aches and pains and heaviness. While the new shape in which he floats or glides to

your side—at your call—is so airy, comfortable and perfect, that he is amazed to think that he ever dragged about in the earthly tenement of clay so long. To me the grave has no terrors. It is but the closet in which the empty casket rests. Will it ever open? No! Will the inhabitant of this dark place ever be called? No! The earth will return to the earth from whence it came; but the simulated part, the spiritual portion floated away as the health—life—the body—and as silently and surely. It finds itself in another world, with changed surroundings—but the change called death it knows nothing of any more than it comprehended its entrance into this world at the hour of birth here. I have seen the astral shape standing by my side within three days after the spirit had been freed from the body. To be very accurate it was only thirty-two hours from the time my dear brother departed this life in a distant city when his spirit form paused by my side and answered an important question. A question that could have been answered in no way but by a telegraphic dispatch. The message was proven to be correct—later on. Then why should I doubt? Why should I not say: "I believe in spirit return. I know that there is a life beyond this—a life that is freer, fuller in every way." I know because I have been told so—by those who return to give me tidings. MILWAUKEE, WIS.

"AUTOMATIC" MESSAGES.

Since the publication of our articles on so-called "Automatic" writing we have been repeatedly requested to publish more specimens of the thoughts given through the writer's hand. In accordance with this request we shall from week to week present to the readers of THE JOURNAL some extracts from the messages so given, claiming for them no authoritative value but presenting them merely for what intrinsic truth they possess, and as illustrations of the productions of a very remarkable power.

In many cases these are not statements of our own views, they are not the result of any conscious effort on our part. Our own thought and volition, so far as we know, not being at all concerned in their production.

Those who will have it that these are messages from our own subliminal consciousness, will still find them of interest. Those who regard such automatically written communications as due to the agency of extraneous intelligences, however much modified by the conditions through which they pass, will find them of not less interest. In the scientific spirit and by the scientific method must they be judged as to their meaning and origin. With these preliminary remarks we present the following specimens:

A COMMUNICATION FROM BOEHME.

One evening when the usual signal that communications would be given—the interrogative "Eh?" we asked who would write.

A.—"Boehme."

Q.—"Can you tell us something characteristic of your own individuality, so that we may recognize whether your claim to be Boehme the mystic philosopher, is true?"

A.—"The man called Boehme, like thousands of so-called Monons was but the expression man's knowledge could take shape in, of the great All of Being—gods, ye call yourselves—ye are but the faint reflections of the thought of gods who dared make you Atoms in their images, distorted at that, but before you lies the path to greatness equal to your glorious paternity."

Q.—"Do you mean to imply that we are creations, and so have no eternal existence?"

A.—"What is your idea of what is meant by the word eternal?"

Q.—"That which is without beginning and without end?"

A.—"Yes; but ye know not that which is without beginning or end—language with you hath not words to express eternal unities. Ye are but babes. Why ask us to give you knowledge before you have taken

lessons in science of thoughts and spiritual knowledge?"

Q.—"That is hardly a fair answer. Although we may not be able to grasp in its entirety the idea of eternity, yet we do know what the word 'eternal' means in a general way."

A.—"Eternal from your atomistic point of view does not mean anything whatever. You are not able to definitely define or explain it. We admire your courage in seeking to do battle with us on a point you think perfectly clear, but we cannot explain to you points of the question utterly inexplicable from your primary school of knowledge."

Q.—"Can you tell us, at least, whether spirit as a whole, or in its individual atoms exists eternally?"

A.—"Yes. Spirit as a whole is eternal—exists, did exist—will exist, by force of Powers you cannot understand. But you as individual, self-conscious atomistic particles of spirit wholeness, are not eternal and must return to the Primal Source. There is happiness, however, almost undreamable,—possible before you atoms are submerged—returned to that Primal Source, which makes your existence all good."

Q.—"Could you not give us an idea through what processes such happiness is to be obtained?"

A.—"Souls of those born of our spiritual travail, can you not understand how deep our interest in you may be, though we are debarred by law beyond your ken, of giving you hints of your kinship to higher phases of life."

Q.—"Well we are grateful at least for your kind expressions of interest in us—that is pleasing to know."

A.—"Your happiness works toward ours—man's nature we know—good night."

GOOD AND EVIL IN THE SPIRIT WORLD.

Another evening—holding pen in hand to see if writing could be obtained, this sentence was at once written:

"States of consciousness are often produced by evil spirits who delight to dupe sense-mortals."—Pharos.

Q.—"Is it true then that evil and good spirits are both as active in your spheres as in ours?"

A.—"Spirit spheres are far more defined than with you. So we who are on the higher planes always guard so far as we can our proteges against the shallow souls of lower planes."

Q.—"How can we ourselves guard against them?"

A.—"Spurn low associations. Forbid gossiping spirits. Show petty spirits how growth may be obtained spiritually. Help the higher spirits by working with them."

Q.—"Can you tell us anything of the future?"

A.—"Pharos says you must not ask questions of the future—spirits who prophesy are not good spirits."

Q.—"Why?"

A.—"Because the Great One gives not true divination to his children, who must grow—"

Q.—"Do you mean that it is not best for us to know the future?"

A.—"Souls on your plane are undergoing discipline, and it would cost more than it is worth to foretell the future of your state."

Q.—"How shall we reach higher spiritual states?"

A.—"Submerge the Ego, and zealously search your own motives for selfish advancement. Bear in mind that Things are of no good in spirit spheres—character, motives, ideals, love, spiritual growth, are the real values, the proper pursuits of what you name phantasmal beings—spirits."

S. A. U.

A good lady once remarked to Dr. Adams that his sermons were a little too long. "Ah, sister," said he, "I am afraid you don't like the 'sincere milk of the word.'" "Yes, I do," said she; "but you know the fashion now-a-days is condensed milk."

Xenophon says of Socrates, "He was so just that he never did an injury to any man, while he was the benefactor of his associates; so temperate that he never preferred pleasure to right; so wise that in judging of good and evil he was never at fault."



OUR LOVED ONES NEVER DIE.

BY BELLE BUSH.

They live! the loved companions of the heart,
Though hidden from our view,
And oft the blessings that their smiles impart,
Our faltering steps pursue.

We feel their presence a living light
About our pathway shed
And oft we hold, in watches of the night,
Communion with the dead.

Our dead! we call them so, forgetting
Our loved ones never die,
But live where love, no buried hopes regretting,
Looks on a cloudless sky.

They weave about our hearts a golden chain,
They beckon us with shining hands to come,
Unterrified, across death's dusky plain,
And give us promise of a brighter home.

They whisper peace to us, when grief and pain
Call the wild tempest of our passion forth;
They sing to us a sweetly soothing strain,
And teach us lessons of divinest worth.

Wh're ne'er alone. In sorrow's darkest hour
They walk with us and whisper loving words
That drop into our hearts with soothing power,
Waking to music its most tuneful chords.

There is no winter in their friendship dear;
The dreary autumn to our hearts they bring;
Though flowers of summer fade and wither here,
Their love knows only a perpetual spring.

It buds and blossoms on the tree of life,
And heavenly zephyrs bear its breath away,
To where we wander on the shores of strife
And we look up and greet the perfumed day.

They walk with us the loved of other days—
Unseen it may be, to our mortal sight;
They tread the airy paths where morning strays
And talk with us in dreams by day and night.

Why should we droop, then, 'neath our load of care?
Or falter in the path we're called to tread?
Have we not strength the martyr's cross to bear?
With such high fellowship what need we dread?

REVIDER SEMINARY, New Jersey.

DR. WILDER ON MEDICAL LEGISLATION.

TO THE EDITOR: I accord heartily with the sentiments of Dr. G. W. King's letter. We require in this country no more a medical priesthood and hierarchy than we do a religious one. It is sure to be destructive to scientific progress as it is now, always has been, and always will be, to personal rights and civil liberty. What medical legislation we have in this country has had the effect, so far as it goes, to render the government of the States a government of the doctors, by the doctors, for the doctors. The people and their welfare are the factors in the problem used for show, but least considered. Your neighbor on Loomis street warns us incessantly against the Roman church. Why can you not warn us against an equally insidious and persecuting medical theocracy and church? The animus of the two is the same. Each pretends to like infallibility, each denounces "sectarians," each claims all as its own right.

We had medical censorship in this country at the beginning of the century. The people were appealed to in State after State, till finally, some forty years ago, liberty was proclaimed throughout the land to all the inhabitants. Now the purpose is, to reimpose disabilities, carry out a system of espionage and infamy, till all "irregular" physicians, would-be doctors, etc., are hounded and harried out of the profession.

To-day a man may be a legal physician in one State and yet forbidden to practice medicine in another. It is so in Europe, too, and medical legislation is unequivocally a science of European despotism—not to say Asiatic barbarism.

Rights under the federal constitution are thereby remorselessly outraged and trodden under foot. When we appeal to that instrument, we are told of a "police power" which seeks to transcend everything, exalting itself like the mystery of iniquity "above all that is called God or worshipped."

We are nearer imperial government to-day than many imagine; such legislation is a long step.

I began this communication, however, to acknowledge the "open letter" of your

correspondent "Edgeworth." He must, however, be a little patient with me for leaving several inquiries unanswered. I have been ill some days and compelled to take my bed, besides having other matters pressing on my hands as soon as I am able to attend to them.

It was a surprise to me that our friends conducting the Psychical Congress, gave out my paper for printing. Its theme was so widely apart from the tenor of the other papers that I thought it out of place. It is my fortune generally to write what the average reader does not care about. Then too, I habitually distinguish between what is psychic and what is spiritual. I might have made a sketch of phenomena, etc., recorded in Greek and Rome; but the selfhood of the religions would hardly be expressed by this efflorescence. My soul or psyché is myself, as personated; my spirit is that which is really not in the body, but beyond it—in the eternal region.

The term "Eradd'ha custom" ought to have read Shadd'ha custom. It is the stated offering made to the dead, who are supposed to be thus nourished. The ghosts that Odysseus (Ulyssus) saw in the hadean world were fed from the spirituous aroma of blood of animals. So the prophet Malachi describes God as having a table with sacrifices by his food.

The Drama of Æschylos to which I referred was Prometheus Bound.

I suppose the worship of Apollo in Greek-speaking countries to be somewhat analogous to that of Jesus in Protestant Christendom, and of Krishna in lieu of Vishnu in India. The ideal seems to come closer to common human feeling than that of a Supreme Being so far distant as to seem aloof from common sympathy. It is very plain to the student of Grecian history that the oracles of Apollo at Delphi Klaros (not Klaró) Patara and Branchidai were for later centuries the resort of the nations; and we remember that the death of Sokrates was deferred till rites to that divinity had been performed.

I suppose Ceres was called Déméter, or rather the attempt was made to identify Déméter with Ceres, from a desire to make the two pantheons alike. In the same way Heré is called Juno, Athene is christened Minerva, Poseidon transformed into Neptunus—whereas they were very dissimilar personifications. A like ridiculous attempt was made to identify Bel of Assyria and Aman of Egypt with Zeus, and Isis with Déméter. Our writers have sought to make this last name G's-meter or Earth-mother. But we learn that Lakshmi the consort of Vishnu in India, was styled Devi-matr or Damatri, which appears to me conclusive that Demeter or Divine Mother was the true name. Of Ceres I make no account except that she was an Italian divinity. India was also styled Dyauspitr or Dya-piter, father of light.

The "Great Dionysiak Mýth" is a work in two volumes published some years ago by Mr. Robert Brown, Jr., of Barton on Humber, England. I had hoped he would add another.

"Iacchor the Son" should read Iacchos the Son. My fault again for not writing the final letter distinctly. Iacchos was Bacchus or Dionysos afterward identified with "Father Liber" or Liber Patricius whose festival was kept with jollity by the Romans on the 17th of March.

I suppose that all the great dramas of ancient times represented the trials and discipline incident to the soul's career; that this was their esoteric sense. The theatron was not simply a place of spectacular exhibition. At Athens it was a temple of Dionysos, having an altar and ministrants. At Epidavros it was attached to the hieron or sanctuary of Arkelepios (Æsculapius). The rites at Eleusis were styled by Clement "the Mystic Drama," and an exploration of the temple confirms the notion that they consisted of spectacular representations, and peculiar disclosures, which some writers describe as chiefly impressing the fancy, and others as full of profoundest import. Doubtless, it mattered much whether a Plato or Alkibiades was the spectator, a Lobeck or a Thomas Taylor the describer.

As the ancient theatre began in the temple so the modern theatre had its origin in the church. The "Mysteries and Mircek-Plays" were compiled from parts of the Great Drama of the Gospels, and priests were the actors. The Chant to the Ass was and is their Shakespeare, Marlowe, Ben Jonson, Beaumont and Fletcher, and the various dramatists of Europe were their successors. The famous Passion Play, which over-pious New York exhibited some years ago, belonged to the

original "legitimate drama."

Let me correct another sentence: "It is not in human nature to persist for ages in any belief or conviction except it has truth at the core."

If it is wished, I will endeavor, as soon as I am in better trim, to write these things out a little completer. If any one candidly desires to hear it is time to speak. I ask only willing audiences.

It had been my purpose years ago, to give my conclusions upon many of these matters in book form. About four hundred pages are in plates. But I have been compelled to encounter hindrances, discouragements, and mortifying disappointments, till my energies are most severely taxed. I fear that if my work ever sees the light some of it will be found to have been anticipated by others, and that those who desire it from personal regard for myself will have passed from the world of printers and publishers. Time will show. I am trying hard to finish all that I am about, and then to engage in editing my posthumous works. An astrological friend gives me six more years to live, which ought to be time enough.

ALEXANDER WILDER.

A WORD FOR INTELLECTUAL WORKERS.

TO THE EDITOR: The supporters of a cause, must ultimately determine the place that cause shall hold in the affairs of men: as we know from the records of the past, the pioneers are seldom found to spring from intellectual sources, hence pioneering, must be regarded as a clearing away of the rubbish, preparatory for the lasting foundation to be laid there: if then there are to be found those who advocate an old truth in a new dress, who are illiterate and uneducated, the truth or cause to be reared upon the foundation they are capable of laying, ought not to be turned from, until the beautiful edifice, bursts in its entire grandeur and sublimity, upon the beholder; thanks can then be given, that the pioneers, the foundation layers, had the courage to deal unflinchingly with odds, and steadfastly continue their work.

In this community, the best truth that can be given man, the one that teaches him, that his inner self is noble, and immortal, has been demonstrated to a comparatively few searchers of the proof of such a truth, and that such an organism belongs not to one, but to all, by men and women, who can begin, but cannot complete their work.

But the day has at last come, that finds us, reveling not only in the happiness of having blue skies above, and gold fields beneath, but in addition there comes to us, one, who can, through her God-given powers, lift us higher, into a realm of intellectual truth, those who would know, of what if developed they are capable; one who can open the eyes of those, who sometimes stop to wonder, even in this busy everyday struggle for the necessities of their existence, and reveal a new life to their hitherto obscured vision.

The one who in this way, blesses our bright city, is Mrs E. T. Stansell, whose quiet manners and truthfulness, strengthen her work.

When the truth we would have spread, and the cause that we would have grow, are placed so fortunately, we have little to fear and much to hope for, and gladly speak a word of encouragement for our intellectual workers.

The work in which Mrs. Stansell is so particularly gifted, and successful, is that of mental healing, psychometrical definitions and development. To her individual phase of healing, is added wonderful magnetic forces, as well as a knowledge of those vibratory laws, which must be in harmony, one with another, if health is either maintained or restored; thus she assists nature in recovering that equilibrium, which causes the pendulum of life to move so regularly and evenly, that a perfect organism is the result.

What greater need is felt in this earthly condition than a more complete knowledge of ourselves? What greater desire have we, than the one that creates in us, the longing to if possible, discover our best talents, so that we may start on the right track and make no mistake?

When vexing questions can be answered by having their truth demonstrated to us, through the bringing out and expanding of our inner selves, we may feel encouraged, that even in this environment, we will grope in the dark no longer.

Through Mrs. Stansell's psychological developments are brought to the surface our dormant gifts, our sublimated selves

are developed, into a more perfect freedom of action; thus she does much to raise all who seek her, into a knowledge of the higher spiritual life and happiness.

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Each of the following sent on receipt of two two-cent stamps.

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The Absence of Design in Nature. Garrison.	
The New Science. Mrs. Cora L. V. Richmond.	
Three Plans of Salvation.	
Woman. Mrs. Hurlburt.	



SHE WHO IS TO COME.
 BY CHARLOTTE PERKINS STETSON.
 A woman—in so far as she beholds
 Her one Beloved's face:
 A mother—with a great heart that enfoldeth
 The children of the Race:
 A body, free and strong, with that high beauty
 That comes of perfect use, is built ther-of:
 A mind where Reason ruleth over Duty
 And Justice reigns with Love:
 A self-poised royal soul, brave, wise, and
 tender.
 No longer blind and dumb:
 A Human Being, of an unknown splendor,
 Is she who is to come!

BEAUTY AND BRAINS.

Prof. Ludwig Buchner recently had an article in the New Review on "The Brain of Women," which has raised considerable argument. Sir James Crichton Brown was interviewed at his home in London relative to Prof. Buchner's position, who said:

"I regard it as very fallacious in biological argument. The tone of it is objectionable, too, because it drags into the question the matter of inferiority and superiority as between men and women, which I maintain is beside the mark, for, although Prof. Buchner is writing a merely popular article, he is dealing with the arguments and with the attitude of scientific men in connection with this question and he must know that scientists do not approach the subject upon this ground at all.

"I do not say a woman's brain is of less weight than a man's brain, therefore she is his inferior. Certainly not. But I do say this—that there is a difference between the male and female brain, just as there is a difference in their body formation. Briefly, there is a mental difference, just as there is a physiological difference, between the sexes. Woman does not possess the same bodily proportions as man nor the same strength of muscle. What she lacks in these directions are fully compensated for by her greater beauty of form and grace of movement; in like manner, although she does not display so strong a reasoning and critical faculty as man, she excels him in quick perception and intuition.

"First, there is the difference of mass and weight. Noting the average difference in brain weight—viz., five ounces—and the average difference in stature—viz., five inches—I still find there is an excess of brain weight of one ounce in favor of the male. I contend that the smaller size of the female brain is a sexual distinction, and is not to be accounted for on the ground of environment, education, or habits of life.

A large, massive brain indicates great mental power. Compare the heads of the idiots at the Eastwood Asylum with the heads, say, of the Fellows of the Royal Society, and you will find my theory demonstrated. Le Bon has made an examination of the heads of three classes—the peasants, shopkeepers, and men of science—with the result that the size of the heads correspond to the known intellectual capacity of the three different classes.

"This brings me to the second sexual distinction in brains. We have already considered weight. Now we come to balance of parts. Prof. Buchner says that the frontal lobes are larger in the male. Broca declared that the occipital lobes are more voluminous in the female, and my own observations as far as they go confirm Broca's conclusions, and show that while the frontal lobes are equally developed in both sexes, the parietal lobes—the center of the brain—are larger in the male than in the female and the occipital lobes are larger in the female than in the male, and these latter, being sensory in their functions, impart to her a quicker perception. So we find that not only is the female brain less in weight, but it is different in shape.

"The third brain difference between the sexes is one of convoluted arrangement. The gray matter of the brain is convoluted, and the extent of the surface depends upon these convolutions. We see it through the animal kingdom. The rabbit and the marmoset monkey, have smooth brains. Many convolutions mean much gray matter, and the female brain, being more symmetrical, like her body, and not so much convoluted as that of the male,

has consequently less gray matter. Some observations of my own indicate that the specific gravity of the gray matter is lower in the female than in the male brain.

"There is yet a fourth difference to consider, a most important one—that of the blood supply. When the difference in size of the male and female brain is taken into account it will be found that the female brain receives a larger supply of blood in proportion to its mass than does the male brain. But again we have to consider that the blood going to the female brain is poorer in quality than that going to the male brain. The general conclusions of Dr. Sydney Martin and myself amount to this: That the interior region of the brain is comparatively more copiously irrigated with blood in men and the posterior regions in women. And as the blood supply to an organ indicates the measure of its activity, we find that men have a greater supply of blood to the frontal lobes of the brain, where the higher psychological functions are localized, and in women the larger supply is to the occipital, which is mainly concerned in sensory functions, pointing clearly to the intellectual and emotional differences in the sexes. All through life the male brain differs from the female in capacities, aptitudes, and powers."

"Fear that what woman gains intellectually by the higher education now in vogue she will lose in beauty and grace, and often in health, too. It looks to me like straining her faculties against nature.

"Woman's personal charms are her greatest power; we must not have these destroyed, and she greatly exceeds man in perception, intuition, and the moral faculty. Among the Garo nation, a people dwelling on a range of hills between the Brahmaputra and the Soorma Valleys, the woman are supreme. They woo the men, they control the affairs of the home and the nation, property descends through them, and in everything they are dominant, but—note the sequel—they are the ugliest women on the face of the earth."

Among the many telling and bright things said by "Amber" in her new book "A String of Amber Beads" is the following: "I am more and more convinced the longer I live that the very best advice that was ever given from friend to friend is contained in these four words. Mind your own business! The following of it would insure against every sort of wrangling. When we mind our own business we are sure of success in what we undertake and may count upon a glorious immunity from failure. When the husbandman harvests a crop by hanging over the fence and watching his neighbor hoe weeds, it will be time for you and me to achieve renown in any undertaking in which we do not exclusively mind our own business."

Mrs. Ormiston Chant says of American women: "The prevailing type among your best men is Roman. The prevailing type among your best women is Grecian. They settle things intellectually and so seriously. Your women seem to have a sense of humor, but they haven't been accustomed to use it in developing buoyancy of character and they worry and hurry too much. Your girls are most charming and delightful, but they, too, do things with the head rather than the heart."

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BOOK REVIEWS.

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

Samantha at the World's Fair. By "Josiah Allen's Wife" (Marietta Holley). Illustrated with over one hundred artistic and humorous engravings by Baron C. De Grimm. Pp. 700. Cloth, \$2.50; half Russia, \$4.00. New York, London and Toronto: Funk & Wagnalls Company. Sold only by subscription.

No intelligent reader can fail to enjoy "Samantha at the World's Fair" and the side-splitting illustrations, of which there are more than one hundred. This is indeed a book that is able to remove the traces of care from the sad countenance and illumine it with the broadest of healthy smiles. The account of the meeting of Samantha with the Duke of Veragua is simply irresistible, when she judged that her "curechey wuz jest about right," and when, upon her saluting him "in the name of Jonesville and America, the Duke bowed so low that if a basin of water had been set on his back it would have run down over his head." The narrative of Miss Plank, the Chicago boarding-house keeper, with her "respectable and agreeable boarders," and her "fiery cook," is full of human nature and exceedingly droll. The meeting of Samantha with the infant, the remonstrance of Samantha: "I hate to have you smoke. Ulahey—I hate to like a dog," together with De Grimm's illustrations of the characters are very effective. Josiah posing as Apollo in his bedroom, in the middle of the night, the result of a "brown study" in the art galleries, the dismay of Samantha, and her adroit management of the living "statute," under which he returned to his rest, is exceedingly good. Among the illustrations especially good is the artist's portrayal, in a series of ideal portraits, of Columbus as represented in the minds of different nationalities—in fact the book is excellent all the way through its 700 pages.

Miss Holley's books have this sterling feature to recommend them above other numerous publications, namely, under the pure fun is a strong current of good healthy common sense, and a distinct moral purpose. Pathos and humor, the grotesque and the ethical, are perfectly blended, and while one never tires of her stories they have a cheering and elevating effect upon the readers. Next to going to the World's Fair is to enjoy it through Samatha's eyes.

NEW BOOKS RECEIVED.

"The Genesis and Exodus of the Human Spirit." By John Hamlin Dewey, M. D. Pp. 95.

"Samantha at the World's Fair." By Josiah Allen's wife (Marietta Holley). Illustrated by Baron C. De Grimm. New York, London and Toronto: Funk & Wagnalls Company, 1893. Pp. 694.

"Heart-Beats." A Book of Meditations. By Protap Chunder Mozoomdar. With portrait and biographical sketch of the author. Boston: George H. Ellis. Pp. 330. Cloth, red edges. Price, \$1.50.

"The Story of the New Gospel of Interpretation told by its Surviving Recipient" (Edward Maitland). London: Larnley & Co. Pp. 190. Price, 3d. 6s.

"A Chorus of Faith." By Jenkin Lloyd Jones. Pp. 333. Price, cloth, \$1.50; paper, 50 cents.

MAGAZINES.

St. Nicholas always has two numbers that are really Christmas numbers. This issue, for January, 1894, begins with a Christmas picture, and then transports us in a single instant to India, where, under guidance of Rudyard the magician, we enter the forest and see how a little "man cub" is adopted by a kindly family of wolves. Then, as he grows up, we see him combating the great "Shere Khan," a fierce and malevolent tiger. Mr. William T. Hornaday begins in this number a valuable series of papers upon Natural History. The "Brownies" are now an American institution, and the little fellows reappear in St. Nicholas with an assurance of welcome as certain as if felt by a child who returns to his home.—The January Century opens with the second paper on the "Old Dutch Masters," by Mr. Cole, the engraver, of whose work Mr. Cole has engraved three examples, "The Archers of St. Andrew," "The Jolly Man," and the celebrated "Jester," the last being printed as the frontispiece. Mr. Cole's notes interestingly supplement

the work of his graver. Chief of the literary material is an unpublished essay by Mr. Lowell entitled "The Function of the Poet," which Professor Norton in a prefatory note declares to be "not unworthy to stand with Sidney's and with Shelley's 'Defence of Poetry'" and "fitted to warm and inspire the poetic heart of the youth of this generation." An addition to the group of articles on "Notable Women" is a paper on George Sand by her friend and protégée Th. Bentzon (Madame Blanc), a contributor to the Revue des Deux Mondes, who is now visiting this country. In the editorial department are articles strongly supporting the new movement for the abolition of the Spoils System, and advocating free art and a systematic policy for the protection and cultivation of the national forests. Room is also made for an article in favor of "The Silver Side of the Question," by Mr. C. S. Thomas, of Denver, who takes issue with The Century's well-known position on the financial question.

The Atlantic Monthly for January is particularly strong in its fiction. Mrs. Deland's new novel, "Philip and his Wife," opens with the greatest promise of interest. Miss Jewett's story, "The Only Rose," is delightful. Humor and sympathy and skill give it a high place in Miss Jewett's best work. "Wolfe's Cove," by Mrs. Catherwood, a story of the taking of Quebec, and the continuation of Charles Egbert Craddock's "His Vanished Star," supply the rest of the fiction. Miss Edith M. Thomas appears in yet another of her delightful studies of nature, "From Winter Solstice to Vernal Equinox," and shows the poet's hand both in the verse and in the prose of which the paper is made up. Of uncommon interest to students of literary history are ten letters, hitherto unpublished, from Coleridge to Southey.—McClure's Magazine for January has a notable wealth of portraits. One of Parkman the historian serves as frontispiece; there are portraits also of Jules Verne, the late Professor Tyndall, Professor Huxley, the Duke of Argyll, Samuel Smiles, and Professor Max Müller. The article likeliest to first seize the reader's attention is Cy Warman's vivid description of the ride he took on the engines of the "Exposition Flyer" from New York to Chicago. Scarcely less thrilling than the account of this unparalleled journey, though, are some of the promises of progress recorded in a series of predictions contributed by Professor Huxley, Max Müller, Professor E. J. Houston, Archbishop Ireland, and other Americans and Europeans of special authority in religion, science, and literature. Some hitherto unpublished letters of Whittier's exhibit his serene faith in God and man. A study of Jules Verne at home, largely autobiographical, a biographical and critical study of Francis Parkman, and an account of the Maxim air-ship, the newest and most promising appliance for aerial navigation, are also notable articles. W. D. Howells, G. W. Cable, Elizabeth Stuart Phelps, Professor Tyndall, and others contribute a series of reflections and mottoes suggested by the new year. The short stories of the number are by Gilbert Parker, Mrs. Louise Chandler Moulton, and I. Zangwill.

The Christmas number of The Century is one of the most beautiful issues of that magazine ever made, containing twenty-nine full-page illustrations, the first of Mr. Timothy Cole's engravings of the Dutch masters, the beginning of Mark Twain's serial story "Pudd'nhead Wilson," and contributions from Lowell, Aldrich, Stoddard, Hopkinson Smith, Cable, Phillips Brooks (a Christmas sermon), Joel Chandler Harris, Howard Pyle, Kate Douglas Wiggin, and many other well-known writers.

The Christmas number of St. Nicholas contains Rudyard Kipling's story of the dance of the wild elephants in the jungle, and a multitude of good things for girls and boys.

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VACATION TIME -WITH- Hints on Summer Living. -BY- H. S. DRAYTON, M. D.

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THE PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Table with columns: Part IX, Vol. III, Dec. 1885, Price. Lists various volumes and their prices, including Vol. VII, Ap'l 1891, and Vol. VIII, July 1891.

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WREATHS OF MUSIC FOR THE DEAD.

BY BERTHA J. FRENCH.

The harp of the living has always been attuned to breathe in music the praises of the dead.

"The poets in their elegies and hymns Lamenting the departed, call the groves; They call upon the hills and streams to mourn

And senseless rocks; nor idly; for they speak

In these their invocations with a voice Of human passion."

In the old days when beauty was the passion and ideal of Greece; when the crown of wild olive was more esteemed than the gold crowns of kings—then Bion sang his idyllic lament for Adonis and Maschus for Bion.

Sophocles in the full tide of honor and renown—that long years of life had gathered about him—passed away and his body was laid to rest at Decelea. A bronze statue marks the place of silent sleep; but more eloquent and enduring is the graceful poetic epitaph composed by Simmias that for all time, will cling like caressing flowers about his memory.

"Creep gently, ivy, ever gently creep, Where Sophocles sleeps on in calm repose; Thy pale green tresses o'er the marble sweep,

While all around shall bloom the purpling rose,

There let the vine with rich full clusters hang,

Its fair young tendrils fling around the stone,

Due meed for that sweet wisdom which he sang,

By muses and by graces called their own."

All the rich sympathetic tenderness of the heart of Robert Burns is displayed in his lament for Glencairn. In the monody—Thyrsis, Matthew Arnold, commemorates the memory of his friend, Arthur Clough. Tennyson's—"In Memoriam"—a poem in which love and inspiration meet to produce one of the finest poems of the century—is a fitting shrine for the memory of the author's noble friend—Arthur Hallam. Though it begins in doubt and sorrow—it sweeps in rhythmic beauty into a conviction of immortal life and the spirit presence of his friend Milton mourn for the death of his learned friend, Edward King—in the elegy Lycidas gives us a poem, that is a symphony of immortality. How confident he is of the continued life of his friend is shown by the following passages, addressed to the "Woeful Shepherds,"

"For Lycidas your sorrow is not dead Sunk though he be beneath the watery floor;

So sinks the day-star in the ocean-bed, And yet anon repairs his dripping head, And tricks his beams, and with new spangled ore

Flames in the forehead of the morning sky; So Lycidas sunk low but mounted high, Through the dear might of him that walked the waves,

Where other groves and other streams along,

With nectar pure his oozy locks he laves."

But the master piece of monody—is it not Percy Shelley's Adonais? Besides its glowing passion of eloquent beauty—even the stately melody of Milton's Lycidas fades and pales.

The impassioned muse of Shelley calls upon the stars to mourn upon Urania, "most musical of mourners" to "weep anew." He summons "the quick dreams; the passion-winged ministers of thought," the desires, fancies, "glimmering incarnations of hopes and fears and twilight fan-

tasies" of the dead Adonais (John Keats) "to mourn their lot; round the cold heart. . . . Where they ne'er will find a home again."

Shelley pictures in melodious metaphor the grief of Nature over the early death of Adonais:

"Grief made the young Spring wild and she threw down Her kindling buds as if she Autumn were Or they dead leaves. . . ."

He summons around the bier of his friend—the laurelled poets of Europe. He lashes—with the scorpion stings of sarcasm—the harsh critics whom he holds partly responsible for the death of Adonais. But the heart of Shelley seeks consolation in the hope of immortality—that hope that has ever trembled like a star in the dark horizon of the ages.

"Peace, peace; he is not dead, he doth not sleep

He hath awakened from the dream of life,

He has outsoared the shadow of our night; Envy and calumny, and hate and pain,

And that unrest which men miscall in delight,

Can touch him not and torture not again.

He lives, he wakes, 'tis Death not he is dead—

Mourn not for Adonais—Thou young Dawn

Turn all thy dew to splendor, for from thee The spirit thou lamentest is not gone."

The lines following have been quoted as displaying materialistic tendencies in Shelley:

"He is made one with Nature: there is heard

His voice in all her music, from the moan Of thunder, to the song of night's sweet bird!

He is a portion of the loveliness Which once he made more lovely!"

But surely these lines may be easily interpreted as meaning that it is the body of Keats that is absorbed in the material universe and not the spirit that when encased in clay—was known as John Keats and the lines immediately following would estimate the survival of the spiritual entity.

"The splendors of the firmament of time May be eclipsed, but are extinguished not."

Like stars to their appointed height they climb,

And death is a low mist which cannot blot

The brightness it may veil. . . ."

Shelley pictures the reception of Adonais in the world of spirits. We see a long line of renowned men rise from "their thrones built beyond mortal thought."

We see them rise "robed in dazzling immortality" to welcome to his "winged throne" the poet who is to be "the vesper of the throng." We now read a beautiful description of the grave at Rome that encases the body of Adonais:

"A slope of green access

Where like an infant's smile over the dead A light of laughing flowers along the grass is spread."

The poem concludes in a solemn and serene trust in the over-soul of love and in confidence of the preservation of the individuality of man through the change called death:

"That light whose smile kindles the universe,

That beauty in which all things work and move,

That benediction which the eclipsing curse

Of birth can quench not that sustaining love,

Which through the web of being blindly wove,

By man and beast and earth and air and sea,

Burns bright or dim, as each are mirrors of The fire for which all thirst, now beams on me,

Consuming the last clouds of cold mortality."

Through all the tempests of life Shelley is confident that

"Burning through the inmost veil of heaven,

The soul of Adonais like a star, Beacons from the abode where the eternal are."

WILLIAMANTIC, CONN.

FEARFUL WRECKS.

The storms of the past five months have been the cause of fearful wrecks and the loss of many lives on the ocean and great lakes. But not alone the mighty waters have their dangers, for there are other wrecks on land just as dangerous and more frequent. Mr. Carl L. Reichel, Frankfort, Mich., relates the following experience: "I was a literal wreck from dyspepsia, having suffered from it for a period of fifteen years. I might say I was unable to eat, as vomiting would always set in after I had forced something down. Many doctors tried to cure me, but none succeeded. Two years ago I heard of Dr. Peter's Blood Vitalizer and resolved to try it. At that time I was so run down that I weighed only 115 pounds. I began using the medicine. After having taken three small bottles I seemed to get worse, but I stuck to it, and soon I began to improve. I used altogether one dozen trial bottles, and to-day I am in the best of health, better than I have been for twenty years. Can eat anything set before me and relish it, too. Thanks would but feebly express my feelings toward you, and it will give me pleasure to recommend Dr. Peter's Blood Vitalizer to any one suffering from dyspepsia. I now weigh 150 pounds."

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The waves from the sea dash high on the coast,
And sound a lugubrious roar;
Then, tossing and rolling, they break on the rocks,
And vanish,—existing no more!

So we, humble mortals, dash blindly thro' life,
At length falling wounded and sore;
But do we, like the white-capped waves from the
sea,
Fall dead to exist nevermore?

Shall I ask the brave soldier who stood by my
side
In the cause of mankind, if our creeds disagree?
Shall I give up the friend I have valued and tried,
If he kneel not before the same altar with me?
From the heretic girl of my soul shall I fly
And seek somewhere else a more orthodox kiss?
Perish the heart and the law that would try
Truth, valor and love by a standard like this!
—THOMAS MOORE.

PSYCHICS—FACTS AND THEORIES

Such investigations as Rev. Minot J. Savage defends and describes in his little volume called "Psychics: Facts and Theories," have a very real and practical value. It is even more important that honest, acute and trained observers should carefully study the class of phenomena which are generally described by the term psychic, and carefully set down the result of their observations, than it is that astronomers should journey to distant points of observation to observe eclipses, or that the sociologist should carefully collect the facts bearing on the problem of poverty. This study of psychics is an advance along the line of our greatest ignorance. It is a mapping out of the borders of a field which science has only just begun to explore. It is an attempt at an interpretation of human nature from its supranormal and mysterious side. What Mr. Savage has done and what many other able students of these phenomena are doing is to accumulate a mass of facts and attempt to classify and arrange them as a basis for this study of this mysterious side of our being. In this accumulation they are compelling recognition of the truth that there is a side to human nature which is not physical or material, and that there are possibilities of action on this higher side which no known law of physics or matter explains.

These latter testimonies to the reality of this fuller side of human nature are listened to because they are given in the name of science. For a half-century or more the Spiritualists have been reciting accounts of wonderful happenings similar to those of which Mr. Savage tells us, without making any particular impression on the workaday world. There are good reasons for this failure. The element of fact in this message of the Spiritualists has been so overslaughed with extravagances of doctrine and looseness of moral theory, and so commingled with fraud, that the mass of mankind, including most of the culture and intelligence, refused to listen. It was not an unwillingness to receive the truth there might be in Spiritualism, it was inability to distinguish the truth from the error. Now that the scientists are treating these phenomena of clairvoyance, telepathy, psychometry, hypnotism, and the whole class of mediumistic phenomena precisely as they would treat a fact in hydrostatics or a reaction in chemistry, this attitude of the thinking world is being slowly reversed. The time has not yet come when the testimony of any observer concerning the more difficult of psychic happenings is received as freely as similar testimony concerning an electrical manifestation would be, but such a time may not be far off.

At present, according to Mr. Savage, there is scientific demonstration of the reality of certain powers of the physical side of human nature whose possibilities cannot yet be measured. He counts clairvoyance, clairaudience, hypnotism and telepathy as recognized powers of supranormal man. He goes farther in his personal convictions, and is satisfied that some individuals have the power of obtaining knowledge from sources external to themselves under conditions which make it at least possible that these sources are spirits who have ceased to have an earthly existence. This is as far as Mr. Savage goes in his belief in what is commonly known as "spirit communication." He has experienced things which would bear that explanation, but he does not yet accept it because others are conceivable if not equally probable. He waits for further experience and for corroborative experiences of others.

Leaving this phase of the subject for further investigation and holding a suspended judgment in relation to these "spiritualistic phenomena," the importance of what Mr. Savage and with him a much more than respectable number of observers believe to be demonstrated is very great. Clairvoyance is seeing without physical eyes and in spite of physical obstacles, and telepathy is the transference of thought from one mind to another without physical means of communication. Accept these facts as established, and the obvious effect on the majority of mankind will be to confirm their faith in the existence of a soul independent of the body. Theism, too, the Christian doctrine of God, will receive support from confirmation of the reality of telepathy, for it will be argued that if mind can communicate with mind independent of physical means, so can the divine mind impress its will upon the human soul. On the contrary if further study explains these phenomena in material ways—which does not seem in any degree likely—the bulwarks of materialism will be strengthened. Whatever may be the result of these investigations, one thing seems clear and that is that these phenomena which we call psychic seem to point the most open way to the solution of some of the profoundest problems of life, here and hereafter.—Springfield (Mass.) Republican.

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A discussion arose one day about the latest work of a singularly vapid and dull writer, who had, I know not how, gained the privilege of being introduced to the attentive audience gathered together "autour de la table" writes Madame Blanc in the January Century. "There is no doubt," remarked Mme. Sand, "that all of it is not good to the same degree, but it contains at least a description of Venice which pleases me greatly." Several of us agreed with her, albeit we were under the impression that we had already met with this descriptive piece somewhere. "Egad, I know where!" suddenly exclaimed her son, and off he rushed to the bookshelves to get "La dernière Aldini," where with a feeling of indignation at the plagiarist, we found the very description, which had been copied almost word for word. "What is this by me?" Mme. Sand repeated, astounded and startled. "I had no idea of it. After all, it is really not so bad." Never was any modesty more sincere than hers; no human being was ever less self-conscious.

Prof. Herbert Nichols in McClure's Magazine says: "The new science of psychology will determine the mental laws exactly: the laws of the individual and of society; the laws of aesthetics, of education, of ethics, and of every human faculty. It will compel men to live by these laws, because it will make them plain to all men—as plain as the law of gravity. The world will then go forward, because it will see how. We shall then have a higher manhood, because its type will be clear to us. We shall have a new art and a new literature, because we shall know the secrets of beauty. Its standards shall be broader in proportion as they shall be truer. We may then efficiently love our unfortunate brother by knowing how to make him lovable, and how to make life lovable to him. Psychology will secure to man wealth and art, wisdom and happiness, by making man capable of them. Psychology will make education the chief function of government, by giving education a scope heretofore unconceived of."

Of Miss Abby A. Judson, a Louisville, Ky., correspondent of the Banner of Light, who gives very favorable reports of her lectures in that city, says: Miss Judson, who is extremely attractive, with snowy white hair and a soft, refined voice, is a daughter of Adoniram Judson, the famous Baptist missionary in Burmah. Her brother, the Rev. Edward Judson, is well-known in New York City as an evangelizer of the poorer classes who occupy the quarters of that city known as "down town." Miss Judson, like her distinguished brother, was born at Moulmein, in Burmah. For some years Miss Judson conducted a seminary at Minneapolis, but six years ago she became convinced of the truth of modern Spiritualism through the phenomena presented by the Spirit-world. Eventually she gave up her seminary, and went on the platform as a public lecturer, in which capacity she has accomplished much good for the cause.

Thomas Wentworth Higginson recently received his friends at his Cambridge home on the occasion of his 70th birthday. He is a strong and sturdy man now, full of activities of various sorts, says the Springfield Republican; literature and all good causes find his interest as keen as if he were 50. It is long since the day when he taught from the pulpit, but he has never ceased to be a minister of the gospel; that calling, grafted on the knightly nature at its best, as the redresser of wrongs, he has not foregone, whether as author or lecturer, soldier or citizen. Higginson is one of the noble examples of the ripening of

the old Puritan spirit, with all its stern insistence on obedience to God, purity of life and devotion to truth, mellowed and broadened by the new humanity of this swift progressing age. His is such a record of life as the youth who now are rising to be the working force of the world may well emulate.

Death, as usual, has been busy the past year in the ranks of the world's active workers. Among those who have passed away are Benjamin F. Butler, ex-President Hayes, Justice Lamar, the Rev. Phillips Brooks, James G. Blaine, Taine, the French historian; Emin Pasha, the explorer; Booth, Mrs. Kemble, and Murdoch, actors; Hamilton Fish, Marshal MacMahon, Tyndall, the scientist; Eichberg, Dwight, Cousins, Gounod, Hellmesberger, Tschaiikowsky, and Wachtel in the musical world; the artists Beard, Mueller, Casilear, Yvon, and Madox Brown; Dr. Norvin Green, Rufus Hatch, Allen Manvel, Leland Stanford, and A. J. Drexel in the business world; Lucy Larcom, De Maupassant, Jowett, William Smith, Dr. Schaif, and Francis Parkman in the literary field. Such is the record of 1893. What will 1894 bring forth?

"The Capacity of Women for Industrial Union," is the title of a small pamphlet by Emilie A. Holyoake, Secretary of the Women's Trade Union League, reprinted from the Westminster Review, February, 1893. In it Miss Holyoake shows that women's capacity for trade organizations has already resulted in some large and increasing trade societies in England and Scotland. It is printed by the Women's Printing Society, 66 Whitcomb street, London, W. C. England.

Says Rev. T. T. Munger in McClure's Magazine: I have no hope for the future of the world, except that which is suggested by and based on evolution, which I regard as the name of a divine and gracious force by which the world is advanced along a line of progress from the lower to the higher, from the simple to the complex, from the inorganic into the organic, from the brute into man, from instinct into mind, and thence through the moral into the spiritual, where there is full freedom and perfect life. The goal of creation is spirit, and the final condition is freedom.

A collection of poems by Charlotte Perkins Stetson, entitled "In This Our World," has come to this office. The poems are divided under three heads, "The World," "Woman" and "Our Human Kind." The verse is smooth and the themes chosen show a close sympathy with the live questions of the day and a strong love of nature. The poems are tinged with humor and pathos, while many of them show keen satire, especially upon themes that treat upon humanitarian subjects, such as "Charity," "The Amoeboid Cell," "What's That?" "Wedded Bliss," etc.

The Roman Catholic custom of paying priests for saying masses for the dead receives sharp condemnation from Griffin's Journal, one of the most radical and independent of Catholic papers in this country. It prints a letter from a priest declaring that offerings for masses on All Souls' day have in some churches developed into what he calls a "damnable custom," which is nothing less than simony; that he knows of pastors of big congregations who receive hundreds of dollars for masses on All Souls' day, and use it simply for their own increased revenue, and for that money read only one or a few masses. He says that any one

on that day who can spare a dollar should give it to a priest with the understanding that he read for that offering one mass for all souls departed. But the editor says: Let everybody do nothing of the kind. Let everybody give nothing on All Souls' Day. That day is for All Souls. Let priests meet the intent of the church by taking no stipend for masses on that day. Some will not. It is simply a money-making scheme, based upon the faith of the people.

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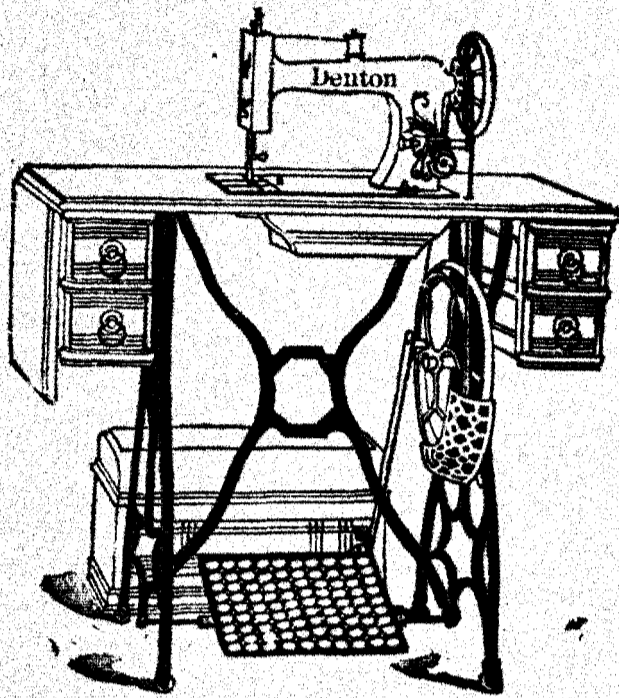
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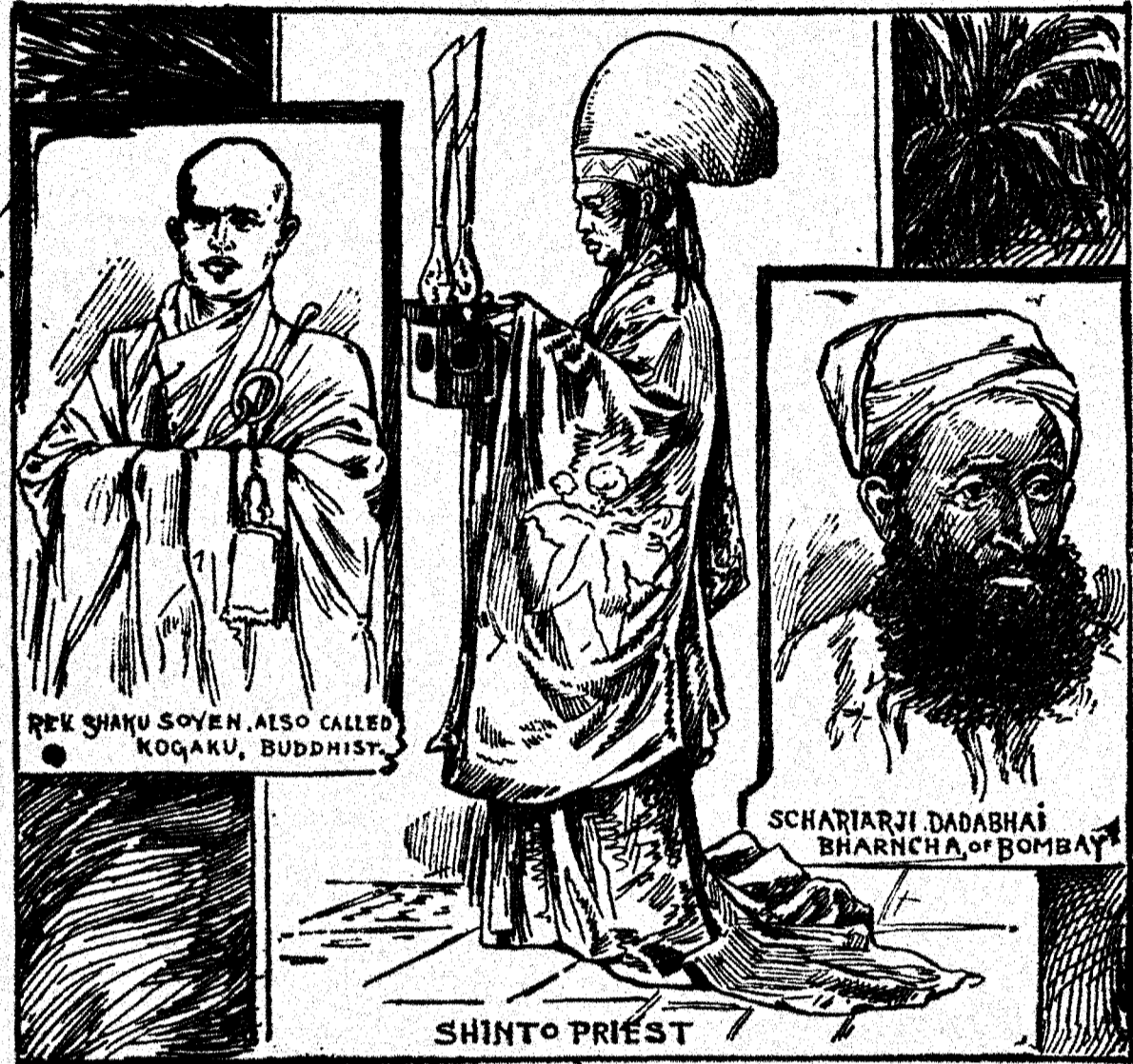
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At that time he tendered his resignation as pastor of the First Congregational Society. By a unanimous vote of the society, however, the resignation was not accepted, but leave of absence was granted him for one year, unless he should desire to resume his connection at an earlier period. By the further action of the society he was presented the sum of \$500. He returned home a few days in November, and on Thanksgiving Day he was married to Miss Elizabeth G. Babcock, who accompanied him to the camp at Alexandria. At the close of his term of service he returned to his congregation. Mr. Potter was permitted a freedom in the expressions of his opinions which many churches would not have tolerated, and in such utterances he always retained the esteem, if not the sympathy, of his people. It was his custom for a number of years to discuss the political situation on the Sunday preceding the State elections, and the discussions were of such an independent nature, spoken through conviction and so manifestly free from prejudice, that they were universally prized and honored.

THAT HIDDEN SELF OF OURS.

Says Dr. Edmund Montgomery in one of his recent essays: "Our transient and forceless conscious content being but a functional outcome of the activity—not of what is perceptually known as our body and its brain—but of that hidden self of ours which awakens these definite percepts in beholders: it follows that this hidden self is more fundamental, permanent and essential than any of its own mental states, or any set of percepts it may awaken in beholders." This hidden self! What is it? What is man? There are persons who answer this question by saying that the solution consists simply in supposing that atoms of matter unite in certain relations and arrangement and give rise to intelligence and that this product is man. Certainly a very simple way to settle the question. As Dr. Montgomery says there is something beyond what is perceptually known as our body and this brain, which is the real self. It is this which feels and thinks and reasons and exercises volition and decides between right and wrong. What is its basis? Certainly not in a material world. Then it must be in an order of being that is beyond the material world, of which we do not take cognizance and in regard to which

we have not the data to dogmatize. Upon mere a priori grounds, we should naturally suppose that in that upon which the visible and the cognizable depends, there is permanence and the promise of endurance which we do not see in the fleeting world of material phenomena. This seems to be a reasonable inference from the paragraph which we have quoted. The activity, as Dr. Montgomery says, felt by us as voluntary is in verity symbolically revealed but otherwise hidden being. We hold spontaneous sway over the movements of the organs that administer to our life and outside relations.

Mrs. Elizabeth Oakes Smith passed away at her residence in Hollywood, N. C., last Wednesday. She was born in Yarmouth, Maine, in 1806, and her maiden name was Prince. At the age of sixteen she married Seba Smith, who was then editing the Portland Courier, and who soon after became famous for his satirical political letters, purporting to come from Major Jack Downing. Mrs. Smith met with much success as a writer, both in poetry and prose. The first considerable collection of her poems appeared in 1833 under the title of "The Sinless Child and Other Poems." She contributed to the leading magazines, and occasionally lectured upon the rights of women, being a pioneer in that cause. She wrote tragedies and novels, and her pen was active as a contributor to many periodicals, until within a few years. She contributed a number of pieces to THE JOURNAL, of which she was a reader for years and to the time of her death, Mrs. Smith was a Spiritualist. For ten or twelve years she had lived with her son's family in Cartaret county, North Carolina.

On the monument of Richard A. Proctor appears the epitaph letter written by Herbert Spencer, his life-long friend, which reads as follows: "On public as on private grounds, Prof. Proctor's premature death was much to be lamented. He united great detailed knowledge with broad general views in an unusual degree and while admirably fitted for a popular expositor, was at the same time well equipped for original investigation, which, had he lived, would have added to our astronomical knowledge. Prof. Proctor was also to be admired for his endeavors to keep the pursuit of science free from the corrupting and paralyzing influence of State aid." The present editor of THE JOURNAL was personally acquainted with Richard A. Proctor, with whom he was in correspondence the last years of his life and knowing intimately his religious views, regrets that a preacher of the Talmage type, was selected to deliver his funeral address. Proctor was no bigot and, although he had no belief whatever in the Christian theology, he would probably not have objected to a simple religious service on the occasion of the reinterment of his body. But he had no respect for preachers like Talmage and the selection of such a man to deliver the eulogy was an outrage on the memory of the scientist and freethinker.

Of W. J. Potter, O. B. Frothingham writes in the Christian Register: The man was of firm texture, not easily changed or bent or turned aside from his path. He possessed all the Quaker's attributes—his tenacity of purpose, his patience, his sweet unyieldingness, his simplicity, his directness, his truthfulness, moderation, self-reliance, self-restraint. He was free from formality, dogmatism, symbolical sentimentality. He had faith in the illumination that came from within, even his countenance showing its irradiation. . . . Of how few men can it be said, as was said of him by a prominent business man,

a few days before he died, ere death had glorified him, "It would be a paying investment for the city to employ such a man just to walk the streets, and remind people by his simple presence of life's higher interests!" The whole community respected, admired, and loved him; and his personal influence was eagerly sought in all social reforms.

In an article on Child-Study in the December Forum, President G. Stanley Hall explains the unique work done by Professor Russell of Worcester, Mass., who has begun to publish 140,000 records of observation of children, which are set down under such principal heads as "Memory"; "Imagination"; "Anger"; "Egotism"; etc., one of which is as follows: "Boy, Irish, aged 7. Stood drinking water at a sink with his back to other people. Was making believe to be drinking in a saloon with his feet crossed and remarking on the quality of the drink to the imaginary bar-keeper. Paid imaginary money and received imaginary change." This patient study in detail of child-life will lead at last to the foundation of what may be called the real science of education.

A friend sends us the names of seven new subscribers with a check for the amount of their subscriptions, and adds "I hope one thousand of your friends may do the same." Such encouragement at this time especially is appreciated. Others have rendered the same kind of aid since we assumed charge of THE JOURNAL. For these favors we are grateful to those who have been so thoughtful and helpful.

A sensible article by Core Stuart Wheeler on the use of the apple appeared in the December number of The Chautauquan. As apple time returns it is important to know how invaluable for food, for medicine, for tonic, for healing, are the fragrant harvest yields of the apple orchard, and how many a butcher's and doctor's bill may be saved by visiting intelligently the apple bin.

J. W. Caldwell, for forty years a well-known hypnotizer and mesmerist, died at Springfield, Mass., Dec. 27th, of pneumonia. He became interested in hypnotism through Spiritualism. He gave public entertainments all over the country, at one time holding 100 consecutive performances in Horticultural Hall at Boston. Several books were written by him on the subject.

We note with appreciation and thanks numerous friendly notices, in exchanges of THE JOURNAL, under its present management, and wish here to acknowledge receipt of many cordial personal letters, referring to our connection with the paper, the perusal of which has given us much pleasure.

When Rev. Mr. Potter was found dying in Province Court Thursday night, (December 21st.) he was returning from the marriage of his son, Alfred C. Potter, of Cambridge, an assistant in Harvard College Library, who had wedded Miss Edith Van Du Zee.—Boston Journal.

THE JOURNAL containing reports of the Psychical Science Congress beginning with the programme, August 26th, will be sent for \$1.00, postpaid. It is not probable that these admirable papers will ever be published in book form, as it was originally expected they would be, and the only form in which they can be obtained is as they are published in THE JOURNAL. These papers are a valuable contribution to psychical science and are valuable for reference and every person interested in the subject should keep a file of them on hand.