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

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THE HIGHER LIFE.

While the phenomena of Spiritualism, the intelligence shown by rappings, table tipping, clairvoyance, clairaudience, trance, automatic writing, inspirational speaking, etc., have been absolutely essential factors in leading to a belief in its teachings, yet their highest value is not merely in bringing us into momentary communication with those loved ones who have entered the beyond through the gate called death; nor in causing us to marvel at the wondrous thought divining power which seems to be gained by reason of that change, but rather in the glorious prospect which its teachings as given through these avenues of information, opens up to man of higher spiritual life.

It was a confused, discouraging, and unreasonable problem which orthodox religion offered to thinking man in its materialistic and final heaven and hell into which all the varying grades of saints and sinners were to be ushered on their departure from earth's sphere. To sensitive thinkers it was hard to determine which was the more dreary abode, the orthodox heaven with its perfunctory, unattractive joys, and the enforced companionship of millions of sinless, yet common place souls, or the flaming terrors of unintermitting punishment which had revenge and not reform for its object, but shared with many bright and brilliant minds. To such thinkers the rational and reasonable scheme of spiritual evolution invariably asserted through every phase of professedly spiritual message—a scheme foreshadowed by earthly scientists in physical evolution—not only recommends itself for its apparent orderly sanity, but above all because it makes possible—nay almost imperative—the truth of the hope that "within this boundless universe is boundless better," attainable by man in his aspirations toward the higher life—nay more—that the higher life of spirit, is partially attainable by high thinking and clean living here and now.

No one, however, can grow spiritually who does not consciously, or in humility, unconsciously constantly seek to widen his sphere of knowledge and effort. To those for whom phenomena and spirit recognition are the be-all and end-all of Spiritualism, only phenomena and that not of the highest type will come. In Spiritualism more than any other religious faith is it true, that only to those who earnestly ask for it shall the truth be given, and only those who knock at the door of spirit for admittance in their search for the key to the higher life shall find the way open.

What is it then to live the higher life of spirit even while in the body? The supreme lesson of spirit teaching is that individual man—a spark from the great source of All Being—is placed here in this temporary phase of material life in order to grow—to develop into knowledge of his possibilities and increase in all the higher spiritual attributes, through the struggles, trials, toils, temptations and triumphs which serve human souls in much the same way that sunshine, winds, and rains serve the tender plant, giving strength, increasing its power of endurance and

giving the necessary conditions of life and growth.

Recognizing that we are most surely spirits though still imprisoned in sense-form we can yet aspire to live the life of the soul in spite of sense limitations; can dare to try to be true to our highest ideals in the face of and in spite of conventionalities, the hope of material gain, worldly prosperity, coveted fame, or the approbation of our peers.

With a strong conviction of the transitoriness of this stage of existence, and the knowledge that our passions, our griefs and joys are but the ephemera of a day—primary lessons in the school of spirit lore—it cannot but be borne in upon those who long to gain "the Place of Peace" in spirit progress, that the shortest cut to the attainment of the satisfying higher life of the soul must be by way of self-control and altruistic self-effacement. So long as the "I" looms up in solitary dangerous isolation on our map of life—the one island toward which our bark must steer—so long are we in imminent danger of fatuous drifting o'er unknown seas, or shipwreck on some uncharted rock.

Ever and ever, so Spiritualism teaches, the ascent of spirit is as clearly shown as is man's evolution from lower forms in Darwin's "Descent of Man," and though correlated with that theory, is a thousand times more exhilarating and inspiring. Let us gain so far a height as was once undreamed of, there are before us still "Ossas on Pelions piled" of difficult yet delightful endeavor before us in spiritual progress and every upward step brings new joy gained in treasures of divine love and wisdom.

In view of this upward way in which sympathetic companionship of kindred spirits is promised, how comparatively easy should it be for those who are thus brought to recognize that they are of spirit origin while still bound by earth's ephemeral conditions, to strive ever to conquer the passions which tend to lower and debase, and grow in the direction of the qualities which make for righteousness; to grow in love toward all, seeing in even the meanest human soul, the germ of the divine, and to help fan in obtuse or disheartened souls the flame that aspires toward its true source. In the light of spiritual progression, how low and needless seem the passions of anger, envy, malice and ostentation. In view of the ephemeral character of this transition state, how puerile seems the wild desire for earthly fame or recognition from our fellow strugglers. How ridiculous our cravings for and pride in transitory possession of material things—how worse than foolish to deny the gladness and glow of sympathetic love to those from whose lives love seems eliminated, to fail to help and uplift our own souls through our efforts for others whom we know to have a common origin with ourselves and a like destination, though they may not yet have awakened to that truth. So may we come to that state of daily blessedness which Emerson thus describes:

"But over all his crowning grace,
Wherefor thanks God his daily praise,
Is the purging of his eye
To see the people of the sky;
From blue mount and headland dim
Friendly hands stretch forth to him,
Him they beckon, him advise

Of heavenlier prosperities
And a more excell'g grace
And a truer bosom glow
Than the wine-fed feasters know.

* * * * *
Teach him gladly to postpone
Pleasures to another stage
Beyond the scope of human age,
Freely as task at eve undone
Waits unblamed to-morrow's sun."

S. A. U.

PRESCIENCE.

II.

Emerson says: "The Soul of God is poured into the world through the thoughts of men. The world stands on ideas, not on iron or cotton, and the iron of iron, the fire of fire, the ether and source of all the elements, is moral force. Nations of men and their institutions rest on thoughts."

present, and to its future consequences, has no application. There is nothing above nature or outside of it. All future events are connected with the present by links of cause and effect, by antecedent and consequent, by the persistence of force. These links can be followed and their results foreseen in many cases with certainty. An eclipse of the sun or moon can be predicted to a minute, even to a second. Whether the eclipse will be total, partial or annular, what part of the sun or moon will be covered first, how long the eclipse will last and from what parts of the world it will be visible—all these facts can be accurately told years and centuries ahead of the time of their occurrence.

"If we bear in mind" says Liebig, in his work "On Investigation Pursued According to Physiological Laws," "that no occurrence in the world, so also no phenomena of nature either in the animal or vegetable kingdom, can appear without standing in relation to, or as the immediate result of another that has preceded it; (as the present condition of a plant or animal is dependent upon certain pre-existing conditions;) it is clear that if all the causes that affect one condition, and that influence upon time and space, with their properties are known to us, we shall be able to declare what other conditions will succeed the former one. The extreme of these conditions or relations is what we term law."

"It seems to me" says Humboldt in his Cosmos, "that a like degree of empiricism attaches to descriptions of the universe and to civil history; but in reflecting upon physical phenomena and events and tracing their course by the processes of reason, we become more and more convinced of the ancient doctrine that the forces inherent in matter and those which govern the moral world exercise their action under the control of primordial necessity, and in accordance with movements occurring periodically, after longer or shorter intervals."

All life is related. The man of to-day represents the history of life on this globe. The animals of one generation anticipate the needs of the next. Prophetic power is seen in the instincts of the lower forms of life as well as in the intuitions of man.

Under the mysterious influence of instinct they show wonderful parental foresight in providing for the sustenance of offspring which they are destined never to see as though to compensate for their not being allowed to have personal care of these offering.

The gadfly (*Eustrus equi*) whose larvae are the bots which inhabit the intestines of the horse, gains for her progeny that comfortable position by entrapping the animal itself into introducing her eggs within its stomach. For this purpose, she lays her eggs upon such portions of the horse's body as he is in the habit of frequently licking, such as knees, shoulders, etc. The unerring nature of her instinct is shown by the fact that she never chooses as a nidus any portion of the body which the horse is unable to reach with its tongue. Having thus been introduced into their natural feeding grounds, the bots there pass their larval existence, until, it becoming time for them to assume the pupal form, they go forth with the animal's excrement to reach the earth, burrow into it, and therein pass the insects purgatory.

This power, undiscursive, "blind," unconscious of the end to be attained, we should expect on a priori grounds would be augmented and transformed in the nature of higher forms of life; and it may have a genetic kinship with the intuitive, prophetic powers of the mind that is closely or peculiarly related to the unseen order of being.

"The prophetic soul
Of the wide world dreaming on things to come,"

As in the physical order the future is known, why question that the mind has foregleams of events in the order to which its belongs. Poetry often outruns philosophy and one has said:

"As the sun,
Ere he be risen, sometimes paints his image
In the firmament, e'en so the shadows of events
Foretell the events, and in to-day already walks
To-morrow."

Cicero said: "Now, as far as I know, there is no nation whatever, however polished and learned, or however barbarous and uncivilized, which does not believe it possible that future events may be indicated, understood and predicted by certain persons. . . . To natural divination, belongs that which does not take place from supposition, observations, or well-known signs, but arises from an inner state and activity of the mind in which men are enabled by an unfettered advance of the soul to foretell future things.

Zschokke, the German writer, in his autobiography, speaks of "a singular case of prophetic gift, which I called my inward sight, but which has ever been enigmatical to me. I am almost afraid to speak of this; not because I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it may be an addition to our soul experience, and therefore I will confess. . . ."

"It has happened to me, sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected,—or frequently, some particular scene in that life,—has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers which before served as a sort of commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so, as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories."

The general conviction is that some minds have premonitions, a consciousness of something which awaits them or that is to occur to others, not founded on observation. They occur in dreams or in the waking state. They may be indistinct, vague, or they may take the form of a clear conception and foresight of a definite, future event. The exercise of the premonitory and prophetic power may be in relation to important events or those of a small and apparently trivial character. The coming event may be merely apprehended or, foreseen with a feeling of

certainty that it will occur. Writing as to how the vision comes in her case, a lady says:

"I may premise that it is entirely above and beyond my own control, and that I cannot command it at will, also that I have only been able to exercise it in connection with my own affairs. For some time before the power awakens (if I may so speak) I feel very restless, nervous, and irritable, then the future event flashed into my mind with the vividness of lightning, and gradually fades away again, leaving me in the depths of low spirits, which continue for several days."

The following is related by a banker, "M. L.:"
"In a family in the environs of Nancy they used to put to sleep a girl of eighteen years named Julie. This girl, once having been put in the somnambulant state, was carried out of herself as if she had been inspired, to repeat at each new sitting that a near relative of the family whom she named would die and would not survive the 1st of January. It was then November, 1883. Such persistence in these statements of the subject induced the head of the family, who smelt a good business in it, to obtain a policy of life insurance on the life of the lady in question, who, being no ways in bad health, easily obtained the necessary medical certificate. In order to fund this sum he addressed M. L.---; wrote him several letters in one of which he related the motive which induced him to borrow the money. And these letters M. L.--- keeps as irrefragable proofs of the future event thus announced. In short, it ended by misunderstanding on the question of interest and the matter was allowed to rest unfinished. But great was the astonishment some time afterwards of the borrower. The lady X.---, who was to die before the 1st of January, died in reality by a sudden death on the 31st day of December, as proof of which a letter dated January 2nd, addressed to M. L.--- is at hand and which this gentleman keeps with those which he had previously received on the same subject from the same person."

How are events, beyond the power of normal human sagacity to foresee, more or less clearly foreshadowed and foretold by some individuals. In the first book of his *De Divinatione*, Cicero says: "Quomodo autem aut vates, aut somniantes ea videant, que nusquam est in tunc sint, magna quaestio est." "But how either the sooth-sayers or persons dreaming see those things which even then exist nowhere (yet) is a great question."

If we hold to gods and that they take care of human affairs, he thinks a necessary conclusion is, that future things are indicated to men by the gods. Cicero thought that man if he would foretell the future must be purely passive in mind and body, the rulings instruments of the gods who are the revealers of the future. Others of his day held that the power could be acquired. There was a distinction between natural and artificial divination.

"The power to obtain some knowledge of the future, this ingenuity, this ability—or whatever else one may call it—is, indeed bestowed on man alone by the immortal gods."

Plutarch says that embodied souls have in this life the power of foretelling the future, but it is more or less latent, for the soul is obscured by the body, as the sun is by the clouds. All men have this faculty in a greater or less degree. It is more natural to the poet and with women and children. It comes not easily to the man whose mind is constantly and actively employed in scientific research and with whom the reason is paramount. It is easy to understand that the fevered and restless life of our cities is not conducive to the development of this faculty. "We are all inspired," says Fénelon, but our mode of life stifles it."

Nearly fifty years ago H. G. Atkinson wrote, "To the philosopher, the spirit of prophecy, the growth of a blade of grass and the ordinary perception of any object are all equally wonderful and deeply mysterious; mysterious beyond our faculty of conception and out of the very nature of knowledge. That such exalted conditions do exist is now so clear a matter of history and daily occurrence that no one need

trouble himself to convince those who persist in ignorance and doubt of what is so notorious. None know better than yourself how these clairvoyant powers have been manifested in a variety of forms, in all periods of history and with all nations. We know that future events are foreseen in dreams and in trances and by some apparently in the ordinary condition of their lives. We know that some can see distant objects without the use of the eye and that others can see, so to speak, through opaque objects, reading what is written in a closed book, and even the thoughts which are passing in the mind of another. We know that many under mesmerism can describe any diseased condition in themselves and in others within the sphere of their vision; that they have an instinct of remedies—when a crisis will occur and the cure will be effected."

Mr. Atkinson was a careful investigator of mesmerism, and a practitioner who used it as a therapeutic agent half a century ago. Further consideration of the subject must be deferred.

WORKING DURING SLEEP.

Some men have done their best mental work while "asleep." Condillac states that while writing his "Course of Studies," he was frequently obliged to leave a chapter incomplete and retire to bed, and that on awaking he found it, on more than one occasion, finished in his head. In like manner, Condorcet would sometimes leave his complicated calculations unfinished, and after retiring to rest would find their results unfolded to him in his dreams. La Fontaine and Voltaire both composed verses in their sleep which they could not repeat on awaking. Samuel Johnson relates that he once in a dream had a contest of wit with some other person, and that he was very mortified by imagining that his antagonist had the better of him.

The work done partakes in many cases more of the nature of imaginative composition than of scientific calculation. Thus, a stanza of excellent verse is in print, which Sir John Herschel is said to have composed while asleep, and to have recollected when he awoke. Goethe often set down on paper during the day thoughts and ideas which had presented themselves to him during sleep on the preceding night. Coleridge is said to have composed his fragment of *Kubla Khan* during sleep. He had one evening been reading Purchas's *Pilgrim*; some of the romantic incidents struck his fancy; he went to sleep, and his busy mind composed *Kubla Khan*. When he awoke in the morning, he wrote out what his mind had invented in sleep, until interrupted by a visitor, with whom he conversed for an hour on business matters; but alas! he could never again recall the thread of the story, and *Kubla Khan* remains a fragment. Still more curious, however, are those instances in which the sleeper, after composing or speculating, gets up in a state of somnambulism, writes the words on paper, goes to bed and to sleep again, and knows nothing about it when he awakes. Such cases, the authenticity of which is beyond dispute, point to an activity of muscles as well as of brain, and to a correctness of movement which is marvelous when we consider that the eyes are generally closed under these circumstances. The late Rev. Mr. Spurgeon in his sleep prepared a sermon which he preached the next day and he declared it was not inferior to his usual productions.

Mr. Spurgeon's intellectual work on the night referred to, was done without that particular consciousness which was suspended when he went to sleep and which returned when he awoke. Many men have performed some of their greatest intellectual feats while they were asleep. Zeno recommended an examination of dreams as a means of acquiring knowledge of the true self. Although dreams are often, indeed in most cases probably, as Dryden says, but "a medley of disjointed things," they sometimes show evidence of intellectual capacity which surprises the waking self. Mathematicians while asleep have dreamed the correct solution of problems that had baffled them while awake, and

authors have been in dreams directed to authorities which they had vainly sought to find when regularly engaged in their work. Dr. Gregory states that ideas and phraseology occurred to him in dreams which were so apt that he made use of them in giving lectures before his college classes, and Sir Thomas Browne composed comedies in his dreams, which amused him greatly when he awoke. The dreamer often sees beautiful pictures, hears melodious strains of music, and feels the presence of departed or distant friends, as strongly and as vividly as though the external organs were in active exercise. Taste and smell are in a like manner excited in sleep.

The facts show that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, showing too what is perceived is not the external object, but the effect which the object has produced upon the mind, a symbolical representation in consciousness, mental in its nature, of the externality. And thus when the avenues of the body are closed the impressions may be as vivid as when the senses are alive to the outward world; and what is more wonderful, the imagination may, during this time, indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

Where there is thought there is consciousness. How can the mind prepare a sermon, or work out a mathematical problem, without being conscious of the process? The fact that it does not come into the ordinary chain of mental operations, would seem to imply that there is a deeper or a higher consciousness which is active even when the conscious life as it is known to us, is suspended in sleep. The ordinary consciousness may be but a phase of a larger and grander life, the more superficial aspects of which only come above the threshold of the "waking state" into ordinary thought and conduct. Is not every person largely influenced by the so-called unconscious thinking that is done in sleep and in the waking state? How many great discoveries, wonderful inventions, profound conceptions, and deeds of sacrifice and heroism may be, to a considerable extent, attributable to the sub-conscious or subliminal processes of the mind? In some cases the individual but carries out unconsciously what was started in a conscious or semi-conscious state, as was probably the case with Mr. Spurgeon, who says that on going to the table he "felt a train of thought come back" to him with the notes and that a "glimmering consciousness of the truth (of what had occurred) dawned upon" him.

In the depths of human consciousness are powers and potentialities of which people generally take no note. They are manifested in a way to attract attention only rarely, because perhaps such manifestation requires peculiar conditions that rarely exist. Thus thought-transference with such clearness and distinctness as are necessary to verify it, according to the methods of science, although an established fact, cannot be experimentally proven at any time, with any persons selected for subjects, or under any and all circumstances. The conditions must be such as to admit of the exercise of a power which perhaps all men and women possess potentially, but with nearly all of whom it remains in a latent or undeveloped condition through life, only here and there, now and then, flashing into the common consciousness.

There is a communion of mind with mind, in which probably all who associate with one another participate, however unconsciously. The limits of sensory impressions are not the limits of the influence which is received and imparted by those associated for a common purpose. The lives of men mingle more freely, and the influence of unexpressed thought and feeling is more far-reaching and penetrating, than most of the current philosophies admit. It is not known by what mysterious mental telegraphy minds come in communication through their sub-conscious nature.

Prof. Robert Ellis Thompson, says: "The moral

phenomena of unconscious influences are not the least important of human experiences, and certainly are among the most real. Life overflows into life, and the bounds of human personality seem to be transcended in a way too subtle for us to trace. Have we not in the facts of thought-transference some faint outlining of the way in which this takes place? The thoughts within us which are really vigorous, and closely associated with our volitional activity, overflow to others either for good or for evil—either to lift them up or to drag them down."

AUTOMATIC POWERS.

Dr. Oliver Wendell Holmes says: "The more we examine into the secret mechanism of thought, the more we shall see that the automatic, unconscious action of the mind enters largely into all its processes."

Dr. Alexander Wilder says: "Van Helmont by experiment upon himself with aconite suspended the acting of the brain; upon which consciousness and perception were manifest at the solar ganglion. This indicates that the function of cerebration, or brain-activity, whether conscious or otherwise, does not account for all the occurrences."

It would seem from this that the apparatus of the brain is not used to produce thought, but only to express or to manifest it.

Agassiz recognized "our ordinary conscious intelligence," and another "superior power which controls our better nature," the latter "acting through us without conscious action of our own."

Sir William Hamilton says: "Infinitely greater, part of our spiritual nature lies beyond the sphere of our own consciousness, hid in the obscure recesses of the mind."

Years ago we called occasionally at the house of a gentleman, one of whose daughters, a young, delicate, innocent girl, wrote automatically. On one occasion the words written were of such a vulgar character that the father who was watching the writing, erased the words before the writer or the others present could read them. The objectionable language had sometime perhaps shocked the young girl, and the intense impression of a moment found an expression in this supernormal way. The purest and most cultured and refined persons in epilepsy or delirium use language sometimes that never escaped their lips when they were in a sane condition.

NATURE'S UNITY AND CONSTANCY.

The amount of force in the universe is the same now that it was in the remote past. The amount of activity, potential or dynamic, is the same. The same laws which prevail now were in operation then. Immanent in the universe is the same universal working power that was in operation countless millions of years ago. The popular conception, less popular now than it was a few years ago, that at one time everything was out of joint, that nature was governed by caprice, that there were miraculous occurrences and supernatural interpositions, is without any valid foundation whatever. The belief is mere superstition, which has been outgrown just in proportion as the province of science has been extended and the method of observation and verification has superseded mere a priori speculation. The so-called miracles of the past, in so far as they had any basis in reality, were natural facts and events. Moses and Samuel, Jesus and Paul, were natural personages and all that they did was in accordance with natural law. Of course many of the things narrated in the Bible, as in most other ancient narratives, were merely imaginary events; some of them had only a modicum of truth for their basis. In the past, people believed in frequent suspensions of the natural order, indeed they did not have any idea of a natural order, that is, of a universe, the operations of which are uniform, without the intrusion of any outside supernatural agency.

THE phenomenon of genius as to its origin and conditions is inexplicable. It arises in all ranks and environments of life. George Eliot was the daugh-

ter of a self-educated farmer, she being thus of as humble origin as her great contemporary, Carlyle. Voltaire was born in a well-to-do family of respectable mediocrity, without intellectual tastes or antecedents. Byron had Norman blood in his veins, mingled with the blood of whilom Scotch kings. But, though noble, his ancestors never gave any evidence of uncommon mental power. Thus it is difficult to account for a case of genius. It appears when and where it is to be least expected, and never leaves any posterity or successor. It is calculated that the English speaking world now contains a population of over one hundred millions; and, through the diffusion of popular education over that world in both hemispheres, it is a world of readers, who furnish an unlimited market for the works of popular writers. Men of genius are also men like the rest of us, and from the very fact of their marvelous intellectual and imaginative power are apt to be fearfully and abnormally as well as exceptionally organized, and to have an unusual share of eccentricities and peculiarities. But the sun itself, the source of all terrestrial life, light, warmth, and beauty, is found to be darkened by spots, when telescopically inspected. What then? It is none the less the fountain-light of all our seeing. Genius, too, under a zealous and malignant scrutiny, is found not to be without specks and blemishes. Writers of genius are apt to be morbidly sensitive, and to be formed of far too penetrable stuff for their own personal comfort. They give the world the best of themselves.

SAYS the Christian Register: The trouble with the modern mind is not that the growth of knowledge has introduced us to a boundless universe, and so destroyed old definitions of the being of God, but that, under the influence of strong intellectual curiosity, people now so much think it necessary that they should understand all about God. They think they ought not to let their hearts speak till they have made at least a consistent theory of the Divine Being, whereas that is no more essential to religious experience than it is necessary to vision that we should fathom the secret of the sunlight. What calls itself "agnosticism" has, in its best estate, made a valuable protest, and taught the modern world a useful lesson. It has shown us that, without professing knowledge of the Almighty, one may stand before the depths of being in reverent mood, firmly persuaded that, since they hold the springs of all goodness, only truth in the end can be triumphant. One certainty of the intellect, and one alone, is essential to the growth within us of those personal feelings toward God which have moved the loftiest minds. It is a conviction that in his nature and being there is not less, but infinitely more, of good than we can comprehend. We may think merely of a mysterious force, or of a "Power not ourselves that makes for righteousness," or may take the word which every mind instinctively utters in a moment of crisis, and say "my God!" In either case, the only question that our understandings need to answer is whether this supreme power of the world is higher or lower in the scale of being than we ourselves.

The Nation concludes an editorial on Pope Leo's latest encyclical as follows: It is clear, in short, that the Pope is moving about in a world not realized when he undertakes to instruct mankind concerning the proper interpretation of the Bible. That question has been settled, just as other questions of historical and literary investigation have been settled, on scientific principles. Charles Kingsley's advice to the young fellow about to read for orders, to take words for just what they meant in the New Testament, precisely as he would in Plato or in Strabo, contains the gist of the matter. Cardinal Newman's assertion, on the contrary, that "orthodoxy stands or falls with the allegorical interpretation," is undoubtedly the correct position for an historic Catholic to take, and from which he cannot escape without getting into serious difficulties.

THE GENEALOGY OF A THOUGHT, OR, THE HISTORY OF CONSCIOUSNESS IN EPITOME.

By J. H. DUREN WARD.

The lowest creatures only feel. All varieties of sensation are development and refinement of touch. In the beginning there is no special differentiation into nerve and other tissues. There are no organs. Such creatures are alike all through. A little further up the scale there is localization. Sensibility is still diffused, but there are also specialized spots. This is the first sense nucleus, viz: a center which has greater susceptibility to certain types of outward impressions. The response to the outward world is more definite and varied, i. e., the experiences are greater. As a consequence the organism undergoes further changes. The possibility of further susceptibility is engendered. Consequently other nuclei of localized sensation are developed. But experiences must coordinate if the creature survives. Hence connections between the sensitive spots. These are nerve tracks. When more than two, the point where they intersect will be an incipient brain. This sensorial center, the channels or tracks to it, and the sensitive spots, all together make the simplest form of nervous system.

These grow parallel with the increasing responsiveness to the outer world, and with greater definiteness of impression. Though we cannot trace all the stages, yet the proof is clear, it is the experiences that develop the organism, since if any part is unused it gradually becomes lost. Witness the eyeless fish in Mammoth Cave. The medusa (jelly-fish) and the annulosa (worms) are examples of the lower types of nervous mechanism. The consciousness here is of a low order and the impulses are only such as arise out of the necessities of supporting existence of a simple character. This may be spoken of as the energy or force which an organism puts forth in maintaining its unity. Such activities develop into the class called reflex actions, i. e., become automatic. The central sensorium is too undeveloped to retain impressions in variety, and consequently cannot lead yet to what we term consideration and reflection. Undoubtedly the sensations have taught the subjects many qualities of objects in relation to the subjects.

This brief description covers in synopsis, the formation, development and activity of the greater part of the mental side of the zoological world below man. The necessities and exigencies of life produce activities, these produce developments, heredity transmits a measure of this development, and natural selection preserves what is gained in the force of improved organs and instincts.

This increasing complexity of organism is accompanied by an increasing scope of recognizing consciousness and an increasing breadth and profundity of the so-called instincts, till in man some of them pass into what we term innate or a priori ideas. Once thoroughly started, these all being the continually ever repeated content of sensibility and consciousness, or the elements of thought, become automatic and necessary accompaniments of it. The bird makes its nest, rears its young, and migrates; the spider spins and weaves its web in such and such a form, the setter has his eye and nose always directed for birds; the higher animals and man think in terms of space and time or unconsciously seek for causes. These tendencies one and all have arisen from the consolidated experience of the past bequeathed to the individual through slowly developed organisms. Moreover, observation shows that should the circumstances of life gradually and sufficiently change not only would the nervous organization probably adapt itself, but the whole being, and finally the automatic, reflex, and intuitive conditions of consciousness would be fitted to the new conditions of life.

In the highest stage (in man) the consciousness attains to the scope of what we term cognitive power, i. e., it recognizes relations on a broad scale, it perceives not only the nearer aims of its desires, but also remote ones. The remote ones are often manifestly preferable. They will clearly give a higher form of conscious existence, if acted upon. The attempt thus centered or directed, the impulses urge the activities to those and not these, to more remote or broader instead of nearer or more selfish ends. The processes of reflection, of conflicting perceptions, of hesitancy till some one dominates, which is then taking place, we term reason.

Let us now look to the meaning of our terms a little more carefully. It is probable that many animals weigh, consider, reason—at least to some extent. When man first came to the form of man his reasoning powers must have had but little activity. On all forms of life the environment is ever acting. On those that feel or perceive by senses the action of the environment is more or less consciously responded to, or there is more definite reaction of the living creature. If the action is frequent, the reaction becomes automatic or habitual. When a habit has become fixed it may be called an instinct, although the term is generally limited to habits hereditarily developed. In terms of each other, they may be thus defined: Habit is individually developed and acquired instinct while instinct proper is hereditarily developed and acquired habit.

When the experiences of a given type of life have greatly accumulated and the species have out of these built up a large number of instincts, there is a basis for higher types of mentation. Intuition is commonly regarded as a shade higher, though as defined by Mr. C. S. Wake it is nearly synonymous with instinctive action. He says, it is "that act or state of mind which accompanies the recognized presentation of an object immediately, i. e., without the intervention of thought." Dean Mansel has defined it less clearly as "that state of consciousness in which the actual presence of an object within or without mind, is the primary fact which leads to its recognition as such by the subject." Since Mansel limits thought to those operations carried on by symbols, i. e., language, it is evident that intuition must explain all below it.

Another phase which should be marked is the imitative. The higher types of animal mentation are of this character. This is also the characteristic of much intellectual activity in the child-life of man. It is the stage which precedes the independent activity of an individual. In much of life experiences the mass of mankind remains in this stage. To pass beyond it seems to require a venture of consciousness which most individuals dare not essay. Witness the abject following of fashions in dress, customs of society, and beliefs in religion.

Reason. Although the mass of mankind exercise the power but little, reasoning is the chief characteristic of human mental action. It is not different in kind from the stages below, and they insensibly grade into it. In its development to highest adulthood each individual passes through all the stages below. At the basis of intuition and imitation there is an unconscious or less conscious act of judgment which decides as to the fitness of this or that for this or that end. But it does not take so many conditions and features into account. The scope of circumstances considered is limited to the previous experiences and makes little or no differences for changed conditions and new elements. Hence although the difference between reason and the stages below it is of the most incalculable importance, it is of the same kind, and is but a matter of degree.

Such is, in brief, the process of mind development, the genealogy of rational consciousness. It is not in the least an explanation of what mind is, but shows us what phases of growth it has passed through. From the first sentient creature—from moneron to man—there is no difference in kind, but only of degree. It is the same life element which by an increasing responsiveness to the world without, is gradually increasing its means of recognizing that

world and of fitting it itself to higher conditions of existence.

When consciousness reaches the stage of reason it then first attains its majority. Till then it is subject to the circumstances that are about it. At highest or lowest, it is a creature of nature, and as such will ever be subject to some sort of necessity; but the reasoning consciousness has attained to a new sphere of life, a realm in which there is a chance for freedom of choice. Here is the truly human plane. Below this is the universal sway of "natural selection." Its impulses and motives drove it ever in the line of least resistance. Its ambition, its aim, its totality of energy were in the line of self-preservation. But it took this line as circumstances presented it, without modification and without choice. Once the stage of reflection or reason is reached, it weighs and measures, takes into consideration ends remote and near, acts for others as well as self, or perhaps leaves self almost out of account. In higher and more complex stages it becomes a law-giving center. It has developed till it finds itself no longer fully under the sway of objective conditions.

Not only does it in some measure give law to itself by doing this instead of that, or by modifying to this instead of that way, but it does the same in some measure to the things and beings about. The whole works of man in that grand aggregate which we call civilization are an evidence of this great distinction between the weighing and reflecting process which exists in the cerebrating processes in man and in the creature below him. By this is *man*. In proportion as he carries this higher, higher is the individual character. Here is the secret of those imperial characters that have broken over the bounds of conformity (custom conserved almost into instinct and intuition), and who have transformed each later age of history. Here is the secret which may lead to grandeur of character in every individual life. Only to whatever extent the consciousness has risen into the exercise of this chief prerogative has it individual character at all. A stone, a plant, an unreflecting animal are absolutely under the domain of the circumstances in which they happen to be, and the type of their existence is restricted to and defined by their environment.

REFLECTIONS.

By W. G. BABCOCK.

We are now confronting as never before a theory as well as a condition of society. With such material and such tools as our ancestors had, they formulated our social customs. Our present wide-spread destitution cannot be ascribed to deficiency of the products of the earth or of a circulating medium. It must be owing to something wrong in the constitution or administration of human affairs. Political economy is a progressive science and art, and sociology is in its infancy. Whole generations have come and gone without the knowledge how to live to the best advantage. Notwithstanding the sad condition of multitudes, the world is better and happier than in any preceding century. There is a large margin, however, for improvement and one of the beneficent effects of the present suffering is to set philosophy at work to discover defects in the social system.

To make the world better, we must not only repair the old machinery and alleviate its incidental waste, but invent new machinery on higher and truer principles. While we admire the generosity of cities, churches and guilds in their voluntary offerings to relieve actual distress, we should appreciate the services of reformers and martyrs. It is the wickedness of laws, customs and self-willed men, that can and must be overcome before the world can become permanently better. With truer conceptions of the attitude of holiness towards transgression, we can now resist evil and evil-doers inside and outside our prisons, with greater success.

Thousands of our fellowmen now thronging our market places and houses of detention are victims of heredity and environment. Their hostility to public

welfare may be overcome not by hostility but by genuine justice and good will. The melancholy spectacle of perishing in so many ways is neither accidental nor intentional.

It can be remedied by multiplying the number of intelligent and public spirited men, women and children in our homes, schools, places of business and for the making and executing of laws. The world is made better by having better scientists and artists, better voters and officers, better ministers and better audiences. Conservatism and Radicalism hand in hand with the "power that makes for righteousness" will evolve a truer system of human society than now prevails. In the multitude of counsellors, actors and sympathisers, is the assurance of ultimate triumph of good over evil.

OBJECTIONS TO SPIRITUALISM ANSWERED.

By D. D. BELDEN.

"The stars shall fade away, the sun himself grow dim with age
And Nature sink in years—
But thou shall bloom in eternal youth—
Unhurt—amid the roar of elements, the wreck of matter and the crash of worlds."

I have a friend whom for convenience, I shall call Mr. Mack, who writes me respecting Spiritualism, in part, as follows: "The mere psychical manifestations of Spiritualism do not interest me, and the matter and spirit of the communication do not suit me. I want 'great wisdom from great death,' and I must say I do not find it. If immortality does not produce higher results than I have seen, then eternal sleep were better. If Bacon, Milton, and Shakespeare can only talk drivel and platitudes over there, they had better be mute, and rest on the laurels they won in the flesh. I want something higher and better than they did here, and I have a right to demand it. The inadequacy of the means of communication will not be an excuse. I am willing that you should consider me stupid or perverse in this matter, but in the words of Martin Luther I must say: I can do no other; God help me." I was struck with a remark made by Mrs. Underwood in her paper before the Congress; speaking of the communications from the other side she says: "They are not reliable in worldly affairs." In the name of common sense what, then, are they reliable in? How is one to know whether they are reliable or not in the affairs of a world of which we know nothing? If the spirits cannot be believed what are their communications good for? I would not, if I could, shake your belief in Spiritualism, unless I had something better to offer; as to what you have seen with your own eyes, and heard with your own ears, that is as good to me as though I had myself seen and heard it. We differ only in conclusions."

And so now at last, the wonderful things to which we have so long borne testimony, are admitted to actually occur. "We differ only in conclusions," says Mr. Mack. There remains now only a question of interpretation. He admits that musical instruments are played upon, without physical contact; that men are lifted into the air by an invisible power; watches are taken from men's pockets in full light, when no visible person is near them (I myself have experienced this); hands are plainly materialized in the light; photographs of the departed dead are taken; intelligent and appropriate communications are written between sealed slates by an invisible power, and in various languages, French, German, Italian and others, and when neither the medium nor any person present knew aught but English; at the same time, the messages in some cases, convey information of accidents and deaths at sea, of which no person on land, had the slightest information, etc., without number. All this is admitted. These things occur in the natural order. They are leaves from the great book of nature. Is there a fact in nature which it may not be interesting and profitable for man to know? Distasteful they may be to individuals, as were the manifestations of the Copernican system of worlds in an early age, to the church, but they

taught a lesson that has been of inestimable value to the race. What though the so-called spiritual manifestations may not be a "reliable guide in worldly affairs," if they establish the momentous fact of man's immortality they are worthy of our consideration. Who can estimate the moral effect the establishment of this one fact would have upon the world of mankind. On this one point, however, there is no conflicts of testimony. Whenever and wherever they have been questioned on this point, they have, without exception, asserted their spiritual origin, and oftentimes they proceed with cogent arguments to prove the truth of this assertion, so far as I know. Never, in a single instance, have they claimed to be one force, magnetism, or the sub-consciousness of some other person, or anything but disembodied spirits; and I have often heard them declare themselves thus, and most earnestly, under circumstances, and in a moral atmosphere, where it would seem as absolutely impossible to utter a falsehood, as to get a thunderclap from a cloudless sky.

The phenomena prove, I claim, per se, the fact of immortal life, or a continued life beyond the grave. Beyond this, like the Bible, they are valuable for suggestion or inspiration only. Mrs. Underwood, though she says that "the communications are not reliable in worldly affairs," yet adds "that she received a benefit from her acquaintance with them, and that she now sees many things more clearly than formerly," or words to that effect. Intelligent Spiritualists receive nothing on authority or the mere ipse-dixit of any one, either in or out of the body, but they exercise their judgments in all things. What are we here in this world of turmoil and conflict of opinion for, but to exercise our faculties, and develop our discriminating powers?

If there were absolutely reliable guides in every department of life, we should never perplex, nor exercise our own judgment about anything and should remain mere children—ever. Reliable guides, (said to be) infallible men and infallible books, we have had too many of them, especially in matters of religion, and they have enslaved the race and retarded the world's progress quite too long.

If I can reject the so-called spiritual communications in toto, because they are unreliable, or of a low character intellectually, or otherwise, why not turn my back on the world of mankind, here and now and for the same reasons? To turn away from either or both, is a question of taste or of inclination, and not one of their existence, or power to do things in their own way. I have to take the universe just as it is, and would not dare to change it if I could.

Doubtless there is much about Spiritualism that will ever remain a mystery until we know more of spiritual life. But it is not indispensable to a correct judgment respecting the origin of the spiritual phenomena that we know about it in every particular. There are mysteries connected with many great questions upon which our opinions are well settled. There are enigmas even in the sciences, but we do not doubt their truth! Nor do we doubt the law of gravitation notwithstanding huge, rocky-meteors, often times fall, apparently from the clouds.

When we consider that a number of persons equal to the entire population of the globe pass into spirit life every thirty years, of every class, the ignorant and the criminal classes predominating, and that "great death" from which Mr. Mack "wants great wisdom" does not improve them either in character or wisdom in the slightest degree. The wonder is, that the communications from the other side, are not of a lower order generally, than they in fact are; and they are not all of a low order—far from it. can scarcely admit that the so-called spiritual productions are not equal to the average of men here, both from a literary and from a logical point of view. There is a vast amount of literary trash published of a worldly origin, and a man who reads only in intelligent direction the best books, as Mr. Mack always does, can scarcely realize how much. As to "the means of communication," the inadequacies of which Mr. Mack says, "will not do for an excuse," very little does any one know about it. All

admit, however, that communications are made and from an intelligent source. They must be either mundane or super-mundane. If the former, then we have the best that men in the body can produce with the means at hand, and does Mr. Mack expect, Shakespeare for instance, who has been absent from earth nearly three hundred years, to be able to influence or control mediums more completely than they? From what little we know of earthly magnetism and mediumship, that would seem unreasonable.

For myself, I have never heard from any of the ancients, and if any one has ever presumed to call Shakespeare from his high abode for a short interview, did he expect him to avail himself of the occasion to make a display of his great dramatic powers? Great men even, in a conversation of ten minutes, can say only a few common place things. Should Mr. Mack meet Shakespeare face to face, he might probably fail to discover any of his great powers. If Shakespeare could communicate with earth, without hindrance, what could he say to us that we could understand that would be more perfect than what we already have? He said himself that it was impossible to "paint the lily, add lusters to the rainbow, or gild refined gold." If Shakespeare is doing anything better than he did here, it is probably not for this sphere of life.

I regret that my friend, Mr. Mack, as also many of the scientists, who now admit the facts of the spiritual phenomena, have received their knowledge second-handed only—as personal knowledge is far more convincing and satisfactory. I can scarcely conceive of a man, who has visited first-class mediums, and found himself in contact with an intelligence which has given him facts, respecting both the past and the future, of which he had no knowledge, and who has also been baffled in argument by that intelligence, taking up instantly, casual remarks which he may have dropped, admitting them in part perhaps, then refuting them in other particulars, etc., ever spending much time in discussing the question as to whether, after all, he has not been talking with himself, or his sub-conscious self, which must mean the same thing. Does not a man in full possession of his powers know whether he has been talking with himself, or some one else? If not, then we had better cease all investigation and admit, that we know absolutely nothing, and have little chance of ever finding any thing out.

That the Psychical Research Society are doing much valuable work I have no doubt, but at the same time I believe they are also following a good many will o' the wisps, a kind of bird said to be hard to locate. After they have pursued this kind of game long enough they will conclude, I think, as I have, that the proximate and most natural conclusions to be drawn from given premises, is the most likely to be the true one. For instance, if one finds a key near a house, remote from all other houses, it is more likely to be the key of that house than any other. If it is a peculiarly complicated key, and he finds that it unlocks the outside door of that house, he scarcely needs to look further.

If it were instead, a bunch of keys, and he should find in the house a lock corresponding to each several key, it would scarcely be safe to conclude that the keys belonged to some other house of which he had no knowledge. Certainly no man would reason thus. Now the spiritual phenomena, in all their phases, ancient and modern, may be compared to a structure of many apartments, every one of which is unlocked on the supposition that it is just what it claims, and purports to be. One would naturally suppose it was the key of that structure. But what has more force, is the fact that without this key, or supposition, not one single door can be unlocked, not one single fact of the thousands staring one in the face, can be explained—in all the ages never has been explained, and so far as we can see never can be explained. With this key all the facts of Spiritualism are explained easily enough. It is then just what it claims to be, and what ever man's common sense, who is posted, would tell him it was, that is, were he not laboring under some prejudice or restraint of

some kind—fear of himself or somebody else. This key unlocks and explains all such lives as that of Jesus and Socrates, and Swedenborg; the mysteries connected with the lives of Moses and Elijah, and Joseph and Paul are unlocked by the same key. When a jurist is confronted with a complicated case of circumstantial evidence, he thinks, if he can state a hypothesis which will at once reconcile all the facts, he has arrived at the true solution of his case. The scientists are governed by precisely the same rule. They think if they can find one hypothesis which is in harmony with all the facts of nature that they have arrived at the truth, and their experience has proved the rule a safe one. Under the far-reaching guidance of this rule the human mind has weighed the planets as in a balance; has been conducted to the most profound and wonderful deductions in every department of knowledge. To it more than to any other cause are we indebted for the marked and most remarkable material progress of the last one hundred years. If these spiritual phenomena were new, if they were just now sprung upon the world for the first time, a man might well, if possible, suspend his judgment, but no, they are as old as the race, and never could be explained except in one way and that upon the spiritual hypothesis. Besides, even in their modern phase they have been squarely and boldly before the world for more than forty years, and yet no man of any country, of whatever profession, has been able to explain, rationally, one of them, in any other way. If he attempted it, if he has essayed to imitate, or explain a single one, he has done it with one hundred other facts staring him in the face, of which he could make no attempt at explaining. To me the conclusion, that it is just what it purports and claims to be, is irresistible. "I can do no other; God help me."

DENVER, COL.

THE RELIGION OF THE FUTURE.

By C. STANILAND WAKE.

Little was said in the recent International Religious Congress, outside of the pregnant remarks of Professor Tiele, as to the historical connection between the various religious systems there represented. The recognition of such a connection, and a proper understanding of its nature, is, however, of the utmost importance, if ever a system of religion is to be evolved, such as can be embraced by all mankind in common. During the present generation much has been done towards establishing what may be termed a science of comparative theology, or still better a "classification of religions," the justice of which must depend on the recognition of an actual connection of them, not merely in the principles of a common mental development, but in the propagation of ideas from a common source. Some years ago I had occasion to make inquiry into this subject, and it became apparent that the religious system to which the term Christianity is applied, was largely indebted for its ideas to earlier religions. It originated at a centre which was profoundly affected by the religious philosophy of Greece, which again had preserved and developed ideas derived from the esoteric teaching of a religious system at one time universal among the cultured peoples of almost prehistoric antiquity. One phase of this widespread system was the Mazdaism or Mithraism, ascribed to Zoroaster as its founder, which was the great rival of Christianity during the first four centuries of our era. Now, many of the theological and moral ideas of Mithraism and Christianity are almost identical. There would not be much difficulty in finding in the former the germs of thought which developed finally into the Athanasian doctrine of the Trinity, nor those from which sprang the Christian doctrine of the atonement. The central idea of Pauline morality, the three-fold purity in thought, word, and deed, is expressly taught in the Avesta, the sacred book of the Zoroastrians, to whom such purity, combined with faith in the great Mithraic sacrifice, constituted the essential features of religion.

The priority of the Mazdaic cult over Christianity

is shown by the fact that the religious reform which originated the former took place six hundred years before the Christian era. Curiously enough, about the same time, according to European scholars, the religious movement which gave rise to Buddhism was inaugurated by Gautama, the Sakya Muni of India, whose system of thought had much the same relation to the earlier Brahmanism that Mazdaism had to the primitive Magism of Central Asia. Now, while Mazdaism may be said to be represented by the egoistic side of Christian teaching, the religion of Buddha is represented by its altruistic side. The aim of both the reformers, Persian and Indian, was the same, the pointing out of the way of salvation for the human race, that is, escape from the evils ordinarily attendant on earthly existence; but in the one case the greatest stress was laid on the personal life, while in the other case, although strict rules for personal conduct were laid down, greater prominence was given to the duty of active benevolence towards others. In this fact we have a special point of connection between Buddhism and Christianity, and as it is known that Buddhist missionaries preached the doctrines of their faith throughout Asia at an early date, there can be little doubt that the ideas of the primitive Christians were largely affected by them.

This view is strongly confirmed by the fact that certain incidents ascribed to Gautama are to be met with in an amended form in the life of Jesus. Before mentioning these incidents, reference may be made to the curious statement of Mr. Rhys Davids, that Gautama was a recognized saint of the Christian church, under the name of Joasaph or Josaphat. The name Joasaph is said to be a corruption of the word Bodhisat, the usual title of the future Buddha of the Jataka tales, of which the Buddha is the hero, as he is thus also of a religious romance written by a Christian, high in office at Bagdad, in the eighth century. Joasaphat, into which the former name became corrupted, was an Indian prince who was converted to Christianity through the teaching of Barlaam, and Mr. Rhys Davids points out, that among the saints included in the Martyrologies drawn up under Pope Sixtus V., towards the end of the sixteenth century, are "the holy saints Barlaam and Josaphat, of India, on the borders of Persia, whose wonderful acts Saint John of Damascus has described."

The incidents common to the lives of Gautama and Jesus may be said to have had a beginning before their births, as each had had a prior existence, and was born without a mortal father, and of each, soon afterwards, were prophecies uttered as to his future greatness; of Gautama it being said that he should found a kingdom of righteousness. Both Jesus and Gautama were subjected to temptations by the evil one, when preparing for the ministry of salvation they had come into the world to undertake. When Gautama had attained his Buddhahood—a condition of internal peace, similar to that which was exhibited by the founder of Christianity—he, like the latter, began to preach the kingdom of righteousness. His first disciples formed the company of Five Elders, and when he had received a number of others among them by the formula "Follow me," he sent sixty out in different directions, saying to them, "Go forth, O mendicants, preaching and teaching." The similarity of these incidents to what is related of the early ministry of Jesus is evident. The teaching of both may be described as the gospel of renunciation, and the answer of Jesus to the young man, who asked him what he should do to be saved, "go sell what thou hast, and give to the poor, and follow me," which is an epitome of the gospel and an illustration of the life of the Master, is no less an epitome and illustration of the life and teaching of Gautama Buddha.

Although Christianity thus contains much which was, according to the idea here enounced, derived from other sources, it by no means follows that it was merely a copy of other religions, or a simple restatement of their ideas. Religious systems, like all other systems of ideas, are the result of a process of development, the form of which depends on the conditions

under which it takes place; and as Christianity is the latest phase of religious development, and is the outcome of the thought of the most advanced peoples on the problems of life, by the light of earlier ideas, it ought to be considered as offering a better solution of them than what is offered by earlier religions.

This is true more particularly of the primitive phase of Christianity; for it cannot be denied that this, like other religions, has undergone various developments, which differ according to the genius of the peoples among whom it has flourished. In this process there is something akin to the development of varieties in the organic world, which varieties may in course of time become so divergent, and so fixed, as to form species. The changes here depend, however, chiefly on changes in the conditions of existence supplied by external nature; whereas the variations in religious belief depend on the internal influences supplied by the mind. Hence we find that religions are almost racial in their character. Thus, to use a convenient term which must be given a wide "signification," Christianity may be regarded as the religion of the "European" peoples, while that of the Hamo-Semites is Mohammedanism, which is a phase of Judaism with Mohammed as its prophet instead of Moses. Again, Buddhism is the religion of the Mongoloid peoples who occupy the greater part of the Asiatic continent, although Mohammedanism has established itself among peoples of a kindred stock. The latter are, however, more Turks than Mongols, and their religion is largely tinged with the ideas of the old Zoroastrian faith, which is at present the actual religion only of the Parsees of India, and a few scattered communities in Central Asia. The Confucianism of the Chinese, and the Shintoism of the Japanese both bear the impress of the national character, but they are systems of morality, largely based on reverence for ancestors, rather than religious systems, although Japanese and Chinese alike recognize the existence of a Supreme Ruler of the Universe.

The racial distinction thus established between the religions of the world, renders it difficult to discover a principle which shall bind together all peoples by a common religious belief. This appears to be the view of the representative of the Shinto view, who in his address to the Congress, after stating his belief that the difference between the various religions "is only in the outward form, influenced by variety of history, the disposition of the people and the physical conditions of the places where they originated," continues, "as it is impracticable now to combine them into one religion, the religionists ought, at least, to conquer hostile feelings, to try to find out the common truth which is hidden in all the forms of religious thought, and to unite their strength in searching for the common object of religions." This is the spirit in which the representatives of all the churches have treated the subject of religion at this Congress. Not much has been done, however towards the discovery of that common truth, and I propose to make a few remarks which may prepare the way for what is so essential for the establishment of a religion common to all human kind.

If we consider the lives—the accounts handed down to us true or merely the record of popular belief embodied in legend—of the founders of all the great religions of the world, we find that the spirit of self-sacrifice was dominant in each. It is needless to refer particularly to the life of the founder of Christianity, nor yet to that of his great forerunner Gautama, who was born in a palace but abandoned all things that he might spend his life in the service of humanity. We do not know much of the personal history of the reformer of the ancient religion of Persia, but the doctrine of three-fold purity, which he enforced, is consistent only with the perfect recognition of the rights of others, and this requires the abnegation of self. The legendary Zoroaster, like the historical Mohammed, is said, indeed, to have dwelt apart from men while meditating on the ills of human existence, and seeking for a means for their alleviation. The teachings of all these founders of world-religions are based on the recognition of

duty as the predominating principle in the conduct of man towards his fellows. This principle also forms the central feature in the system to which the title of Confucianism is applied, and which, while making especially prominent reverence for one's ancestors, teaches the duty of reciprocity in all family and social relations.

We thus see that the sacrifice of selfish interests, which is only a form of the self-restraint that constitutes the basis of moral conduct, is an essential feature of the teachings of all the great religions. It is sometimes objected, however, in relation to Christianity, that it is a selfish system, seeing that its aim is the salvation of the individual. But this may be said of all religions, and the aim may not be attainable except by unselfish means. Nevertheless the conditions of human life are such, that there is nearly always a tendency to subordinate the good of others to that of self, and therefore the idea of brotherhood, which is the operative principle in altruistic action, requires to be supplemented by another factor, that of dependence on a common parent. This truth, which is expressed in the phrase the "fatherhood of God," has the same relation to religion that the "brotherhood of man" has to morality. We are here taken to the root of all religions, a belief in the intimate relationship between man and nature, such as is taught in the religious philosophy of Hinduism, which, in the words of Manual N. Divedi, addressed to this Congress, proclaims "the existence of an ultra-material principle in nature," and "the unity of the all."

All religious systems, as such, that is, as something more than systems of morality, are based on a world-conception of some kind, and in this fact, combined with the recognition of self-sacrifice as the motive principle in social ethics, we see the possibility of a common religion for mankind. The outward form of a common world-conception may differ among different peoples according to their mental characteristics, but the principles embodied in it must be the same, and these can be true only if they are endorsed by science. The religion of the future must thus have science as its handmaid, and hence it may be doubted whether the time has yet arrived for the formulation of a world-creed. Science has hardly yet attained to the breadth of view which is necessary for such a purpose. A world-conception fitted to form the basis of an universal religion must embrace all things from the highest to the lowest, and must recognize their organic connection as parts of a living whole, not necessarily in the sense of divisions, but rather in that of offshoots. Nature is, indeed, comparable to a family group, rather than to an individual organism, and this fact has been recognized, more or less clearly, by peoples of all degrees of culture, and has given rise to a symbolism which pervaded the ancient world, and was as well known to the pagan and Christian inhabitants of Europe, as to the pre-Columbian natives of the American continent and throughout the Asiatic area from Egypt to China. That symbolism was intended to represent the active and passive principles in nature, with the product of their co-action, answering to the male and female of the world of organisms and their offspring. If the last named are represented in the economy of nature by the varied forms which populate the earth and other planetary bodies, nature herself must possess the active and passive factors in their production. From the physical standpoint, the active is energy and the passive force, answering respectively to the male and female of the organic world. Thus nature, regarded as organic, is male and female, constituting with its offspring a tri-unity of existence, such as was represented in the triads of the ancient religions of the old world, and which, rather than a simple monism, is the true scientific world-conception where all present religions can find their meeting point. Such a conception provides for, not only the fatherhood, but the motherhood of nature, and as we are entering on the age of woman, who is looking forward to her complete emancipation, we can well believe that the motherhood of "God," using this term as synonymous with the universe, is to take the place of the

fatherhood of God as the central idea of the religion of humanity, or rather to be combined with it so as to perfect the divine ideal.

But the divine ideal is not really complete without the introduction of the third term, the product of the interaction of the two principles of the divine being. These may be regarded as constituting invisible nature, and the third term, that which springs from them, is visible nature. Of this, man is the highest phase, and as such he may be affirmed to be the child of God, the expression of his own being, as Jesus the Christ was called the Son of God. The real Christ, however, is mankind itself, which, following in the footsteps of the Master, works out its own salvation through much suffering and self-sacrifice. This is necessary, if man is to rise to the level of the divine existence from which he had his origin; just as the child must through his own experience become fitted to cope with the difficulties which beset his path through life. This is a process of education, which the race as well as the individual has ever had to pass through, attended with much tribulation. Redemption will come, however, when the education is perfected and it will not be limited to any sex or class. The emancipation of woman will first be completed, but all her sons will rejoice with her, as it will introduce the era of social reformation and progress that will bring rest to the weary sons of toil, a rest which will be attended with mental and moral enlightenment and an elevation of the mind above the material things of earth to the invisible things of spiritual nature.

In this will be found the means of preservation against a danger which always attends the idea of divinity in man, the pride which would elevate man to the place of God. It is that man is the offspring of God in a special sense, that is, as the highest expression of the being of nature regarded as an organic existence. It may be said further, that this mighty organism becomes conscious of itself through the mind of man, whose self-consciousness is the highest phase of intellectual activity. From this point of view, the divine activity may be said to express itself in man, as the latest outcome of nature's evolutionary progress. But the individual man is a very small element in this divine factor. It is mankind as a whole which must be regarded as the real expression of the psychical factor in the being of nature, and although certain individual men may stand above their fellows as "divine incarnations," yet none of them possess so complete a personality as to justify us in speaking of them as perfect embodiments of the divine in nature, that is, of nature considered as divine. Nor can humanity, as embracing mankind at large, from its first inception to its latest breath, be so regarded. Mankind is merely one phase, though the latest, in the incarnation of nature. "Visible" nature, the appearance which nature assumes as it becomes incarnate, forms a whole, of which mankind is but one of the parts, and that whole is itself only the effective phase of the universal being, which embraces the invisible as well as the visible world. It is this universal existence, to which the name of God is applicable, as identical with the organic whole of nature, which as organic possesses, not merely a physical, but a psychical and a rational factor, each as universal as itself. Thus, while every man may be said to be a particular expression of organic nature as God under all these aspects, and mankind its general expression, God himself transcends mankind as much as the visible universe transcends the globe on which man resides, and as eternity transcends the limited period during which mankind as a whole there exists.

WHITTIER ON SPIRITUALISM.

In a letter to Charlotte Fisk Bates the poet Whittier wrote some years ago:

..... "I suppose nine out of ten really thoughtful people, were they to express their real feeling, would speak much as thee do, of the mingled 'dread and longing' with which they look forward to the inevitable surrender of life. Of course, temperament and

present surroundings have much influence with us. There are some self-satisfied souls who, as Charles Lamb says, 'can stalk into futurity on stilts,' but there are more Fearings and Despondencies than Greathearts in view of the 'loss of all we know.'

"I have heard Garrison talk much of his faith in Spiritualism. He had no doubts whatever, and he was very happy. Death was to him but the passing from one room to another and higher one. But his facts did not convince me. I am slow to believe new things, and in a matter of such tremendous interest I want 'assurance doubly sure.' I wonder whether, if I could see a real ghost, I should believe my own senses. I do sometimes feel very near to dear ones who have left me—perhaps they are with me then. I am sure they would be if it were possible.

"Of one thing I feel sure: that something outside of myself speaks to me, and holds me to duty; warns, improves, and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and intents of the heart. It is to me a revelation of God, and of his character and attributes; the one important fact, before which all others seem insignificant.

"I have seen little or nothing of what is called Spiritualism; I do not think its fruits have always been good; but the best things may be abused and counterfeited. I wish there was a possibility of knowing what it really is."

ON THE TRANSFERENCE OF THOUGHT.

The New York Telegram reports some person interviewed by one of its representatives as saying: "Mrs. Annie Besant recently quoted from Huxley and Crookes, who admit of the possibility. It is even admitted that these dwellers may have intellects, whose powers may approach omniscience. Mrs. Besant read extracts from Prof. Crookes' works, in which he discussed thought-transference, admitting that he himself had succeeded to some extent in practicing it. Everything, science admits, is in a state of vibration, and intelligence in one stratum of vibration can only be cognizant of the vibrations in that stratum. Beings in space, being of the same vibration as the atmosphere in which they exist, can pass through anything that air interpenetrated and so can pass through solid water. To them metals become transparent, but air presents the appearance that solid matter does to a being on earth. A being as subtle as air could be in the same room with a physical man and the two not aware of each other's presence. In this the explanation of clairvoyance and clairaudience is to be found. In these states of consciousness the intellect works in the subtler vibrations of space, and can therefore come in rapport with any of a similar rate of vibrations subtler than physical ones; it can see through solids, etc., and hear at great distances. The Indians, to some extent, had these powers. All the senses were sharpened, they being children of nature, and more in touch with subtler vibrations.

"Prof. Crookes thought that transference of thought to great distances was only a step farther than the use of the telegraph and telephone. He had himself succeeded in telegraphing a few hundred yards without wires, and did not doubt that it could be done at any distance in the course of time. Mrs. Besant thinks that by will power wonders can be accomplished in the matter of thought-transference. The perfect beings who were the support of the theosophical movement years ago discovered the use of these great powers to which the modern uses of electricity were but child's play."

SAYS REV. M. J. SAVAGE: "There have been several cases, not only in my own experience but more still in the experience of persons whose judgment and power of investigation I trust as I trust my own, in which there has been the communication of intelligence that neither the psychic nor the sitter possessed nor ever did possess. . . . I submit that my knowledge of science and philosophy does not give me any hint of an explanation for these things. It seems to be stretching the theory of telepathy and of clairvoyance beyond probability to call them in to explain them. I do not know what to make of them except on the theory that some third and invisible intelligence was concerned. This, then, I hold as a provisional theory. If some one can suggest to me any other explanation of my facts (I have not received any yet) I shall be glad of light thrown upon such experiences from any quarter."



THE POET'S WORK.

As the bee hies to the flowers,
Gathering nectar there for hours,
So, the poet, taking wings,
Hies to rarest thoughts, and clings
Till he can their essence reach,
And distil it into speech.

Ah, the honey of his song!
He shall work though life be long,
Ever storing it in words
That mock the sweetest tones of birds,
Against the time when men shall look
And find it hived within a book.

WILLIAM FRANCIS BARNARD, in *Worthington's Magazine*.

THE JOURNAL'S WORK.

Mr. A. M. Hurley, an able lawyer writes from Oregon:

THE JOURNAL ever since I commenced taking it has been constantly, month by month, taking higher grounds with relation to all scientific questions and mental phenomena. It seems to me that no one who has been a careful reader of THE JOURNAL, during the last six years, can be otherwise than grateful to its managers for the untiring efforts they have put forth to divest all mental and scientific phenomena of fraud, deception and legerdemain. The natural tendency of the human mind has been ever since the earliest history of our race to receive as miraculous, and give full credence to all phenomena which they could not understand. And the wonderful mental phenomena which dawned on the world between the years of 1848 and the present date, that stood the test of the most keen-eyed scrutiny, and were recognized to be genuine, afforded almost unlimited opportunity for the imposition of fraud and legerdemain. And under these conditions a regular commerce in pretended psychic phenomena went side by side, and almost in the same spirit, with the genuine. And to all those who had not the time, opportunity, or ability to make careful and critical examinations of the phenomena the spurious were more often received as genuine than even the genuine itself.

This was the condition of all that branch of psychic phenomena discovered along the border line between the visible and the invisible at the time THE JOURNAL commenced its work. For a number of years it has never laid down its pruning hook, and the dead branches of ancient superstition have disappeared before its steady stroke, and the rank and fungus growth of deception and duplicity that was obscuring the truth and shutting out the light of science is being removed with a rapidity incredible to those who are not familiar with the untiring efforts of THE JOURNAL. Those who read THE JOURNAL now can see at a glance that the best minds in America are its contributors. And the very best selections, from the highest authorities of both the eastern and western continents, can be found in its columns, while psychic phenomena are presented under such test conditions that all reasonable doubts of their genuineness is dispelled.

I have always taken a deep interest in mental science, and especially that department that treats of the latent and as yet almost undeveloped powers that so frequently spring from the deeper recesses of the mind. And in perusing the strange accounts of psychic phenomena recorded in THE JOURNAL, it is a great satisfaction to see and recognize the care and pains that are taken that only the genuine should appear. In a word I regard THE JOURNAL as the leading authority on the grandest and one of the most important subjects ever presented to the human mind.

A MEDIUM'S EXPERIENCE.

TO THE EDITOR: IN THE JOURNAL of November 11, 1893, I saw a description of the origin of the Ouija board, together with answers to questions two of which especially attracted my attention, inasmuch as they differ widely from what I am taught and have witnessed in the school of Providence. First, this Egyptian maiden says there is no further change after death. Second, that infants remain the same, are taken care of, but do not grow. I am not writ-

ing to criticise, for I see the purpose of these diversified manifestations and explanations from the spirit side of life—to exercise the minds of mortals for sound conclusions. I simply wish to turn the other side of the shield. Some twenty years ago and for a period of twelve years, I was frequently taken in spirit to the Spirit-world for the purpose, my guides always said, of impressing upon me the facts of those things most important to mortals with regard to the future states to which all are sure to be translated. Many of these visits seemed to be in the interest of infant removal from earth by death, and their progress in their heavenly homes. While in that state I have seen children ranging in age from six months to six years, as they were brought from earth by tender, loving death angels who give them to nurses who tenderly care for them. Now each time I repeated my visit I was especially admonished to note the growth of such children as I knew before they were taken from earth by death.

I could clairvoyantly see their frequent visits to their parents, being taken by their nurses, and I observed that their growth was natural and similar to that of children here on earth until they have attained to the full stature of men and women. On one of these occasions I was taken to the sixth sphere as my guide said, to a children's home of immense size. In its capacious halls were many, many cots, snowy white and downy, for the younger children to rest on. In this home I was permitted to see children from one to twelve years of age, according to earthly reckoning of age, under training. They were in size just as children of such ages are on earth, and were neatly, beautifully dressed.

Each room had children of one sex and age all dressed alike and under the care of nurses and instructors. I feel as I write, how my whole being used to thrill with love and admiration for those children.

I heard them—that is those from four to twelve years of age—recite and they were so prompt and intelligent in their answers that it was delightful to see their bright faces and note their bright intellects.

On one of these visits my guide introduced me to the superintendent of this children's home, whom he called Lady Mary. She is a tall, handsome, majestic woman and is certainly one of heaven's brightest saints, for she makes one realize her powers of penetration and keen perception and one feels at once that she is the right person in the right place. I felt very strongly impressed with the fact that if we desire to fill positions of honor we must fit ourselves for them, and as our stock of knowledge is dependent on the scope of the circuit of our mental exchange and its vibratory connections, the variety of spirit manifestations is means to ends. Each new avenue opened widens the circuit for mental traffic, we gain a deeper insight into universal operation and as these causeways of conditional and mental differentiation are thrown open, man is enabled to trace the causes from the effects. I say emphatically, infant growth is a fact, so is the change and progress of adults until they attain to individual completeness, then they remain forever in immortal youth and perfection of being. Now Ouija says infants remain infants, nor do adults progress on change. We must look for the cause of these contradictions, from the invisible side of life, in a matter of fact way, yet strictly as we are taught in this school of Providence, until the evidence adduced places it on a solid scientific basis.

Here the mystic curtains that shroud universal operations from mortal view, are parted before my vision as they have been many times before and I am permitted to take cognizance of the divine purpose in all these contradictions and diverse statements. I behold there in the innermost circle and centre of causation, a group of mighty angels, lords of creation who presided over different creative processes as they term them. Each of these mighty creative chieftains framed his own mathematical calculus for the use of substances and forces to evolve a world and rules for labor for a marked and stated course of an eternity's duration, the time stated in each draft and charter, for the completion of such sketched labors and the legally and logically implied results. Each such system had its own connected mortal and immortal world and the inhabitants of such worlds, as are in all evolutionary, economic world-building a natural result of mind force applied to substances, together with the immortal worlds and inhabitants, are a natural sequence of evolution and progress. But

here we have taken in more of the side issues than we ought perhaps, for the main effort of these lords is to arrest by these opposite issues from the Spirit-world, the attention of man the thinker to gravely weigh everything that is brought forth in this review of universal operations for his consideration and examination that he may reach a sound conclusion. It is evident that if each chieftain's plan for creative and transforming labors differed from that of every other, the consummation thereof was very unlike to that of the others and the living facts are there in the inhabitants of the worlds of no end. As the circuit of mental interchange widens these facts are brought forth to mortal view and will be harmonized and rightly understood in time.

Here one of the chieftains of remote antiquity approaches me and says: "I am permitted to speak for a large circle of creative compeers thus: That by Supreme appointment and permit, we each and all drafted our creative and transforming plans strictly in keeping with natural law and evolution, but our methods of labor differed widely, also the provisions incorporated therein for the perfection of our creatures who, as a matter of necessity for purposes of labor, were created in each separate eternity in keeping with such drafted provisions. We all, up to this last eternity made no full provision for infant growth and adult perfection. If by the inherent law of the atom and its source of attachment in correspondence of cosmic divisions, our creatures did not attain and maintain their chemical and electrical system balance, they could not then under our provisions attain to individual completeness of immortal youth, yet would be immortal as a natural result of their physical and mental constituency and attachments to the material elements and etherial cosmic divisions, by which provision each being is impelled by the central and universal momentum of law to strive to feed itself and manifest continuous growth and change, progress mental and physical. We certainly proved that life begun is immortal by its own inherent powers. Our creatures are there to prove it, but when we were called eternities ago before you Great Center and there were produced the record of the conduct and personal details of our creatures, we were helpless we had not provided a legal remedy for legal offenses and had prepared no special redemptive fund for those deficient in compliance, so that we were and still are held under bond for such reasons, for we pleaded for mercy for our creatures when we realized that if the law be cast in effect against them there would be no escape for them from an abysmal plunge into the chaos of dismembered substance and force.

It was then that a halt was called and a special redemptive clause became the serious contemplation of all creative chieftains.

(MRS.) M. KLINE.

VAN WERT.

(To Be Continued.)

PHENOMENA GENUINE AND SPURIOUS.

A Maine friend, James Emery, writes: You have taken charge of THE JOURNAL would it not be a good plan to have the phenomena of Spiritualism investigated and reported as a regular department of the paper. It is now about ten years since the Seybert committee made their report, and of course that fund has increased so that there is quite an amount now on hand. It strikes me that with your standing and influence an arrangement might be made with the institution holding the funds to have them used for the object for which they were left.

That committee who investigated at that time were very unfortunate in their mediums.

I have seen considerable in way of phenomena and I am perfectly satisfied that there is much that is true, but I have found so much fraud that, I think, to satisfy thinking people a regular system of investigation should be carried out and definitely reported.

In regard to independent slate writing, —this phase of the phenomena, to my mind, is the most convincing of any—and although those experiments with Dr. Slade by the Seybert committee were failures, they did not shake my faith in what I personally saw done in his presence some years ago. The fact is Slade had lost his powers as a medium by his intemperate habits. I noticed that he failed in most every case when he was here a few years ago. He was not the same man

that he was a number of years ago when I visited him in Boston. To make up for lack of force he resorted to fraud. In Boston I had wonderful phenomena, none of which took place when here.

In this department I suggest the true and the false should be made clear, so that one trying to investigate would be aided by making clearer estimates of what he witnessed.

There is another point to which I wish to call your attention. Mediums lose their power entirely in some cases. This I have found to be true, that they do not know how the phenomena are produced and are just as much in the dark as one who has not the power. After a while the phenomena will not take place in their presence and they cannot account for the change of conditions.

I have not the least power in this direction, but as an investigator I have taken great interest and am so well satisfied of the truth of the phenomena that I hope to live to see the matter explained so that no doubt will remain in my mind. I find many others in my condition. I am an old man now and can't do anything to amount to much, but I hope you will make this a department in THE JOURNAL.

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OUR SAINTS.

'Tis not alone from legend and old story,
'Tis not alone from canvas dark with time,
That holy saints, crowned with celestial glory,
Smile down upon us from their height sublime.

Not only from church windows, colored brightly,
Do their blessed shadows fall across our way;
Ah, not alone in piches gleaming whitely,
With folded hands do they stand night and day.

Who is there in this world who has not, hidden
Deep in his heart, a picture clear or faint,
Veiled, sacred, to the outer world forbidden,
O'er which he bends and murmurs low, "My
saint"?

A face, perhaps, all written o'er with sorrow,
Whose faded eyes are dim with unshed tears;
And yet they hopefully look toward the morrow
And far beyond it, into brighter spheres.

A face whence all the sunshine of the morning
And brightness of the noon have passed away;
And yet, where clearly, surely, there is dawning
The wondrous radiance of that perfect day.

That perfect day, when, crowned with Heaven's
brightness,
Without a pain or care or mortal need,
With conqueror's palm, in robes of snowy white-
ness,

Our blessed shall stand, as very saints indeed.

Yes, God be thankful, though the pure saints of
story,

And holy martyrs that the artist paints,
Are veiled in radiance and crowned with glory,
There still are halos for these unknown saints,
—The Outlook.

A NOBLE LIFE.

Miss Elizabeth P. Peabody whose name has been associated for years with many philanthropic and educational works died at her home in Jamaica Plain, January 3d, at the advanced age of eighty-nine. She came of a well-known family, her father being a physician, Nathaniel Peabody, of Salem, Mass. Her sister Sophia married Nathaniel Hawthorne and her mother Mary was the wife of Horace Mann. She was very successful as a teacher and most of her writings were in the line of educational work. She was a great philanthropist and was always ready to assist the unfortunate. She will be remembered chiefly in connection with the kindergarten. Her attention was first called to Froebel's methods in 1850. She was at that time on intimate terms with Mr. and Mrs. Carl Schurz. Their little six year old daughter was remarkably bright and Miss Peabody marveled at her knowledge. Her mother explained it by the fact that she had been trained in Froebel's kindergarten abroad. Miss Peabody was so much interested in this new system that Mrs. Schurz sent to her Froebel's "Education of Mankind." The book contained enough to show her the idea was a valuable one, but as the system was not sufficiently explained, she went to Europe where she staid fifteen months, devoting her time to the study of the kindergarten. On her return to America she gave the benefit of her studies to her country and may be said to be the first to introduce the kindergarten system of instruction here. In 1871, she went to Europe again and revived the system in England. In 1873 she commenced the publication of the Kindergarten Messenger which lived until 1876.

"Aesthetic Papers" (Boston, 1849); "Crimes of the House of Austria Against Mankind," edited (New York, 1852); "The Polish-American System of Chronology" (Boston, 1852); "Kindergarten in Italy;" "United States Bureau of Education Circular" (1872), and a revised edition of Mary Mann's "Guide to the Kindergarten and Intermediate Class;" "Moral Culture of Infancy" (New York, 1877); "Reminiscences of Dr. Channing" (Boston, 1880); "Letters to Kindergartners" (1886), and "Last Evening with Allison." Her writings are said to evince great learning and research, and the North American Review in the course of an extended criticism of her "Chronological History of the United States," said: "Miss Peabody has performed her work with great fidelity. It is an accurate and valuable school manual of the United States."

Mrs. Robert B. Holmes is another successful floriculturist. She is said to be one of thirty-two women who make a liv-

ing by raising violets. She began to raise them first in a small way because a beloved child she had lost loved them. She became so successful in raising them, that she began to raise them for the New York market. She said in an interview with a representative of the New York Herald: "I believe my great success in raising violets is due to two things—first, I keep the temperature of my houses so low, never above 40 degrees at night and during the day the same, save when the heat of the sun increases it; second, the perfect cleanliness which I maintain about the plants is a great element toward the success of their growth. They are like human beings, and must be kept clean in order to look healthy. I raise the violets from runners potted off as small plants, and carry them in pots through the summer; then early in the fall I plant them in the houses as you see them here in those table beds, six in a row; just such a distance apart the entire length of the beds. I do the cutting myself and the potting, and only require assistance in transplanting.

"I do all the bunching myself, putting fifty violets in a bunch, and I frequently send 11,000 to New York daily. I bunch them one day, and slip the stems through a hole cut in a piece of stiff paper to keep the flowers from touching the water. Then I stand them in water and put them in a dark, cool, dry place, and the next morning they are carefully boxed and sent to the commission or middlemen in New York.

"If we could only have a flower market, as they do in Paris, and take our violets there, it would be a boon. I raise but two varieties of violet—the Marie Louise, and the Swanley White.

"There is a new variety, the Lady Hume Campbell, which I am experimenting on. I do not raise the Russian violet, as I do not like the single flower; they droop so quickly. I have learned that violets should never be sprinkled after they are picked, nor should they be placed near ice. Next year I mean to have a rose farm and go extensively into rose growing."

The death of Mrs. Patience Stapleton recently is one of the hard things to understand in a world of ups and downs. Her struggle for success and recognition in the literary field was a bitter one and when she had achieved a fair proportion of all she sought, Death claimed her, at an age when she had really but begun to live. Brought up in Maine, she early concluded to make a place for herself in the world. She found herself in Denver where she did any kind of work till in desperation she confided a little of her hardships to the editor of a newspaper, who gave her work to do in the reporting line. She cut herself off from all communication with her family, even assuming the name of Patience Thornton instead of Patience Tucker. At last her father came in search of her, having traced her by her name Patience. In the meantime William G. Stapleton, another editor, had come to love her and finally obtained her consent to marry her. She was very happy in her married life and had arrived at the point in her literary career when she had all her work accepted and well paid for, when the summons came to "come up higher."

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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.]

Sleep and Dreams; A Scientific Popular Dissertation. From the German of Dr. Friedrich Scholz, Director of the Bremen Insane Asylum. By H. M. Jewett. Also, The Analogy of Insanity to Sleep and Dreams. By Milo A. Jewett, M. D., Assistant Superintendent of Danvers (Mass.) Lunatic Hospital. Bound in One Volume. New York, London, and Toronto: Funk & Wagnalls Company. Cloth, 148 pp. 75 cents.

This is a book easy to read and not difficult to digest. It is written for popular use. While it makes no large demands upon the knowledge of the laity, it will not be an unwelcome contribution to the science of the mind. Sleep, its Cause and its Phenomena, Dreams, Sleeplessness and its Prevention, and the Analogy of Insanity to Sleep and Dreams, are the subjects treated. It is indeed easy to follow the author, as he tells us in the introduction:

"You need not fear that I shall conduct you along the dizzy heights of speculation or into the abyss of metaphysics. No, we will remain on the well-made road, and the ascent will not be difficult. And we will not confine ourselves to enjoying the beautiful view, but like the energetic collector who fills his box with useful fruits, we will bring home some things from our excursion—some good lessons which shall have the merit, so highly esteemed nowadays, of being 'practical,' good, sensible receipts for household use."

Songs and Ballads. By Herman Rave. Indianapolis: Bowen Merrill Co. 1893. Pp. 110.

Modest in title and dainty in its outward appearance comes this pretty volume filled with the utterances of a poet apparently inspired by nature's loveliness and all natural things belonging to common life. Such every day subjects as "The Pipe," "The Old Cabin," "Calling the Cows," "Sunset," "The Old Church," "The Dandelion," "Alone in the Woods" and "How We Took the Telegrapher Home" (through a heavy food) are herein described touched with a sphere of poetic idealization and true, tender sentiment. The ballads are given a strong local coloring enhanced by the dialect in which some of them are written. The keynote of the author's thought may be found in the opening stanza:

"Ask not for wealth, for earthly wealth takes wings. In the possession of natural things There is no rest. There is no peace in laurel crowns of fame Nor in the glamour of a mighty name, These are not best."

Behind the Scenes; Or Nine Years at the Four Courts of St. Louis. By Mrs. Louisa Harris, Police Matron. Edited by Major C. A. Bateman, and embellished with prose and verse by Mrs. Frank M. Imbrie. St. Louis, A. R. Fleming & Co. Pp. 220. Cloth.

This is the record, in part, of a thinking woman who for nine years held the position of police matron. It is given at the solicitation of numerous people who felt that Mrs. Harris' experiences might be of service in the discussion of how best to overcome or minimize the tendency to crime among all sorts of people, but especially among women. This work is a very interesting as well as useful one. Many individual cases are cited as samples of their class, and they are related in a vivid, sympathetic way. Mrs. Harris says, "In yielding to the pressure in publishing such a work the greatest difficulty in my way is the work of discrimination between appropriate reminiscences and the large amount of data which must necessarily be discarded. Even much of the material must be toned down, or partially covered that it will not appear in words as they did in the cloister of investigation." Mrs. Harris' book clearly shows the strong need there is that a sympathetic, clear-minded woman should be in every police station to deal with just such phases of human nature as are herein described. Of course there are many thrilling, thought awakening, and sorrowful episodes recorded here. Mrs. Harris says, "While I have from personal observation become familiar with so-called criminals, I have had opportunity to learn many of the causes of the committal of the crime. The law seldom recognizes the palliating influences, but hu-

manity should. Too often the cause of the crime antedates the act beyond the limit of detective's search, or even personal responsibility. Even in generations back the crimes of to-day found their incentive, and the blood of some ancestral law breaker culminates in unrestrained passions with each succeeding generation. The law of heredity finds daily exposure in the lines of inebriety, lust, kleptomania, and many other evils." Mrs. Harris relates many unique experiences which were her's during her nine years services police matron, such as discovering one who was brought in as a boy tramp to be a girl in disguise; a talk with an elderly woman who was a regular tramp, had lived in that way for years and who objected to being sent to a poor-house or hospital, preferring her tramp life, of experience with morphine eaters, etc. The writer's style is that of a good story-teller, condensed, off-hand and often dramatic. A fine picture of Mrs. Harris is given as the frontispiece, a frank and winning face. The book is good reading and instructive.

NEW BOOKS RECEIVED.

"The Guiding Hand, or Providential Direction." Illustrated by authentic instances. Recorded and collected by H. L. Hastings, editor of The Christian. Boston: H. L. Hastings, 47 Cornhill. Pp. 382. Cloth, \$1.00.

"Brief Story of Fourteen Years' Struggle For Parental Emancipation from the Vaccination Tyranny." By William Tebb, F. R. G. S. London: E. W. Allen, 4, ave., Tharia Lane, 1891.

MAGAZINES.

Babyland for January opens with a frontispiece in eight colors, beautiful both in design and conception—"The Christ Child." The first page reveals the dainty touch of Margaret Johnson, in the exquisite setting she has given Helen A. Steinhauer's pretty finger-play, and which will afford Baby and Mamma no end of "good times." Price, fifty cents a year. D. Lothrop Company, Boston, publishers.—Our Little Men and Women for January is suggestive throughout of Christmas good cheer and a "Happy New Year" greeting. The author of Lady Gay begins to tell about "A Dozen Good Times," and Greta Bryar in "Nurse Powell's Giant" suggests something interesting and altogether unique on that wonderful subject, Electricity. Poems and shorter stories need only their authors' names to tell of their worth. The new feature begins in this number, "Our Kindergarten," under the charge of Miss Sara E. Wilse. The illustrations throughout the magazine are to be praised. Price, \$1.00 a year. D. Lothrop Company.—The Pansy for January opens with an excellent chapter of "Vira's Motto," its leading story, written by that leading story-writer, Pansy, followed by a poem, "New Year," by R. M. A., delicate in touch and sympathetic in thought. There are shorter stories and other poems, all up to the standard of this leading young folks' magazine. Price, \$1 a year. D. Lothrop Co.—The twenty-seventh volume of the Homiletic Review opens with a comprehensive article by Prof. William C. Wilkinson, on "The Attitude of Christianity Toward Other Religions." Dr. Robert Balgarnie follows with an article dealing with some of the difficulties of prayer consequent upon the doctrine of the Trinity, as held by those who maintain the evangelical view. The Rev. William C. Schaeffer discusses the subject, "Emotion in Religion." Dr. William Ward Hayes tell of the light that has been thrown by recent discoveries upon the life and character of Belshazzar. The Sermonic Section contains several timely sermons for the beginning of the new year. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$3.00 a year.

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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, Vol., Date, Price. Includes entries for Part IX, Vol. III, Dec. 1885 (\$1.20), Vol. VII, Ap'l 1891 (.65), Vol. VII, July 1891 (.65), Vol. VII, Feb. 1892 (.65), Vol. VIII, June 1892 (.65), Vol. VIII, July 1892 (1.00), Vol. VIII, Dec. 1892 (1.00), Vol. IX, June 1893 (1.00).

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DREAMING TO A PURPOSE.

"The wife of a friend of mine in Middletown had a curious dream the other night," said a well-known Orange County lawyer to a New York Sun man. "Her husband had received a sum of money and he rolled the bills up with a brand-new \$10 bill on the outside. He went home in the evening and while giving his wife some money noticed that the new \$10 bill was gone. He searched his pockets, but the missing note could not be found. The loss naturally caused quite a little commotion in the household, and the matter was discussed even after my friend and his wife had retired for the night.

"Next morning the wife woke up her husband and brought the subject of the lost bill to his mind by the query:

"Was that \$10 bill numbered 151?"

"The husband said he didn't know whether the number was 151 or whether the bill had any number on it at all.

"And furthermore," said he, "I don't care, for I never expect to see the bill again."

"Don't you be too sure," said his wife. "You took that money out of your pocket before you got into the house last night."

"Yes, I did," said the husband, "but how did you know it?"

"I had a dream last night that you did," replied the wife. "And I dreamed that the number of the bill was 151 and that the wind blew the note out of your hand."

"Nonsense," said the husband.

"Nothing more was said about it. My friend ate his breakfast and went to his business. Early in the forenoon his wife came in smiling. She had a new \$10 bill in her hand. She showed the number to her husband triumphantly. It was 151.

"And I went out in the garden and found the bill among the tomato vines, just where I dreamed that the wind had carried it," she said.

"Now this is fact. How can you explain it?"

A dispatch from Portland, Ore., says that Mrs. George H. Williams has finished her 40-days' fast for the purification of the body, and is now in condition to receive revelations from the Holy Spirit enabling her to predict just when the world will end. Mrs. Williams is the wife of President Grant's attorney-general, and the leader of a band of religious fanatics who profess to believe that the world is about to end. She is classed by some with the Christian scientists, because she preaches that to secure a purification of the body it is necessary for all to go "through the wilderness," which consists of an almost absolute fast for forty days and forty nights. The Christian scientists, however, disclaim all connection with Mrs. Williams and her teachings, and characterize her as a fanatic.

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Of the work with the above title by Dr. John H. Dewey, Mr. G. B. Stebbins writes:

The work—a handsome pamphlet of 100 pages—is not, as its title seems to indicate, a treatise on one birth into this life and thence into a higher existence, but on “the sense life” and the spiritual life of divine communion. Of the sense life, related to external things, we are told how it opens to a higher life here: “The consciousness of its own value and powers, however, must open from within, hence the birth, or opening of a higher consciousness than that which is born of sense experience from contact with an external world, or even from psychic experience in relation to that which is external to the soul on the psychic plane, must come from the attitude of the soul toward God in its inward specific relations as an individual spirit with the divine spirit, must be born from above through the within, through the unity of the personal desire and will with the will and providence of the Father.” Some valuable suggestions on the merits and demerits of Christian science and like theories are given. Retirement, closing the door of the senses at stated times and upward reaching of the soul are methods of divine communion, which do not hinder, but help, the daily duties of life. A devoted student of the things of the spirit; a mystic who does not flout at reason and common sense, but is glad to set his views in the light of searching criticism; a seeker for spiritual illumination by the light within and above; a man of large experience and fine sympathies, and of “that wisdom which is from above,” he never writes worthless words. In this, as all his books, is precious food for the soul, help in daily needs, and light on the upward path.

Mr. D. H. Clark, of Boston, Mass., for a while one of the editors of the Index, writes: “Mr. Potter’s death was a great shock because it was so entirely unexpected. In fact both he and his friends had no thought that he might not live for many years. I had a letter lying on my table from him, but a day or two before his death and had seen considerable of him of late, as he was giving a course of Sunday lectures in Horticultural Hall which were well attended and up to the mark of his best efforts. Two meetings of the F. R. A. were recently held, at both of which he was present and showed great interest in respect to the future and policy of the Association. I had quite a lengthy talk with him at his room in this city in regard to these matters and read him your letter, also one from Prof. Adler, both of which were in his possession at the time of his death.” Referring to Mr. Potter’s presence at the last conference of the directors of the F. R. A., Mr. Clark says, that about thirty, including Mr. Frothingham, Mr. Abbot, Parker Pillsbury, Dr. John C. Haynes, and Anna Garlen Spencer, were present and that “Mr. Potter spoke at considerable length and showed a great deal of interest in the meetings, and in the questions discussed. He seemed more earnest than I had ever known him in the liberal cause and desirous to throw himself into the work.”

A. Wilton, Alexandria, Minn., writes: “It somewhat amused me to find Judge C. B. Waite unable to comprehend what he quotes from Spencer lately in THE JOURNAL. As he has had probably what is termed ‘a good education’ it is clear enough that this is not sufficient in comprehending a certain line of thought. There is probably, though, only one

direction of thought, the differentiation of it being the distinction. And so the religions must all have the same fundamental character and have all the same object in view. The differences are degrees of development, from the most concrete conception of the savage in form of an idol, to the more abstract conception of the philosopher, without this convenience. By the “concrete consciousness” Spencer means a consciousness incapable of forming an abstract idea of “God” (the unknowable). The decrease of this concreteness in conception must not as Mr. Wait infers, be a decrease in definiteness of ideas, but an increase to a more definite one, because all forms disappear. The “religious sentiment” emanates from the “religious consciousness” and there can be no doubt “the religious sentiment” is related to the consciousness from which it emanates. And it is probable also that the materialist and atheist possesses this religious consciousness in spite of all declarations to the contrary; if he is not conscious of a relation to the unseen, which can be reasonably doubted. These reflections are made for pleasure only, accompanied with gratitude for what Spencer’s and your own writings have done for me. Your “Herbert Spencer’s Synthetic Philosophy” I have read over and over again with great benefit.”

A subscriber asks us to give the words of Virgil predicting the birth of a virgin-born messiah, referred to in our editorial on Prescience: The lines to which we alluded are as follows:

“Magnus ab intergo seclorum nascitur ordo:
Jam redit et virgo, redeunt Saturnia regna,
Jam nova progenies caelo demittitur alto.”

Rendered into English, these lines read:

“The integrity of times shall come again,
A virgin bring back ancient Saturn’s reign:
Now is from heaven high
Descended a new progeny.”
(Bucolica Eclog. 4. v. 5.)

But this is not all. Virgil goes on:

“The modo nascenti puero quo ferrea primum
Desinet, ac toto surget gens aurea mundo.” &c.
(Ibid v. 8.)

Or, as we may translate it:

“The birth of that celestial child, by whom
The iron age shall cease, the golden come.” &c.

And the poet proceeds to give a description of the state of things under this heaven-descended child, not unlike the Christian millennium. If Isaiah was an inspired prophet why not Virgil? Are the Christian prepared to believe in the inspiration of both, and to see the Bucolica henceforth bound up in the Bible?

Many who have recently become interested in the literature of Spiritualism are not aware of the effective work accomplished by the celebrated medium, D. D. Home. A full record of this may be found in the biography by Madame Home, “D. D. Home: His Life and Mission” (\$2.00) and in his own book “Lights and Shadows of Spiritualism” (\$2.00). To a certain kind of investigators there has never been a medium as valuable since Home passed away. While he was not to be employed by the public at so much a head, he was always willing to aid in scientific experiments, such as those of Crookes and Wallace.

“Upward Steps of Seventy Years,” by Giles B. Stebbins, contains reminiscences of active life, including sketches of such notable persons as Garrison, Douglass, Theodore Parker and Sojourner Truth. He also has given a careful record of psychic phenomena that is interesting to a varied class of readers. Price, \$1.25.

Dr. W. H. Terry, editor of the Harbinger of Light, is in San Francisco, California, and will soon sail for his home—Melbourne. He has been traveling East and

South in this country and he writes that he has met many friends and had many pleasant experiences. We had a call from Dr. Terry last fall and we were strongly impressed by his breadth of thought, earnest spirit and generous attitude toward all classes of thinkers and workers in the cause of liberal thought.

D. J. H. Ward, A. M., Ph. D., whom we welcome among the contributors to THE JOURNAL this week is a scholar and an advanced thinker. He has been instructor in Philosophy in Harvard University and lecturer on Anthropology at the Harvard Summer School. Dr. Ward has been superintendent of the Workingman’s School, N. Y. He is author of an able work entitled “How Religion Arises.”

“Cicero made this remarkable prediction: ‘Across the ocean, and after many years, an extensive and wide country will be discovered, and in it will arise a hero, who, by his counsel and arms, shall deliver his country from slavery by which she was oppressed. This he shall do under favorable auspices; and oh, how much more admirable will he be than our Brutus and Cornellus.’”

Orders keep coming in for Mrs. Cora Linn Daniels’ popular book, “As It Is To Be.” Cloth, \$1.00; paper, 50 cents.

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A JOURNALIST SPEAKS OUT.

It is a pleasure to us at all times to make room in these columns for the views of our co-laborers of the press, and particularly when they are in harmony with our own convictions. The following letter is from the gifted and popular Swedish journalist, Mr. Gustaf Wicklund, 71 East Kinzie street, Chicago, Ill. It is addressed under date of June 14 to Dr. Peter Fahrney, of the same city, who is exclusive owner and manufacturer of Dr. Peter’s Blood Vitalizer. Editor Wicklund writes:

“I consider it my duty to send you a few words in regard to your excellent medicine, Dr. Peter’s Blood Vitalizer. During the eleven years that I have been actively engaged on the public press in this country I have had a vast opportunity of noticing the many advertisements and puffs concerning so-called patent medicines, and I can frankly state that I haven’t much faith in any of them. It was, therefore, with much skepticism that I purchased, about a year ago, two bottles of Dr. Peter’s Blood Vitalizer at the earnest solicitation of my wife and the recommendation of some friends as being a good blood purifier. After having noticed the effects upon other members of my family, I concluded to use some of it myself, and I am happy to state that I never had occasion to regret it. Dr. Peter’s Blood Vitalizer has now established itself as our family medicine, and is used by us all, young and old.”

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"AUTOMATIC" COMMUNICATIONS.

Differing individualities manifested their peculiarities as often by differences in style of address as by changed handwriting in these automatic writings. Indeed the varying handwriting was most frequent during the first year or two of the experiments, as since then the individuality which calls itself "Pharos" professes to act as interpreter and amanuensis for all or most others. But the somewhat old-fashioned style of the following struck me as odd; it was written before questions were asked, as soon as my hand held the pen, and apparently was addressed to Mr. U:

Esteemed Sir:
Good souls are now, oh so anxious to get into communication with your plane, but the laws of spirit existence are so hard to break through.

Q.—"Can you in accord with spirit law now communicate with us?"

A.—"No mortal can understand the laws governing our plane, yet we know communication is possible. Long ago this was demonstrated, but the sure law is not yet given to us. We work mainly in the dark."

Q.—"How then do you manage to communicate with us now?"

A.—"Sir, your aspirations put us on your plane, and we are able to get in rapport with your mind, because that mind is a judicial one, and we recognize the spirit of amity. We all wish to give you atoms of being sure evidence of continued existence, but ah! the conditions and environments change everything which otherwise could be made clear."

Q.—"Can you tell us if the change called death is always toward betterment, intellectually and morally?"

A.—"Spirits are all more happy than mortals; supreme love rules, and spirit knows not the sorrows of matter."

Another time when the amanuensis purported to write, quite unexpectedly was given the name of an intimate friend who took great pleasure in discussing philosophic questions with Mr. U—, during his lifetime, he was up to the time of his departure, ten years before, an enthusiastic student of Spencer, Huxley and Darwin, etc.

"Yonder comes R— R— with an air of joyous anticipation, and of anxiety that we correctly report him."

Q.—"Will you describe him?"

A.—"Eyes dark brown—clear complexion—curly hair, brown and fine—slender, so that he seems tall but was not, R— says that when you are translated you will willingly concede that life with all its apparent hardships was well worth living to attain this stage of being."

Here we asked several questions, each suggested by the other, without waiting for answer.

A.—"Won't my friend Underwood ask one question at a time?"

Q.—"Well if this is R— R— will you tell me whether in your new sphere you are still interested in those subjects which so much engaged your mind when here?"

A.—"By all means. Some things—those pertaining to moral and intellectual well being."

Q.—"Do individuals there remember the names of the friends that they cared for here?"

A.—"Certainly, not so much the names of those they loved, as the sweet helpfulness of that friendship which helped them to a higher outlook."

Q.—"What does time mean to you now?"

A.—"Time we know of only relatively."

Q.—"Are your answers limited by our ignorance?"

A.—"Yes—we are obliged to answer according to your limitations. If we should

state the simple truth of our lives here you could not understand."

Q.—"Do you have your hours of sleep there?"

A.—"Sleep, as you understand it, is unknown to us."

Q.—"How does matter appear to you?"

A.—"Simply one phase of being. I wish I had at command words to explain. When at school, if the teacher when you were studying the first principles of arithmetic, had asked you to explain an algebraic problem, could you have done it? Wait—be patient."

Q.—"Do you from your advanced point of view, discern clearly the why and wherefore of existence?"

A.—"Yonder in the distance, is the All of Being—still so ghostly in its affirmations. Yet at this point we know no more than you do on a lower round of the ladder."

Q.—"Are you happier there than when in our form?"

A.—"O, dear friend you ought to know with your experience that this life is immeasurably happier."

Often when questions were asked—quite unexpectedly on my part the answer would be given in rhyme dashed off fast as my hand could write. For instance I had received a number of letters from persons unknown to me, asking me questions pertaining to my experiences in automatic writing, the letters showing on the part of the writers great ignorance of the subject and crude ideas, though an honest eagerness to understand. I was puzzled how to answer such persons, or whether it was best to answer at all. So one evening I appealed to my unseen friends for advice in regard to the matter. I rather hoped for a little sympathy with my own views and aversion to replying to such letters, so I was taken considerably aback when, soon as the question was propounded, the following was rapidly written:

"Bounded by your Spirit bands,
Self-attraction draws all strands
Of earthly friendship shared with those
Whose spirit sympathies disclose

Whatever aims with thine are one;
Strive they onward—joys begun
Upon this earth sphere they shall gain
In some far distant spirit plane.

Love then thy friends of simple lives;
Bethink thee of the hope that strives
To lead them upward to the spheres
Joined spirally from lowest tiers."

At another sitting I asked incidentally if there was anything my correspondents wished to impress upon me from their point of view. Instantly was written:

"Share with all your spirit guerdon,
Speak of what we strive to burden
Souls on your plane to provision
To the ones whose souls have striven
In vain to come to clear decision
As to what spirit teaching proffers—
The army vast of doubters, scoffers."

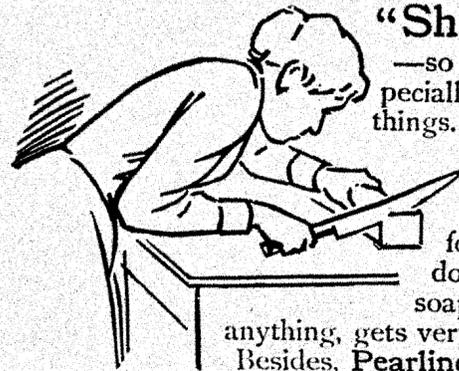
S. A. U.

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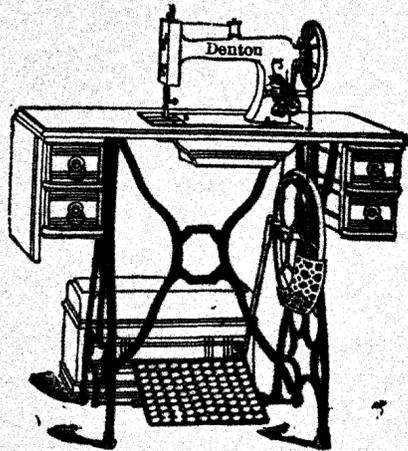
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