

THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, FEB. 10, 1894.

NEW SERIES—VOL. 4, NO. 38

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"NO INTEREST IN SPIRITUALISM."

A friend who was a reader and admirer of the Index when we edited that journal writes:

"I have really no interest in Spiritualism; having long since rejected what is termed orthodoxy. I cannot take refuge in what I call an equal absurdity. Spiritualism attacks old theology but all the difference I can see between the two is that the former is more humane, having discarded hell for a 'summer land;' but orthodoxy is fast doing the same thing. If I could believe in the real communication between those on the 'other side' and those here, those who having once been on this planet and having 'passed on,' still can deliver messages to you and me, then the rising of Jesus from the grave would be no stumbling block to me. I should accept the fact and rest content. All the so-called investigations into what is called spirit phenomena have no interest for me.

There is no interest in it, but no one has ever been able to prove it. In the first place, there is not the same similarity which he declares. Orthodoxy teaches the creation of the universe by a miracle. Spiritualism teaches the evolution of suns and planets in accordance with natural law. Orthodoxy teaches the salvation of man through the merits and sufferings of Christ. Spiritualism teaches the improvement of man in this life and in the future life by his own efforts and the efforts of his fellow beings. Orthodoxy teaches the intervention of supernatural power in response to prayer. Spiritualism teaches the inexorableness of natural law and the uselessness of petitionary prayer to change the order of nature. Orthodoxy teaches that the Bible is an infallible rule of faith and practice, to be accepted authoritatively on the penalty of eternal punishment. Spiritualism teaches that the books of the Bible are the natural outgrowth of the human mind, a mixture of truth and error, of fact and fancy, of reality and romance, of good and evil, to be tested by the ordinary canons of historical evidence and to be judged by their intrinsic merits. Orthodoxy condemns doubt as sinful and denounces unbelief as deserving damnation. Spiritualism teaches that doubt is the beginning of wisdom and that mere unbelief is not a matter of merit or demerit. Orthodoxy teaches that by special acts of faith and prayer men are prepared for the future life. Spiritualism teaches that the best preparation for a future life is a faithful performance of all the duties of this life, that the practice of the precepts of morality is more important than the belief in a bankrupt salvation scheme by which many hope to avoid the consequences of their immoralities.

These are only a few of the many differences which exist between the orthodox views and the teachings of Spiritualism and therefore it is hardly fair to speak of Spiritualism as equal in absurdity to orthodoxy, when the former rejects everything that is really repugnant to common sense and revolting to the gener-

ous impulses of human nature which is found in the orthodox system.

Our friend thinks that the survival of death by a human being and communication with those still in this sphere of life, as absurd as the doctrine of the resurrection of a body when life has become extinct. There is this difference: the resurrection of a dead body evidently implies a miracle. It is opposed to the concurrent experiences of mankind in all ages and in all countries. The body is seen to decay and is known to return to the elements whence it came. Its restoration to life would imply the interposition of an extraneous power in the operations of the natural world. But there is nothing in human experience that disproves or contradicts the conception that man exists after bodily dissolution. In the very nature of the case it does not admit of disproof. The question is whether it is proven. There are multitudes, including some of the brightest and best intellects of the world, who claim that they have evidence of the existence of those who once lived in the flesh and that they have been in communication with them. Now supposing this claim is unfounded, still

disproves the claims of communication with the departed. It does not imply, so far as the teachings of Spiritualism are concerned, any suspension or violation of natural law. The Spiritualist holds that the real man is a spirit, that the body is a tabernacle, so to speak, in which he lives and comes in contact with the material world, that the spirit leaves the body and still exists under conditions that cannot be perceived by the senses and of which, in our sense-imprisoned condition, we can form no representative conception. Now our friend may admit that this is unproven, but he certainly cannot class it as a doctrine with such absurd conceptions as the resurrection to life of a dead body.

Our friend says that he has no interest in Spiritualism, but there are many subjects of the greatest importance in which many excellent individuals, men and women, have no interest. The fault in this respect rather lies with them than the subject. Men who have been thinking along certain lines are very liable to think in ruts, and in proportion as they do so, it is difficult to form new channels of thought, to follow new methods of thinking, to adopt new conceptions; hence the liability of intellectual rigidity as we become old, the inhospitality to new ideas, the satisfaction with old theories which among live thinkers have become obsolete. Hence the large number of fossils still living, and moving about the world. We do not mean to say that our friend belongs to this type, but we see in his indifference to a subject of interest to a large number of thinkers, his lack of interest in phenomena which are worthy of investigation, a tendency to that intellectual fixidity, which is to be resisted by all who would remain in a state of mental flexibility, so as to be able to accept and assimilate whatever valuable thought is presented to the mind.

THE JOURNAL does not ask people to accept Spiritualism. It invites their attention to the subject. It presents for their consideration a large number of phenomena which belong to the psychical or psycho-

physical domain, and asks their coöperation in the investigation of these groups of phenomena, with a view of establishing the truth upon an impregnable foundation. Certainly this is a worthy mission. The discoveries which have been made the last fifty years have been largely in the physical sciences. It is the conviction of some of the broadest and best minds of to-day that during the next fifty years they will be largely in the psychical field, and it is the work of THE JOURNAL to assist in these investigations with a view of obtaining and diffusing truth and dissipating whatever error is involved in any theories, spiritualistic or materialistic, in regard to these facts. Our friend may think that Spiritualism is on trial. Certainly materialism is not on trial, for it has been tried in the balance and found wanting. It is actually an obsolete philosophical system, and those who still adhere to it would do well to acquaint themselves with the facts of modern science and modern research, and see whether there is not a more satisfactory prospect for man than that which the materialistic speculations have held out for him.

There are many punctilious observers of conventional etiquette who pride themselves on their knowledge and practice of good manners who yet daily break the written as well as unwritten canons of true politeness. True politeness is an outgrowth of the heart rather than of law, and good manners in conventional life are supposed to copy the manners of the good, the best, the truly élite of humanity. Society rules are presumed to be based on the highest ideals of good living and loftiest acting, but many who pride themselves upon living up to the very letter of the laws of polite society are in reality more rude and ill-bred as regards the spirit of those laws than the most ignorant hod-carrier who bears in his bosom the glow of brotherly kindness toward all.

There are those who thoroughly understand and act upon every important and unimportant detail of social etiquette, who keep themselves well posted in regard to the latest society edict as to visiting cards, the proper times to return calls, the latest fad in dinner parties or afternoon teas, and the newest thing in fashionable attire, people who in the face of society can coolly smile at the ruin of their costliest gown or finest dress-suit by some awkward accident, and preserve an air of cool impassivity during the most trying ordeals while on society's "dress parade," and who yet can be shockingly impolite within conventional bounds on many occasions.

Many a bright but merciless and egotistic woman of society congratulates herself on the deft-polite phraseology by which she fancies she has such and such a one in his or her place," or has him or her a lesson, or paid off an old score, methods of indirection, when in fact she has been guilty of the refinement of bad manners and discourtesy in putting her helpless victims under the necessity either of politely enduring with impassive face her stinging lash, or of impolitely turning upon and quarreling with her, in which latter case she is very liable to resort to the cowardly refuge she has re-

served for herself, that "You mistake me entirely! I did not mean you at all," when nothing further can reasonably be said. So also the barbed and poisonous arrow of malice shot from the bow of polite speech is often sped in envious jealous traducing to wound the heart or reputation of some innocent person who may thus be turned from sympathetic friendliness to a position of guarded coldness, and this through impoliteness thinly veiled by courteous phraseology.

Another form of cultured ill-breeding is shown by those whose sense of the ridiculous, or whose sarcastic wit overpowers in their possessors true heart kindness and tactful sympathy. To quickly perceive the salient weak points of friends, with such, is a temptation to impale them on the bright weapon of their wit for the delectation of others. So when impoliteness overrides good manners the temptation is readily yielded to—all the more readily when the would-be wit thinks this can be done without clear comprehension on the part of the the victim of intentional rudeness by the brilliant victimizer.

Other more common forms of such impoliteness are those of the swiftly-exchanged glance of derision, unbelief, boredom, contempt, passed between two or more like-minded persons while listening to a third—glances which are as often caught as swiftly by the one most interested as passed by unobserved, and thus only confuse, and humiliate one who had intended and hoped to interest his audience, as he would have done had that audience been polite and sympathetic. But also there is the impoliteness of obtrusive egotism, which often takes the form of forcing upon a promiscuous audience the doings and sayings of some unimportant "I" to the disgust and tiring of an otherwise sympathetic and mutually helpful group of thinkers. Still another common form of ill-breeding is seen in the large number of short-sighted persons of presumably cultured minds who having some temporary "axe to grind" do not hesitate to fawn upon and personally flatter those whom they fancy may be helpful to their schemes, un-
 . . . are materialized, or brought to naught, in which latter case those whose influence has been so eagerly sought for the occasion soon find themselves to their surprise and mortification ignored, or dropped from acquaintanceship with a suddenness that is the essence of rudeness.

Then the methods often used by some so-called cultured persons to "cut" or "snub" those whom they consider their social inferiors in ever so slight a degree, often partakes of the methods of boorish brutality, the more so when the dividing lines of such supposed inferiority are least sharply defined, and it seems necessary to draw them with unmistakable division. Sometimes this is done by a supercilious air of ignoring the near presence of one present who though well-known, is presumed to be "not in our set" an impoliteness which often misses its mark, by opening the eyes of the onlookers, if not the person thus ignored, to the really uncultured character of the courteously impolite would-be leader of society.

And too often we find the man and the woman with most exquisite society manners who are gentle in tone, refined in address, charming in glance and bearing toward all their equals and superiors, who seem to lose at once their suavity and grace when they are brought into relations with their inferiors, their domestic servants, their tradesmen, their mechanics, their dependants. They act towards these as though their dignity was not something inherent in their nature as a legitimate part of their higher intellectual and moral culture, but something grafted
 . . . their real selves whose reality might be doubted . . . they failed to assume the tone of the master, or . . . of destinies to those within their power. Un-
 . . . ply for their lofty pretensions there are few . . . of ignorance, servility, or fear, who have
 . . . sufficient human wit to see through this autocratic
 . . . manner, the vulgarity of the soul beneath, and how-
 . . . ever concealed, to feel contempt at the impoliteness
 . . . between man and man, because of difference in edu-
 . . . cation or service. Firmness and decision of command

are rarely incompatible with gentleness of tone or politeness of manner.

Another common form of social impoliteness is that of forcing timid persons of circumscribed means into subscribing for some pet chair¹ or favored lecturer, singer, or performer by sending tickets at so much each, with the request for the return of the money or tickets at once to the sender, thus compelling uninterested parties to become responsible for a certain amount of money even if they have no use for the tickets. And this is the result of another impertinence on the part of those getting up such entertainments, in forcing upon their least resistant friends a certain number of tickets to dispose of. Often when these tickets are thus thrust upon persons of means, rather than humiliate themselves by hunting up buyers, or offending the friend who insisted upon their help in disposing of the tickets, they pay for all those on hand out of their own pocket, and distribute them free where they can; but we may be sure this is done with inward anathemas at such piratical practices in cultured society. A like impoliteness is that of the circulating letter asking for ten cents or other small sums for some charity, with the added request that the receiver write two similar letters to personal friends, and so on; a request which no truly refined and courteous person could willingly comply with, involving as it does, a tax on the time and politeness of friends which no one has a right to demand.

Another form of bad manners in which many cultured persons of leisure indulge themselves apparently without contrition, is that of taking the time of business men and women simply for the pleasure of a social chat, without first finding out whether they have any time to spare. People of any profession who have daily business to attend to, cannot without sacrifice, give their time for such purposes, however much they may desire to. The moments or hours lost thus must be made up by overwork, or partial neglect of duty, sacrifices which no one in true courtesy can demand of another unless the need be in some way most urgent. **Let it be generally those who thus unthinkingly, discourteously take up time which may be of more worth than money, who would consider their busy friend immensely impolite, if in desperation, he asked to be excused from further talk.**

And the man or woman, however well-bred in other respects is strongly lacking in courtesy, who thrusts upon another unasked advice on private matters, and this is a sin of impoliteness, of very common occurrence. We may not admire the house our friend contemplates buying, or the plan of one he is building, or think appropriate the furnishings his wife has chosen, or look with favor upon his daughter's suitor, or deem fitting the profession his son has chosen, but it is not for us to proffer advice upon these or the thousand other matters with which we have no personal concern, however interested we may have through friendliness become. So we might go on, ad infinitum in regard to the impoliteness of refined society. The truth is that no amount of mere conventional drill, or of educational advantages will make man or woman truly courteous unless accompanied by spiritual intuitiveness and culture of the soul into full appreciation of the golden rule of doing unto others as we should wish them to do unto us. George Eliot well says, "Surely the only true knowledge of our fellow-men is that which enables us to feel with him—which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstances and opinion."

S. A. U.

SPINOZA.

"According to the philosophy of Spinoza," says Mr. Mangasarian of the Ethical Culture Society, "everything is God and there is only God. The wave of the ocean is not anything different from the ocean. It is not the drop in the sea that is alive, it is the ocean that gives motion to the drops; it is not man that is thinking and acting, it is the eternal." Again, "In the psychology of Spinoza there is no room for moral freedom, there is only universal ne-

cessity. God or the infinite substance has not the power to be anything else than what it is. Our actions are neither morally good nor morally evil. How foolish it would be to hold a wave of the sea responsible for the movements of the Atlantic ocean. Our mind is a collection of ideas, as our body is a collection of atoms; **just as the individual drops of the sea are in the hands of the sea, the individual atoms or ideas in man are contributed by the infinite substance.** Our life is borrowed life, just as the light of the moon is borrowed from the sun."

There is, according to our view, a curious mixture of truth and error in this philosophy. It is true that in a certain sense everything is God, who may be described therefore as the ocean of being, but it is not true that animated creatures are merely waves on the sea of life. The waves include motions of the water molecules, but these do not themselves partake of the forward movement, which cannot be said of the beings whom Spinoza likens to the waves. Whatever may be said of plants and the lower animals, man possesses a faculty which enables him, if not to stop, yet to control the winds and waves, and to make them subservient to his will. But he has more than will, he has purposive intelligence, and this enables him to design, and so to mould and direct the forces and energies of nature, that his designs shall be brought to pass. These powers possessed by man show that he has an actual existence of his own, and therefore his relation to the ultimate power is quite different from that of the wave to the ocean. The true analogy would be between man and a part of the water to which the term ocean is applied. When the atmosphere becomes dry and heated by the action of the sun's rays, it takes up water from the sea by evaporation, and this water ceases for the time to be part of the ocean and acquires an independent series of motions. Occasionally it takes on separate forms by differentiation, as with the waterspout and the tornado—objects which are much more fitted for comparison with man than are the waves of the sea. The parallel drawn by Spinoza may thus be shown to be incorrect. Moreover it is not always the ocean which gives motion to the drops of water of which it is composed. As a fact, the waves of the sea are usually caused by the movements of the air, and the motion of the molecules of water absorbed by the air is caused by the sun, which also affects the motions of the air, and thus the waves of the sea may ultimately be traced to the interaction of the forces and energies of nature operative in the terrestrial atmosphere.

As man has, in the sense here described, a separate existence from God, he does actually think and act; although of course in the long run he is indebted to the universal being from whom his life is derived for his power to think and act. To disprove further the parallel drawn by Spinoza, although, supposing the individual atoms of the water were living, they could not be held responsible for motions impressed on them by the movement of the sea as a whole, yet if they ceased to form part of the sea they might acquire such a responsibility. And such is the case with man's actions, which always carry with them two consequences, the one objective and the other subjective. The subjective consequence is the "reward" of conduct, and it will be good or evil according to all the circumstances attending it. Every action thus carries with it its own reward or punishment, which cannot be escaped from, although it may be mitigated by future conduct. The objective consequence is that with which society is concerned, and society has the right to deal with it as may be dictated by its own wellbeing, and this may entail further reward or punishment. According to Spinoza's philosophy the good is the useful, in its capacity to bring joy or to keep away sorrow. This is a very valuable attribute, but the emotional phase of human nature is not its only side. The highest test of right action is its agreement with truth, which must be taken, not in a narrow purely intellectual sense, but in its widest sense, as including with right conduct and right thought the right feeling which is

the real basis of thought and action, and that by which the actual ethical quality of an action must be determined. Hence although man's conduct is governed by mathematical law, he is not a mere machine. Far from this, he is the active agent of the mighty mechanician, Nature, with whom he is thus the actual co-operator.

ARE ACQUIRED CHARACTERS TRANSMISSIBLE?

III.

Weismann maintains, we have seen, that only those variations of life which are "congenital" are inherited. The conditions of life, it is admitted, affect the organism in various definite ways, but modifications so produced are quite transitory; they disappear at the death of the individual which exhibits them and have no hereditary effect. Congenital variations are independent of all conditions of life; they arise in consequence of changes in the hereditary constitution of the organism, changes which are due to the properties of the organism residing in the fertilized ovum from which the individual is developed and not from external forces.

Before Professor Weismann advanced his view, Mr. Francis Galton, had, although in a less pronounced manner, presented substantially the same view, applying the theory chiefly to man, and to the intellectual faculties and tastes. Of late a number of writers have come forward in support of Weismann's position, including eminent English biologists. But among psychologists there seems to be concurrent conviction as to the transmissibility of mental aptitudes that have been acquired through cultivation and personal exertion. Professor Weismann and his followers, constituting what is now known as the school of the Neo-Darwinians, in denying that the increment gained by intellectual exercises and activity is in any degree transmitted to offspring, virtually deny that education has any value for the future of mankind; and its benefits in that case must be confined exclusively to the generation which receives it. This is of course true, for the infant is born without ideas and it has to learn all that it comes to know. But is not what is acquired in any given generation, in the strengthening of the intellectual and moral faculties by activity in intellectual and moral pursuits, partly transmitted to succeeding generations and added as an increment to the capacity and power of the race? That such is the case has long been believed. The Scotch have a proverb something like this: "What is habit in the parent is constitution in the child." The results of ancestral experience are transmitted in the form of tendencies, aptitudes and predispositions.

The inheritance of acquired modifications is a legitimate induction from the observed facts of organic nature as Mr. Darwin shows in illustrations of "variation under domestication." An American variety of maize cultivated in Germany changed its character in America and became like a known European variety. Here external causes produced changes in every generation and the accumulation of these changes by heredity produced the difference between the American variety of maize and the new variety of which Darwin speaks. In like manner the enlarged udders of domesticated cows and goats is due to unnatural or artificial external stimulus and to the accumulation of changes in a given direction by inheritance. It is nothing to the point to say that blindness caused by an accident, or a mutilated or amputated leg is not inherited. The hereditary tendency along established lines is strong, and not observably affected by a single disturbance. The continuance of new conditions through many successive generations is necessary to overcome the old tendency in the offspring to repeat the same rhythm, to go through the same phases of life and structure as the parent. Changes in an organism, to be transmitted, must affect the minute reproductive cells through which descent is affected. A certain amount of coordination between characters acquired by an individual and the reproductive system seems to be nec-

essary to inheritance. The foetal whale has well developed hind legs which dwindle to mere rudiments. It is undeniable that the whale's early condition represents the adult ancestor of a distant period. With the disuse of legs by the whale—which is a mammal and not a fish—they became gradually reduced until they were functionless and mere vestiges. This modification would not have resulted from accidental loss of legs by an individual whale; it occurred by accumulated variations under the law of heredity. This implies the transmission of characters acquired by the individual and the accumulation of variations, in the form of changed structure and function, by inheritance.

THE PASSION FOR NOTORIETY.

There are a great many people whose strongest desire is to keep themselves before the public, to be seen, to be talked about, to be written about, to be conspicuous in every possible manner. In the shade of privacy, they droop, decline, life becomes burdensome. In the glare of publicity, they are like the stormy petrel amidst the fury of the elements, full of activity, ambition and joyousness. Such people need a stimulus, something to bring them out of apathetic indifference to affairs. Lacking deep self-respect and that contemplative power which makes it impossible for those who have it to feel desolate even in the desert, these people who thirst after notoriety are so constituted that they must have recognition in order to avoid sinking into melancholy or inactivity. There is a large amount of vanity and self-love in this desire for notice. Many have a feeling that they possess only a sort of fictitious merit, that they have not sufficient worth to be really deserving of recognition, and seek to shine by a false light, to be seen in public; to have their names in the papers is to them a greater satisfaction than any consciousness of having performed noble work. This passion grows with what it feeds on. With some it has become so excessive that they are actually frantic to be seen and heard and they make themselves ridiculous to all right thinking men and women.

During the Congresses held in this city the past season, not a few of these notoriety-loving individuals continually made efforts to get before the people in connection with some of the various meetings. One individual we have in mind, made use of such influence as he could command, in order to get on a number of committees and to become identified with the proceedings of as many different Congresses as possible. It mattered little whether he was acquainted with the subjects to be discussed or not. The only question with him was whether there was influence enough back of him to secure his appointment on a Committee and to get his name placed among the speakers. He sometimes succeeded and he sometimes failed. Some of the Committees, against strong recommendations, which had no sufficient basis in merit, however, positively and emphatically refused to accept the pretender, either as a member or as an essayist. The last time that we saw him was at the closing session of the Parliament of Religions, just before a photograph of the platform with its occupants was to be taken by a flash light. Eagerly he ran to the platform and got one foot on it, standing in that position until the photograph had been taken, assured doubtless that his face would appear among the portraits of the celebrities who adorned the stage. He looked about with a pleased interest as though he imagined the vast audience was delighted with the knowledge that his picture would appear in the group.

This is an illustration of that abnormal desire for public notice which has taken possession of so many persons and which explains in part the frequency with which the names of many of them appear in the papers. There is perhaps no corrective of this folly, except that which comes from the cultivation of the serious affairs of life. In a great storm center of ambition and commercial activity like Chicago, there is necessarily a great deal that is abnormal and among these manifestations of human nature must be reckoned this almost insane desire on the

part of many people, without any merit whatever, to become noted. Of course, such being the case, men are not judged by the frequency of their appearance in public, nor by the frequency of their names in print. A very large class of citizens, the more unpretending and substantial, many of those of wealth and many of those in moderate circumstances who hate pretension and all kinds of ostentatious display, rather avoid than court publicity, and these are the people whose influence in the long run is the strongest and most enduring, and the type of character represented by these people is that which will be dominant in our industrial and social life.

MRS. IRELAND'S "Life of Jane Welsh Carlyle," contains a valuable letter of Mazzini, addressed to Mrs. Carlyle in a season of trouble: "You had, nay have," he says, "though invisible to the eyes of the body, your mother, your father too. Can't you commune with them? I know that a single moment of true fervent love for them will do more for you than all my talking! Were they now what you call living would you not fly to them, hide your head in their bosom and be comforted, and feel that you owe to them to be strong—and that they may never be ashamed of their own Jane? Why can you think them to be dead, gone for ever, their loving immortal soul annihilated? Can you think that this vanishing for a time has made you less responsible to them? Can you, in a word, love them less because they are far from sight? I have often thought that the arrangement by which loved and loving beings pass through death is nothing, the last experiment appointed by God to human love; and often as you know from me I have felt that a moment of true soul communing with my dead friend was opening a source of strength for me un hoped for down here. Did we not often agree about these glimpses of the link between ours and the superior life?"

Says the New York Herald in a leading editorial: The world is not loitering; it is taking long strides.

O these strange
how is like
theatre when the play is half finished. But marvelous are the spiritual signs of the times. It might be safely asserted that there never was an age of such religious fervor as this. We are not optimists, but impartial critics, when we say that the average man is more interested in finding out whether or no he has a soul, and if so, what is to become of it, than ever before. The largest hall in New York can be readily filled if the subject discussed is the certainty of two worlds and the possibility of communication between them. The observer of current opinion is amazed at the attractive quality of these and similar topics, and is forced to the conclusion that the general appetite for information concerning the future has become almost abnormally whetted. In some respects it is the most devout and the most reverently inquisitive age of which history bears record. Skepticism veils its face because it is impotent; ridicule sneers in private, but seldom openly; sarcasm has discovered that the edge of its sword is dulled. Right or wrong, pleased with fables or not, this teased and fretted world is looking anxiously for some light which the pulpits of Christendom do not as yet furnish. The greed for facts concerning tomorrow, and the solicitude with which men and women watch for them are so pathetic that they are almost tragic. Accompanying this new phase of life is an indifference to theology and to conventional worship.

The fact that the churches see that a wise expediency demands that they shall devote their energies less exclusively than once to instruction in dogmas and shall give more attention to philanthropic objects, is cause for rejoicing. It is one of the fruits of the general progress of liberal views; and it behooves liberalism, at least, thankfully to acknowledge the spread of its own ideas. Here is a foregleam of what the churches might become, and what someday they, perhaps, will largely become, if emancipated from bondage to authoritative creeds, they should be put to the service of human needs as centres of philanthropic and humane activity.

THE CHURCH UNIVERSAL.

By REV. SOLOM LAUER.

The guarantee of any religion must be its present perception of truth. The reforms that have come in religious history have been only a recalling of the people from tradition to present insight. The prophet is he who can see God now and hear His voice. That man becomes a seer and law giver who can bring his soul into conscious relation with the soul of All. The Divine Wisdom flows into him, he acts from inspiration; his will is one with the Eternal Purpose, and Omnipotence allies itself with him.

Why may we not have a church based on this living communion? Why should we not look in the world of to-day for our divinity? Why seek to prove the Being of God from the acts and experiences of Moses and Christ alone? Our liberal churches are timid and halting. They dare not quite trust the present. They must have the sanction of Moses or Jesus or Paul; forgetting that the greatness of these consisted in their self-reliance, or union with the God within them. We lean upon tradition, and repeat a gibberish which has lost its meaning to us. We must have gods in our temple, whose word is authority, that we may not listen to the Word within, and know ourselves as gods, agents and mouthpieces of the Infinite. We must exalt Jesus to a place which he never sought nor claimed for himself, that the reverence for the God-nature in man may find an object outside ourselves. We must be narrow and conceited in our estimate of other religions than Christianity, that the personal authority of Jesus may not be invaded. We must ignore and depreciate the wisdom of a Confucius, a Socrates, an Epictetus, an Aurelius, a Buddha, that the glory of Christianity may not be dimmed. We dare not or will

ably, and as outgrowth as a Religion greater than all religions, inclusive of all; not dependent upon the truth of any, but testified to and proved by all of them. That religion is the natural relation of the soul to God and His universe; and it has its prophets in all times, its scriptures in all places. The great world is its revelation; the world of matter and the world of mind. The torch of science lights the way to its temple of mysteries, and every voice of nature prophecies for it.

I look for the advent of a church of the Living God; a church that shall perceive its revelation to be in the soul, and not in any book; which can be brave and true enough to live and work in the present, from an ever-present inspiration, looking not back to become a pillar of salt. Such a church need not rely upon the traditions of miracles to prove the power of spirit in the world. The signs shall ever follow them that truly believe. They are not of time or space. They are in the soul of man, in its potential unity with God. In the traditions and records of all religions these so-called miracles appear, evidences of the ever-present power of spirit. Christianity but repeated a chapter in the history of the soul; a chapter many times written in other ages. The religion of Jesus was but a fresh manifestation of that divine life which had flowed into humanity, through its chosen prophets, many times before. The roots of Christian form and doctrine are sunk in the soil of humanity's spiritual strivings and yearnings, and Egypt and India nourished their young growth. To know that we are so closely related to the races of the past in our religious thought and practice, should broaden our sympathies and clarify our judgment.

I await the Church Universal, which shall refuse all narrow alliances, and hold itself the friend of all faiths, but the partisan of none. Comparative theology has taught us, to the full satisfaction of unbiased minds, that the best doctrines of Christianity are common to other religions; and the profound philoso-

phy of India, which finds expression in its venerable religions, makes much of our popular Christian teaching puerile and ridiculous by comparison. Should we not recognize this fact, and cease our clamor for the supremacy of traditional Christianity over all historic religions? Religion does not lose anything by this confession; if Christianity does, its loss is the measure of its deficiency. Why should we be so strenuous to retain a name, when by the confession of all honest and well-informed souls it is no longer adequate to the needs of the age? Christianity is a great and noble contribution to the Religion Universal, and should not be less esteemed because of the errors of its friends; but when we have learned that Christianity is but one of the foundation stones of that great temple of faith which rests upon the religious nature of man, why should we crucify reason and stultify conscience to maintain its supremacy?

Let us have a church based on the conviction that a Universal Religion is possible just as a universal science is possible. This church should adopt a name significant of its possibilities, and consistent with its faith. It should invite all lovers of truth who have gone through the education of a sect and have come out into the broad light of universal faith. It should make no pretensions to external authority, but rest its doctrines upon perception and individual experience. It should write its creed in the language of the soul, and the works of the spirit should follow it, to prove its teachings true.

PASADENA, CAL.

RELIGION FROM THE NEW STANDPOINT.

By W. A. CRAM.

Gone for us the old belief in an awful God enthroned outside the universe, who creates and destroys, blesses and torments, "for his own good will and pleasure." Gone the old awe and fear that agonized in prayer, and put up offering to appease his wrath, and call down his blessing. Death, so long pictured and proclaimed the "King of Terrors," is slowly transforming in the light of the rising faith and thought into a kindly providence, an ascending way of the soul, overshadowed on the underside, aureoled above by the coming light. The living Christ is no longer imprisoned in the church, but walks the world in freedom and light humanity's common prophet and priest. Is religion dying?

Is prayer outgrown and worship dead? Has the Holy Ghost become a myth, and immortality lost its meaning and hope for us? We think not, but rather that a new and fuller day of religion dawns.

What is the new theology, the rising faith in God? Is it not a faith, a growing recognition of an infinite will and energy ever fashioning worlds from the nebulous seas of space, transforming the mountain rocks into grasses and flowers; a soul of love and wisdom, of beauty and goodness awakening through the life of the flower, striving heavenward in the way of the worm, love speaking in the bird-song, enthroned in every human heart and mind, making sure the growth and triumph of immortally ascending life in all the world?

More and higher still is this new dawning faith, for it is a faith in an over-soul of the limitless unseen universe of worlds and life folding us about, touching and inspiring and forever uplifting us.

The beauty of the flower, the iridescence of the insect's wing, the splendor of sunset clouds are to us God's smile. The sweet and grand harmonies of sky, woods and ocean are for us voices of the infinite. This is no language of mere poetic rhapsody. It is a simple, prosaic statement of coming knowledge and science of spiritual fact, just as real and natural as the growing corn and blossoming trees. The June beauty of earth and sky is as veritably and naturally the loveliness and smile of God's face, as the love-light and smile my friend wears. The bird song and the murmuring of the pine woods, are as really and naturally God talking, as household voices, for those who look and listen for the eternal soul close home. For us the God-soul clothes and manifests it-

self in matter, and sounds, and light of the visible world. My friend's soul clothes and manifests itself in the same matter sound and light. It is only the greater and the less. More than this, the roar of the destroying tempest, the crash of the thunderbolt, even the moan and cry of pain and anguish from out the helpless sufferer and outcast, are the voice of God moving over the waters, through the darkness, calling for an bidding forth more and better life of beauty and goodness. There is yet a higher diviner reverence and worship we know. Vast and grand is our seen world, when reverently we behold it all as the perfecting body, the rising temple and luminous garments of the soul that moves ever more unto the form and life of wisdom and beauty and love. Vaster and grander, in inconceivable light, rises over us and unfolds us the boundless unseen realm of the universe. In holier reverence and worship we stand, faith and love exalted on the threshold of this unseen temple and home of God, where life has risen and is rising into love and beauty for the myriads gone, and going before us, and for us to be, of which the best of the earth is but the crude imagery, the child's first creeping and cooing into life.

Not unto some far off apocalyptic revealed heaven need we strain our eyes for reverence and worship, we touch the mountain rock saying, here too God dwells and works even as in his farthest heaven. In our best moments of inward seeing, we reverently turn the dusty, crumbling body of the dead fly upon our window sill, saying in the truest worship of the eternal, this was God's passing form and garment, where the soul of the infinite dwells and works, call not thou common or unclean.

Thus in truest reverence and worship we bow before the soul, this infinite possibility of life awakening and rising in the stones of the field, in every tree, flower, insect, beast and man; even the shadows and pollution of evil and vileness cannot blind us to the vision of God over and through them, transforming all into sweetness and light; for more and more clearly we see and know that this darkness, this evil and pollution of the criminal and outcast, of sin and shame and war, are only the passing shadows, the decay and blood stains that rest about and for a moment incumber and mark the lower forms and ways of the ascending soul.

Thus we learn to pray and worship as simply and naturally as the bird sings, or the grub transforms to insect. The soul of each reaches and aspires for the beauty and loveliness of the soul risen and rising over us, by the same inspiration and law as the worm reaches and aspires for the light and loveliness of the butterfly, or as the bird gains beauty of plumage and sweetness of song.

Bowed in glad surprise and humility of sweet charity we look downward and behold God in the stone and flower, in the criminal and outcast, and we kneel in reverence before this vision of the soul arising therein and therefrom. We lift our eyes from the world that appears so far below us, and in freedom of kindness and friendship look about us in home, in street and field, into true loving faces of friend and neighbor, through the loving clasp of hands, through sweet home voices, in the song and cheer of brave, helpful deeds we recognize and reverence God creating and arising in all the world and life beside us. We lift our eyes upward to the infinite ocean of the ethereal realm, wherein our earth, sun, moon and stars are but as floating dust atoms, and the soul of us through finer seeing, more subtle hearing discerns the over soul in this vast unseen, that as a limitless ocean of being unfolds us, ever evolving worlds and creatures in ascending forms and life of which our world most perfect are but the rude poor images and picturings.

Thither in reverence and worship we aspire and move to the one soul infinite inheritance of love, of beauty and knowledge that are of God.

From this new standpoint of religion are reverence and worship dying or dead? Rather are we not coming more and more nearly and fully into the spirit and power of the immortal Christ?

EVOLUTION A DELUSIVE THEORY.

BY J. MURRAY CASE.

The development of a higher psychical science will, at no distant day, prove many of the so-called physical sciences, based entirely upon physical phenomena, but delusive theories.

Foremost among these will be, as I believe, the utter overthrow, of that monstrous and almost universal delusion represented in the Darwinian theory of evolution, that theory which teaches that all animal life of the higher order has been developed from protoplasmic germs, gradually unfolding, and being transformed from one individual species to another, until, ultimately, "man came forth from the monkey"—and that all the diversified forms of vegetable life, from the green moss upon the rocks to the giant oak, have sprung from some imaginary plant germ. But just how life was first communicated to these, assumed, animal and vegetable germs, even the wisest do not profess to know. It is as much a miracle to vitalize from matter—a living germ, however insignificant—as it would be to create a human form.

Geology proves conclusively that animal and vegetable life of a low order, always antedates that of a higher, and that there has been a continuously upward movement in life, from the protoplasm to the final culmination in man. This circumstance in nature has given a plausible basis to weave a most ingenious and delusive doctrine.

To illustrate the evolution delusion let us take a walk along the dusty highway of time. We first observe the fine hair like tracings in the dust of a small insect. As we journey along there appears by the side of these lines, the imprint of a large, crawling worm. Soon we see in the dust the evidence of a half-walking half-crawling reptile. Then a little farther on, hooved animals and cloven-footed monkeys, and finally, we behold the foot-prints of man.

We started out with but the hair-line tracings of an insect, and we have not beheld any evidence that other forms of life came upon the road. There were no side paths leading into the great highway, with the foot imprint of these different creatures in the dust, indicating that they had come from some unknown country, but the spiral windings of the worm, the web-footed imprint of the reptile, the hoof mould of the beast, the hand-like paw-marks of the monkey, and the foot-prints of man all spring right up in the center of the great dusty highway, by the side of a companion creature of closely corresponding organization, and naturally we conclude that from the highest type of the inferior forms of life, sprang the next higher type of life. Right here is where Charles Darwin fell into the most gigantic error that darkens the pages of modern science. I speak in this strong language because his error is surrounded with so many delusive circumstantial evidences that he has succeeded in deceiving the whole school of scientists, and every college professor accepts his conclusions as facts in science, equally demonstrable with the law of gravitation.

But let me present right here a thought, which seems to have escaped the scientists, but to me is an insurmountable barrier against the evolution theory, and that is: If one species of animal life can be transformed into another type of life, be that new creature higher or lower in the scale of physical or mental qualities, then all animal life is in danger of drifting into a hybrid herd, culminating in one mongrel monstrosity. Nature will permit, in some species of animals, where two species are nearly allied and of same length of time in gestation, such for instance as the horse and the ass, one hybrid, but that creature has its physical organization built upon an imperfect soul, a mongrel soul which God did not know when he created physical life on this earth, and that hybrid soul cannot reproduce or perpetuate its kind, because soul types are eternal. The same types of life that inhabit this planet undoubtedly exist upon millions of other planets, with modifications

produced by local environments, but the same eternal types are capable of reproducing their kind in whatever world they may be transplanted.

Here I will present an important thought and one which I believe the psychical sciences will prove to be true, and a truth which will, at no distant day, completely overthrow the delusive, evolution theories of Charles Darwin. That thought is: Intelligent spiritual beings of other planets, have the power to concentrate vitalized matter upon spiritual types of life generated in their own world in such a manner as to retain a physical organization, and reproduce their kind in other worlds, and in this manner all animal and vegetable life on this planet has come into existence.

The lower order of animal life was first brought forth because the spiritual atmosphere of the earth was not sufficiently developed to sustain higher life. A spiritual soil had to be generated through the ages of life and death of plants and the lower order of animal life, whereby man became a possibility.

The blades of grass—the rose—the forest tree,—

The beasts that roam the woods—the birds in air,

The crawling worm—the fish that swim the sea,

And everything of life, both foul and fair,

Has its purpose in the ages passed,

For God's most wondrous plan,

To generate a spirit sphere at last

From which to draw the spirit food of man.

As the spiritual essence continuously enriched the spiritual zone of our earth, higher orders of life came successively into being through the materializing agency of higher intelligences. Each of these materialized beings of life must have been of the highest type of their respective species. Hence, the story of the fall of man is not a fable. Nor, was man the only species to "fall" or degenerate. The first man was the most perfect man. The first animal of every species was the most perfect animal of its kind. The first flowers and fruits were the most beautiful and rich, since they were transplanted direct from the gardens of heaven. But the environments surrounding all were such as to cause all to degenerate. The partaking of the forbidden fruit from the midst of the garden—or in other words the reproduction of the species—brought forth a posterity in all species of life inferior to the first materialized parents. The earth being in a wild, undeveloped condition, man soon became the savage of the forest. Then came that struggle for existence in which "the fittest survived," as to which doctrine I fully agree with Mr. Darwin. This struggle has not been an "evolution" of a higher species from the lower, but has been a struggle to regain that perfection which every form of individual life possessed when first produced upon this planet.

These statements, I am fully aware, are not susceptible of physical proof because of our limited knowledge of the psychical powers and possibilities. The higher sciences of heaven are kept under lock and key, and are opened from time to time as the world is prepared to receive them. Just now an angel stands by the psychic archives and has pushed the door just a little bit ajar so that a few catch a glimpse of its wondrous treasures, and as the eyes of the world become able to bear the light of its brilliant lamps, it will be thrown wide open, and the clouded earth will become gloriously illuminated, when true religion and true science will stand at the altar of God's temple, robed in the garments of the bride and the bridegroom, and will become wedded for all time.

ELMWOOD, OHIO.

A PLEA FOR PAGANISM.

BY M. C. KHARUP.

He who is indifferent to the sound of g-o-d or similar irrelevant combinations of sound signs, behind which no definable idea is discernible, or who remains apathetic at that funny contradiction termed "life after death," has lately been very generally stigmatized as an irreligious person by those who interpret public opinion, and judgment has been passed

uncontradicted, to the effect that he is an inferior sort of a person, unworthy of the confidence of his fellows.

This standpoint of irreligion, with all it involves, is to me that of truth and as positive in its claims upon my activity as any religion might be.

When churches, universities and seminaries are endowed to support Christian doctrines I am shocked and grieved at the attempt to perpetuate by the force of money an ideal, for which neither I nor the majority of my race are willing to strive. We want wealth, not penury; we want power, not humility; we want justice, not forgiveness; and we want to carry our heads high, striving frankly for what we want, and we do not want to belittle ourselves by declaring us miserable sinners on one day of the week by reason of those acts on the other six days which constitute our life and energy and which are the fruits of our genuine thoughts and our genuine enthusiasm. In nigh on to nineteen centuries Christian ministers have preached the message of gentleness with severity, the doctrine of sinfulness with hauteur, but our common race has not for a minute yielded obeisance except in words. If Christianity has in this period, taught the economy of gentle means, it has done all the work that it is capable of doing for a race of men to whom a mere existence is little, but the sensations of life everything. We want now a religion, if religion it must be called, that we are willing to live by, one that will fit the ideals of that great majority of our population, who are not members of established churches, and who must yet be supposed to have sense for right and wrong living.

Using the word pagan to designate the standpoint on which I find myself, I believe that the larger part of Chicago's population are, consciously or unconsciously, pagans, with views more or less subdued or muddled by the recognized Christian influences surrounding them. Perhaps it is more correct to say that they would be pagans if liberated from the noble pressure of a supposed public opinion, which now reduces them to a negative or inactive attitude. Considerations of material welfare are under present conditions very naturally a strong factor in preventing pagans from asserting their convictions and few of us can in fact afford to take a vigorous initiative in this direction. But it seems plain to me that the way out of the disgraceful situation is through the unification of all pagan purpose by the establishment of one great pagan church.

To accomplish that is the direct aim of this paper.

As things are running now we can point to nothing that we do or have done or will do, as pagans. We have no Y. M. C. A., no charities, no social gatherings. We are as interlopers among civilized humanity, taking no part and having no voice in the active work of forming the institutions of civilization. And a civilization grows within the frame of its institutions.

This despised negative position, as non-believers, atheists, agnostics, persons who have nothing to assert, but must always wrangle, argue, deny, oppose and rail, is due not a little to the continual wordy warfare waged by some secular unions, free-thinkers' clubs, etc., against the dogmatic stock-in-trade of established churches.

The Society for Ethical Culture forms an exception in this, that it has abandoned all attacks on other people's dogmas, and it deserves credit for that; but it still roots deeply in the thick stratum of pseudo-thought, which those dogmas in the course of centuries have caused to settle in the human mind. The society has never yet risen to the plainness of simple paganism, but is troubled by time-honored postulates, and through the lectures of the society there is nearly always heard an undertone of plaintive opposition or indignation.

Ethical distinctions are a meager fare for a sound pagan appetite.

Paganism is complacent and sure of itself, and in its broad lap there is room for all plain people, who wish to live right qua man or woman and qua member of human society.

Paganism is more eager to do right than scared of doing wrong. It has little use for retrospective conscience and less for painful casuistry of ethics.

Ethical culture is, by its term, an apologetic substitute for religious creed, but the pagan has nothing to apologize for. His sensations form thoughts and feelings within him and in accordance with this inner consciousness he craves serenely to rule his life.

All we pagans who believe that our convictions are not the seed of sterile dissension, but that they indicate a structural unity of purpose and have it in them, if cultivated in unison, to produce a cleaner civilization than now extant and a more worthy existence for ourselves, should unite to form a pagan church and begin to be men and women who know what we will, and who want that recognized which we will.

It may to many seem essential that a definition be furnished of paganism before entering upon the work of a pagan church; but life itself is too complex to admit of a definition, which will summarize its elements in a few words, and so is also that form of religion, which is paganism. It clings closely to all the facts of life. The functions of the human creature combine with his relations to fellow-beings in a manner infinitely varied that eludes a comprehensive analysis a priori, but which may perhaps be understood well enough in each case by one whose trained intuition may draw for inspiration on the facts of art, of science and of history. Stated by one thus endowed the declarations of paganism, however difficult to formulate, will be readily recognized as true or false by even an untrained pagan intelligence, because the simplicity of a truly pagan mind is not easily imposed upon.

Whether paganism can rise above all racial differences seems to me doubtful, its essence being faithfulness to self, irreverent of all doctrine, even the doctrine of the brotherhood of men.

Several other points are also not clear, but let me give a few preliminary ideas of pagan church work, appear to me essential.

From out of the multitude of human productions in literature, art, science and in the daily events, it is possible, even to-day, to select many which reflect with sufficient purity the gladsome and courageous spirit of paganism. The selection would include all work, which is distinctively unmarred by the artificial ideas and sentiments, that in the course of ages have made inroad on the simplicity of human perceptions and vitiated human language. The pagan church must present these productions of a pagan spirit in as full a measure as possible. It must bring before its members such literature and music and such works of art, as will tend to clear and broaden their views and rid their minds of slag. It must offer opportunities for such activities as their natures crave and for which they now accept unworthy substitutes. Its priest must present the facts of the universe to them in the light of an unpolled intellect and an unwarped sentiment. He must assign to the members such work as is fit for them and for which they have time and inclination. He cannot execute all work alone, because there will be much of it and of a varied nature, for all of which he may not be suited. Assiduous work and careful guarding on the part of the priest will be required in order to prevent personal preferences and sympathies from blurring the outlines of a paganism so catholic, that under its banner all of our race may gather without dissensions, yet with full understanding. The pagan church completed should be the spiritual home of its members, through whose agency they may reach that complete development of their faculties, which it is instilled in our nature to desire. It shall be a spiritual department store, bounded by the mysteries of art and science on one side and by athletics and handicraft on the other side. The priest must take care that it does not become an intellectual junk shop from the beginning. If the start is right, it need not be long before some tenets of paganism shall have become so crystallized as to assure the future of the church. In this direction much may be done by secular publications edited from the pagan standpoint.

Right from the beginning the church may well be kept open every week day as a clubhouse, and all of Sunday, offering then not only a lecture, but from morning till night a varied programme of entertainments that come within its scope, and among which members may freely choose. The choice of such entertainments is necessarily broad, because no institution, however debased, which now flourishes among us, has continued existence; unless it caters to some human function, which is entitled to satisfaction.

Leaving it to other churches to rail against places of sinfulness, the pagan church must supply that which is better (according to its means at any given time). Only by admitting all the natural faculties of a normal person to their free play, may vicious over-indulgence in special things and non-esthetic transgressions of the beauty line be avoided. The limitations necessarily imposed on each by the equal rights of others and by the order of social life, need not chafe anybody; their burden is light and their yoke is easy as compared to the frowning disapproval of the present society when it thinks it must be offended at some supposed violation of its artificial moral sentiments.

In view of the great work that lies before us pagans, it must then be our first aim to secure a hall or a house entirely for ourselves and to fit the locality for our purposes as rapidly as practical conditions shall permit; and I have little doubt but that we are numerous enough and shall have enough rich and generous friends, so that we may within ten years erect a magnificent temple for rational humanity somewhere in this city of Chicago, a temple from which not we alone who live here may draw nourishment for our souls, satisfaction for our minds and well-being for our whole creature, but from which the influence in favor of the good, beautiful and true may spread over the world, astonishing with a new light on the pleasure of living and the sweet satisfaction of ceasing to live.

All who feel in sympathy with a pagan church on these or kindred lines (which are here sketched with too abstruse brevity) are requested to address the writer in care of this paper, giving all the suggestions that they have time to think of.

AUTOMATIC COMMUNICATIONS.

Question.—“Do you in your sphere require any sort of food or nourishment to supply waste of force, as we require for the upbuilding of our bodies?”

Answer.—“Spirit comes not by outward accretion, but proceeds to develop from within.”

Q.—“Can you make that answer more clear to our perception?”

A.—“Show you that each process of evolution whether spiritual or physical depends upon the germinating power within it.”

Q.—“Can you indicate from whence comes that germinating power?”

A.—“Sense knowledge is so undeveloped so far as spiritual workings are given in your sphere, that no definite answer can be given, but when you understand all the forces which are at work from the formation of an acorn to an oak we will then clearly explain the evolutionary processes of spirit arising from your sense plane.”

Q.—“Are your planes bound by any code of laws, written or understood, as ours is?”

A.—“Bound by very law of laws. We here better understand than do those on your limited sphere why Cause must precede—must forever bind effects. Why law must perceive events, and cause every seemingly trivial occurrence to become but a link in the onward chain of determined necessity for the good of the whole of humanity.”

Q.—“How many upward steps—comparatively—must we on our plane take before we progress far enough in knowledge to clearly comprehend what you have just stated?”

A.—“Upward steps depend on souls. Spirit progress is possible in all planes. But of course, with change of form and planes the progress becomes more

and more easy; but the desire to grow in knowledge and lovingness is not hampered on any plane.”

Q.—“Could you not indicate how we can now begin to try to assimilate more and more to the higher spiritual life?”

A.—“Conquer self—conquer selfishness; love all; outgrow envy; behave as well to enemies as to friends; grow ashamed of the lower nature in you, and fight it day by day. So shall you more and more assimilate to true spiritual life.”

Q.—“Are our spirit friends often with us?”

A.—“Spiritual care-takers have only certain duties as your guardians. The most essential part is to spur you onward to help yourselves.”

Q.—“Is it not a great trial of patience, to you to deal with earth's unstable creatures?”

A.—“Earth's children are as plants to the gardener. We are often disappointed in the growth and blossoming of these mortal slips and cuttings or seedlings, but we are equally delighted when our care is repaid by some beautiful blossom or new variety of plant.”

Q.—“When one enters Spirit-life what is the highest condition of satisfaction and advancement?”

A.—“Surrender of egotistic clamor and self-consciousness; longing to help others more helpless—desire to be of use, and shamefacedness over the little able to be accomplished.”

REINCARNATION AND SPACE DIMENSIONS.

In compliance with requests from friends we sat one evening for the purpose of getting answers to several queries propounded by them, with the following somewhat unsatisfactory result.

Q.—“Will you state whether there is any truth in the theory of reincarnation?”

A.—“Thou askest as all born of woman ask, to know before spiritual knowledge is gained, the questions pertaining to spheres beyond space.”

Q.—“Then you refuse to give answer to that question—one which disturbs many mortal minds?”

A.—“Incarnation means spirit clothed with matter. Reincarnation should convey the idea that the clothing was outgrown before the spirit attained maturity. Seest thou the soul's prescience of spiritual possibilities?”

Q.—“Do you mean that it is among spiritual possibilities, that a soul which has not, in one mortal incarnation, attained spiritual maturity may again be incarnated, but that it is not always a necessity?”

A.—“Such would seem to be a necessary conclusion.”

Q.—“Will you give us anything further in regard to reincarnation?”

A.—“Subject not to be explained to you as yet.”

Q.—“Then we will try another question. Do higher beings live in space of four dimensions?”

A.—“Space of dimensions pertains to matter, and beings outside of matter's limitations cannot answer your pertinent questions with clear-cut meaning to those on your plane of three dimensions. Oh! shall not you sometime wonder at your own blinded perceptions, when your eyes are opened! Shouldst thou not ask more questions pertaining to the higher spiritual life of Being, than to confine your thoughts to these sciolistic queries which have meanings only to quibbling souls on your narrow plane.”

Q.—“Will not Pharos give us some strong sentences in regard to the spiritual life?”

A.—“Self must ever become less and less predominant as man's spirit ascends toward the power that permeates all Being. Assumption of greatness in Atoms prevents ascension of spirit toward the greater happiness of spiritual lovingness, and growth onward toward wisdom.”

Q.—“Will you give us a concluding word as we are too tired to write further?”

A.—“Shall we not say that we as spirits—that is, mortals unembodied—wish most earnestly to gain your confidence and good will, and to give you evi-

dence of our continued existence. Spirit with mortal blends in saying both are too tired for further work. Good-night dear mortals and dear friends."

S. A. U.

THE Chicago Times of January 25th publishes a report of an interview with Mr. W. T. Stead, from which the following extracts are given: "Of my own position and beliefs this is true: Certain facts have come to my knowledge; they are unusual; they are not facts of general observation, but they are facts, and as such they seem worthy of investigation by scientific processes and in a scientific way. That is what I have done. I have investigated. I have found a great many other facts of an allied nature. I am seeking more. We do not need an explanation of the facts before we admit them to be facts. Explanations, except as working hypotheses, are not to be accepted until research and investigation have brought to light enough facts to have developed the general law concerning them. My position is this: That the theory of the continued existence of the individual after death is that he is not much if any more changed than one is when one takes off one's clothes, and the ability to communicate with those still in the flesh more nearly explains all these phenomena than any other theory of which I know. I am yet free to admit that it does not explain satisfactorily all the phenomena, and when I find another theory that will explain them more fully I am ready to discard my present one and adopt it. The theory of spirit communication, to call it so, is, therefore, a tentative one. The main thing, as I said before, is to get the facts. These are some of the facts that have come to me: My hand, without my volition, without my conscious mind knowing what was coming, has been seized, as it were, by another entity and has written sentiments and ideas, statements of the subject-matter of which I knew nothing previously. It has made sense, and has been confirmed by subsequent events proved. The handwriting was reported to be the handwriting of a person who was formerly in the flesh. The handwriting has been different from my own, until the entity whose thoughts I was transcribing has established his identity, when the handwriting has assimilated to my own, though this is a matter of my own volition for greater ease and speed. But the other handwriting can be returned to at any time. These were some of the earliest facts I learned and 'Julia' was one of the first entities from whom I learned them. I knew her in life. She was interested in many of the things in which I was interested. . . . She it was who told me that it was possible for two living persons to communicate with each other by means of automatic writing. Telepathy, as an impression received by one mind from another at a distance, is not new. But I was the first, so far as I know, who received communications from another person automatically written out by my own hand."

THE spiritual philosophy of life and service for humanity as a unit of joys and sorrows, hopes and despondency, courage and despair, says the Banner of Light, gives the best illustration of the truth embodied in the lines of England's old, blind poet, John Milton:

"Thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

To unselfishly do one's whole duty, and be content with the service required, according to one's capacity for doing, sweetens the soul with an atmosphere of peace, keeps it constantly in harmony with the law of our spiritual growth, and in preparation for the disclosure of such spiritual gifts and powers as our angel-friends can manifest through the entire organism. Impatience, and an overweening desire to perform works for which we are naturally and spiritually unfitted, is the bane of many otherwise good mediums and useful lives. All can serve the cause of truth; some by a ceaseless activity, others by standing and waiting for time, place, development and inspiration. Servants of an angelic min-

istry in the cause of humanity, of all others, need to cultivate patience and courage.

THE BROADCASTING OF CRIME.

It is true enough to say that the sensational press is such an agency, but it is fair to ask if there is not a clear analogy between its harmful influence and that of the worst forms of French naturalism. Leaving entirely out of account for the present the responsibilities of newspaper proprietors and newspaper purchasers, let the simple question be put, What is bound to be the effect on its readers of the constant exploitation of crime and vice and scandal which plays so great a part in the daily press? The question may be thus isolated and asked merely as a psychological and sociological one. Say nothing about the taste and pleasure of the reader or the ethics and profits of the editor, and inquire only what effect the daily presentation of the human beast, without any glamour of literary art about him, is going to have upon the people in whose faces he is thrust every day. To begin with the lowest class of readers, it has long been well understood by criminologists and alienists that the epidemic character which crime often seems to have in modern times is largely due to the broadcasting of all crime by the press. Let a peculiarly brutal or novel method of murder or suicide be invented in some part of the country, and it is sure to be duplicated as soon as the newspaper suggestion of it can be brought to bear on the unstable brains only waiting for some such push. Something of the same sort is clearly traceable in the plague of dynamite explosions now sweeping over Europe. The bomb in the theatre at Barcelona seems to suggest the bomb in the Chamber at Paris, and that a dozen others, until now the French police are every day arresting half-lunatic criminals perfectly crazy to throw a bomb at somebody. So, too, the passion for sending infernal machines to prominent men seems often to go in waves of infection of which the newspapers are themselves the vehicle.—The Nation.

Professor Huxley replies pointedly to his critics in the preface of the fifth volume of his collected essays just published. After denying that he had gone out of his way to attack the Bible, or that he harbors any hatred of Christianity, he says of his scientific career: "I had set out on a journey with no other purpose than of exploring certain provinces of natural knowledge. I strayed no hair's breadth from the course which it was my right and duty to pursue, and yet I found that whatever route I took before long I came to a tall, formidable looking fence. Confident as I have been in the existence of an ancient and indefeasible right of way, before me stood a thorny barrier with a notice board of 'No thoroughfare, by order of Moses.' There seemed no way over, nor did the prospect of creeping round, as I saw some do, attract me, the only alternatives were either to give up the journey, which I was not minded to do, or break down the fence and go through it. One point became perfectly clear to me—namely: that Moses is not responsible for nine-tenths of the Pentateuch; certainly not for the legends which have been made bugbears in science. In fact, the fence turned out to be a mere heap of dry sticks and brushwood, and one might walk through it with impunity, which I did."

A PASSAGE in one of the speeches of Emilio Castelar, the Spanish orator and writer, a rationalist in religion, serves to illustrate how unlikely the educated Catholic, having outgrown his early faith, is in case of a reaction, to adopt Protestantism. Before all the Spanish deputies some years ago he made this touching avowal: "Should I one day return to the world I have quitted, I shall certainly not embrace the Protestant religion, whose frigidity shrivels up my soul, my heart, my conscience; that Protestant religion, eternal enemy of my country, my race, my history. I will return to the beautiful altar which inspired me with the grandest sentiments of my life; once more I will prostrate myself on my knees before the Blessed Virgin, whose smile calmed my earliest passions; once more will I bathe my soul in the perfume of the incense, in the sound of the organ, in the soft light reflected on the golden wings of the angels who, in my youth, were the eternal companions of my soul, and when I die, gentlemen Deputies, I will seek an asylum at the foot of that cross under whose sacred arms lies the place I most love and venerate here below, the grave of my mother."

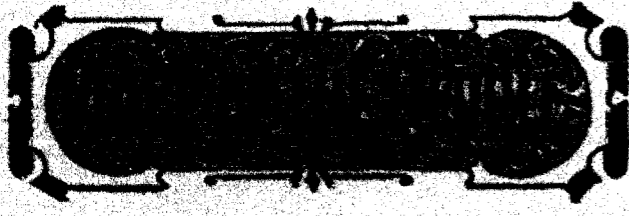
Dr. Carl Du Prel, in the Berlin Sphinx, dealing with the exercise of magnetic power at a distance, quotes from Drs. Meier and Klein the remarkable case of Auguste Muller, and says that she told a friend she would visit her on the following evening. The friend did not pay great attention to the matter, and went to bed at the usual time, closing her door. In the night she awoke, and saw before her a lumi-

nous cloud, rubbed her eyes, and then recognized her friend, who smiled pleasantly. "The apparition spoke; told her not to be frightened, and lay down in bed beside her. The somnambulist's friend fell asleep and awoke in the morning freed from the toothache; went to Auguste's chamber and learnt to her astonishment that that lady had not left her bed." Dr. Du Prel further says it is well known that the magnetic power of persons in a somnambulant condition is very much greater than that even of their magnetizer, and it is not, therefore, surprising that they can work at a distance in such force as to make their phantoms visible. This case is cited in apposition to the following one quoted by Brendel in his criticism of the "Medical Report on the somnambulist Christie Höhne." Dr. Hermann was talking with Höhne concerning his wife's illness when the somnambulist said that she had been with the lady on the previous evening, and had magnetized her. It was a fact that Dr. Hermann's wife had dreamt of Höhne during the night indicated, but it is said that he, as a scientific physician, "naturally" remarked that the circumstance was a matter of chance.—Light.

Why, indeed, should there not be conscious beings somewhere in existence of an order entirely different from mankind, and from every other form of animal existence known to man,—different, too, from that celestial type of mankind imagined to exist under the name of angels? The fact that man cannot conceive how such beings can possibly exist or of what form they may be does not preclude, certainly, the possibility of their existence. Astronomers may assure us that certain of the heavenly bodies cannot be inhabited by beings like man, because they have no atmospheres for such beings to breathe. So let it be. Thus much may be susceptible of proof. But that does not prevent that they should be inhabited by beings unlike man, or unlike any kind of being that is dependent on such an atmosphere as envelops the earth. Surely, it is not rational to suppose that the omnipotent energy of the whole universe is shut up to the necessity of producing only a class of creatures that live by lungs and are adapted to no other conditions of animate existence than such as obtain on this comparatively insignificant globe which we inhabit. The time has long passed by when science could, it is rapidly passing when any phase of theology can, assert the old doctrine: "the little earth is the centre of the whole universe, that the stars and firmaments, sun and planets, were made solely for it, and that the whole creative plan and arrangement of things, from and for all eternity, were adapted to a little colony of beings on this small planet, situated on a mere by-way of only one of an infinite number of solar systems of worlds.—W. J. POTTER.

WHETHER there is life on other planets we do not know, and whether there is conscious existence between the planets we do not know, but I see no a priori reason for making scientific assertions on the subject one way or the other. It is only at present a matter of probability. Just because we know that the earth is peopled with an immense variety of living beings, I myself should rather expect to find other regions many-peopled, and with a still more extraordinary variety. So also since mental action is conspicuous on the earth I should expect to find it existed elsewhere. If life is necessarily associated with a material carcass, then no doubt the surface of one of the many lumps of matter must be the scene of its activity, but if any kind of mental action is independent of material or physical environment then it may conceivably be that the psychical population is not limited to the material lumps, but may luxuriate either in the interstellar spaces or in some undimensional form of existence of which we have no conception.—Prof. Oliver Lodge.

Considering parentage, we see that motherhood from its very nature can never be uncertain; but this is not true of fatherhood. Chastity, fidelity, and consecration on the part of woman are necessary to preserve to man the greatest gift bestowed on him—that of fatherhood. If the moral idea is higher in women than men, is it not because it has been required of them by the laws of Church and State? As a legislation has been in the control of men only, they have framed laws which would insure the certainty of parentage to themselves. To-day there is a strong and growing conviction that there should be absolute equality in all relations which a marital union involves. Those men who advocate other social conditions than the monogamic marriage should be confronted with the question, "Who would be the losers?" Are not such men blind to the interests of their own sex? Is it probable that in the future, when the authority of the Bible and the fanaticism of religion have lost their hold on the human mind, women will consent to give what they do not receive?—Louisa Southworth.



"THEY WANT ME OVER THAR."

By S. T. SUDDICK, M. D.

A "Tramp" lay dying, poor and old,
The wind blew chill, the ground was cold,
A stone his pillow, the sky above—
No food, no drink, no one to love,
His clothing rags, hair thin and gray,
His haggard eyes looked far away—
Toward the broad expanse of blue,
As oft' we see the dying do.

A boy came whistling on his way
In youthful glee, and saw him lay—
Beside the road; and stood and gazed—
At face so pale, and eyes half glazed,
"Why gaze you at the sky?" he said,
And stooping, gently raised his head;
"Why gaze you at the sky?" A smile
Of peace and joy lit up the while
The sadly aged, wrinkled face
Of him almost in death's embrace,
In clear, faint voice, as from afar,
He said: "They want me over thar."

THE WRIGHT-WATKINS DEBATE.

TO THE EDITOR: Notice has already gone out of the approaching discussion between Mr. J. Clegg Wright, the widely known trance lecturer, and Rev. Dr. E. A. Watkins, a Congregational clergyman and public lecturer of some note. It is hoped that these discussions will be listened to by large audiences of persons, capable of appreciating the arguments which will be advanced by the disputants. Few clergymen of note have hazarded a public discussion with Spiritualists, and it is gratifying to know that there is one who has confidence enough in his own views to undertake to demonstrate that the many millions of Spiritualists are deluded. The following is the programme as arranged: The discussion will occur at Criterion Theatre, on Fulton Avenue opposite Grand Avenue Elevated Railroad Station, Brooklyn, N. Y.:

FIRST DISCUSSION.

FEBRUARY 11, 1894, AT 3 P. M.

Mr. J. Clegg Wright, shall affirm that spiritual phenomena in nature, can only be explained on the hypothesis of Spiritualism.

A. That these phenomena are scientific in character.

B. That these phenomena can be verified at any time and place when necessary conditions are produced.

That this affirmation and its corollaries be denied by Mr. Watkins.

SECOND DISCUSSION.

FEBRUARY 18, 1894, AT 3 P. M.

Mr. Watkins shall affirm:

First, that spiritual phenomena can be explained upon natural and purely physiological states and conditions.

Second, that the trance consciousness is purely functional and contains nothing outside of the normal self.

Third, that all psychical phenomena is from the abnormal self.

Mr. J. Clegg Wright will deny.

THIRD DISCUSSION.

FEBRUARY 25, 1894, AT 3 P. M.

Mr. Wright will affirm that Spiritualism is a philosophy of life and conscious evolution.

Mr. Watkins will deny.

Mr. Watkins shall affirm that Christian orthodoxy is superior to Spiritualism as a religion.

Mr. Wright shall deny.

It is hoped that the proceedings will be fully reported and printed, and sold at a price so reasonable as to enable all desiring to possess a copy.

A. H. DAILEY.

BROOKLYN, N. Y.

CRITICAL.

TO THE EDITOR: In an article upon "Personal Identity," in JOURNAL of December 2d, it is stated that the weakest point in Spiritualism is, the difficulty of establishing the identity of those from whom communications are received.

About ten years ago a trusted friend gave me an account of some of his experiences in the investigation of Spiritualism, which greatly astonished me, as I had previously been of the opinion that the

"whole thing was a humbug." However, I had so much confidence in the honesty and ability of my inquiring friend, that I determined to study the matter myself. Upon his advice, I then began reading THE JOURNAL, which I have faithfully continued to do, ever since. I have read scores of books recommended by the late Colonel Bundy and by A. E. Newton, of Mass., now deceased. I have visited a large number of "mediums," have attended séances; have for several years been a member of the Society for Psychical Research, and carefully read its reports and proceedings—in short I have spent a large amount of time and money in trying to learn something about Spiritualism.

I do not wonder that many of our learned men refuse to spend their time in such investigations, nor do I wonder at the statement recently made by Prof. Huxley to the effect, that if the utterances of "spirits" are correctly reported, then "we have another excellent argument against suicide;" for after all my pains, I am sure of nothing.

I find in the work of Morrell Theobald entitled "Spirit Workers in the Home Circle" that his still-born child Louisa, who had she lived up to the time of her spiritual appearance in her father's house would have been fifteen years of age, appeared as of that age (see note, page 321); that Percy another child who died at the age of seven months, appeared some two years thereafter, and took part in these manifestations.

In Mrs. Daniels' book entitled "As It Is To Be" on page 127, the reader is informed that when he reaches the other shore if he thinks of his friends at first and wishes to see them, that in an instant he will see them just as "he expects or desires to see them." On the following page occurs this sentence: "For mingled in one supreme and beautiful whole, are infancy, childhood, youth, middle-age, and age rounded and full in those who experienced all of these, and exquisitely anticipative in those who did not pass childhood and youth." Perhaps Koot Hoomi may comprehend this, but I confess, that I do not.

In THE JOURNAL of Nov. 11, we are informed by a correspondent who received a communication from the proprietor of the Oulja Board, who, it seems, is a Canadian-Egyptian maiden, that she was 16 years old 1800 years ago and is still 16; that little babies that pass over remain the same, and the reason given is that growth causes pain; and further that growth necessarily implies maturity and decay.

This new authority upon this question appears to be the commander of thousands of other spirits and knows where Greenland is located and is familiar with the present name of the river (Niagara) in which she was drowned so long ago, and therefore ought to know how old she is. By the way, would it not be a capital idea for our friend to get in communication with this maiden again and try to persuade her to enable us to increase our knowledge of the ancient history of North America?

If these "intelligences" cannot agree upon so simple a matter as this, how can it be expected that any confidence should be placed in anything they tell us, that we do not already know.

ENQUIRER.

"THE GREAT RELIGIOUS PARLIAMENT."

TO THE EDITOR: "As a sign or token of the incoming age of harmony, millennium or kingdom of heaven on earth, it becomes a very portentous matter; although as a result or development, nothing within itself; as it elaborated no idea or system of reform, or future welfare for the race, simply evincing a toleration of all systems—was simply an index of the spiritual toleration of society in general.

But they who are intuitive and spiritually wise will see in it a great and potent sign of the times, presaging that glad-some, divine era, that was to begin with the coming of the son of man. Few will see or accept it as having any connection or relation thereto; as few, very few, can yet divine that such a grand and glorious transformation of human society on earth can or will take place in this day and generation. But as the buds on trees, as instanced in the parable of the fig tree, foretell the coming spring, so also do these signs of fraternal toleration foreshadow that coming, foreseen and promised from of old, through their divine brother and spokesman, the humble Nazarene.

Its coming has been so universally heralded by innumerable signs, that it would

seem that no one, even though a fool could fail to recognize its advent."

I copy the foregoing from that unique, earnest, plain spoken and independent little sheet, The Spirit of Truth, published by that eccentric but earnest, unselfish brother, Thomas Cook, at Hot Springs, Arkansas. I present it to the readers of THE JOURNAL, thinking it will find a cordial response from many, as it has from me. I think it a very terse, fair and comprehensive resumé of the whole work of that, most important and significant assemblage that has convened during the century. It was truly a wonderful assemblage, never before paralleled, and its like never before attempted or even dreamed of as possible, except it may have been by some spiritually illuminated sentinel upon the heights of prophetic inspiration, reading the innermost psychic records in the volume of eternal truth which is being searched out by a few, and thus becoming as a beacon light to poor struggling darkness, evil-environed humanity, to lead them out of their present bondage to sin and error into the larger liberty of the truth which indeed maketh free.

That the race is ripening for a radical change, a social cataclysm a complete overturning of the present inverted conditions seems to be clearly seen and foreshadowed by various persons of greatly diversified views upon other subjects, but who seem confident upon this point and are acting like sensible rational beings in devoting their time, energies and best thoughts to preparing for such an event themselves and sounding the note of warning and fraternal advice to others.

Among those who are thus acting the part of good sentinels upon the ramparts of advanced thought and humanitarian labors are T. L. Harris, H. E. Butler, H. S. Dewey and Thomas Cook. Mr. Harris seems to have seen it clearly about forty years ago and sounded the notes of warning coupled with explicit and far-reaching prophecies in that most wonderful poem, "A Lyric of the Golden Age," which I think ought to be republished in a style that all could afford to get it and be blessed, cheered and made better by its rich store of truth and prophetic visions and wealth of language which puts it at the head of the list of inspirational poems.

I will quote a few lines addressed to the people of Europe in 1855. Page 277:

Men who bear rule against the popular will,
Claiming God-given right—Alas! ye groan,
Deluded millions, 'neath their cruel sway,
Yet crouch like spaniels 'neath their spurning feet.
And bare your slavish backs for every blow.
As Sinbad bore the old man of the sea,
Ye lift your tyrants, in their dotage now,
Supply the place of arms, hands, legs and feet
And feed them while they curse you. Are ye men
Or craven hounds, masked in human form?
That answer shall be given in fire and blood;
In shotted guns and swords as lightning keen,
When, ere the century closes, Europe springs
To sudden manhood and her tyrants fall.
S. BIGELOW.

CLEVELAND, O.

THEOSOPHY.

TO THE EDITOR: It may be of interest to some of the readers of THE JOURNAL to know that the paper of mine, read at the Psychological Science Congress and published in THE JOURNAL of September 16th last, containing an historical review of theosophy, is to be translated into Gujarati, one of the native languages of India, for publication in the vernacular press. The translation will be made by a learned Hindu, a Licentiate of Civil Engineering at the Bombay University. He was formerly a devoted member of the Theosophical Society, but having obtained conclusive evidence of the imposture and delusion rampant therein, he severed his connection therewith; and he has written to me warmly commending my labors in exposition of the truth as said society, and urging the publication of my contemplated book on that subject.

Another disgusted native ex-theosophist, a learned Parsi, intends to publish a pamphlet in India, giving a summary of all my published articles on theosophy which appeared in THE JOURNAL, Carrier Dove, etc.

Another native, Mr. M. M. Shroff, a Bombay Parsi, formerly one of the most

active workers in India in the Esoteric Section (or Eastern School) of Theosophy, became possessed of overwhelming evidence of the "true inwardness" of the movement, exoteric and esoteric; and he left the society, and has ever since been working "vigorously" in opening the eyes of the native members as to the real status of the Theosophical Society. Mr. Shroff writes me that the leaders in the Theosophical Society at Bombay and at the Adyar headquarters are much alarmed as to the outcome of a supposed plot between him and myself against the Theosophical Society in India. They imagine, says Mr. Shroff, that we have combined to kill the Theosophical Society, and are going to attack Annie Besant during her visit to India (in which country she should be by this time). Not content with a Hindu plot alone, the American Theosophical Society leaders are solicitous about a San Francisco plot against them. One of the most active San Francisco lady workers in the Theosophical Society, esoteric and exoteric, having found out the truth thereabout, and being in possession of documentary evidence of a damaging character, also left the Society. She now tells me that the head of the American Section, Mr. W. Q. Judge, is fearful that she and I have formed a "combine" against the Theosophical Society; and that, accordingly, knowing the character of some of the evidence she has in hand, Mr. Judge is afraid of what we may reveal, and he at present fights shy of San Francisco. It thus appears that both in India and America "the faithful" are on tenter-hooks, awaiting the results of the direful plots (?) of myself and the disillusioned members of the Theosophical Society. Let them wait. At present we will not reveal our hands.

W. E. COLEMAN.

For Colds,

Coughs,
Croup, Influenza, and
Bronchitis,

USE

AYER'S

CHERRY PECTORAL

the best
of all anodyne
expectorants.

Prompt to act,

Sure to Cure

A Blood
Filtering

Is a real necessity to all of us at times.
Our blood will get sluggish and impure
despite ourselves. The best purifier is

**Dr. Peter's
Blood
Vitalizer**

It builds up the general health and imparts life to the vital organs through the blood. No druggists sell it. Retail agents do—write about it to

DR. PETER FAHRNEY,

112 and 114 So. Hoyne Ave., CHICAGO.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can only be obtained once by the same person.

"The Progress of
Evolutionary Thought."

The Opening Address by
B. F. UNDERWOOD, the Chairman,

before the Congress of Evolution held in Chicago,
September 16th, 20th and 25th. Price, 6 cents. For
sale at the office of THE JOURNAL.

THE HEAVENLY PLAYGROUND.

O Father, in thy heavenly land,
Where are the children playing?
I dream of many a joyful band
In cloudy pathways straying.

AN ITALIAN'S IMPRESSIONS.

Countess Fanny Zampini Salazar, the Italian lecturer and writer who was sent here by the Italian Government to study the condition of woman in America and to represent Italy at the National Congress in Chicago, has returned to New York and is expected to spend the winter there before returning to Italy.

misled by the friendly tone of the Pope's American encyclical. Is it not known here that the Vatican has long contemplated the possibility of an ultimate removal to America? Catholics here remonstrate with me for our hostile attitude toward the holy father.

A pleasant reminder of Whittier's early days has just come to light in the form of an old letter written by him in 1827. It seems that about that time a beautiful young lady by the name of Bray came to Haverhill to have her portrait painted by an artist by the name of Porter.

Lady Majorie, daughter of Lord and Lady Aberdeen, has the distinction of being the youngest editor in the world, and her little monthly, Wee Willie Winkie, is an almost ideal specimen of what a child's paper should be.

A St. Joseph (Mo.) man, whose wife was killed by a train, has offered to settle with the railroad company for \$10. He says: "She was a good wife and her cooking could not be equaled in the state. She was worth all of that to me and I think you ought to pay."

The admission of Miss Ruth Gentry, an American girl, to that fortress of learning, the University of Berlin, hitherto impregnable to the assaults of women, is most significant.

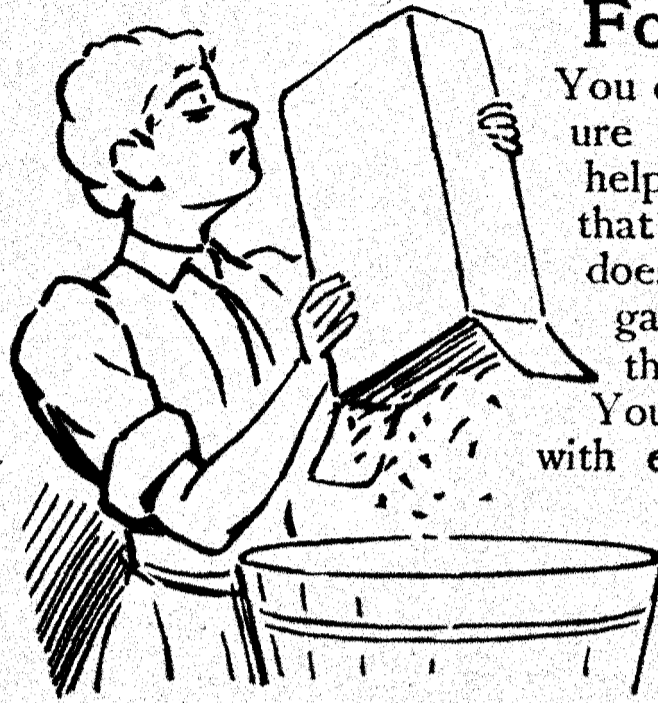
Mrs. Ellen Spencer Massy succeeded to the law practice of her late husband, General Massy, and is one of the most successful lawyers in Washington.

A VENERABLE WITNESS.

The following remarkable letter from a lady in Missouri, who is almost a centenarian, is certainly worthy of publication. The letter is in her own handwriting, addressed to Dr. Peter Fahrney, Chicago, Ill., and gives token of the wonderful vitality of the writer.

VALUABLE BUT NOT COSTLY.

It may save you a great deal of trouble in cooking. Try it. We refer to the Gail Borden Eagle Brand Condensed Milk, regarded by most housekeepers as absolutely essential in culinary uses, and unsurpassed in coffee.



Foolish Woman!

You can't spare the time to measure your Pearline? Well, that helps us, but it's lucky for you that an overdose of Pearline does no harm.

You can get just as good work with enough Pearline as with too much. Use it as it ought to be used, and don't waste it, and you can't think that it's expensive.

ine, use it just as directed. You'll save more of everything than with anything else. If your grocer sends you an imitation, return it, please.

BUY IT NOW.

Washington Brown, Farmer.

By LEROY ARMSTRONG.

How the Farmers sold their wheat.
How the Board-of-Trade was beaten.
How the Railroad King was captured.

It is the story of the Year.

Price, Cloth, \$1.00, Paper, 50c. For Sale at this Office.

JESUS AND THE PROPHETS

AGAINST PAUL.

BY ALSHAH.

Their teachings are placed side by side in this pamphlet and will be found interesting.

Price 5 cents per copy.

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MAN AND HIS DESTINY.

According to the Teachings of Philosophy and Revelation.

BY JOEL TIFFANY.

In this book the author states certain facts and certain methods of considering them deemed important as aids to the recognition of the Presence and Power that fills and controls the universe.

All who enjoyed Judge Tiffany's writings in THE JOURNAL will be glad to own this book. It had a large sale when first published. We have only a few copies of this work left, as it is nearly out of print. Pp. 457. Cloth \$1.50.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Science and a Future Life; With Other Essays.

BY Frederic W. H. Myers.

This is the work for those careful thinkers who cannot believe without evidence, and who wish to know what is the latest work which science has to offer. Price, \$1.50.

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OUR BARGAIN TABLE

- Advancement of Science. Tyndall.....
A Presentation of the Doctrine of the Unknowable, With a New Synthesis. Eccles.....
Biographical Sketches of Prominent Spiritualists; Watson, Hare, Stebbins, etc..... 05

FIRST STEPS IN PHILOSOPHY

(Physical and Ethical.)

BY WILLIAM MACKINTIRE SALTER.

An unpretentious but serviceable and thorough volume on the physical and ethical sides of philosophical truth. The writer, Mr. W. M. Salter, is ethical teacher in Philadelphia and also the author of a bright volume entitled, "Ethical Religion."

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

BOOK REVIEWS.

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

Phases of Religion in America. A course of Lectures by W. S. Crowe, minister of Universalist Church, Newark, N. J. Price, \$1.00.

The brief preface to this book gives an idea of its aim and scope. After telling of the course of lectures, first published, after delivery, in *The Universalist Monthly*, which he edits, the author says:

"My purpose has not been to set forth the peculiarities of the sects, but to state the main principles of religious thought and feeling in America. This has not obliged me to introduce all denominations, but only those that are typical, and left me free to deal with those phases of the religious problem which have not been institutionalized. . . . A candid and memorable statement of facts has been my constant aim. I do not conceal my purposes, which are made clear in the last four chapters, to plead that truth of religion which overreaches all sects, and that spiritual experience which underlies them all."

Brief yet comprehensive and philosophical chapters make up the 150 pages of the work, on the following topics: "Puritanism, or The Religion of the Book;" "Methodism, or The Religion of Experience;" "Episcopalianism, or The Religion of Symbols;" "Universalism, or The Book against the Book;" "Unitarianism, or Humanity against Tradition;" "Theism, or the Revolt from the Materialistic Revolt;" "Spiritualism, or the Religion of Demonstration;" "Ethical Culture, or the Religion of Agnosticism;" "Reform within the Churches, or the Religion of Interpretation;" "The Consensus of Reason and Emotion, or the Religion of Eclecticism;" "The Problem—Is God good?"; "The Method—How God works"; "The Hope."

Dr. Crowe is a man of large research, candid and sincere, and his style is vivid and incisive, brilliant and dramatic in description and strong in statement, making the book not only valuable but interesting to thoughtful readers of whatever opinion. His own opinions are given with the frank courage which marks his work.

G. B. S.

A Guiding Hand, Or Providential Action. Illustrated by Authentic Incidents. Recorded and Collected by H. Hastings. Boston: 1893. H. L. Hastings. 47 Cornhill. Cloth. Pp. 382.

This handsomely covered volume is the first of a series to be issued containing accounts of direct answers to prayer, instances of providential direction, wonderful conversions, etc., whose circumstances partake of the marvelous, collected from personal experiences of the author and his friends as well as from what he considered authentic sources during a number of years. The incidents are given in a brief anecdotal way with occasional pious editorial notes, sandwiched between, but altogether the work is interesting and readable, and many of the stories can easily be understood by those who themselves have received warnings, and intimation from the unseen world.

The Other World and This: A Compendium of Spiritual Laws. No. 1 of New White Cross Literature Series. New York: Charles B. Reed, 164-168 Fulton street. 1893. Cloth. Pp. 278. Copyrighted by Augusta W. Fletcher.

There is much in this work with which Spiritualists in general will agree, the author apparently writes from the standpoint of Spiritualism and Mental Science, and covers a wide scope in treatment of the subject. Among the many things written of are The Aura; The Spirit and its Sphere of Action; Idiocy; Insanity; Obsession; The Mystery of Sleep; What is Death? Mediumship and Spiritual Phenomena, etc. There is perhaps too much of the writer's individual assertion without producing adequate reasons therefor to critical readers, but the style is bright and readable. A beautiful design of a penwreathed white cross adorns the cover of this nicely bound volume.

NEW BOOKS RECEIVED.

An Apocalypse of Life. By W. T. ney. Boston: Arena Publishing Co. 312. Paper. 50 cents.

New Light From the Great Pyramid. Albert Ross Parsons. New York: physical Publishing Co. Pp. 420. 1, \$4.00.

"Religion of the Stars or the Temple." Lectures delivered before the classes of advancement in the Grand Temple of the Order of the Magi, at Chicago, with Articles and Interviews from Newspapers. By Oiney H. Richmond, Grand Magea and Master of the Inner Temple. Chicago: 1910 Washington Boulevard. Pp. 318. Cloth.

MAGAZINES.

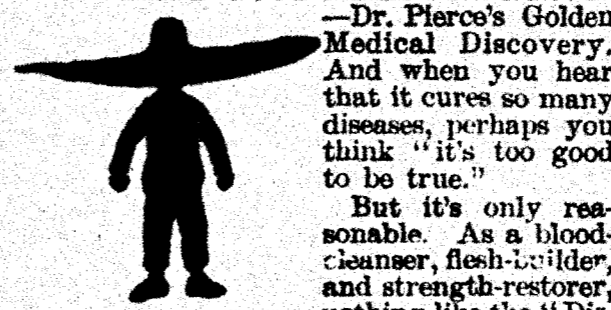
The Homiletic Review for February is replete with the discussion of subjects of interest to the ministry. "The Use and Abuse of Wit and Humor in Preaching," is the subject of an interesting article by J. Spencer Kennard, D. D., of Chicago. Dr. Robert Balgarnie, of Bishop Auckland, Eng., gives a second paper on "Our Trinitarian Prayers." Prof. T. W. Hunt, of Princeton, sends a helpful contribution on "English Literary Reading," in which he gives a list of works that are essential to the literary education of the busiest men. Funk, Wagnalls & Co., New York.

The name of Oliver Wendell Holmes in the list of contributors to the February Atlantic Monthly is a reminder of the Autocrat's unbroken connection with the magazine. Francis Parkman is the subject of this latest poem by Dr. Holmes. A valuable portion of the same number is devoted to H. C. Merwin's article on Tammany Hall—a clear, dispassionate statement of the great political machine's methods and achievements. Mrs. Olive Thorne Miller provides a study of nature, "In a Pasture by the Great Salt Lake." Two papers of American biography are Senator Dawe's "Recollections of Stanton under Lincoln," and J. C. Baneroff Davis's reminiscences and estimate of Hamilton Fish. Houghton, Mifflin & Co., Boston.—A varied and attractive table of contents is offered by *The Popular Science Monthly* for February. Dr. Andrew D. White contributes the first of a new group of his Warfare of Science papers under the special title of "The Visible Universe." It shows that the displacement of the theological and metaphysical ideas of creation by the evolutionary was itself an evolution in human thought. The recent death of Prof. Tyndall gives occasion for an account of "Tyndall and his American Visit," containing letters, which is by A. Youmans. Prof. Wesley Sims, M. A., writes on "Hereditarily in Relation to Education," and suggests to teachers that they can learn much as to the proper treatment of their pupils by observing the characteristics of the parents. Charles S. Ashley points out "The Relation of Evolution to Political Economy," and Mrs. Ellen B. Dietrick discloses the real condition of "The Circassian Slave in Turkish Harems." John Monteith describes "The Psychology of a Dog." New York: D. Appleton & Company. \$5 a year.—A vivid word painting of "Village Life in Switzerland," by Ewan Macpherson opens the February number of *The Chautauquan*, and is well illustrated; practical philanthropists will be delighted with the forceful suggestions in President John H. Finley's article on "How Not to Help the Poor;" many facts not generally known are revealed by Victor Yarros concerning the Russian Periodical Press; the perils of a miner's life are touchingly depicted by Albert Williams, Jr.; the Rev. John Conway, a Catholic, tells "What Makes a Catholic," and contradicts many of the statements made by those who do not thoroughly understand the belief of that denomination. The department "Woman's Council Table" is full of good things, and the editorial and C. L. S. C. pages are of especial value.

A BEAUTIFUL AND COMPLETE CATALOGUE.

The Catalogue for 1894 issued by Mr. John Lewis Childs, Seedsman and Florist, of Floral Park, N. Y., is really a marvel and a masterpiece in the art of catalogue making. It consists of about 200 pages, and is in the form of three distinct catalogues bound together, one representing Seeds, another Bulbs and Plants, and the third Nursery Stock. Its stiple lithograph cover and numerous colored plates are radiantly handsome. Each one of the thousand or more cuts are new and of a unique design. All the reading matter has also been rewritten so that the entire contents of this large Book-Catalogue, cuts, reading matter, designs and make-up is entirely new. The paper used is of a fine finish and the presswork is done in exquisite bronze violet and brown colors. It is the most charming Horticultural work ever issued.

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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.

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"Who ne'er his bread in sorrow ate, Knows not another's need; Nor doubly feels the blows of fate By callous hearts decreed; So that in adverse days of life He prove a friend indeed.

"Who ne'er the lonely midnight Sat weeping on his bed," Knows not the gracious "Heaven Powers," By which the soul is led Nor shares the ministry divine Of those we call the dead!

But we are faithless, weak of will, Beset with earthly cares; And closed by stern misfortune's chill The soul to love-winged prayers; Rare as the hidden treasure found, The valiant heart that dares.

Escape from bondage of the past; The discords of our day, To find a region fair and vast, 'Neath Joy's illumined sway; Where foregleams of eternal truth Proclaim life's way.

"Who ne'er his bread in sorrow ate" 'Neath burdens great and drear; Encircled by the mists of fate, And earthly hosts of fear, He cannot "feel another's woe," Nor know God's angels near.

Thanks for the mandate to rejoice, Brave heart amid the throng! Would that the world's united voice Uplifted 'gainst the wrong, Intoned with thee the glad New Year, And earth's deliverance song! NORTH DUNBURY, MASS.

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Through all the summer's dreamy hours
And days of sweet repose,
I've been as idle as the flowers,

In many a sheltered shady nook,
I've sat me down to rest
And listen, as the busy brook
Sang to its idle guest.

It sang of woodlands, sweet and fair
And in such happy tone,
Without a trace of grief or care,
That I forgot my own.

The birds that flew on happy wing,
The locusts in the tree,
And every living, breathing thing
Seemed singing songs to me.

Nor did they chide my idle mood,
And tell me it were best
That I should work for livelihood—
They knew I'd come for rest.

And so these gracious hosts of mine
With loving royal zest,
Did all their arts and powers combine
To entertain a guest.

There spread a carpet 'neath my feet
Of living emerald hue,
The air with floral breath was sweet,
And over all—the blue.

The breast of the robin glowed with pride,
As he showed, alone to me—
The nest he had helped his mate to hide
In a branch of the apple tree.

And we heard through dewy dusk at night
When the air was hushed and still,
The cricket, singing with all his might
And the call of the whippowil.

And troubling questions cease to vex,
The soul responds with love
And trusts in Him whose hand bedecks
The vaulted blue above.

And though for summer idly past
No earthly gain I show,
That my lot was cast
Mountain breezes blow.

The Salem Seer, which has been out of
print for some time, can now be obtained
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Mrs. Amy Swift died in Morgan County,
Ohio, recently, and that lady's twin sister,
Mrs. Pedro Evans, who lived in Morgan
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later. They were 83 years old and said to
be the oldest twins in the United States.

Thomas Harding writes: Abram Smith,
of Sturgis, Mich., who has been known as
a Spiritualist lecturer and "medium" for
the past forty years, was found dead in
his bed January 29th. His age was 81
years. His funeral took place at the
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George Henry Lewis in "Prob-
Life and Mind." Our cosmos,
nomenal world, is the theatre in
re drama of life is played. How-
actors may trouble themselves
it goes on "behind the scenes,"
ng goes on) behind the walls of
re. They do indeed suppose
is going on there; but if they
all, they must liken it to the
events of their own drama, for
no other points of comparison.
aware of fresh influxes from
the side of our personal feelings,

Beyond even the experiences of our ances-
tors and contemporaries, we postulate an
indefinite unknown beyond the circle of
the known; it is an ocean surrounding
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ocean rise up other islands more or less
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Had I not heard that speech I should have believed it impossible for those pretty lips to be capable of such apparent heartlessness.

"Has your creditor much capital?" I asked.

"Really I don't know; probably not."

"Then she is poor."

"Yes; but what difference can 75 cents make?"

"You say you have received that same bill six times?"

"Yes; did you ever hear of such impertinence?"

"I don't admit the impertinence. Let us see what those six duns have cost that old woman. Six letter postage stamps alone amount to 12 cents. Twelve cents from 75 leave 63 cents. Add time, labor and writing materials and you have depleted that woman of her small margin of profit."

The pretty woman looked astounded. "I never thought of that," she murmured.

"Of course not. Had you done so you would no more have postponed paying a just debt than you would be guilty of murder. You are quite right in thinking 75 cents of little consequence, but multiply that amount 100 times and look at the sum total. You may be one of many who are indebted to this same woman and who have failed to pay their bills for similar reasons."

Tears stood in my friend's eyes as she replied, "Thank you. Will you go with me this morning and see that I pay my bill?"

"With pleasure."

The carriage was ordered, and off we drove to an out-of-the-way part of a town that shall be nameless, until we stopped before the shop of a woman who is an expert in a certain trade. Looking up from her work, the woman smiled faintly as she stilled the cries of a small boy tugging at her skirts.

"Don't say a word, dear Mrs. Y—," said her debtor. "I owe you a thousand apologies for so long neglecting to pay my bill. It was small, you know, and I didn't think. I hope you have not been inconvenienced."

"O, it would not matter if yours were the only bill, but you see many a mickle makes a muckle, and ladies don't pay up this season; so I've been obliged to discharge my girls and do all my own work. I haven't even been able to pay my rent, and I'm afraid the landlord will turn me out. Then God knows what will become of me and my children."

At this point the poor woman broke down, and a more conscience-stricken face than that of my friend I never beheld. Before we left that shop the debtor paid her bill with interest plus 12 cents; what is more, she became security for her grateful creditor's rent until hard times cease. God bless her for her generous amend.

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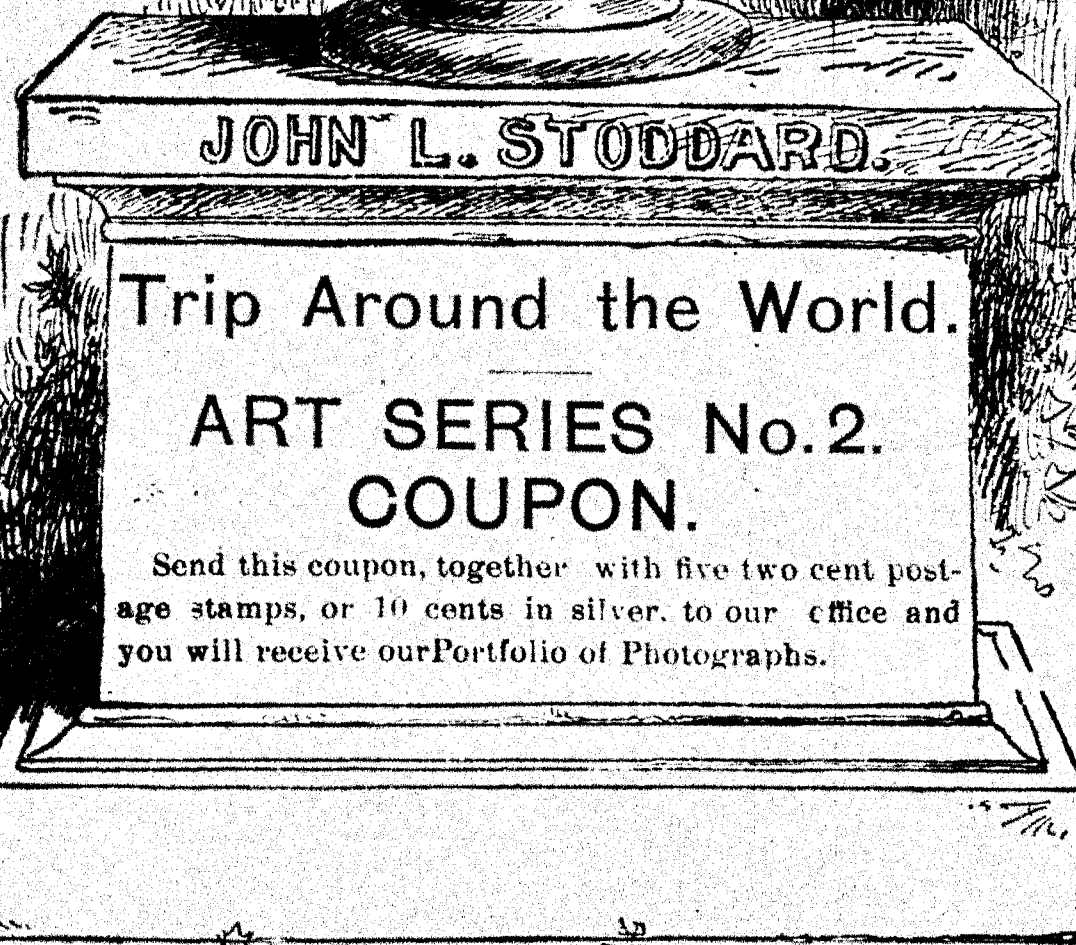
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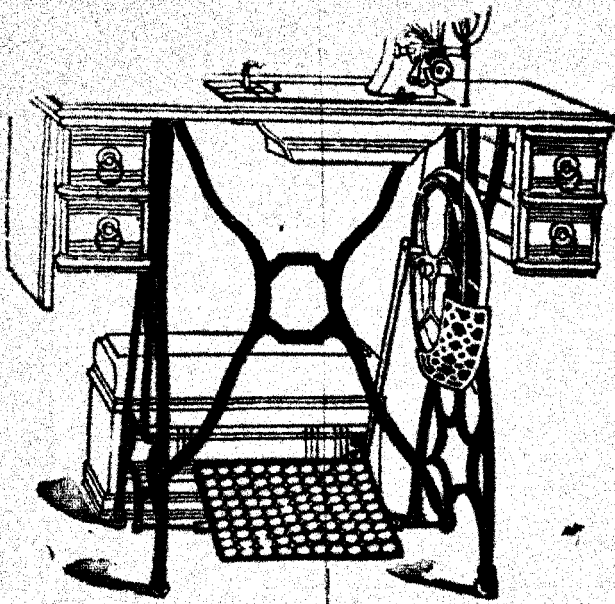
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PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

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