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

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TOPICS OF THE TIMES.

THE celebration at the World's Fair on the 4th in honor of the Declaration of American Independence, viewed by every people of the world, was magnificent beyond description and it was an event of sublime significance as commemorating the establishment of a government of the people, by the people, for the people, on this continent.

BOTH the Victoria and the Camperdown were accounted among the most effective line of battle ships in the English navy, and were supposed to be a match for anything afloat, although not so modern a type as the Empress of India, the Hood, and a few other ships of the very latest construction. Neither of them has been ten years in commission.

LA MEUSE has a notice of an infant musical prodigy, Mdle. Berthe Balthazar Florence of the age of seven years who plays the piano with exquisite skill and feeling. Like Mozart she commenced her musical studies at the age of three years and at six performed in concerts in Namur. Her father has had made expressly for her a piano which is a marvel of workmanship and so permits the hand of the little artiste to perform all the compositions of the great masters.

THE convocation of Canterbury has unanimously declared that "the religion of Christ has nothing to fear from the reasonable and careful extension of the Sunday opening of libraries, art galleries, museums, and industrial exhibitions," says the New York Commercial Advertiser. This should have a tendency to restore confidence in Sabbatarian circles, where a considerable panic has been raging for some time. If it is the judgment of the distinguished convocation of Canterbury that our picture galleries, world's fairs, and the like may be opened Sunday and navigation not be swallowed up or other form of destruction seize us, an important point has been gained. It seems to hint that the convocation may not be hopelessly prejudiced against such men as Dr. Briggs.

ACCORDING to C. De Varigny, in the Popular Science Monthly, the American woman wherever she is met, in the ranks of the English peerage and of the highest European aristocracy, or in more modest conditions—she shows that marvelous adaptability in which wise men see the sign of the superiority of a race or of a species. It is revealed notably by that good humor with which she accepts the numerous petty annoyances that every change of medium implies and which put the best characters on trial. She submits to them without effort, and criticises them without bitterness; she is, further, prepared for them by her education, and does not expect to find everything easy. "Then the necessity of manual labor does not seem to her like a degrading condition; at most only one or two generations separate her from the time when her grandmother kneaded the family

bread in the primitive settlements. These stories are familiar to her, and the lessons deduced from them are not discouraging or humiliating. She is the daughter of a race of emigrants who have become a great people through work, energy, and determination. She has in this at her command a whole treasury of traditions from which she draws, not without pride. We might say, in listening to these stories, that we were hearing one of those grandes dames of the past century, emigrants and poor, telling with pride in their memoirs how, to supply their wants, they worked in London or in Germany, utilizing their accomplishments and their correct taste, and making trimmings and embroidering robes with their own aristocratic hands.

BUT the whole world, and not merely the world of human beings, is a society, says Our Animal Friends. In the mind of God it constitutes a unity. Its members are all in some way related to each other; and while the duty of man to man must always be supreme, the divine principles of justice and mercy must include all sentient creatures. The just man is one who will do no wrong to any creature. The merciful man is one whose pity reaches out to all suffering. The noblest praise that we can give to God is to confess that He is just and merciful, and man defaces the image of God in himself when he is unjust or unmerciful to any creature of God. At the bottom of their hearts, and in the heart of their consciences, men know and feel this. God has nowhere left Himself without witness to His own eternal laws of justice and mercy. Part of the misery of the unjust and the unmerciful is that their own hearts testify against them, so that they are self-condemned.

THERE seems to be no great amount of dissatisfaction with Governor Altgeld for pardoning the anarchists, but many even who wished for the exercise of executive clemency in their case, have been surprised by and displeased with the Governor's extended comments and his reasons for pardoning the men. The New World, a Catholic paper published in this city, says: "In Governor Altgeld's reasons for pardoning the anarchists, however, we find an extraordinary departure from the prevailing rule. He not only places himself above the Supreme Court of the State, but—notwithstanding that that court affirmed the rulings, findings and verdict of the trial court—he explicitly declares that the court in which the anarchists were tried was not impartial; that its officers were corrupt, its jury prejudiced and packed, and its judge ignorant and unjust. And these are the reasons why the Governor pardoned the three prisoners! But it was at the same trial, in the same court, by the same judge and jury the other anarchists were tried, convicted and sentenced to death—and four of these were put to death by the State of Illinois—one other executing the sentence upon himself. According to the Governor's statement these men were murdered by the State of Illinois! If Governor Altgeld is right, then the conclusion is inevitable that, at the time of the trial of the anarchists, a condition of things existed in this State which was infinitely worse than anarchism. The history of criminal trials and trial courts in Ire-

land and England when the Norburys and Jeffreys sat on the bench, and when sheriffs were merely the agents of the government to pack juries and secure convictions in disregard of law and facts and justice, furnish no more terrible case, or more fearful condition of things, than that which existed in this commonwealth seven years ago, if Governor Altgeld's statement be true. But—and here arises cause for serious reflection—if that condition existed seven years ago, may it not exist now? What certainty have we that it does not exist now? Whether Governor Altgeld did right or not in pardoning the anarchists, he has, we fear, gone very far towards destroying respect for, or confidence in, the courts of Illinois—that is, if his statement receive credence or respect." Certainly the effect cannot be otherwise than as the New World says.

DR. D. G. BRINTON in an article in Science on "Anthropology," discusses the ethnic origin of the Jews. He says: "In spite of the persistency of the typical Semitic type, it is not possible to deny that the Jews are in part of Semitic strain. They lived among and constantly intermarried with the Canaanites, Amorites, Philistines and true Hittites, none of whom were of Semitic blood; they bought Greek concubines, called in the Bible 'pilegish,' and, in turn, the males of many of the tribes around them, lured by the ever famous and still maintained beauty of the Jewish maidens, were quite willing to vow, 'Thy people shall be my people, and thy God my God.' In the Talmud these are called 'proselytes of the King's table,' and they were accorded honorable positions. Such conversions by no means ceased with the destruction of Jerusalem by Titus. In the eighth century, Bulan, Prince of the Chasars, with all his people, embraced Judaism, and the repeated edicts in medieval time forbidding marriages between Christians and Jews can only be explained because such unions led the former to the faith of the latter. At present, in all parts of the world, the prevailing anatomical type of the Jew is that of the brunette, with curly dark hair, dark eyes, often olive complexion, the skull long—dolichocephalic—the face rather narrow. This holds good for about ninety per cent of them; but nearly everywhere the remaining ten per cent—in Germany, over eleven per cent—are blondes, with light hair and eyes and round skulls—brachycephalic. In a much smaller percentage, the type is characteristically Mongolian, especially in the women, and about an equal number present negroid features. These aberrations from the ethnic type must be regarded as reversions through heredity to some of the numerous non-Semitic strains, which have, as above intimated, from time to time modified the pure current of Hebrew blood. That in spite of the number and extent of these admixtures the type has been preserved on the whole with such fidelity from the earliest Babylonian epoch, is a remarkable lesson in anthropology." Professor Gerland, of Strasburg, in a German anthropological periodical has attempted to show that Semitic stock is derivative from the African negro—a theory which Dr. Brinton says can only be explained by an anomalous degree of anti-Semitism obscuring its author's intellectual faculties.

THE PSYCHICAL SCIENCE CONGRESS.

The Chairman of the Committee in a recent circular says: "The Psychical Science Congress will be an occasion unprecedented in the history of psychical research and bids fair to accomplish results of greater magnitude and importance than have hitherto been achieved in this branch of scientific investigation."

During the several sessions of this Congress, there will be papers read and discussions by some of the most distinguished scientific men of the world. Prof. Oliver J. Lodge, of the British Scientific Association, and F. W. H. Myers, one of the most brilliant of English essayists, who has given to psychical research as much patient observation and study as any man living, have been secured and they will be present at the meetings. Among the distinguished Americans who will be present and present their views on some branch of psychical research, we will only mention now Prof. E. D. Cope, the eminent biologist and anthropologist and Dr. Edmund Montgomery, also a biologist, and besides a philosophical writer of world wide reputation. In the near future we shall give a full list of the names of those who will participate in the exercises, together with their special subjects of discussion, in fact, the entire programme of the Congress. Meanwhile, let all who are interested in this profoundly important subject arrange, if possible, to be present and hear a series of discussions which will be among the ablest of any of the congresses held or to be held in this city. The Psychical Science Congress, as Dr. Cones says, "bids fair to accomplish results of greater magnitude and importance than have hitherto been achieved in this branch of scientific investigation."

INTUITIVE MEDIUMS.

There are several forms of mediumship. With most of them Spiritualists generally are familiar, but even some kinds of mediumship is not always made. Allan Kardec, in his "Book on Mediumship," written many years ago, says that in intuitive mediumship the thought takes place by the intervention of the medium's soul or incarnated spirit. The foreign spirit in this case does not act on the hand to make it write, does not hold it, does not guide it. The spirit acts on the soul with which it is identified, the soul under this impulse directing the hand and the hand directing the pencil. The foreign spirit, Kardec says, is not substituted for the soul. It simply controls it at will, impresses its soul upon it. The part of the soul is not, however, a passive one. It receives the thought of the spirit and transmits it, in this case, the medium being conscious of what he or she writes, though it is not the medium's own thought. This kind of writing is what Kardec calls intuitive mediumship.

The question is raised how can it be proved that it is anything more than the thought of the medium. The distinction, Kardec says, is in fact quite difficult to make, but he adds that suggested thought can always be recognized as not having been preconceived. It is born as it is written and is often contrary to the idea previously formed. It may be quite beyond the knowledge and capacity of the medium. Kardec makes this distinction: The part of the mechanical medium, that is, one whose hand is moved by an impulse completely independent of his or her will, is that of a machine, while the intuitive medium acts as an interpreter and to transmit the thought, he should understand it, appropriate it in some sort in order to translate it correctly. Yet this thought is not his. It but passes through his brain. Such is the part of the intuitive medium. In the purely mechanical medium, the movement of the hand is independent of the will. In the intuitive medium the movement is voluntary and optional.

How common intuitive mediumship is we are not able to say, but the above is a very good description of this kind of mediumship as it has been described to us by one who has had and still has the experience of writing thoughts which he does not originate, yet which he cognizes and which he records the same as he would record his own thoughts. Whole pages,

whole volumes have been written on a variety of subjects by the hand of this individual who is a well-known business man and a gentleman who is highly valued for his moral and social worth. We hope that some competent thinker will take up this form of mediumship during the Psychical Science Congress to be held in this city next August and make it the subject of a careful paper. Doubtless an instructive and interesting discussion would follow.

SUPERSTITION CONCERNING PLANTS.

Byron D. Halsted writing in The Chatauquan for May in regard to "Folk Lore and Superstitions Concerning Plants," says that in the middle ages, the poor people sought relief from their ills at the hands of monks and nuns, but that after the Reformation the healing art was relegated to charitable women who mastered the mysteries of simpling; that out of this grew up the profession of the herbalist, combining all the self-assertion of the quack doctor with the ignorance of the ancient crone. Such people become the dread of their neighborhoods. One of the superstitions taught by these ignorant herbalists was the belief that disease could be transferred from human beings to trees. Ash trees were held open by wedges while sick children were passed through with the absurd notion that restoration would follow. The child was passed through head foremost and handed back to the left, each time going in the direction of the sun. If the tree grew together after the wedges were removed, the child was, it was believed, certain to recover. These old herbalists combined mixtures which they called love powders for despondent swains and heartsick maidens. If the potion failed to bring the desired release, various juices of roots and herbs were mingled in a potion and sold as the love phial. The writer says, "Perhaps as a lingering remnant of this absurdity there is a current notion in some parts of the world to-day that a whole mince pie eaten at midnight will cause the reappearance of long departed friends, not to mention the family physician and the more interested members of the household." We doubt whether the notion in regard to the mince pie eaten at midnight is a lingering remnant of the idea handed down by the old herbalists. It is more likely that the notion is the frequent effect of that article in producing dreams of which such reappearances are a part. The article on the whole is readable and instructive.

MORAL LIFE OF THE JAPANESE.

The Popular Science Monthly for July contains an unusually interesting article by Dr. W. Delano Eastlake on "Moral Life of the Japanese." This writer neither seeks to confirm nor to deny the different statements of other observers respecting the morals of the Japanese. He merely attempts to portray the various influences, domestic, social and religious, that touch the life of the people from early childhood until death. It seems that in no other country is childhood made so much of, or are children surrounded by so many means of enjoyment. On the streets in every town are vendors and hawkers whose sole customers are children. One class of these vendors mentioned, carry charcoal stoves or furnaces; for the moderate sum of one cent a child is supplied with a small cup of sweetened batter and a spoon. The children can bake their own cakes on the top of the stove which the vendor carries, fashioning the dainties into whatever shape they wish, and when they are crisp and brown, can eat them. And then there are persons whose object is to amuse the children by various methods. The universal love and regard for children are displayed in a thousand ways. At every temple festival are numerous booths, gay with toys, flags and games. At the family feasts, the baby plays the chief role. Toys, gowns, sweets and money are lavished upon the little ones by admiring relatives and friends. Among the poor classes, the baby, when it is old enough, is strapped on the back of its brother or sister to go about with them during the greater part of the day and thus the babies spend half the day in the open air and as soon as the child

is old enough to run about, a small doll-like bundle is strapped to its back, the weight of which is increased as the child grows stronger, so by the time that the next baby arrives, a well-broken and docile little human packhorse is found ready for him. This seems to be one of the customs to insure the comfort of the children. The relations between parents and children are very free and natural. They are instructed, nothing being left for them to learn from outside sources, as soon as they are old enough to inquire. The result is perfect candor, which instead of developing into undue precocity, "serves," says Dr. Eastlake, "to preserve that indefinable unconscious grace so beautiful in childhood, which by the secret acquisition of some hidden knowledge, is so apt to be replaced by that glance of definable conscious disgrace seen in the faces of so many prematurely old children of the Occident."

The school education of children in Japan begins at the age of six. In the primary department the boys and girls are taught together. They occupy different parts of the school room. There are in Japan business colleges, mining and engineering schools, law schools, universities and musical conservatories. All these rank high. The education of women usually consists in a eight years' grammar school course and frequently two or three additional years in a normal college. The moral education of Japanese children is conducted partly at home and partly in school. "Intrepid valor, zeal, sobriety, directness of speech, extreme courtesy, implicit obedience to parents and superiors and deferential reverence and regard for old age, these are among the chief characteristics looked for in boys, while industry, gentleness, faithfulness and cheerful demeanor are required in girls." Religious training of children receives but little attention, whether the parents be Buddhists or Shintoists, it matters not, for in neither case do they generally take part in religious life, growing up in ignorance of what religious forms and ceremonies mean. One peculiarity of the Japanese, which seems somewhat inconsistent with the deep feeling of parental and filial love that exists, is the utter absence of demonstrative affection in Japanese families. Petting and caressing do not extend beyond babyhood and even during this time, the mother rarely presses her lips to the child's face. While the relationship between brothers and sisters is sincere and cordial, embracing, kissing or any other caress is never thought of. An old Japanese precept often commends that after the age of seven, brothers and sisters shall not even sit together. Under the present dynasty, this rule is not adhered to strictly. In contradistinction to these apparently strict relations, brothers and sisters often at the age of puberty have no hesitation in disrobing or bathing before one another, and at the same time there is the utmost freedom of conversation.

Engagements for marriage are either arranged by the parents of both families, while the principals are yet children or else through the mediumship of a nakodo, who is a kind of go-between. The children thus engaged are brought up to regard each other as affianced but their relationship is merely that of playmate or friend, until the marriage. The custom which prevails in the Occident that allows the daughters of the home to entertain their male guests alone would be regarded as unpardonable among the Japanese. A marriage, apart from its merely civil character, which practically consists only in registration is purely domestic in its nature. The wedding invariably takes place in the groom's house. There are certain ceremonies performed which would not be of special interest to English readers, when the nakodo or parent of the bride chants a nuptial ode. The chant being finished, a few friends and relatives offer their congratulations. Among the merchant classes, it is usual for the nakodo to take the bride around among her new neighbors the day after the wedding. The social standing of the contracting parties determines the details of marriage etiquette.

Concubinage exists and is akin to polygamy in a social sense. The employment of concubines by unmarried men would be regarded as a grave breach of social laws. The wife is always mistress of the house

and she looks upon her husband's mekaki (or concubine) in the light of a maid. The concubine is dismissed at her master's pleasure. This system, after all explanations are made, has but few redeeming features.

The moral life of women of the poorer classes is very much like that of the higher. The immorality laid at the door of Japanese women is declared to be unjust and misleading. Regarding religious life of women, as affecting the ethics of the country, little is said. "The unmarried maiden may write the name of her lover and herself on two strips of paper and twisting them together tie the spell to the lattice work of the temple of Kwannon, the goddess of love, trusting that her offerings and prayer may be of avail and unite their lives and hearts."

It is mostly in the later years of life that the Japanese, especially the old women, turn to Buddhism or Shintoism with avidity. If they have wealth, they will make lavish gifts to the temple or cause stone lanterns to be erected at their instance along the approach to the temples and will readily yield themselves to the commands of the priests, that they may in return be assured of future peace and happiness. So it seems that the superstition in Japan is about the same as in this country and that priestcraft exists there as here and in other civilized lands. The Shinto faith, the court religion, is a sort of hero worship. In the Shinto temples, there are no idols, but relics of deified heroes. In the Buddhist temples there are idols and superstitions in abundance, showing the difference between Buddhism now and as it was taught by Buddha himself. Dr. Eastlake says that on the whole the Japanese people have been done a great injustice in being charged with deficiency of moral instinct. In no other country has love found a more apt exponent. Filial piety, connubial affection, parental tenderness, are all sung about in Japanese poetry in a thousand ways and are daily witnessed in the lives of the people, love of home and love of country preserving the unity of the Japanese people.

THE WORLD'S FAIR.

The attendance at the World's Fair is steadily increasing. The total attendance is vastly greater than it was at the Centennial Exposition on corresponding days. For instance, on June 16th, the attendance here was 86,323. On the corresponding day in Philadelphia, the attendance was 25,903. June 17th, the attendance in Chicago was 148,994; on June 17, 1876, the attendance in Philadelphia was 25,902. The attendance in Chicago, June 26th, was 91,160; in Philadelphia, June 26, 1876, 21,128. The attendance on June 28th in Chicago was 95,996. In Philadelphia, June 28, 1876, the attendance was 23,590.

The exhibits at the Fair are now complete, and they present a series of object lessons such as the world never before witnessed. Such a magnificent display of the products of art, science and industry was never before made. The great difficulty in studying the Exposition and getting the full advantage of the splendid displays is the vastness of the whole thing, too large and too varied to be appreciated in one visit or even in a hundred. The people of the country who have been staying away from the Fair for the past few weeks because of the incompleteness of the exhibits are now manifesting their earnest interest in its superb display and their willingness to make the Fair a grand success. The great mass of people of this country, mechanics, farmers, merchants, professional men, etc., appreciate the unparalleled educational value of the Fair and can be depended upon to take advantage of the opportunity for self improvement which it affords and to do their full part toward making its receipts equal its expenses.

One thing more is needed to assure the triumph of this great display of the world's products and achievements. The great army of wage workers in New England and the Middle States are as anxious to view the wonders of the Fair as are their fellow citizens of the west. They will visit the White City in multitudes, if the fare to Chicago is brought within their means by the railway companies. It is practically

certain that there will be a decided reduction in railroad rates by the eastern trunk lines. The reduction should be made without delay. The sooner it occurs, the more profitable it will be for the railroads and the Fair and the more convenient it will be for the people. It would be wise for the railroad companies to announce the intended reduction at once for then people who otherwise would not attend would commence making preparations to witness the greatest exhibition that the world has ever known.

"EVIL SPIRITS."

J. H. Long in the July number of the Popular Science Monthly has an article on "Evil Spirits," in which he asks how did this marvelous delusion arise. He assigns to it three causes: First, in the language of Lecky, "A religion that rests largely on terrorism will engender the belief in witches or magic for the panic which its teachings create overbalances the faculties of the multitude." Thus Christianity, when it began to rest more and more on the basis of the wrath of God and the eternal torture of the wicked, became a cruel religion and its believers were haunted by the fear of evil spirits, while the earlier religion of Zoroaster and that of Brahma were free from the reproach of the persecution of witches and sorcerers. The second reason for belief in the delusions given is the support from the Bible. There is, it is alleged, no doubt at all that the Bible does support the doctrine of evil spirits and witchcraft. The words "Thou shalt not suffer a witch to live" are quoted and declared to be the repeated command of the Levitical law and the foundation stone upon which the putting to death of witches rests. The story of the Witch of Endor, as told in the twenty-eighth chapter of the first book of Samuel, is cited and the affliction of Job in various ways by the devil is adduced in illustration. The third cause of the growth of this delusion and the most important of all, was the belief that natural phenomena of an injurious type were the result of the action of evil spirits. The phenomena which impressed themselves most firmly upon the mind of the savage were not those which are manifestly the operations of natural law and which are productive of beneficial effects, but on the contrary, those which are apparently abnormal and disastrous in their results. The more startling and terrible aspects of nature are presented to the undeveloped mind as are also the deadly forms of disease—whatever produces suffering, pain, are suggestive to the savage mind of diabolical presence. The facts which the writer gives in regard to the persecution for witchcraft are well known to readers of religious history, but they cannot be too often referred to nor too carefully pondered, for there are even now in civilized communities partial survivals of these old superstitions, while with many they remain in a dormant condition, needing only the stimulus of religious excitement to fan them into a blaze and to make them destructive of the highest and noblest that science has produced. As Mr. Long says: "The crushing of this hydra-headed monster superstition is only a small part of the debt the world owes to science." It is for science and the agencies that science has produced to prevent this monster ever again asserting its baneful power over the human mind.

MATERIALIZATIONS.

Hübbe-Schleiden in the May number of Sphinx has the following on Materializations:

At the request of several readers I give here some further particulars in regard to the sitting for materialization mentioned in the March number. I have been asked whether I myself have seen such manifestations, which I could with unconditional certainty declare as supersensual magic, in which neither deception or trickery had any part. I answer at once "Yes," and indeed this is not the first time that I have seen these manifestations but never before in such convincing completeness. The light was furnished only by a light in an adjoining room, the door of which was opened a little ways; but of the something like twelve distinct forms which appeared, the

half of them were self-illuminated as if through flaming or smoking-phosphorus, which formed around the head of the forms crowns and covered the arms from the top of the fingers—a very imposing phenomenon!

While the medium, Frau M. D., Minnie Demmler, small of stature, there were a few of the forms which appeared who were one or two heads taller than she. The medium sat in a corner of the room between two hard walls, through which no opening led into the room.

The forms presented themselves also as phantoms in this that they were materialized only from the head to the hips, like mist or cloud forms and without recognizable features. Since as is well known the expectant, human gaze exercises a positive magnetic force, the apparitions always appear from a place in the curtain from which the gaze of the human being is withdrawn by some movement of the curtain to some other place. The grace of these lightly and rapidly moving phantoms from an esthetic point of view, produced a very agreeable impression.

Satisfied with the testimony of the eye that the apparitions were not mere figments of the imagination I desired the further testimony of the sense of touch, I asked to be touched as well by the self-illuminated as by the other apparitions which was granted. The phantoms touched my hands with their own and I took hold of them. Withal the hands and arms of the phantoms felt, according to my wish, now cold, now warm, now form with flesh, now soft as wool. To assure myself still further of the difference, I asked to have the medium conducted from behind the curtain in order to touch her and to convince myself of the entirely different feeling in the touch of a human being in hypnosis and a phantom; this was also done. The medium was fastened into a chair and after the several manifestations, light was brought and the medium was always found firmly bound as in the beginning, sitting in her chair. Of the materializations only one form spoke and this was about a foot and a half taller than she.

SAYS the Christian Register: In Chicago there are more than sixty churches in which no word of English is spoken; and in New York City there is one Roman Catholic parish containing twenty-five thousand Italians, and another with fifteen thousand. As these people multiply and feel their power, they naturally ask, "To whom does this country belong?" A fortunate and hopeful question, indeed, if it indicates a growing identification of interests and sympathies with the republic, and a willingness to share both its privileges and its burdens. But for new-comers, whose intercourse with native Americans is obstructed, who speak another language, and who cannot read our journals nor understand our orators, it is not easy to get into the current of American life, nor even to discover that there is such a current. Two Italians in Boston were recently overheard discussing the question, "Is the United States properly a nation?" Their conclusion was in the negative, "because," they said, "a nation can only exist where the people speak one language and have one religion." The ascent of millions to that higher plane where many men of many minds cannot only tolerate each other's differences, but can consult and cooperate for common interests and general welfare, can only be accomplished slowly and through many difficulties. All the more important are those broad constructions of religion, law and liberty, which make room, without crowding, for endless varieties of development. The problem will not be simplified should it turn out that our hospitable invitation to the World's Fair should stimulate immigration from some of the countries of Western and Southern Asia. Already we have a sprinkling of Armenians, Persians, Hindus, and Arabs; and experience has shown that the coming of a few from any land is generally prelusive to the coming of more. The population of this country is getting to be too speckled for anything! The descendants of Pilgrims and Puritans are reluctantly becoming familiar with the idea that Providence did not intend to give to them and theirs a monopoly of this country. Even Irish-Americans must at length see that.

THE SPIRIT—A SONNET.

BY MIRIAM DANIELL.

Too coarse our senses are; we see the form,
And miss the ethereal colors of the soul,
Which make the man or tree a living whole,
The spirit who is in, not of, the storm;
We have such sight as has the purblind worm;
Nor do we hear the infinite voices roll,
Or feel our vessels strike its hidden shoal;
Our hearts are cold that should beat fast and warm,
But still, sometimes, we scan the unseen scroll,
And through closed lids perceive the dawning day,
While yet in dreams we hug the outworn night,
Or startled, catch some music far away,
And turning push in prayer towards a light,
That breaks in ordered waves of molten spray.

UNIVERSAL AND PARTICULAR—A SPIRITUALISTIC APPLICATION.

BY DR. JOHN E. PURDON.

It is seldom that the expression of the thought of the world-spirit is as perfect in its form and as complete in its detail as when Minerva, in the allegory of the deep thinking Greeks, sprang ready-armed and prepared for the conquest of the souls of men from the throbbing head of her father, Jove. The divine wisdom is slow to come to the generality of men and it may be safely said that in struggle and sorrow the new is born. What a completed conscious thought is in itself, what its archetype may be, we have no means of knowing that it may, and that most certainly, be one unified plan, idea, or design in a higher form, as well as in the piecemeal presentation to consciousness in successive intervals of time, during what we are pleased to consider the working out of its theoretical meaning in its practical application, is a self-evident proposition to any one who is a Spiritualist as contrasted with a mere materialist. To ask whether this ideal unification exists before or after its actual realization as a working factor in the affairs of this life is to miss the point of the truth involved altogether.

It is a subject of common remark that inventions often occur simultaneously in widely different places where the men who have so worked out their thoughts on parallel lines had no interchange of ideas or even means of communication, being utterly unknown to each other. I remember on one occasion in discussing the merits of a discovery in technical chemistry with a well-known London editor and Spiritualist, that while I fully appreciated the great ability and insight he had displayed I warned him to be cautious and not to expect too much since others had possibly been over the same ground and that, therefore, the commercial value of the discovery might not be as great as he had considered it to be. I was much astonished when the gentleman informed me that he had never had his attention drawn to the fact of the frequency of identical discovery at close intervals of time and I expressed my wonder that he had never considered so obvious a corollary from the principles he so eloquently advocated. Regarded as a mere coincidence my remarks were worthy of being remembered by him and no doubt they were; for the records of the patent office next day added one more to the long list of disappointments about supposed original discovery. And yet the thought was original as far as he personally was concerned, for the whole chain of ideas connected therewith was brilliant and far-reaching.

Some five years ago my son brought to my notice a very remarkable physical possibility in connection with the subject of aerial navigation, a subject which had been occupying his thoughts for some time, its possibilities being so dear to the imagination of a

boy. This was no less than the application of the fact that a falling screw fan may be made to rise through the increasing rotation due to its own fall from a height—the central principle of the "aeroplane" discovered recently by Professor Langley of the Smithsonian Institution. In speaking of a recent paper on "Flying Machines" by that gentleman my son says in a letter to me: "It delights me to see that I, without any means of research whatever had arrived about the same time at exactly the same conclusions that he had, namely, that the mere fact of rapid rotatory motion retards the fall of bodies. Don't you remember my telling you about dropping screw fans I made of card-board with a stick and weight something like this (drawing) and of their revolving at a very rapid rate and not only not falling but actually rising at times as if the air had become solid under the fan screws, the apparatus rebounding upwards like a rubber ball? This was when it was dropped from a tree top and my idea was that if the power of rotation could be increased it would continue to rise. I also had the same views about steam power in connection with that problem and you see he says that too. Please read the article and compare it with some of the conversations I had with you about this. I was right in every word I said as far as I went."

As this in itself is an interesting subject independent of its psychical application, I venture to quote some remarks from Professor S. P. Langley's paper read at the meeting of the National Academy of Sciences opened at Washington, D. C., on the 21st of April in the National Museum. Professor Langley said that he set up on the grounds of the Allegheny Observatory a whirling machine with a diameter of sixty feet, and driven by a steam engine of ten or twelve horse power. He first sought to ascertain whether or not it required more power to move laterally than to stand still in the air. For this purpose he had suspended a flat brass plate from the arm of the whirling machine by a spring. When the machine was put in motion and the plate encountered an artificial wind going forty miles an hour, the spring instead of elongating actually shortened, showing that the weight or power required to suspend the plate was less when in motion than when it was standing still. His next series of experiments, the Professor said, demonstrated that it took a second or two more for a brass plane to fall four feet while in motion than when it was dropped from the hand without motion, the plane when in motion laterally sinking slowly as if the air had become dense like cream. From his experiments he reached the conclusion that the amount of power required for artificial flight was perfectly attainable by steam engines we now possess. To him the amazing thing demonstrated by the experiments was that the faster you go the less it costs in power, and that a one-horse power will transmit a much heavier weight at a rapid speed than at a slow one. I shall use the curious coincidence shown by the above quotations as a text upon which to propound my opinion as to what is and ought to be regarded as the highest meaning of Spiritualism in its relation to human development.

It is commonly objected to Spiritualism on its mental and psychical side that it has never supplied us with any great scientific principles such as would be useful in their application to the advancement of the race. A good deal of the force of this argument turns upon the meaning of the word Spiritualism. The lower form of that cult or science or distraction, or whatever we wish to call it, certainly has not done much to improve us beyond giving us new isolated facts, grotesque or otherwise, as the case may be. This in itself, however, is a firm foundation from which to work. But as we rise into the higher regions of Spiritualism the circle widens and the difficulty then is to distinguish between all that is best and holiest and that which is indicative of the existence of supra-mundane intelligence. In the very first article I ever wrote on the subject, after seven years' study and silence like a true Pythagorean, I pointed out the parallelism that existed between Spiritualism on the one side and the artistic faculty and genius on the other; the physical form of me-

diumship corresponding to artistic expression and transcendent sense presentation; while its highest aspect as sometimes exhibited by those who rise far above that vulgar rehash of resounding words and cheap science, known to the ignorant and foolish as inspirational mediumship, cannot be distinguished from the mental tone and attitude of those who with special training and through favorable circumstances become the natural and legitimate channels for the flow of new truth.

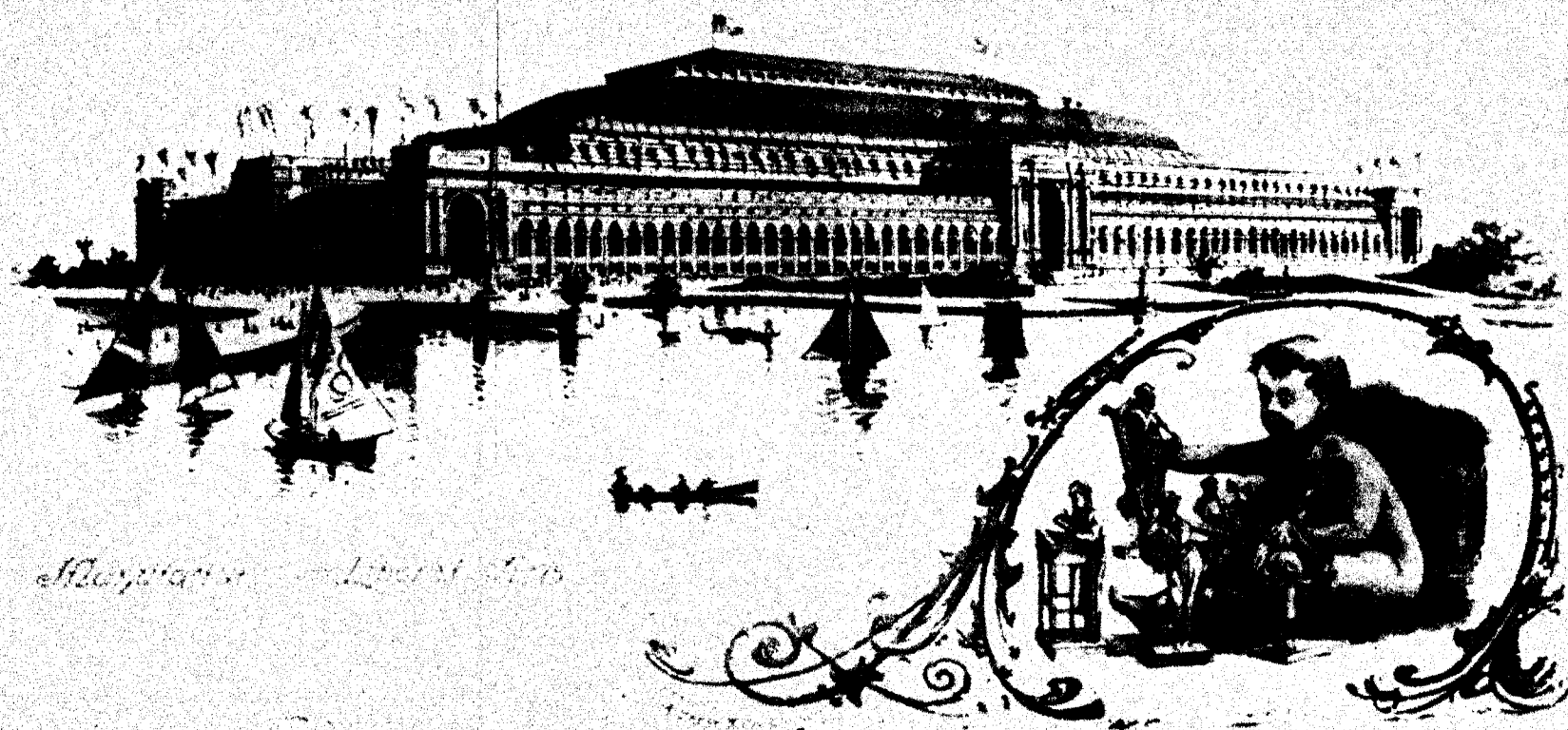
In the cases I have mentioned what is roughly known as the mediumistic constitution was present; in the instance of my son I had certain knowledge that he was possessed of faculties which are a sealed book to me, while the experiences of the other gentleman in London spiritual circles was such as to convey positive proof that he was of a most sympathetic nature, such as that in the presence of which the best mediumistic results are obtained.

Professor Langley, with the stored learning of the world at his command and the resources of a great public institution at his back, was en rapport, though in a different manner, with the same source of impersonal truth as the sixteen-year-old boy dropping his weighted and self-revolving fans, whose motive power was gravity itself coupled with reaction of the air against his bent pieces of cardboard, and watching the strange rebounding motion which he believed he saw for the first time. How does impersonal truth exist?

The Australian savage who first formed a rude boomerang imitated nature, whose treatment of falling leaves suggested to a mind already capable not only of adaptation, but also of generalization, the possibility of employing that which was merely the waste energy of the universe to useful if destructive purposes. No voice of an ancestor warned him in a dream to do what he was doing in another world or exhibited to his waking eyes the spectacle of a phantom boomerang performing imaginary gyrations. Such a revelation would have been useless to a mere animal and the possibility of a natural adaptation and growth having been there, such a revelation would have been unnecessary. But who says that the man who first formed and threw a boomerang was not the best of his race and a medium at that; a natural channel through physical peculiarity for the expression of what, to our limited intelligence, can only exist as the phenomenal in a time succession?

Have we not in the three cases of the Bushman, the imaginative boy and the distinguished professor of world-wide fame, three different but related instances of the same truth in action? The differences are only in the details. The undiscovered properties of bodies are as real as the undiscovered properties of numbers. We are inclined to believe, from the analogy of our own mental constitution, that these truths exist in a mind and hence their slow and painful birth is typified by the evolutionary struggles of the world-spirit to find a voice on the mundane plane. But since we cannot actually partake of the subjective actuality of such a mind without losing our own, we must rest content for the present in reducing our solution of the problems proposed to a logical form. This will induce a restful state of mind and enable us to face new and astounding discoveries in an equable manner.

The sublime question that presents itself to the advanced Spiritualist is that of the method of the translations of the spiritual-universal into the embodied crystalized or materialized particular. The latter existing for us only in and through a conscious individuality, the question of the different modes of the existence of truth has been lost or overlaid by that of the relation of the personality of the individual to its power of translation of the permanent under the selfish aspect of the immortality of the soul. But history having demonstrated that our knowledge of nature begins in all cases with particulars, it has been a matter of necessity for us to prosecute our higher theory of spirit along the lower lines, which in the first instance appear to be so narrow and to lead to nowhere. The grosser form of modern Spiritualism has been a na-



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tural consequence of the law of development of the human mind. But now that a generation of careful observation has shown us the didactic value of that stone which the builders of scientific systems have hitherto rejected, it only remains for us to join the great predicamental line of human development at its two ideal extremities; seeing at their junction in the infinite the sum of unnamed and undifferentiated particulars, which as chaos in correlative with the negation of mind, nothing more nor less in the quantitative sense than that heaven of order, which on the other hand, is the highest attribute of fully developed thought; the infinite difference in quality which separates the poles as far apart as good and evil, being recognized by degrees as man increases in knowledge, tending to the recognition of the greatest of all truths, that the universal actually exists as the many in the one, whether presented to our upturned eyes as nature, man or God.

It is our own blindness and limitation of faculty that has hitherto kept us in the dark to the truth that the infinite surrounds us and that we live in the universal. This is the age of electricity but it is also the age of logic, and far asunder as the meanings of the content of those words appear to be, the spiritual and physical sides of the things signified by each must be found to be related in a mutual bond. As the life process to consciousness proceeds along an open time path, rising from the particular to the universal and only capable of an ideal union at the infinite point of time in the past and the future, so in the periodic change at the base of all material and electrical motion exists the definite period, the closed time, which in the infinitely little is the modus operandi of that life-stuff of which all space-filling objects, be they permanent or fleeting, are composed. As the line of life passes backwards and downwards through time into matter, so also it passes upwards and forwards into form—these united generate the present and in it is contained the secrets of the past and future, the now alone exists for us. Let us work and think and be first in it and everything will go well.

EDUCATED SENSE VS. COMMON SENSE.

By M. C. SEECEY.

In the few thoughts we present to you this morning we hope to be able to elucidate a point from which to start en route to the heights of an educated spirituality.

To comprehend philosophy one must become a philosopher. Spiritualism is not an art but a philosophy!

If what we present to you at the present time, be carefully considered, it will be found to be a safe criterion for the traveler who has not yet reached the heights of pure Spiritualism. If anyone has an inclination to doubt our ability to make good this pledge, we have only to say to all such that the advantages you will derive from a careful consideration of the same will make you a better man than you were before.

The definition of philosophy is a comprehension of the universal. This teaches that the whole contains the parts and as a whole must be considered.

There are two kinds of knowledge; comprehension and apprehension. The first includes the ability to compare by experience. The second implies the existence of something which needs no experience to establish its existence. Spiritual light demonstrates this duality in knowledge.

The senses imply comprehension or learning attained by sight, touch, taste, hearing and smell.

Apprehension, as a sense, is nothing different from what we call the soul, and this distinction is to be found clearly defined between man and brute. It is the divinity which dwells in man.

At this point a question may propound itself for elucidation. Can a man be without a soul?

In reply we would state that if soul be identical with the divine principle, a multitude of people exist in whom, to say the least, but little is to be seen that is holy. Therefore, what we are looking for is a foundation upon which to begin to gather that infor-

mation from which shall come a correct understanding of ourselves. "He who knows himself—knows all things in himself." There are many arguments for and against man's obtaining any knowledge of how he exists at all. These we will consider in seeking a foundation upon which to build.

A thing that is not self proving is not to be a thing at all, or at least a truth capable of universal acceptance. A system of philosophy can only be secured when the foundation upon which it rests is able to withstand the unyielding demands of the universal. The first rock to be placed in such a case (if found at all) consists in the recognition of that which contains within itself—its own verification. This is not at all unfamiliar to those who are honest seekers in the field of pure Spiritualism.

Let us consider for a moment that which directly relates to the individual requirements of the spiritual philosophy.

All such find themselves standing in the midst of a great universe! with earth under their feet and sky over their heads. One, covered with growing, creeping and walking things, and the other, reaching into infinity, studded with countless suns and stars! Thus immensity confronts and confounds him at every turn he makes and thus it is that the individuality of man stood at the beginning and so stands to-day!

All have and do see the same growing, creeping and walking things, and have and do look on the same sky and behold the same immensity! Hence no knowledge is obtainable of the outer world except through the senses.

Knowledge possessed of limitless significance is derived through apprehension and has no connection with the five senses pertaining to the organism of physical life. From this standpoint we must accept man as an individual related to the universal and with which he must live in accord if he is to understand wisely its philosophy.

~~The senses deal with those things that are like themselves.~~ For instance, they all die and break up when the organism of which they are a part dies. This is why the quality of sense between brute and brute is in degree. But with all this the mole burrowing in the ground without eyes, and man scanning the heavens with eyes, are identically the same to material sense for flesh and grass are one. Man is an animal—but he may be a god also.

Science finds no conscious immortality for matter. The body is matter; mind also. Therefore, to get apprehension of immortality, requires that man learn of things which are outside of physical organization. And just here is where the philosophy of pure Spiritualism steps in to afford emphasis to what is to be advanced in favor of man's immortal heritage.

If the spiritual senses be admitted to exist, it follows that man is possessed of other than the organic senses. This philosophy, when applied to pure Spiritualism, accords accurately with the philosophy of the Bible teachers.

"The brute looketh downward; the man upward." Hence it is agreed by those possessed of educated common sense that there is no sense common alike to human and to brute which will insure any intercourse outside of the domain of nature. Then how clear becomes the philosophy of true Spiritualism when it asserts that the spiritual sense is a religious knowledge known by reason of educated common sense.

There is nothing in the circle of the universal that can be thought about or conceived of as being apart from one of these existences—nature, ego and creative power. Here rests the basis of judgment concerning all the uses and relations of life-universal.

Matter, composing the human body, is not identical with the ego, as no animal body continues constant to its individuality. The ego is identical with consciousness and with nothing else. But the ego is not the creative power. If it was, consciousness would reside in the fullness of infinite completeness. The ego recognizes itself as no designer of environments incomprehensible to itself. It can say nothing of things as to what their reality may be for the reason that it knows nothing of things apart from the

manner in which they present themselves to consciousness. It can only say or possibly know of a thing as to its use—or what it seems to be. Hence it is the foundation. The ego is identical with self and the concerns of the man are what constitute the circle of his relations and nothing else. Hence in man is all that belongs to man and with which man belongs.

From the standpoint of pure Spiritualism and its philosophy as taught from the higher planes of life, the term soul means exactly the third principle of the trinity—Holy Spirit.

Now let him or her who desires to arrive at a clear conception and full understanding of the philosophy of pure Spiritualism recognize this thoroughly.

Mind, spirit, soul, ego and all kindred terms, are so promiscuously used as implying the same thing, that the definition has come to defy the definers. The same words are made to stand for things not at all the same.

No man or woman ever understood or can understand himself or herself in their relations with the universe unless such comprehension be possessed, not as towards but as to an inwardness living within them. He or she who has this knowledge holds the key of the Garden of the Gods.

The whole thing is not more complicated nor less simple in its application than is the use or rejection of a key belonging to any common house.

Soul is the difference between the ego of man and the brute; all other differences are of degree.

Every man is born a common animal. The only difference is that animal—man is endowed with a meaning not possessed by animals inferior to him. In the simple relationship to natural law, there is nothing at all different. Hence if man remains below the plane of his meaning, he continues exactly as born; and his life in everything expresses entire and absolute analogy with the common brute-life. But when he develops his meaning he shows forth his relationship to the universal soul which is identical with Holy Spirit and Holy with God.

There are but three things in the universal; God, ego, nature; God, creative power—soul—one with the Holy Spirit. In other words, one with God; for the reason that as there are but three entities: nature, ego, God; and as it is neither of the first two it must be the last, God; as there is nothing else that the soul can be.

We have now reached the point where we are confronted with the question of all questions: The difference between man and brute. The full comprehension of which is an accurate explanation of good and evil in man.

It is only philosophy that the soul can know. This knowledge every man and woman possesses according to the extent of its manifested evidences. It is not known by any man or woman; it is not possessed by either.

According to the philosophy of pure Spiritualism, the soul is identical with God. As like is only known by like, so the existence of God is proved by the existence of soul.

The senses of animal life are nothing more nor less than the senses of organic life.

Man can live without the soul, the same as brutes; for the soul is simply God manifesting in man. This truth is clearly set forth in the Bible, when it says: "Keep clean the heart which is the temple of the Holy Ghost."

In order to make the statement more clear and to show forth the grandeur of the capability of man, we will consider Christ's place in history. He was born like other men or animals; made up of matter and individuality. But unlike the great multitude, the ego of Christ had no advantages of education. The animal part was all that was affected by the crucifixion; just the same as the thieves executed by his side.

The animal body was laid away; the ego passed on and was seen in its true individuality by many. History informs us that Christ was born after the manner of all infants, and when crucified, was a grown man in stature.

Up to this point there was no difference in his eating and growing from the millions who preceded and who had succeeded him. Christ, as a human being, was like all other human beings. The soul-principle or ego being preëminently manifested through his human life. There could be no doubt of its relationship with God-universal. But where and what was the God-head of Christ?

To answer this question is to move out upon the line in a demonstration of soul. Six hundred years before Christ what was known as the philosophical age of Greece commenced. This was an age filled with intellectual brilliancy that had never nor has it ever since been equaled. It was during this period of the world's history that Christ, though unlearned in the schools, proved himself the equal of all the learned lore of his time. At this point, we wish to state once for all, that in the life of this man who, in his human makeup, was not different from other men, yet the apprehensive knowledge of the soul was clearly and distinctly pitted against comprehensive knowledge.

If you will now follow closely and not misunderstand, we will endeavor to impress upon your comprehension the mighty power of the soul to grasp and effectually apply apprehensive knowledge as demonstrated to the comprehensive knowledge of men in the line of a few historic characters.

Six hundred years before the birth of Christ, Gautama, a Hindoo child, was born to the world attended with wonderful phenomena. To-day five hundred and seventy millions of people pay homage to his memory. About the same time was born in the Kingdom of Loo, another whose name is Confucius. His birth was also attended with extraordinary events and to-day the soul of Confucius is a very god to the Chinese. Other less powerful souls, though as wonderful in their degree of magnificence, have left their imprint upon the page of time. These wonderful souls clearly define **that in their individuality they**

The soul possessed by Christ was simply the God-head of Christ and is exactly what is in every man proportionately; hence, when filled with God—as with Gautama, Confucius and Christ—needs only that any man, or any woman do as they did. How did they do? In every sense of the word their life was a devotion to humanity. Personally they had nothing; they wanted nothing. The will of God was their only will.

Look where you may in the life of these men, you will behold—God.

We admit that there are phenomena, and that these are beheld everywhere and under all kinds of conditions. But is an effect a thing in itself—as the average Spiritualist would have us believe? We claim that an effect is not a thing in itself, but arises out of something back of it and that something is what the philosophy of true Spiritualism teaches.

The trouble is that the Spiritualists of this age are not specially endowed—spiritually. They have assumed an intelligence that needs to have “educated common sense” associated with it, without which, it has already been found to be of but little significance.

The philosophy of pure Spiritualism is so simple and clear in its definition that it does seem that a fool might read as he runs. The trouble is, they do not see until by experience they find out that phenomena are mistaken for what they deem the things themselves and are without form and void.

The philosophy of pure Spiritualism further teaches that the relation of God with man is but little different from the relation of nature with man. This is proved by the ego being permitted to environ itself either with so-called matter, or with the Holy Spirit.

Pure Spiritualism does not permit man to be spiritual master to-day and material master to-morrow, for the law of spiritualizing is continually rising and that of materializing is constantly sinking. This is as though there was a greater light and then a lesser light getting between it and the ego.

It is precisely as if one was sitting immediately in

front of an observatory holding a sweeping glass which shows around and beyond the stars, across the path of which some swift moving planet should shut out the vision of the beyond. So it is with those who profess pure Spiritualism; but permit phenomena to shut out from their spiritual vision the super-sensible world. To all such we would say, matter comes to matter, soul to soul. A hungry, mouth is excited with a desire of the flesh pots, the soul for the spiritual universe.

In conclusion we would advise all who desire to reach the heights of pure Spiritualism, to consider the meaning of the universal.

Whenever and wherever he or she can accomplish this, he or she will be able to rejoice in that delicious contentment which the possession of the Holy Spirit ever brings. Thus “educated common sense vs. common sense,” ever teaches the inner consciousness of man.

THE GREATEST COMMANDMENT.

BY HON. JOEL TIFFANY.

III.

We will take for illustration the purest of all earthly loves—the love of a mother for her babe. Attempt to make that mother believe that she does not love the babe itself, that she only loves the contemplated uses of the babe which she is expecting to realize in the future. Such doctrine and such language addressed to the real mother would be blasphemy; that is, would blaspheme maternal love. There is no true mother on earth who would not pronounce such a statement false and profane. But maternal love is not more real than is divine love. Divine love is the recognized fountain from which maternal love flows into the maternal heart and there broods over the budding immortal. Said Jesus, speaking from the Christly consciousness, “Your Heavenly Father is more ready to give good gifts to his children than are earthly parents to give good things to their children.” ~~And did not Jesus perceive and know the nature of~~ **divine love? A truly regenerate spirit, one who knows anything of the purifying and sanctifying influences of the divine spirit, will know something of a love which rises above all considerations of use and loves from its very nature. Especially must it be so with one who has attained to the “Christ status” and whose individual life has become absorbed in the divine life. Such an one cannot be ignorant of divine love to such a degree as to become limited to loving the use of God.**

Herein becomes manifest one of the greatest errors almost universally present in our system of religious instruction. The teachers of the Christian system premise that the Divine Father is entitled to our supreme love, because he has done so much for us, or is doing so much for us and will continue to do so much for us and for our future welfare. And they call upon us to love him as our benefactor and for his benefactions. We are taught to love Jesus not so much for what he is in character, but for what he has done and suffered for us; and for what as our advocate, he is still doing and suffering for us. We are also invited and urged to seek religion for the purpose of saving our souls. The evangelists profess to be engaged in saving souls; not so much to make them truthful in spirit, pure in heart, holy and self-faithful in life, just, good, loving and kind, but to save them from hell when they die.

The doctrines these evangelists teach and the instructions they give, do not touch the evils to become eradicated. Practically, their teachings tend to make mankind more intensely selfish in spirit, although differently intended.

Their teachings impose restraints upon such as accept and observe the same through fear of hell. But such teachings do not tend to change character; or to remove the disposition to profit by taking advantage of one's necessities, ignorance or mistakes. It does not remove, or weaken the appetence of the carnal and selfish man—so as to cause him to put aside his desires and practices, seeking self-gain, self-enjoyment, or self-gratification for purposes of carnal pleasures or profits and enjoyments. It does not re-

move from them the disposition to speak evil of those who differ from them in their theological opinions and in their religious practices. If they cannot condemn the body to the dungeon, to the stake or to the cross, they can impale the reputation—crucify and torture the spirit and cast out the name as evil; and thus endeavor to turn society against those who cannot assent to their particular dogmas. They sometimes boast of yet expecting to be able to look from the battlements of their heaven and to see the smoke of the torments of the damned in hell ascending up forever before the eternal throne; and to hear their wailings of despair, and thus realizing what they, through the mercy of their God had escaped, turn and raise their songs of thanksgiving and praise unto him who sitteth upon the throne and to the lamb, because he had redeemed them and saved them from such a hell of endless torments.

Can the spirit of selfishness rise to a higher pitch of diabolism than this? Can any devil, real or imaginary, exhibit a more revolting character? Yet this is the work of those who convert to save. Who call into activity the religious nature by means of selfish considerations. They plant the ban of selfishness in the moral and spiritual which tends to make spiritual devils instead of saints. Religious malice and bigotry exceeds in intensity all other diabolical influences. The mere carnal man uninspired by the misdirected action of the religious impulses, could never become so devilish as to employ the rack, the stake, the cross, and such like implements of torture for opinion's sake. The inquisition could have been established only by religious bigots and unprincipled despots, made such by a false theology and philosophy; teaching for doctrines commandments of men, assuming authority to come between the soul and its Heavenly Father.

Had such souls the spontaneity of divine love which must be had to constitute supreme love of God—the universal spirit, there could be for them no heaven in a universe where immortals were suffering such agonies unless some means could be devised to bring to them relief; and every human soul not made supremely selfish by the perversions of its religious nature would feel that it could not worship an omniscient, omnipotent and omnipresent being, who would so create and constitute a universe as to make such a state of things possible to any being.

(To be Continued.)

THE DEATH AND RESURRECTION OF GERALD DEANE.

BY CHARLES R. DAKE, M. D., IN THE HOMOEOPATHIC NEWS.

II.

It is natural that you should wish to know something of what death revealed to me. When I tell you that my dematerialized existence was wholly unlike any condition known to the living, you will understand that terms appropriate to a clear and accurate description of it have not been included in any language. Nevertheless, I will attempt to gratify your desire:

In this life we obtain all information through certain avenues known as the senses; in the next, we possess a power answering to a single sense, by which we know all that we wish to know, immediately, fully, and without apparent effort. I was not cognizant, from any sense of feeling, that I had lost my body, nor was I conscious of the possession of any physical incasement. But I soon became aware that I was certainly not material according to our definition of the word; for matter was no bar to my movements. But did I move? Or was I simply a something floating in the universe, to which everything came, or seemed to come, at my wish? As that which contravenes what is old and established in life is always surprising to our reason, and sometimes seems too strange for belief; as the unusual generally seems impossible when it opposes the familiar—it no doubt surprises you to hear of the acquirement of information by means hitherto unknown; to hear of objects coming to us, instead of us going to the objects. But why should it surprise you? How, as a matter of fact, do we in the body acquire our information? Do we, of necessity, go to it? We see an object: that is, it comes to us—a knowledge of what we term its appearance comes to us. We know that the planet Mars exists away off millions of miles in space; and

the knowledge comes to us over invisible currents, and in a manner that was not known to us until science discovered the nature of light, and analyzed the organs of sight, physiologically. We may speak similarly of hearing. Again: You walk into an unlighted room. Something impresses you, and you say, "There are roses in the room." I ask, "How do you know that there are roses in the room?" You answer that you scent them; and you expect me to be satisfied, because the act of smelling is a familiar one. But what is odor? and how does it impress us? So, if an object is within reach of any of our senses, some knowledge of it comes to us. When we are freed from the body, objects are always within reach of that single all-in-all sense to which I have alluded, and the nature of which I cannot explain, just as I cannot explain the nature of the sense of smell, or the real nature of the force that compels light to travel two hundred thousand miles a second. Neither matter nor distance can annul or even weaken the penetrating power of this strange soul sense. Now, in connection with this thought, consider for a moment the phenomenon of thought transmission, of which I have already spoken at some length. Then think of a Supreme Being—or, I care not if you prefer the term Nature—who, possessing all power, has moved in the direction of perfection in His works through all the inconceivable duration of the past—governed largely by the desires implanted in us by Himself; try to imagine the creation, by such a power, of a soul imbued with the faculty of receiving, in some inscrutable manner, a knowledge of all that it desires to know—just as we in the body intuitively know some few simple facts. Then give to that soul the added power of converting all such knowledge as bears on material objects into seeing, hearing, and even tasting, smelling and feeling—according as such objects would have been known through the senses—by means, let us say, of experiences imprinted during the soul's residence in the body. If you can conceive all this, then you have a glimmering idea of my disembodied state.

Or, suppose you were able to dream actual facts! Suppose you should sleep, and in that sleep live out the coming years of your life, just as they are to pass in reality, receiving the necessary impressions in some unknown manner, which, as frequently happens in sleep, should be converted into the conception of physical sensations—all being truthful representations of occurrences really taking place independently of your mind; such a condition would bear a resemblance to the state in which I found myself. You, however, under such circumstances, would experience no more than you will do in living through the coming years; I know the all of everything that my mind encountered.

What do I mean when I say that I know the all of everything that my mind encountered? Here, for instance, is an apple, which I take up from this table. What is it within my present power to learn concerning this apple? Just what my senses can tell me—no more. I see that it is spherical in form, and that it is red in color; taste that it is tart; smell that it is fragrant; feel that it is spherical, smooth, and mellow; and my hearing informs me, negatively, that it is silent. Take away my sense of sight, and I may learn all that I have mentioned, except that the apple is red. Take away, in addition, my senses of taste, smell, and hearing, and to me the apple is smooth, mellow, spherical—just what my sense of touch tells me regarding it, and nothing more. Now, deprive me of my sense of touch, and for me, the apple has no existence. Still, it is here; it remains the same; but what? To me its value depends wholly on the number, function, and condition of my senses. Now, let us suppose the experiment reversed and extended. Give me an additional sense. The apple will then be more to me than it can be to you; positively or negatively, I shall know more concerning it. Continue to increase the number of my senses, and I shall become more and more able to receive impressions, and the apple will more and more increase in value to me. The limit of our ability to receive must not be taken as the limit of an object's ability to give. Therefore, whether we have a thousand senses, or one—leaving our estimate out of the question—What is the apple? When the body is removed, and we grasp the true meaning of existence, then we know what objects are in themselves; we know that which the living are powerless to comprehend—powerless as he who has never seen, is to comprehend the sensation of sight.

And let me repeat, that, with this perfect knowledge, we retain the power—probably by the aid of memory, and through association of ideas in some manner—of enjoying all that our departed senses once afforded. But I could not comprehend my own nature—the ego—any more clearly than when in the body. Over there lay my late tenement; what was I? I could not detect anything that represented myself. I felt as I always had felt, when entirely free from distress. I may truly say that I felt as if I possessed a body. But the real essence of my selfhood was as

unknown to me as yours at this moment is to you. Aside from that, all was clear to me.

The novelty of my position was of so much interest to me that an hour or more elapsed after my death before my thoughts returned to the living. In this brief time my mind had traversed variant channels of thought and investigation more exhaustively than one would think possible in that length of time, and my curiosity concerning the possibilities of my new state had been somewhat satisfied. Then I began to contemplate the probable effect of my death upon my wife's position. I grieved to think that I was dead, when I considered how certainly, could this change have been delayed for only a few years, I should have been able to leave my wife and child a competency for their lives; whilst now—my God! what would become of them? Then came thoughts of the immediate future. How would Alice act when she learned that I was dead? She must before long learn of my death; she must soon—perhaps was even now wondering at my prolonged absence from her; she might at this moment be descending the stairs to look for me! But, no; the moments passed, and she came not. It had been my custom to remain in my office, reading or writing, until a late hour; and she might even retire to rest without looking for me. I knew that I could, if I so willed, go to her; but I hesitated to do so; I dreaded to look upon her in her tranquil happiness, which must so soon be destroyed—in so sudden, so terrible a manner—forever.

Thinking thus, I looked towards my body. I say looked, for, though, as I have explained, I was without the senses of the living, I still learned everything in such a manner that the effect upon my mind included an effect equal to that of physical sensation. Well, as I have said, I looked toward my body. Being able to inspect the internal organs with the same ease that I could the external parts; to see the brain—yes, and to know it now—with the same ease that I could look upon the features of the face, I was not without mental occupation of the most absorbing interest. I looked for the "jumping-off place," so to speak, of the physical into the purely mental—for the point at which nervous sensation becomes conscious sensation—for the linking-place of body and soul. I experienced no difficulty whatever in learning all that I desired to know.

And yet, back in the body as I now am, I cannot make this knowledge clear to another, though it is still sufficiently distinct to satisfy myself, perfectly. It seems that were I to attempt an explanation I should have to begin by saying that all force is motion. But this cannot be the case, unless I may speak of motion not only in endless varieties that bear no meaning to incarnate mind, but of motion at rest! There is something besides motion concerned in force—something that we in the body cannot comprehend—something that is neither motion nor matter to us. Power, either active or latent, I learned, is a substantiality—not a mere effect. Again, its effects are not always upon what we consider to be matter, but upon an undiscovered element within such matter—an element beyond the reach of all present scientific method. Hence the many inexplicable phenomena that so frequently present themselves to puzzle both little minds and great minds. Take a lump of carbon; what is it? It is carbon and something else, termed, when active, an imponderable, or a force. Carbonic acid is carbon, plus oxygen, less that thing, termed, when active, an imponderable. Carbonic acid cannot be decomposed, so as to get back the carbon, without the presence of this thing, just as carbonic acid cannot be formed from carbon without the presence of oxygen. To term this thing at one time active heat, at another latent heat, at another chemical action, at another electricity, at another motion, is only to mention arbitrary names of phenomenal phases of the thing itself. The thing itself is as actual a something as is the carbon, and the carbon cannot exist without it. Could this thing, for instance, be moved by a thought, the carbon would necessarily move with it. And allow me to throw out another thought which may in time assist you in comprehending phenomena that seem to be supernatural: That dream of all great chemists; that thought which it seems has come independently—intuitively—to all great scientific minds adown that line of brilliant thought from the alchemists of old to the chemical genius of to-day; that intuition that all elemental matter, oxygen, hydrogen, nitrogen, iron, and more than sixty other elemental forms, are identical—were identical, may again be identical, and hence are identical—is true. There is but one substance, in various phases, in the universe of matter, as there is but one elemental force in various so-called correlatives. This substance is recognized by scientific men in its least tangible state, in the form of the luminiferous ether. But it exists in an even less substantial form in connection with thought, and as a necessity to our so-called dematerialized identity; and it probably bears a less material form in open nature, in other stellar systems. All matter, through the aid

of otherwise blind force, is subject to a power of which we in the body possess an infinitesimal amount—namely, will-power. But let us proceed:

Continuing the examination of my body, I next turned my attention to the heart. Here I discovered the proximate cause of death. And with all my experience in such matters, it was a surprise to me to find that so inconsiderable—so apparently insignificant a change could bring to a stop the machinery of a man's bodily existence! I shall not more than mention the arrangement of the heart, with its four chambers, and the tissue-like valves that guard the inlets and the outlets of these chambers; nor the thread-like cords that assist in regulating the action of these valves. Let it suffice to remind you that the mechanism of the heart is both intricate and delicate. Here it is that alterations of form, caused by diseased conditions—alterations so slight that at a less vulnerable point even greater changes would scarcely be noticed in the vital economy—frequently occasion instant death. I observed at once that such a change had terminated my life—a change that, had I been less debilitated, would probably not have seriously inconvenienced me. Had my system possessed more reactionary power—had my heart resisted by a dozen forcible contractions—the difficulty might have been overcome, and my bodily existence prolonged, possibly for a number of years, with no more remaining lesion than many a robust man carries in his heart, without the knowledge of his most intimate friend. Next, I observed that my blood remained fluid; my heart contained no clots, nor had coagulation taken place elsewhere. This I attributed partly to my peculiar malady, and partly to the weakened state of my blood, due to the recent prolonged hemorrhages.

At this juncture I began to feel that strange sensation which we experience when a startling thought—a momentous discovery—a hope yet undefined—begins to pervade the mind. Yes; there could be no doubt of it! Were I alive, and that dead body another's, I could revive it—could bring back to that cold clay, life; could prevent a world of grief and anguish from filling another's life. Though the thought seemed idle, yet it persisted within me. Then, as my mind reverted to my darling wife, the thought flashed upon me, "Can I communicate with her by thought, as I could in life?" And now was I indeed aroused! Here was ground for hope in earnest—hope based upon many contingencies, certainly; yet reasonable hope. Would it be possible, if I suddenly conveyed, prostrate my wife? Perhaps if I could communicate with her—I be the one to inform her of my death, instead of allowing her, without preparation, to see my dead body, I could, at the same time, infuse into her mind the hope of renewed life for myself. Rapidly I thought, and soon had formed my plan of action.

With the desire to be with her, I found myself in the presence of my wife. Late as it was, she still awaited my coming. She sat in her bedroom, sewing. I felt, as I looked into her intelligent, placid, happy face, that she was planning for the future of those she loved; felt that her thoughts had flown onward into the coming years in some pleasant waking dream in which myself and our darling boy figured by her side. Ah, what a change awaited her! Even if the terrible discovery that she was soon to make should not be fatal in its effect upon her, could she perform the task that I wished to impose? Willingly indeed would I have delayed the ordeal, but every moment was precious, beyond all estimate.

Forcing my attention, and fixing it upon a single aim, I directed with concentrated will the impression to my wife's mind that I was in trouble, and that I needed her help. Oh, how I willed the winging of that thought to her! "Come to me—come to me—come to me," I mentally repeated and re-repeated. And how I watched her every movement for some sign that she recognized my call! Scarcely a minute had elapsed before her whole expression changed. First, her face indicated a vacillation of thought—a contention for mastery between my thought and the reigning thread of thought. Then she grew restless. Now came an anxious look into her expressive countenance, and then decision showed itself in her every lineament. Quickly throwing about her person a shawl, she passed rapidly from the room. Would the sight that awaited her prove fatal? Along the upper hallway she glided, down the stairs, on along the lower hall and my reception-room, to the open door-way of my private office. Here she paused, with a look of slight surprise at the position of my body. She knew that I had called her, and yet—what? I tried to impress her: "Darling, I am dead. But you can save me. Be brave, my dear, and I shall live again." But the time was so short, the situation so strange—she could not at once comprehend.

"Papa; dear papa," she said, taking a step in the direction of my body, "have you fallen asleep? Oh, you imprudent papa."

(To Be Continued.)



THE CRY OF THE HUMAN.

BY ARTHUR EDGERTON.

Veiled, veiled, forever veiled, the figure of Truth!
Veiled, veiled, forever veiled, the perfect Love!
Veiled, veiled, forever veiled, the Beautiful!
Veiled, veiled, forever veiled, the higher Light!
And in their shadows man gropes like a beast—
Immured within a beast—unto his tomb.

O, thou bright hope that flasheth on the soul,
Thou blessed vision, Immortality,
Art thou too but a dream? Are we the fools
Of our own cozening, and thou the child
Merely of our desire? Or do we see
A beam from the eternal light of truth,
That shines beyond the boundaries of our sense?

Why didst thou come unto unhappy man,
If thou art but a cheat to lure him on?
Who, having glimpsed thee, thrice unhappy
grows.

Until he knows if he shall see again;
Like to a lover who has lost his love,
Who goes through life sad and disconsolate,
His peace of mind destroyed forevermore.

O, thou who reignest somewhere in the realms
Beyond our narrow view, vouchsafe me this,
And I will then forego my hopes of earth,
My dreams of fame, love, wealth and all things
else.

I will forego even my love of life,
But let me look for once upon the truth.

Ah! What a fool I am, to think that truth
Is as a figure to be seen and sensed;
Not knowing 'tis Infinity itself
And grasped not but by knowledge infinite;
And to all others is a fleeing shade,
That still eludes them as they still pursue,
As a mirage across the desert waste.

Why should we stretch our hands unto a star?
Why strive to reach the unattainable?
Poor worms who do not know our proper selves—
Beasts traveling slowly from the realm of beast—
Now at the base of progress infinite,
A mountain whose far top is wreathed in clouds,
Dyed in a beam of light ineffable.

A REMARKABLE MANIFESTATION.

TO THE EDITOR: In the summer of 1881, my business called me to Southwestern Colorado, and finally I found myself in a mining camp situated on Mount Sneffels, at an elevation of about 10,500 feet. Soon after reaching the camp the rain commenced and continued to fall, almost every day, for three weeks. In the camp there were four men beside myself and one lady, the wife of one of the owners of the camp.

One of these men had become troublesome and I may add desperate, to such an extent that he caused one of the men to desert the camp. This troublesome man finally agreed to leave, and when everything had been made ready for conveying his effects to one of the towns near by, he declined to go. For the safety of the camp, it was then determined that he must go.

We proceeded to his tent that he had located at one end of the camp near a lake which seemed to be the mouth of an extinct volcano. It was arranged that I should enter his tent and the other two men were to remain outside and await orders. I entered and informed him that I wanted the tent he was occupying and wished him to quit the camp. This he in a most violent manner refused, and after parleying with him for some time, I determined that further talk was useless and was about to call the men into action, when the tent on the instant was lifted up from the ground and thrown to one side of where it had stood. The stove was standing between the man and myself and the pipe had been put through a hole in the canvas. The pipe and poles of the tent, together with the canvas, were lifted over our heads without touching either of us. This operation so frightened the man that he dropped upon a stool and gasped out, "Take your tent!"

To prevent his tent from being blown over, he had sunk the poles deep in the ground and spread out the canvas upon the surface; and besides pegging it down, he had lain logs and rocks upon it. I had, before entering it, made a survey of the premises to see if there was any way by which it could be thrown down upon him by cutting ropes, etc., but found it could not be done. The night previous, I witnessed one of the most terrific and violent

thunder storms I ever saw; but in the morning when the tent was lifted, we had a calm, serene morning, with scarce a breath of air stirring.

The lady in the camp was one of the most finely attuned trance mediums in this country. After the fellow had refused to leave the camp, we held a council. I suggested that as we would break camp in a day or two, we had better let him alone, and leave him in the camp to get away as best he could; but the lady, in a most mandatory manner, straightened herself up and said: "No sir! go face him! He is a cowardly scoundrel, and will leave the camp when he finds you are determined." Such orders were not to be disobeyed and we prepared ourselves as best we could for the contest. While we were engaged in preparing ourselves for a struggle if needs be, the lady busied herself in getting together such hospital supplies as our camp afforded, and then placed herself behind a tree near by, where she could see and hear all that was going on.

She saw the tent commence to move as if some mighty hand had taken hold of the top of it, and the next instant it was lifted over our heads! In the meantime her whole form had become benumbed to an extent never before known.

If an hundred men had been stationed around the tent for the purpose of lifting it as it was lifted, their united strength would have been of no avail. The medium is Mrs. Rachel Walcott, of Baltimore, well known to your readers. She is the regular speaker for the Psychological Society of that place.

CARROLL.

NATURAL LAW.

All that transpires is in accordance with natural law. With higher knowledge the mysterious and miraculous disappear. The secret and hidden become open and revealed. Phenomena are manifestations of occult force. Higher phenomena, pertaining to man as a spiritual being, materialistic science has, until recently, disdained to investigate. Natural and material do not have the same meaning. All is natural. Professor Drummond's natural law in the spiritual world is a grand conception. Both spirit and matter belong to the nature of things. Neither are unnatural; both are natural. Mystery deepens with ignorance. It disappears with knowledge. A clear comprehension of the laws of nature is fatal to myths and miracles. Light takes the place of darkness. Law admits of no chance. By it all things are governed. Gaining knowledge consists in obtaining clearer perceptions of the law that governs life and destiny.

"Look around our world; behold the charm of love
Combining all below and all above;
See plastic nature working to this end,
The single atoms each to other tend,
Attract, attracted to, the next in place,
Formed and impelled its neighbor to embrace."

Force has always been imprisoned in steam, but until our century little was known about it. Observing its action in a boiling teakettle man began to think. Thought followed thought until this force was finally harnessed to machinery and put to work, so that now fully 90 per cent. of factory production is by machinery. A subtler force is electricity. It is used to carry messages, over land and under sea, to all parts of the earth. The occult is revealed. But these forces, once a secret, have always existed. And there are, we verily believe, still subtler forces, pertaining to the mind and soul of man, yet to be unfolded. Mind is the master-force of the universe. Thought is all-powerful. Its transference from person to person without the aid of telegraphic or telephonic wires is an accomplished fact. Mental science is attacking and driving out disease. The power of mind over matter is marvelous. Hypnotism is a useful feature in hospital practice. Clairvoyance, or clear-seeing, clairaudience, or clear-hearing, are recognized spiritual qualities. Steam and electricity are dangerous masters but useful servants. So are these subtler forces of the subjective mind, or soul, of man. They cannot be made subservient to materialistic philosophy or science. Of the nature of these forces we know but little. They belong to worlds linked with our world, to lives linked with our lives, by indissoluble bonds. Placing them all, as Professor Drummond says, under the dominion of natural law, "is the last and most magnificent discovery of science." Emerson

wrote: "God is one and omnipresent; here or nowhere is the whole fact."

"We have forgot what we have been,
And what we are we little know,
We fancy how events begin,
But all has happened long ago."

Dream not that the development of force will end with steam and electricity. It will end only with the extinction of thought. Already, we are told, an intense concentration of mind, acting through a thoroughly-mastered brain, can project ethereal vibrations and make them cognizable at any distance. Such vibrations transmit light, heat, sound, electricity, magnetism, thought. To set them in motion does not seem to be beyond the power of mind—the greatest force in the universe. And these subtler forces, which materialism scouts as unworthy of attention, are occult because not understood. Why not understood? "That which is born of the flesh is flesh; that which is born of the spirit is spirit," said the greatest of all Masters. He who would know something about these forces must become an adept in spiritual knowledge. Know thyself. The great power adepts possess comes from deeper knowledge of the laws of nature and a developed supremacy of mind over matter.

As yet we know but little concerning the power of mind. It cannot be safely developed in an immoral age. To use this marvelous power for good will elevate and regenerate the race. Somewhere we have read an account of an inscription over the entrance to an ancient temple in these words: "As it is above, so it is below; as it is in the skies, so it is on the earth; as is the macrocosm, so is the microcosm." In other words, as it is in that greater world, the universe, so is it in that lesser world, man. All are under the dominion of natural law; it governs everything, from the invisible atom to the uncountable worlds of an illimitable and unfathomable universe.

Exaltation of the mind results from the contemplation of these mighty themes, and yet they lead directly to the practical necessity of placing life, thought and conduct in harmony with natural law, of which cause and consequence are inflexible realities. Integrity, virtue, morality, brotherhood, are essential to the highest individual and social evolution. This is not a dream-life or a dream-world, but one of hard facts and plain realities. Its choicest virtues are based upon personal conviction, unselfish love, and loyalty to truth for its own sake—in short, an overmastering purpose to achieve and establish the good, the true, the pure, the unselfish, in life and conduct. Towards this the study and knowledge of the higher forces must lead. Growth and evolution of the human will and understanding are of paramount importance. When man overcomes evil, so that he can live up to his highest ideal, can he obtain that control over the imprisoned forces of nature which is a complete attestation of the superiority of mind over matter, and which is plainly taught by the master spirits of the race, and especially by Jesus of Nazareth. "If ye had faith as a grain of mustard seed, ye might say into this sycamore tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you." A fresh revelation of this mental power is coming to man. All forces will do his bidding. Towards this true progress tends. Mastery of all the forces of nature is possible. Those who will accomplish most are those whose spiritual faculties shall be best developed. Then the subtler forces of mind will minister to human needs, in accordance with natural law, and

—"the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."
—Jackson (Mich.) Daily Patriot.

MAN'S HOPE OF ANOTHER LIFE.

It often seems to the religious student of beauty that all the arts, painting, sculpture, architecture and music, are only the grace of the mind asking material things to become its language. The genius of art is peace. Its statues ought to possess something of repose, its picture ought to detain not by horrors, but by some everlasting charm; its music ought to join the heart to the infinite; its arches, and columns, and domes should seem able and willing to stand forever beautiful in sunshine, calm and storm. The eye fills with tears at the thought that any of the beauties of architecture should be reared for only a day; that domes and columns must

reckon their life with the hours of the ephemeral insect. All art is the effort of the mind to utter its divine peace and to express its attachment to immortality. The dearest quality in architecture is its power to whisper to us the word, "always," "always!"

It is most probable that man's hope of a second life ought to be deduced not from God's power and omnipotence, but from his grace. The Father who turns the air into music, who orders the plants to blossom, who paints the clouds in the evening, who pours beauty into the human soul until it overflows in art and literature as the Nile pours over into a desert and makes sands a paradise—this kind of a God will probably make your death bed a place where the grace of earth is changed for the more spotless beauty of some other land. We dare not say that the Infinite ought to do this for his children, but when we read the history of grace as it lies all written out in our world, we cannot but assure that there will be seen by all of you not many years hence a world, a land, a life more deeply marked, more grandly ornamented, more richly endowed by God's grace.—Rev. David Swing.

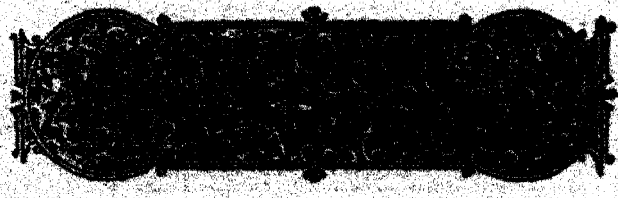
THE WHITE CITY.

Gen. Francis A. Walker, of Boston, when interviewed recently, said: "The White City is simply ineffable. I have been a great believer in the Fair for the last year or two as representative of American genius in the esthetic as well as the executive, but I have been entirely overwhelmed since coming here by the beauty and magnificence of the buildings and by the manner in which they have been placed on the lagoons and water ways. It seems to me it is as great an achievement to have built this Fair up in two years as it was to build Rome in 500 years. I have long believed that the American people would achieve as great success in art as they had done in industry when they once turned their minds and hearts to it; and it seems to me now that they have done this earlier than could have been expected by the most sanguine. The White City is beautiful beyond any man's power of expression and no one can conceive its beauty and magnificence except by looking upon it with his own eyes. It is the first great artistic triumph of the American people, and as is fitting, that triumph has taken the form of architecture. I do not think even the most cultivated persons have realized in the faintest degree the high point which American architecture has already attained. The Exposition was needed to make our people know themselves in this respect; to give them confidence in their own judgment and taste, and to break away from all the trammels and traditions which have thus far kept us in a state of provincialism architecturally. After 1893 it will be known the world over that there is an American school of architecture, bold, strong and free, with inspirations and ideals of its own, and with the most magnificent opportunities which any body of artists could desire."

A Notable Pig.—"As stupid as a pig!" I heard a little boy say the other day. He was wrong. Pigs are very intelligent. Here is a story that a lady told me of her pet pig:

"We had a little black and white pig which the children had taken from its mother quite young and 'brought up by hand,' as we say. It was very tame, and would follow the children like a cat or a dog. It was fond of slipping into the sitting room and lying on the rug in front of the fireplace. I kept a willow switch standing in the corner by the fire, with which I switched piggy quite smartly whenever I found him on the rug. One day I saw him enter the room and trot towards the rug, but before lying down he looked in the corner where the switch was kept, and seeing it in its usual place, began to squeal at the top of his little voice, and turned and ran swiftly from the room. I removed the switch from its place, and the next time piggy entered I watched to see what he would do. He looked in the corner as before, and seeing no switch there, lay down upon the rug with a contented grunt, and shut his eyes for a comfortable nap.

"He knew where the corn was kept for his food, and when hungry, if he found his trough empty, he would catch one of the boys by fastening his teeth into his trousers' leg and pull him toward the corn bin; nor could he be persuaded to loosen his hold until his trough was properly filled.—Ella B. Gittings.



DREAMING AND WAKING.

By LUCY LARCOM.

Beside the road I dreamed of heaven,
I heard its far-off fountains play;
I heard the song of souls forgiven,
Like birds that chant the birth of day.
I dreamed I saw an angel come
Down from those heights to lead me home.
His eyes were kind; his robes dropped dew
And fragrance of that unknown land.
He spoke, but in no tongue I knew—
No language I could understand;
And with a glance of pitying pain
He turned him back to heaven again.

A pilgrim passed, "And didst thou hear,"
I asked him, "what the angel said?"
Whispered the traveler in my ear,
Ere onward into light he sped:
"I heard the angel sigh, 'Not yet!
This soul knows not love's alphabet."

"Oh, comrade mine, thou dreamest in vain
Of heaven, if here thou hast not found,
In soothing human grief and pain,
That earth itself is holy ground,
Unpracticed in love's idioms now
A foreigner to heaven art thou.

"Cold wouldst thou walk, and blind, and dumb,
Among those flaming hosts above,
A homesick alien; for the sum
Of all their thoughts and deeds is love,
And they who leave not self behind,
No heaven in heaven itself can find.

"Rejoice that with the sons of men
A little while thou lingerest yet,
Go, read thy Book of Life again;
Go back and learn love's alphabet
Of Christ the Master. He will teach
Thy lips to shape the heavenly speech."

I looked within; a dreary scroll
Of loveless, dull, self-blinded days,
I saw my humbled past unroll.
Not even my fellow-pilgrim's gaze
Could I uplift my eyes to meet,
Such glory played around his feet!

He went his way. I turned again,
Ashamed and weeping, to the road
Thronged by the suffering sons of men;
A beckoning face among them glowed,
Sweeter than all the harps of heaven
I heard a voice: "Thou art forgiven!

"Come follow me, and learn of me,
And I will teach thee how to love."
My Master! now I turn to thee;
I sigh not for a heaven above.
These human souls are angels bright;
Thy presence here is heaven's own light!

THE MODERN UNA.

How often one hears one woman say of another, who through misguided love, folly, or inherited weakness has taken the fatal step that shuts upon her the door of so-called respectable society, "There is no excuse for her. She is old enough to know what she is doing. It is her own fault, and she must take the consequences." And she feels it is her duty not only to draw her skirts away from the outcast, but to repeat broadcast the sad story of her downfall, even at the same time ex-cusing the partner of her sin on the plea that he was only "sowing his wild oats."
Since the loving, compassionate words of Jesus to the beautiful penitent, "Neither do I condemn thee. Go and sin no more," the fallen woman has had no friend equal to the gentle-faced women of the Salvation Army. Clad in the armor of the humble blue uniform, these women can safely enter the festering dens of vice and infamy, where a respectable woman, without its protection, would meet insult if merely passing through the street and would be liable to be dragged into one of the vile abodes. Indeed, even these army women would be in danger, but for the power behind them, their perfect knowledge of the dangers that are around them and the noble aim that brings them there. The young woman, who joins the army, even though as is often the case she comes from a country home and is ignorant of the sin and misery that lurk in a city, shielded by the cause she enthusiastically believes in, finds no one so degraded, so filthy, so low, to whom she is not willing and ready to bear the message of love and salvation. She sees the inside of low dives, hears the coarse language and ribald jests of tipsy frequenters of saloons, sees human beings lower than the beasts, covered with vermin and unsightly sores. Her heart aches, her

mind refuses to believe, but her courage never fails. The crucified Savior pleads from the cross and for his sake she glides into vile dens as safe and as welcome as a ray of God's own sunlight. Her own purity of purpose protects her. These women do not hold themselves aloof and distribute tracts and flowers in a "I am holier than thou" spirit, but they go among the wretched outcasts as sisters, gaining their confidence and trying to help them to break away from the life that is hateful to some of them, but impossible to leave owing to the unjust conditions of society. They do not try to deal with the vast mass of fallen women, but only to lovingly save those that come within their reach. As one of these workers expressed it: "We never speak of what they have been or ask them about their past life. We never feel that we are better than they. We only speak of love and show them the way of salvation."

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Sunday, Aug. 13, A. B. French, Mrs. C. L. V. Richmond.
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Wednesday, Aug. 16, Woman's Day, Rev. Anna Shaw, Mary Seymour Howell.
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Friday, Aug. 18, Mrs. Little.
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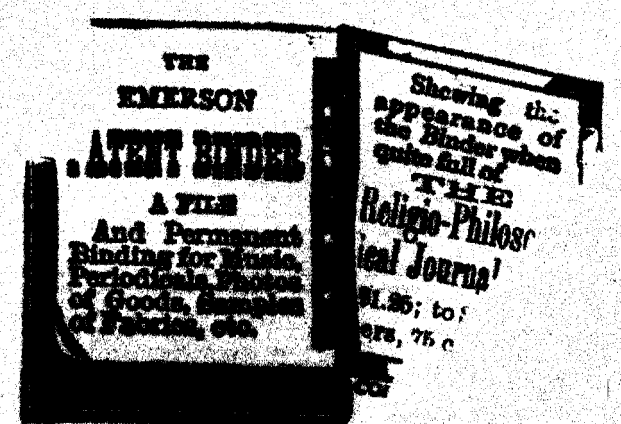
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12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.
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DREAMING AND WAKING.

BY LUCY LARCOM.

Beside the road I dreamed of heaven, I heard its far-off fountains play; I heard the song of souls forgiven, Like birds that chant the birth of day.

His eyes were kind; his robes dropped dew And fragrance of that unknown land. He spoke, but in no tongue I knew— No language I could understand;

A pilgrim passed, "And didst thou hear," I asked him, "what the angel said?" Whispered the traveler in my ear, Ere onward into light he sped:

"Oh, comrade mine, thou dreamest in vain Of heaven, if here thou hast not found, In soothing human grief and pain, That earth itself is holy ground.

"Cold wouldst thou walk, and blind, and dumb, Among those flaming hosts above, A homesick alien; for the sum Of all their thoughts and deeds is love.

"Rejoice that with the sons of men A little while thou lingerest yet, Go, read thy Book of Life again; Go back and learn love's alphabet Of Christ the Master. He will teach Thy lips to shape the heavenly speech."

I looked within: a dreary scroll Of loveless, dull, self-blinded days, I saw my humbled past unroll. Not even my fellow-pilgrim's gaze Could I uplift my eyes to meet, Such glory played around his feet!

He went his way. I turned again, Ashamed and weeping, to the road Thronged by the suffering sons of men; A beckoning face among them glowed, Sweeter than all the harps of heaven I heard a voice: "Thou art forgiven!"

"Come follow me, and learn of me, And I will teach thee how to love." My Master! now I turn to thee; I sigh not for a heaven above. These human souls are angels bright; Thy presence here is heaven's own light!

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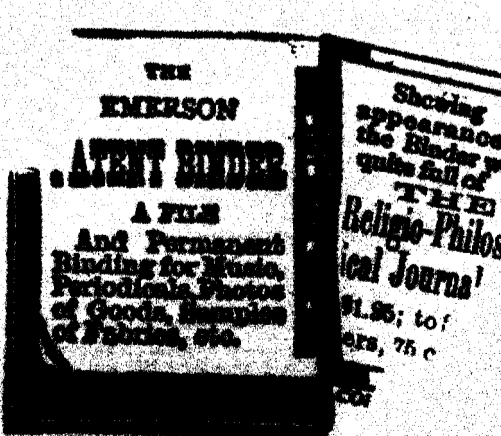
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BOOK REVIEWS.

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

The Witch of Salem; or Credulity Run Mad. Vol. VII., The Columbian Historical Novels. By John R. Musick. Illustrated with 8 full-page half-tone engravings and 15 other illustrations. New York, London and Toronto: Funk & Wagnalls company. Cloth, 12mo., 397 pp., gold stamps, etc. \$1.50.

Each volume of this remarkable series of historical novels seems to exceed its predecessor in thrilling interest and graphic diction, and the full-page half-tone engravings, excellent in the preceding volumes, in this one are simply superb, of high artistic merit both as to execution and the printing. The narrative of the volume, "The Witch of Salem," is designed to cover twenty years in the history of the United States, 1680 to 1700, including the principal features and events of the gruesome yet romantic period which witnessed the last spasmodic throes of dying superstition. The author has done well in clothing the speeches of his characters in the dialect and idioms peculiar to the time in which they lived. Charles Stevens, of Salem, Massachusetts, with Cora Waters, an indentured slave, whose father was captured at the time of the overthrow of the Duke of Monmouth, are the principal characters. Samuel Parris, the chief actor in the Salem tragedy, is a serious study. Perhaps no greater villain ever lived in any age. Cotton Mather and other advocates of witchcraft all appear in this volume whose thrilling scenes from beginning to end are not only of intense interest, but are highly useful for the lessons they contain. The closing paragraph of the story thus happily tells us: "Salem village is peaceful, happy and quiet. In the gentle murmur of waves, the whisper of breezes, and the laugh of babbling brooks, about the quaint old town, all nature seems to rejoice that the age of superstition has passed." The general history of our country during the period covered by the narrative is given, and all the facts are carefully and accurately authenticated. The historical index to the contents of this volume occupies the last seven pages of the book.

Froebel's Letters. Edited with explanatory notes and additional matter by Arnold H. Heinemann. Boston: Lee and Shepard. 1893. Pp. 182, cloth, \$1.25.

The universal spread of the Kindergarten has given a new vivid interest to all that relates to Froebel. In the selections from his letters never before published, just made by Mr. Heinemann, we are taken into the silent brain-chambers of the friend of children; and we see how he toiled painfully along the road pointed out by reasoning and experience before (in his simple phrase) he "found" the Kindergarten. This book with its explanatory notes becomes at once a memoir and a history of the system.

The principles of child-development known as the Kindergarten are almost universally accepted, and the experience of the founder has for teachers and parents a strong and pathetic interest. We admire his firm grasp of principles, we are equally interested in his struggles with poverty and with the German monarchy, and we come to know and love him as if he were a near friend.

After many years, the patient labors, the unweary thought and experiment of Froebel have found a reward: too late for him, who died in poverty and under the ban of the government, but in season for his fame, and for the spread of his ideas in all lands.

Columbia's Emblem: Indian Corn. A Garland of Tributes in Prose and Verse. Illustrated. 16mo., cloth, 40 cents; paper, 25 cents. Houghton, Mifflin & Co., Publishers.

The question of a national floral emblem has never been seriously raised among Americans until recently, and after much discussion, there is an interesting tide of opinion in favor of the maize or Indian corn. In this tasteful little volume, bound in corn color, with appropriate decorations of corn printed upon it in brown ink, the history and value of Indian corn are shown, with numerous selections by Whittier, Longfellow, Lanier, Celia Thaxter and others. The extracts are made from Captain Smith's account "Of their life in Virginia," and from Governor Bradford "How the Pilgrims Appeared." Mrs. Candace

Wheeler, who has shown by practical demonstration how well adapted the corn is for decoration, says: "No other plant is so typical of our greatness and prosperity as a nation; no other has such artistic meanings and possibilities." Its beauty in architectural design is shown in two illustrations in which the ear in its protecting sheath is used as the motive in the capitals of stone columns. Frank Hamilton Cushing writes of "Corn Among the Zunis," and J. Walter Fowkes relates an interesting legend, "The Gift of Corn to the Ancient People." Edna Dean Procter's poem "Columbia's Emblem" has been set to music by Mr. Leo R. Lewis, from which the following stirring stanza is quoted:

The rose may bloom for England,
The lily for France unfold;
Ireland may honor the shamrock,
Scotland her thistle bold;
But the shield of the Great Republic,
The glory of the West,
Shall bear a stalk of the tasseled corn,
Of all our wealth the best!
The arbutus and the goldenrod
The heart of the North may cheer,
And the mountain laurel for Maryland
Its royal clusters rear;
The jasmine and magnolia
The crest of the South adorn;
But the wide Republic's emblem
Is the bounteous, golden corn!

The Select Works of Benjamin Franklin; including his Autobiography, with Notes and Memoir. By Epes Sargent. Boston: Lee & Shepard. 1893. Pp. 592, cloth, \$1.25.

The works of Franklin extend through many volumes, and are beyond the reach of general readers. His letters and state papers are for historians, and his philosophical essays are part of the history of science. His was one of the few original minds thus far developed in this country. If we take him and Jonathan Edwards as the two great men of the last century, we shall not come upon another of equal power in our own age unless it be Emerson.

Franklin ought to be kept in remembrance for his almost unmatched services in gaining our independence, and for his spirit of philosophic inquiry and experiment which was the chief precursor of the present age of invention. His own scientific theories are obsolete, but it was from his brain which came the impulse which led to the triumphs of steam and electricity, and to the employment of our wonderful machinery.

Mr. Epes Sargent was a most skillful editor. He had a keen perception of the essential, and knew how to give the pith of things. In this volume there is a short but excellent original sketch of Franklin's life; the famous autobiography; specimens of his political, moral and philosophical papers; and a few selections from his letters. To a thoughtful reader the volume is full of interest and without a dull page. It enables us to review the whole career of the most active and brilliant man of modern times.

As a whole the book presents nearly everything about the philosopher and statesman which the ordinary reader will need to know.

It should be in every library, since in no other work of similar extent is so much valuable information gathered.

MAGAZINES.

The International Journal of Ethics for July is a strong number. Prof. Josiah Royce, of Harvard University, opens the number with a paper "On Certain Psychological Aspects of Moral Training." Dr. William Smart of St. Andrews University contributes an essay on "The Place of Industry in the Social Organism." C. M. Starcke, of Copenhagen, writes "On Human Marriage." "Character and Conduct" is the subject of a paper by S. Alexander, of Oxford. George Simmel, of Berlin, discusses "Moral Deficiencies as Determining Intellectual Functions." Among the other writers are J. S. Mackenzie. There is the usual number of able, discriminating book reviews. This magazine is a credit to the editors and the publisher. It is hardly adapted to popular reading, being a high class publication which gives space only to articles by first-class thinkers. To all students of ethics and cognate subjects, it is an invaluable aid. It is conducted by an editorial committee which includes Prof. Henry C. Adams, of the University of Michigan, and Prof. Felix Adler, the foremost representative of the Society for Ethical Culture. S. Burns Weston is the managing editor. \$2.50 per year. Philadelphia:

118 South Twelfth street.—Charles Egbert Craddock whose new serial "His Vanished Star," begins in the July number of the Atlantic Monthly, continues to write about Tennessee Mountain life, and also continues to be intensely interesting. Her plot so quickly develops that the reader, as he reaches the final pages of this installment, experiences that indefinable sense of excitement, which we like to feel now and then, and which very few books have the power to make us feel. There are a great many good things in the number, among them to be specially looked at—for instance, Isabel Hapgood's paper on "Passports, Police, and Post Office in Russia." Edward S. More discusses the question "If Public Libraries, why not Public Museums?" Miss Edith Thomas's paper, interspersed with poetry, called "In the Heart of the Summer," is as graceful and charming as whatever is written by this writer is sure to be. Houghton, Mifflin & Co., Boston.—Worthington's Illustrated Magazine for July begins the second volume of a periodical that has steadily gained in attractiveness and value, and this latest issue, while very bright and entertaining for summer reading, has still sufficient solidity to recommend it to readers in search of the practical and useful. The leading illustrated article for July is "The Lighthouse System of the United States," by Hon. S. G. W. Benjamin. Our coast, which includes the Atlantic and Pacific, the Gulf of Mexico and the Great Lakes, requires a most extensive system of protection. From this article we learn that we have one-sixth of the lighthouses of the entire globe (about 1,700) and these and our lightships, postlights, beacons, etc., are equipped with all the appliances that the science and invention of the age can furnish. We have a larger number of vessels engaged in commerce than any nation except Great Britain, and our coasting shipping is as great as that of all Europe combined. A second descriptive illustrated paper, brightly and charmingly written, is that by Mrs. Jean Porter Rudd, entitled, "Some Phases of Life in Tyrol." "Bear's Hand's Decision" is a third illustrated article. It is a story of Indian life at a reservation school, written by Miss Frances C. Sparhawk, who is actively engaged in Indian work. "What Did She" (Continued on Page 107.)

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A VISION.

BY JULIA DAWLEY.

[Translated from the German].

Once came to me in slumber,
A vision bright and clear,
Of one whose light touch woke me,
Whom once I held so dear.

Her eyes, so deep and earnest,
Were soft and sad and mild,
And the sweet, red lips above me
Parted gently as she smiled.

The laughter was so sunny,
With eyes so full of tears,
I ne'er forgot the vision
Through all the changing years.

"Wash clear thine eyes with weeping,
And let thy tears fall free."
She seemed to say, in passing,
As if to comfort me,

"Then thou shalt waken smiling
When thou with earth art done,
For only through much sorrow
Can joy and peace be won."

WHY?

BY L. M. F.

How many tread the ways of life alone,
Hopeless of comforting companionship;
Ever a seal of stoic silence set
On heart and lip.

How many hearts are held in durance vile,
Down dragged with another's load of sin!
Beating against the barred gates of death,
Praying to be let in.

But are there none who turn a careless ear
To gentle whispers of all-conquering love?
"If ye will none of Him," the angel says,
"Why pray to God above?"

MAGAZINES.

(Continued from page 106.)

See?" is a delightful short story by Lillian Whiting. Mrs. Anne Olcott Commelin contributes to this number a beautiful poem entitled "Yesterday, To-day and To-morrow." Helen Campbell and Kate Gannett Wells are among the other writers who have valuable papers in this number. A. D. Worthington & Co., Hartford, Conn.—Sphinx for May contains an article by Thomassin on "Spiritual Religion," taking a hopeful view from the tendencies of the more liberal churches to union, from the growth of interest in theosophy and a general liberalizing tendency in the churches and preaching of better living rather than promotion of creedal beliefs. It contains some thoughts on the Bhagavad-Gita by Seeheim, a heartily sympathetic biography by the editor Hubbs-Schleiden on Anne Besant; an article on "Graphology;" a translation of an interview with W. T. Stead on "Psychic Telegraphy;" "The Problem of Life," a review of a brochure of Dr. Raphael Koeber by Deinhard, and a narrative of some experiences contributed by Franz Potchnik as to some strange experiences followed by a few observations by Hubbs-Schleiden on the importance of communicating all such as have been well observed, and on the means taken by the exorcised beings to make themselves known by noises and apparently unspiritual means attributing it to the absence of a seer or medium or the work of earth-bound, undeveloped spirits.—The Homiletic Review for July comes to hand with a varied and interesting table of contents. "The Higher Criticism" finds sympathetic treatment at the hands of Rev. J. Wesley Earnshaw, whose article is nevertheless discriminating and conservative. The Rev. James M. Campbell writes on "The Truths of Scripture Verified in Christian Experience." Dr. William Elliot Griffiths tells the story of Bartholomew de Glanville under the title, "A Fourteenth Century Preacher's Companion." Prof. Hunt, of Princeton, gives a paper on "Religious Books and Reading," and Dr. William Hayes Ward continues his series of contributions on "Light on Scriptural Texts from Recent Discoveries," with a brief account of "The Babylonian Creation Story." The Sermonic Section contains much material of interest to preachers. Funk & Wagnalls Company, 18 and 20 Astor Place, New York. \$3.00 per year.—Among the contributors to the July Arena are Dr. Alfred Russell Wallace, The Marquis of Lorne, O. B. Frothingham, Rev. C. A. Bartol, Appleton Morgan, Rabbi Schindler, W. D. McCrackan, A. M., Helen Campbell, Emil Blum, Ph. D., B. O. Flower and Rev. T. Ernest Allen. Among the subjects presented are opinions on the Shakespeare-Bacon controversy by eminent critics of Europe and America.

"Our Foreign Policy," "Bimetallic Parity," "Reason at the World's Fair Congress of Religion," "Women Wage-Earners in the West," "The Realistic Trend of Modern German Literature," "Christ and the Liquor Dealer," (giving a liquor dealer's view), and "Pure Democracy versus Governmental Favoritism." The fiction is peculiarly strong, there being three notable contributions of English and American writers of note. The book reviews are also able and interesting.

Lee & Shepard have nearly ready "Bethia Wray's New Name," by Amanda M. Douglas. It is a charming novel of life in New England and New York. It opens with a broad and interesting view of a rural village and with no more of detail than is necessary for the picture. Any person who has heart as well as mind will be interested in it; for the personages of the story are real people and impress themselves upon the memory.

THE DOG'S IDEA OF MAN.

As has been said, our custom of ascribing human faculties and modes of thought is an involuntary and invariable one when we are dealing with the mental processes of other beings. Even when we speak of the supernatural the same habit is manifest, and human passions, emotions, and weaknesses are constantly ascribed to beings presumed to be infinitely more remote from us in power and knowledge than we are from the dog. Thus we see in the not very distant past, roasted flesh and fruits were thought by men to be acceptable to the gods; doubtless because they were pleasing to the palates of the worshippers, who reasoned by analogy from the known to the unknown. This should teach us to bear in mind that there is, affecting the dog's point of view, almost undoubtedly such a thing as cynomorphism, and that he has his peculiar and limited ideas of life and range of mental vision, and therefore perceives makes his artificial surroundings square with them. It has been said that a man stands to his dog in the position of a god; but when we consider that our own conceptions of deity lead us to the general idea of an enormously powerful and omniscient man, who loves, hates, desires, rewards, and punishes, in human-like fashion, it involves no strain of imagination to conceive that from the dog's point of view his master is an elongated and abnormally cunning dog; of different shape and manners certainly to the common run of dogs, yet canine in his essential nature.—Dr. Louis Robinson, in The Popular Science Monthly.



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THE HIDDEN DANGER.

By Mrs. M. J. WENTWORTH.
 If from the fields all bright with sunshine,
 Thy child should stray
 Into the dark and tangled forest,
 Where beasts of prey
 With fierce, wild eyes, perhaps, were watching
 Along their way,
 And thou shouldst see thy darling hasten
 With untaught feet
 Away into the dusky shadows
 Their fate to meet,
 Say, wouldst thou stand careless and idle,
 Unmoved and strong,
 While little feet, with hasty tramping,
 Went hurrying on?
 Nay, nay, thy loving heart will answer,
 I'd call and call
 To them to turn back from the danger,
 Lest harm befall.
 And if they would not heed my calling
 And turn them back,
 Swift as the winds I'd follow after
 Upon their track,
 Till I with tender love-tones pleading,
 Could make them come
 Once more unto the sunlit meadows
 Beside our home.
 Alas! how oft an erring brother,
 And sister too,
 Along sin's dark and tangled pathway
 Their course pursue,
 Unmindful of the hidden danger,
 And loss and pain,
 From which no after thought of anguish,
 Could free again.
 KNOX CENTRE, ME.

**THE WORLD'S FAIR CHRONICLES—
 1893.**

By MARY E. BUELL.
 And there came a day when the great men and women of the whole land went out together. And behold there were some who forgot the fishers by the sea and their noted leader. Some there were who for their own name's sake would fain have forgotten there was a God; for their faces did shine, not with his light, the light of the great Jehovah, but with a light often seen of men. Jealousy and impatience consumed them and they did send out protests: "Make not the way of the Lord a way of shame! Open not the gates to his people, for did he not say in the old time six days shalt thou labor and do all thy work; yea, verily, the Lord has need of praise in the seventh day, and praise shall he receive. But the Lord was not in it. Even at the time was he not in it, for the people arose as with one voice and cried aloud, "O that the gentle Nazarene were here to-day, even as of old, for then would the gates be opened—for he would stand by the gates, even at their very locks would he stand, and with his rebuking voice and deep-searching eye would say: "Who has done this thing? How be it; have I not told you and told you that the Sabbath was made for man and not man for the Sabbath? Behold here are cities upon cities and worlds upon worlds for you to study the goodness and greatness of my Father, and shall the children be sent from his table when they are hungered? Nay let them come in, the old and the young, the Jew and the Gentile." And even as he would speak the gates would uncloset and swing wide to the children of men. And as they would follow the leader of old times thus would he teach them: "And what is wisdom, O sounding and prophesying generation! Is it to stand idle when work is before you?" Here are the nations of the earth to be studied and to be admired; for not one of these not even the poorest and meanest but has my Father's love about it. In the visions of Confucius I see those who will teach the world to bear the armor of the Lord and not of Geary. For when did the Father say, "Turn out this child but succor that one that my land may have fatness. Nay, verily, not one shall perish, but he that is cast out shall arise with new power, for I am the Lord thereof. For is it not better to save a nation than a sparrow?"
 And then would he speak this parable:

"Behold there was a rich ruler who had a field all ripened for harvest. And the ruler sent forth his reapers from the North and from the South; from the East and from the West to gather in the wheat, for the field was large. And lest his workmen should dally he said, 'Ye see now the grain is already ripe and the sun is hot, and lest ye work early and late much of my harvest will come to naught. And so I beseech you, make haste while it is light. And to those who are diligent and most eager to do my work well, to them I will give reward.'

"But at the very gates of the field these reapers did meet a grand host of worshippers, who exclaimed: 'Not to-day may the harvest be gathered; for to-day we have determined to set forth in songs and glowing words of praise of our Master's name for his is a very great name and must be honored.' 'But nay,' declare the husbandmen, 'these fields will be wasted if we tarry to sing praises now and much good will be undone.' Which faction think you, would the Master reward the most gladly? That which sang to the music of the swinging scythes as they cut and saved the grain from wasting, or that which simply eulogized his name from the house tops?

Very little are man's words if his works are not with them. "Behold here is bread let us eat," says the starving man. Nay cries his friend who is fed, "Let us first sing and make merry and then we will eat." But the hungry man will devour what is placed before him first and do his rejoicing afterward. O, my people! O, my people! have I been so long time with you and yet do ye not know me or my ways?
 MILWAUKEE, WIS.

Mr. William C. Todd's endowment of a newspaper reading room in connection with the Boston Public Library is a wise benefaction and a merited recognition of the educational value of newspapers. The object of the endowment is to supply the Boston Library with representative journals of every large city, both at home and abroad and of every party and creed. Some of the public libraries of the country are liberally supplied with newspapers but none of them to the extent intended by the benevolence of Mr. Todd. His example is to be heartily commended.

Daniel O'Connell, a grandson of the celebrated Daniel O'Connell, the eldest son of the eldest son of the great agitator is opposed to home rule for Ireland, and one of the reasons he gives is as follows: As a Catholic, and further what is called an ultramontane Catholic, I dread its effect on religion. I know many of the Nationalist party are deeply tainted with continental liberalism, which is, as you of course know, bitterly anti-Catholic and anti-Christian. More than one priest, though an avowed and ardent home ruler, has admitted to me the very same dread, and the priests who did so were always able, well-read men.

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APPENDIX.

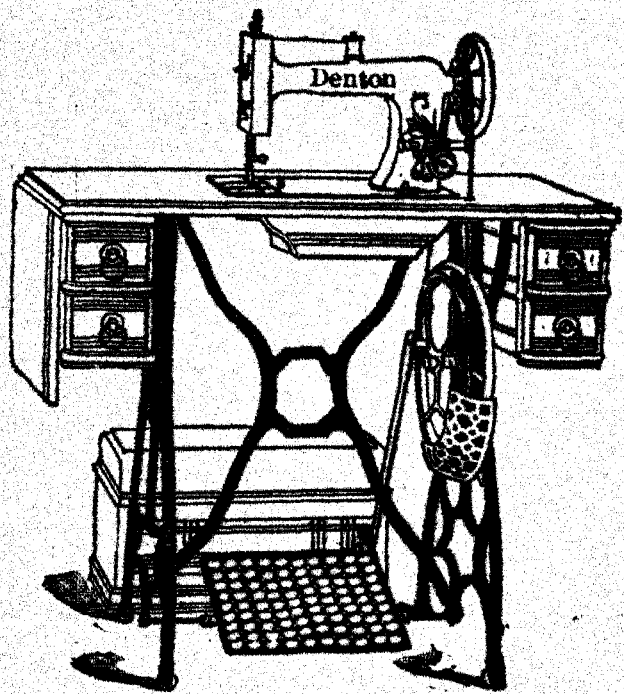
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We have received from Max Rahn, Secretary of Vereinigung Sphinx in Berlin, a circular addressed in French and English, together with a blank to contain names of societies or circles of Spiritualists and names of papers devoted to Spiritualism.

The "Honorable Secretary" desires the names of these societies and papers with a view to insert the same in an almanac for Spiritualists and asks: "Are there any societies of Spiritualists in your town and your country? 2nd—How many members have they, and who is their president?" Any society which wishes to furnish this information may address Max Rahn, Honorable Secretary Vereinigung Sphinx zu Berlin N. Schwedter Strasse No. 224. He has also sent us "Die Ubersinnliche Welt: Mittheilungen aus dem Gebiete des Occultismus." ("The Supersensual World; Communications from the Domain of Occultism.") It is published under the direction of this association of Spiritualists. This association was founded some time ago, for the double purpose, says the introduction to this tract, for propaganda: 1st. Through experiments, scientific discussions and lectures to contribute to the investigation of the so-called occult sciences. 2nd. To secure to all without distinction of position or religious belief, participation in this work, who hold as the rule of conduct in their lives the Golden Rule: "Love thy neighbor as thyself." The present number has articles from Carl du Prel: "History of Occultism;" "The Spiritual in the great Berlin Art Exhibition of 1893." "Professor Forster and Spiritism," by Carl Hoffman; a remarkable account of some manifestations through the mediumship of Minna Demmler at the rooms of the association and an original narrative by Marie W. Der Stein der Wesen. We heartily commend this enterprise and wish for it abundant success.

A picture of the Manufactures and Liberal Arts Building, which is one of the most popular buildings of the Fair, is presented with THE JOURNAL this week. It is an immense structure, covering over thirty acres. The style of architecture is of the Corinthian order, ten stately entrances forming an imposing feature. An elevator takes visitors to the roof, from which an extended view is obtained of the picturesque city below, Chicago, smoky and hazy in the distance and the sparkling waters of Lake Michigan. A gallery extends around the entire portion, in which are placed exhibits of the Department of Liberal Arts. On the main floor a dazzling display greets the visitor. Everything is shown here that can be imagined from soap and firecrackers to sparkling jewels and Russian sables. England sends a fine display of china; Austria, exquisite Bohemian glass; Germany, wonderful wrought iron; Italy, mosaic and statuary; and France beautiful bronzes and textures that show to fine advantage the French skill in harmoniously blending color. The United States has a creditable display in all departments, showing a marked advance since the exposition of 1876.

I hear a great deal about "an American Sabbath," whatever the term may mean, and a great deal about the United States being a Christian nation, and about the necessity of preserving the morality of our people by not allowing them to do as they please Sunday. We are a spectacle for gods and wise men to point at with scorn and derision. Were the founder of Christianity walking the earth he would expend his wondrous eloquence in denunciation of pharisees whose idea of religion is reduced to ceremonial observance one day in the week; whose idea of tolerance is tolerating no doxy in which they do not believe; whose love of humanity is confined to love of self; whose knowledge of the wants of the people is limited to the wants of their own families. We are not priest-ridden; we are not pharisee-ridden. We are a nation of hypocrites. In the estimation of Christ hypocrisy is the worst of

crimes; hypocrites are consigned by him to the lowest depths of hell. In what does Christianity consist, according to its mighty founder? In loving our neighbors as ourselves; in doing unto others as we would be done by.—Kate Field in Kate Field's Washington.

It was Professor Hufeland's opinion that the limit of possible human life may be set at 200 years—this on the general principle, says the St. Louis Republic, that the life of nearly all living creatures is eight times the years, months, or weeks of its period of growth. That which quickly comes to maturity quickly perishes, and the earlier complete development is reached the sooner bodily decay ensues. More women reach old age than men, but more men attain remarkable longevity than women. Horned animals are shorter lived than those without horns, fierce longer than timid, and amphibious creatures longer than those which inhabit the air. The pike will continue to live for 150 or 175 years and the common turtle is good for at least a century. Passing up the scale of life to man and skipping the patriarchs we find many recorded instances of extraordinary longevity. The ancient Egyptians lived three times as long as the modern lotus eaters. Instances of surprising and authentic longevity among the classic Greeks and Romans are not at all rare. Pliny notes the fact that in the reign of the emperor Vespasian (73 A. D.) there were 124 men living in a limited area on the River Po who were 100 years old and upward. Three of these were 110 and seven others over 130. Cicero's wife lived to be 103, and the Roman actress Luecra, played in public after she had celebrated her 112th birthday.

Dr. Briggs has gone to his own place. It is, for the present, outside of the ministry of the Presbyterian church, but it is a large place, and there are in it generous thinkers and happy workers, says the Christian Register. He has been pushed out from under a roof into the fresh air and the open sky; but in this wide and hospitable world there are many mansions. That he will have followers and companions of his own kind seems to be indicated by the prompt declaration of Dr. Ecob of the Second Presbyterian church of Albany that he is no longer a Presbyterian. He is reported as saying, also, that the General Assembly was "the most bigoted, intolerant, and reactionary body" ever seen in any denomination. It is clear enough that great and important changes in denominational relations are to come, and that sectarianism will have little chance of survival in the next century. Dr. Ecob thinks there will be a large movement toward union. He recommended the formation "of the Free Church of Christ, to take in the Congregationalists, the Episcopalians of the broader school, the Free-will Baptists, and the Cumberland Presbyterians." No doubt there will be freedom, good cheer, and a future for heresy such as could not have been expected ten years ago.

THE JOURNAL wishes to thank publicly those subscribers, who in renewing their own subscriptions, send an additional sum for the "Poor Fund." All over the country are people who enjoy the paper but are too poor to subscribe for it. Some of them are soldiers, maimed and old and poor, who gave their all to save the priceless flag of freedom. Could those who thus help THE JOURNAL to reach these people, see some of the letters of appreciation, they would be more than paid for the money thus invested. The free list of THE JOURNAL is heavily taxed and it would be a great help if all who are able

would in renewing their own subscriptions, remit for a subscriber of this class.

THE JOURNAL desires its friends and readers to send lists of names of Spiritualists or liberal minded persons in their immediate locality who are not subscribers to THE JOURNAL. Will you not endeavor to do this now, so that THE JOURNAL may be placed before all such persons during this summer, when so much will be given that is valuable in connection with the Psychical Science Congress?

The anniversary meetings of the Spiritual Church at Sturgis, Mich., have been well attended and have given general satisfaction. Among the popular speakers were Mrs. R. S. Lillie, Miss Abby A. Judson and J. Frank Baxter. The latter supplemented his lectures with tests from the platform, which added greatly to the interest of the meetings.

Mrs. M. Klein, of Van Wert, Ohio, who is an inspirational speaker, possessing mediumistic powers of a high order, called at THE JOURNAL office last week. She is in Chicago attending the Fair. She has had many interesting psychical experiences, which we hope to be able to publish in full at a later date.

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