

benefit comes from the cultivation of our faculties which the use of these tools of Science continually gives, and the vastness of this great advantage cannot be realized until we think of the effects upon the minds of the men and women of coming generations. The orang-outang produces little orang-outangs, which are orang-outangs both in body and mind. Men and women of highly cultivated minds will produce their kind, and nothing gives civilized man more power over his environment than his better perfected idea of space.

A child grasps for the moon, and it has been said that some children cry because they can't get it. So it has been with humanity. It has ignorantly and absurdly grasped at things heavenly—cried for them, and in childish fantasy dreamed that its desire was gratified; but now the Christian mirage is fading from the sky, and as the earth turns toward the great sun of truth, and its rays begin to penetrate the dark corners of what has been a land of the priest and the home of the slave, we who love the light can rejoice that the old evil days are over and that we can assist in the great adjustment of human affairs to this new order of things and help to make THE WHOLE WORLD a land of the free and a home of the brave.

OUR FIGHT FOR PEACE.

It may be thought strange, especially by Christians, that those whom they brand as infidels and atheists would at times be almost overcome by love and sympathy for their fellow men, including even those who think ill of them and who would rejoice to hear of their death. O, how we wish at times that life could be all harmony! If every one we meet could be counted on as a friend and as a brother, would not life be glorious? We think that most all young people have visions of what they will do when they have reached manhood's or womanhood's estate. How they will so conduct themselves that all will love them; how, perhaps, they will speak to large audiences and tell them the honest truth about some great reform; how they will teach and just make their students learn all about things right away. But the virgin mind of the conscientious child soon learns that conditions in the world are different than he had supposed. All people do not love those who would do them good; all people are not anxious to find the truth; many minds are not capable of learning rapidly, and his own inherent weaknesses, which he did not at the time know he possessed, are not easily overcome. Add to this the unfaithfulness of friends on whom he may have depended; the death of others; his own mis-

takes; the misrepresentations and exaggerations of his enemies, and is it any wonder that so many could very appropriately have written for their epitaph: "It might have been"?

It must be that those great minds to whom we are never tired of looking for help in our life struggle, have learned to creep into other men's minds and see as they see. They must have learned to love and have helpful sympathy for the most debased criminal as well as for the most righteous.

But our times are not as favorable for the production of such great minds as they may be in the future. Such men are rare, but there may come a time when all will have much more of this philanthropic element in their natures and many have what now only a very few possess.

We like harmony, but we must combat the evils of our time. We must remove the barriers that keep men from this love of harmony in order to bring harmony about.

So, while we love the Christian, we must break his God idols; we must tear down the house of sand he has built on the shores of time; we must kill his jack-in-the-box called the devil and we must let the sunlight of truth into his dark closet he calls hell. And why must this be done? Because his superstition produces confusion; because it has "set a man at variance against his father, and the daughter against her mother and the daughter-in-law against her mother-in-law" and made "a man's foes of his own household"; because it is robbing men, women and innocent children of their mental, moral and physical strength; because it is very costly to support a lot of lazy clowns who pretend to know about these spook things; because it enters the schools, and there robs the young Truthseeker of his right to seek for the truth; because it is a great, big black lie that has damned, and is now damning those who have sense enough to understand the trickery of the priests and honesty enough to say so; because it is not true, and because the TRUTH—the glorious TRUTH is what the world needs to make happier and better men, women and children—to make as fair a heaven as mankind is capable of enjoying.

The Religion of Attention; Natural, Human and Rational vs. Hypnotic and Spook Religion.

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and grow to and be. For we are what we stretch, grow to and feed upon, physically and mentally. We are dominated by our attention. At first, as babies, we are equal-eyed, that is, aware as to all

or many things; as we grow older we are more and more narrow-eyed and limit our attention to single things, purposes, ends and ideas which make up the gist of our life. Attention not only finds for us what is, but it creates, that is, images for us subjective ideas into objective names and forms. In Shakespeare's first great comedy, "The Midsummer Night's Dream," we have this given in a passage never to be forgotten, thus:

HIPPOLYTA. 'Tis strange, my Theseus, that these lovers speak of.

THESEUS. More strange than true: I never may believe

These antic fables, nor these fairy toys, Lovers and madmen have such seething brains, Such shaping fantasies, that apprehend More than cool reason ever comprehends.

The lunatic, the lover and the poet Are of imagination all compact: One sees more devils than vast Hell can hold;

That is the madman: the lover, all as frantic

Sees Helen's beauty in a brow of Egypt: The poet's eye, in a fine frenzy rolling, Doth glance from heaven to earth, from earth to heaven;

And, as imagination bodies forth The forms of things unknown, the poet's pen

Turns them to shapes, and gives to airy nothing

A local habitation and a name. Such tricks hath strong imagination, That, if it would but apprehend some joy,

It comprehends some bringer of that joy.

Hip. But all the story of the night

told over, And all their minds transfigur'd so together,

More witnesseth than fancy's images, And grows to something of great constancy,

But, howsoever, strange and admirable.

The. Here come the lovers, full of joy and mirth.

This wonderful statement gives the true report of the Spirit and "spiritual" world of Man. The great poet has given the facts. We have only to read modern Psychology between the lines to see how they blossom out into horrid and hellish, true and beautiful results, which are the substance of that Science and of human history. We have only to unfold and compare its each sentence, and almost its each word (like "apprehend and comprehend," "transfigured together" and "imagination building," "great constancy" [like Dante and Goethe] out of "Fancy's images"), to have that same IMAGINATION spring before our own eyes that awful panoramic Arch of dark and light which spans Man's existence from primeval savagery to "the joy and mirth" of the new Lovers' Heaven, "The Earthly Paradise."

For, as Ribot tells us, Imagination works and paints by attention, and attention by inhibition; that is, by leaving out. Attention makes us oblivious or forgetful of all things, EXCEPT those to which we attend, that is, are stretched to. If those things exist objectively, we dwell only on them; if they do not exist, attention drops everything out of existence, until they stand as the ONLY objects of the mind, the only reality, and so they become the imaged forms of things seen,

and take "local habitation and name." Thus man has himself created far more than half the world in, and of the beings with, which he has hitherto lived. Thus he has ever been the victim of his attention, that is, of Hypnotism and auto-suggestion. Only as such victim has he imaged forth the religions of the past, every one of which was founded by "Revelators" (Nabi) gifted with insanity, from David and Saul to "Jesus" and St. Paul, Mahomet and Swedenborg, and finally to Joseph Smith; and these have been sufficiently backed and sustained by sacred poets, like Daniel, St. John the Revelator, Dante, Milton, and Pollock's "Course of Time"—the last of the Christian poets, who reduced the Judgment Day to final absurdity second only to that of the Mormon Revelator, Smith.

Thus Science has widened the Thoughts of man and redeemed him from himself. He need be no longer the hypnotic victim of his own imagination working by unregulated attention. The real world takes the place of the imaginary. His emotions will, as Ribot points out, still feed and sustain his attention: "Out of the heart the issues of life" will still spring; but Humanity will direct the attention to available, beneficent and realizable purposes. The future welfare of man, individual, and as Peoples, and as the Race, will be realized by sympathetic anticipation. The immediate object of life will be the best and highest development of the each, for the still higher welfare and progress of every Family and every Division of human kind. This can only be attained when reason, under the light of Science and the enthusiasm of Humanity, shall inspire, guide and direct attention to that conduct of life which the Science of Evolution shows to be the broad and safe, and not the narrow, path to the enduring Home which Man is to make of his own goodly planet, the Earth. The child-fancy of the "Celestial Mansions" was but the sunset and cloud drapery of that ever-growing reality now beginning to be.

Evolution of the Eucharist.

BY H. K. SARGENT.

The record of past human life upon the earth, as told by the fossil remains which have been deposited in the successive layers of strata forming the crust of the earth, point conclusively to the fact that our first human ancestors were of the lowest and basest grade of savagery; and one of the most assured results of the comparative study of man and civilization is the demonstration of the truth that our present civilization is the result of a gradual and progressive change from this base savage con-