

more than enough to enable any government to remit all the other taxes now imposed. The Post-Dispatch has the clew. If it follows the clew, it will become a great Georgian paper.

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NIAGARA POWER.

The Auburn (N. Y.) Citizen (Dem.), January 19.—Secretary Taft, who under the Burton law passed by Congress at its last session, was authorized and empowered to pass on the question of permits for use of Niagara Falls power to the extent of 15,000 cubic feet per second from the American side and for importing 160,000 cubic feet per second from the Canadian side, has exercised his authority by deciding to allow such taking to the full extent. This action is taken after a hearing on the application of American companies for permission to draw more power from the Falls. At the hearing the request was opposed by Mr. McFarland, president of the American Civic Association; F. W. Stevens, representing the New York Chamber of Commerce; A. K. Potter of the Niagara Reservation Commission; H. E. Gregory of the American Scenic and Historic Preservation Society, and Dr. John M. Clarke, State geologist of this State. For the other side appeared representatives of the power companies, reinforced by the report of a United States engineer, appointed by Secretary Taft to examine and report. The secretary accepts the say so of the latter who reported favoring the grant. Secretary Taft seems to have been controlled by the practical issues of the question, and to have given little weight to the scenic value, or romantic side, though he expresses the opinion that this will not be impaired by the grant, which is to run for three years, and of course will be permanent. That is a mere opinion, in which those who have made a study of the Falls do not concur. Secretary Taft's decision pushes further on and makes less difficult the feared destruction of the Falls as a world wonder, and to that extent it is regrettable.

IN CONGRESS

This report is an abstract of the Congressional Record, the official report of Congressional proceedings. It includes all matters of general interest, and closes with the last issue of the Record at hand upon going to press. Page references are to the pages of Vol. 41 of that publication.

Washington, Jan. 14-19.

Senate.

The Senate began the week's session on the 14th with the consideration (p. 1084) and passage with amendments (p. 1091) of the legislative appropriation bill, supplemented with further discussion (p. 1091) of the President's dismissal of Negro troops. On the 15th the session was devoted mostly to private legislation, and on the 16th a bill incorporating the International Sunday School Association was passed (p. 1214). After this, further discussion of the dismissal of Negro troops took place (p. 1215), and was carried over into the 17th (p. 1260). The only important action of general interest on the 18th was the passage of a resolution (pp. 1331, 1334) for the investigation of the lumber trust. Adjournment was taken until the 21st.

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House.

A bill to prevent collisions at sea (pp. 1100, 1101) was passed on the 14th; also one incorporating the National Child Labor Committee (pp. 1102, 1103). Consideration of the fortifications appropriation bill was then resumed (p. 1177) and continued until the 17th (p. 1225), when the bill was passed (p. 1230). The appropriation bill for the District of Columbia was thereupon taken up (p. 1236), and after partial discussion was held in suspense pending the disposition of the urgent deficiency appro-

priation bill which was discussed (p. 1348) and passed (p. 1354) on the 18th. The 19th was devoted to local and private legislation.

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Record Notes.

Speech of Representative Crumpacker on mail "fraud orders" (p. 1048). President's message on dismissal of Negro troops (p. 1083).

RELATED THINGS CONTRIBUTIONS AND REPRINT

THE GREAT JOY.

Ernest Crosby in "Plain Talk in Psalm and Parable."

There is one joy which soars and hovers above all other joys,
And your hands are not free to grasp it until you drop the lesser joys.
Then at last you learn its secret, for lo! it contains all the others and sums them up.
Each individual joy is there; not one is lacking.

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Seek the great joy.

To do it, let slip your wealth and your dreams of wealth.
What miracle is this? You have thus become the possessor of all the earth,
And for the first time you can really enjoy your heritage.
You have risen above the region of exclusive riches, and now all things are yours.

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Renounce your ability to command and to look down upon your fellows.
Give up your schemes of political and social ambition;
And behold, you find yourself at once near the source of all power,
One of the elect few of all the ages,
Sharing in the creative forces of the world,
Your will in some way, to some extent, a part of the Divine will.

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Resign, if need be, the one most loved of all;
Waive your claims, assert no selfish prerogative;
And again on a higher plane your love embraces all.
Now in the all you possess the loved one, who in turn through the all must now love you and delight in you.
In that upper air there is no escape from you.

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Let your life and all its aims go;
Make it so cheap that you can quite disregard it.
And lo, once more you are lifted up to the center of the universe;
The all-life, the life eternal, with all its treasures, becomes your own.
You have lost your life, and you have found it.
Yours at last is the great joy.

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THE DOOR OF A POSSIBLE HEAVEN.

Ernest Crosby in the January Cosmopolitan. Mr. Crosby Died on Third Day of the New Year.

New Year's Day is the universal moving-day. Out we go, whether we will or not, from No. 1906 into No. 1907, and January First (as the very name indicates) is the door of our new house. Janus was, as Ovid tells us, the doorkeeper, or janitor, of heaven,

and "janua" was the common Latin word for "house-door." I do not wonder that we are to be evicted from our present house, for even in the term of a single year we have proved ourselves pretty bad tenants. How selfish and thoughtless and wrong-headed and wrong-hearted we have been, and what a mess we have made of the premises! I do not know what use our landlord, Father Time, makes of the old year when we have done with it, but what a house-cleaning must be necessary before he can let it out to other occupants! And, on the other hand, what a fine thing it is to have a brand-new year to move into, as pure and spotless as the celestial regions and quite as fit for angels as for men and women. Nothing is cleaner than the future, and January First is really the door of a possible heaven. If we make anything less than a heaven of our new apartments, it will be altogether our own fault and not that of the janitor.

Since we have to move anyhow, why should we not take the opportunity of changing our way of conducting our business at the same time? What a lot of broken and outworn office-furniture we have accumulated! And we ought to be ashamed of our obsolete system of push and pull, violence and deceit—each for himself and against everyone else. Let us open a new set of books and adopt the best up-to-date methods. It is only in so far as we have been generous and kindly and helpful in the past that we have got any sound satisfaction out of life. Let us encourage those qualities at the expense of the others. I suggest the insertion of the following business notice in the list of similar announcements which always mark the beginning of a new year:

"We, the American people, hereby give notice that, on the occasion of our enforced change of quarters on the First Day of January next, we shall cease doing business under our old firm name of Greed, Grab, and Graft, having formed the new partnership of Freedom, Fairplay, and Friendliness, which will act as Anglo-Saxon representative of the well-known French house of Liberty, Equality, and Fraternity."

Wouldn't that sound well? But let us not be discouraged if we cannot effect this great change all at once. At any rate, on this and every succeeding New Year's Day we can, each of us, resolve to contribute our little part toward bringing the good time nearer, and then—who knows?—some day it may actually come true, and January First at last prove to be the real door of a new heaven on earth—for Justice is the architecture of heaven and its courts are warmed by Love.

LOOKING FOR THE ORIGIN OF LIFE.

From Ernest Crosby's "Whimsies" in *Ariel** for September, 1906.

Take the case of a seed growing in the ground. Clearly the resulting plant is the effect of the seed and the environment combined, but of this combination the seed is the more important factor. "But," says the materialist, "the seed itself is the result of former environments." "Prove it," say I. Go back as far as you please in its history and also in the history of its ancestors through all the phases of

evolution. Trace it through all the eternal labyrinth of varying environment. Strip it down to the most minute particle of original protoplasm, and there remains still a germ of something which is not environment,—a center of force,—a fountain of life,—which is more important than all the other accidents of its career. And what is this germ? It is the door of ingress for a power involving infinite possibilities, of which environment may become the occasion, but the power itself is the only cause. The flower which bursts into beauty on the sixtieth day after the seed is planted owes its origin to the creative impulse in the seed, and it is this creative impulse which is unexplainable, uninterpretable, by a whole universe of environment or a whole university of dogmatic professors. No amount of material environment can account for the difference between a seed and a flower, or between the amoeba and the man.

It is just as if a scientist should insist upon it that the water comes into a city house from below, and that the cause of its rise is the pipes through which it passes and which constitute its environment. And he proves it beautifully. He follows every pipe down until they unite in a grand trunk pipe which comes into the cellar from the depths of the earth. It is as clear as the nose on your face that it comes from below and that the pipes bring it up. Go to, you impudent idealist who say that it comes from above and that it rises by its own inherent law of being! There are reservoirs and forces of which the new materialistic philosophy has no inkling.

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ERNEST HOWARD CROSBY.

A Sermon Delivered at the First Universalist Church in Buffalo, Jan. 13, 1907, by John Shillady.

One of the world's great souls has passed into the silence of eternity, one whose life work is an answer to the prayer of George Eliot:

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce like stars,
And with their mild persistence urge men's search
To vaster issues.

Ernest Howard Crosby, poet, prophet, and saint of the new dispensation, fell asleep at Baltimore on January 3; but in his waking hours he dreamed so well that his dreams shall be carried along the current of the ages, gathering new strength as they enter into the hearts of the lovers of mankind. In one of his poems he says:

So I choose to be a dreamer—
A dreamer whose dreams come true.

One month from now, had he lived, it would have been our privilege to sit here and listen to him tell of Tolstoy, and his message to the world. So I think it particularly fitting that here in this church, the Universalist church, which by its very name is pledged to a fellowship with all the lovers of men—here above anywhere else—should be said the words that may serve to carry the message of Ernest Crosby to everyone whose mind is open and whose

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