

LIFE WORK
-OF-

LIFE WORK
—OF—
CORA L. V. RICHMOND.

—
COMPILED AND EDITED BY
HARRISON D. BARRETT.

—
*With portraits representing Mrs. Richmond in
1867, in 1876, and in 1894.*

—
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SEEKING FOR TRUTH.

John Fiske on Scientific Progress.

Unless it be Herbert Spencer (says the Chicago Tribune), no modern scientific scholar is better fitted to write a general resume of "A Century's Progress in Science" than John Fiske, and the interest that attaches to his article in the July Atlantic on this subject is in accordance with that fact. He traces the broad outlines of advance in pure science from the days of 1774, when Dr. Priestley's discovery of "dephlogisticated air," or oxygen, marked the final emergence of chemistry from alchemy, down to the latest work of Pasteur and Koch. Before Priestley's discovery all combustion was accounted for by Stahl's doctrine of phlogiston—a fire principle that was supposed to escape from all burning substances. When somebody discovered that zinc and lead and other substances grew heavier in burning, the scientists promptly concluded that in some cases phlogiston must weigh less than nothing. In fact, this wonderful stuff "exhibited a skill in facing both ways, like that of an American candidate for office." Into this state of things Priestley's discovery of oxygen came like a bomb. No room was left for phlogiston. "Men's thoughts were dephlogisticated from that time forth."

From the advent of Priestley's oxygen and of Lavoisier's use of the balance in chemistry, Prof. Fiske dates the discovery of the fundamental truth of the indestructibility of all matter—the principle on which modern chemistry rests. In astronomy the same methods of scientific accuracy gradually prevailed, until in 1845 Lagrange and Laplace, by their simultaneous discovery of Neptune, through pure mathematical reasoning, "furnished for the Newtonian theory the grandest confirmation known in the whole history of science." In 1836 Comte declared it was impossible to perform the feat of measuring the distance of a star. Within three years Bessel had done it, and it is already a third of a century since Kirchhoff and Bunsen even supplied the data, through the spectrum, for a stellar chemistry. "It still more wonderful result of spectrum analysis is our ability to measure the motion of a star through a slight shifting in the wave lengths of the light which it emits." The writer also speaks of the triumphs achieved through the application of the photographic plate to the telescope, revealing the existence of countless stars and nebulae too remote to be otherwise reached by any visual process.

But if chemistry and astronomy were in a backward state a century ago, it was still worse with geology. Here, too, the antagonism of the theologians was slower in dying out. The complaint against Newton that he substituted blind gravitation for an intelligent deity was nothing compared to the abuse that was lavished upon geologists for disturbing the accepted Biblical chronology. At the time when Priestley dephlogisticated chemistry educated men were still to be found who could maintain with a sober face that fossils had been created already dead and petrified, just for the fun of the thing. But the writings of Buffon were preparing the way for scientific geology, and the new science won its first great triumph in 1830 with Lyell's proof of slow geological changes as opposed to the old catastrophic theory. It was a new and powerful thought that if we could have come to the earth on a visit in the Carboniferous Age we should have found things going on in the same measured sequence of sunshine and rain as is to be seen to-day in any daisied field in June. It set men to thinking on the line of the continuity of causes, and the natural though revolutionary result was the birth and acceptance of the theory of organic evolution on which all the science of to-day is built.

Prof. Fiske traces the advent of evolution down through Linnaeus and Cuvier, Baer and Huxley, Spencer and Darwin. He shows that Spencer had the evolutionary idea long before the publication of the "Origin of Species," but that he lacked the idea of natural selection. Prof. Fiske is evidently inclined to place Spencer above Darwin. He says the work of Spencer is "beyond precedent for comprehensiveness and depth."

Then he passes on to the undulatory theory of light and the modern discoveries in electricity. He passes over the practical applications of this new force, but remarks: "In this region, I suspect, we are to look for some of the most striking disclosures of the future." Then he dips into the science of comparative philology and ethnology, and mentions numerous accepted facts which sixty years ago would have been scouted as idle vagaries. The point he makes is that we have at last come to a period where the law of dynamic development is seen to pervade everything. This, he holds, is the grand scientific leap of the century. "Whatever else the philosophy of future generations may be, it must be some kind of philosophy of evolution."

It is in keeping with the character of the author of this wide-visioned article that he sums up the whole triumph of science as emphasizing the dignity of man, whose persistent seeking for truth has been thus grandly rewarded.

The above illustrates the fact that the world is advancing to a higher plane. The advent of modern Spiritualism was one of the great factors of progress.

PROF. GOLDWIN SMITH UPON THE EVIDENCES OF ANOTHER LIFE.

His Views Criticised.

Professor Goldwin Smith prints an article in the July number of the Forum under the title, "Is There Another Life?" It is the wail of modern skepticism and need not greatly disturb either the sincere religious believer with his restful faith or the rationalistic Spiritualist with his definite knowledge.

Some—not all—of the general arguments which have ever and anon been adduced in support of the proposition that man is an immortal being, are taken up for discussion by the learned professor and disposed of mainly in the negative; and, so far as can be gathered from the tenor and drift of the article, one would conclude that the writer meant to answer the question he proposed in the title in the negative, but that he dare not unequivocally do so for fear of wounding the feelings of the Christian believer, or in some manner offending the popular Christian sentiment; but he is not so considerate of the Spiritualist with his indubitable proofs.

The Spiritualist has not much practical interest in the speculative reasoning which those less favored than he are perforce compelled to indulge in if they take any interest whatever in the question, since "another life" beyond the grave is to him a living, present, manifestation according to the law and order of nature and of human individualized personality, which personality, though intangible and imperceptible to the bodily senses, is as real to the intelligence of man as are the forms of the material world around him.

Like so many materialistic scientists and withal superficial or prejudiced reasoners, Professor Smith dogmatizes with the freedom of the theologian, summarizing his case upon the most inconsequential data and forgetting to state or to give effect to that part of the evidence which is really probative and decisive of the issue. For example, he declares:

"Soul and body, we know, are indivisible from each other, man's nature being one, enfolded at first in the same embryo, advancing in all its parts and aspects through the same stages to maturity, and succumbing at last to the same decay."

This we know, says the learned professor, because Darwin's discoveries and of science in general. In other words, we are told science and evolution have demonstrated that man's nature is one, that it is of material origin, and that the end is but dissolution and decay.

We do not know the superior advantages which the learned professor has enjoyed, not afforded to other scientists of eminence, but it is at least consolatory to reflect that minds ever to be revered in the scientific world and among mankind in general, have, in common with the most enlightened philosophers and illuminati of the ages, recorded another verdict. Tyndall, says the professor, called himself a materialist; but Tyndall had a different conception of the relation of the soul to the body than that of the professor, because he held that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. The chasm between the two classes of phenomena is intellectually impassable." We can gather from this expression that to Tyndall it was not quite indubitable that the body and mind were inseparable and one in nature. Professor Huxley, who, on the other hand, declared that he was not a materialist, coincided with Professor Tyndall in the foregoing statement. Said he: "I know nothing whatever, and never expect to know anything, of the steps by which the passage from molecular movement to states of consciousness is effected. I entirely agree with the sense of the passage from Dr. Tyndall."

Professor Huxley, appreciating the tendency of some men of science to materialism, makes in his Lay Sermons, in reproof of such tendency, the following comparison. He there says: "But the man of science, who, forgetting the limits of philosophical inquiry, slides from these formulae and symbols [of phenomena] into what is commonly understood by materialism, seems to us to place himself on a level with the mathematician who would mistake the x's and y's with which he works his problems, for real entities—as compared with this further disadvantage, as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyze the energies and destroy the beauty of a life."

The learned physician, scientist and philosopher, Dr. Henry Maudsley, in "Body and Mind," thus speaks of the state of our knowledge of the constitution of man:

"We know nothing of the occult molecular movements which are the physical conditions of our mental operations; we know little or nothing of the chemical changes which accompany them—cannot, in fact, detect the difference between the nerve element of a brain exhausted by exercise and incapable of further function, and that of a brain reinvigorated by sleep and ready for a day of energetic function; and we know nothing of the intricate connection of nerve cells in the hemispheres."

The scientist, like the ordinary observer of natural and mental phenomena, deduces certain conclusions from the data at hand, and this he does with a degree of accuracy and validity commensurate with the completeness of his data and the power of

his faculty of ratiocination. All men, in so far as they possess themselves of true data and correctly interpret them, are true scientists, but when one departs from the purely intellectual office of determining what are the facts and what they imply, and indulges speculation in the interest of preconceived notions as to ultimate problems, no matter what his scientific ability, he is no more a scientist than the veriest tyro. In the world of ultimates one man's guess is as good as another's. If, as John Stuart Mill averred, no one knows what matter and soul or spirit are in the final analysis, it is the sheerest presumption for one to assume, from the scientific standpoint, that they are one and the same.

Science does not determine general conclusions which involve final problems; it professes and in reality deals only with the visible, tangible and ponderable elements and forces of the phenomenal world. With these it stops, and where it leaves off philosophy begins. In order to explain the phenomenal world we must get behind it, and subsume it in some higher concept of being. That the soul and body are one is a question for the philosopher, and for no mere analyzer or dissector of physical tissue and of mental states and functions.

"No physiological explanation," says Professor Knight, "of mental states and processes is worthy of serious regard in the domain of philosophy, because it cannot carry us across the chasm which separates the phenomena of mind from those of matter. We must get behind these physiological states and processes altogether. To tell us—as the physiologists do over and over again—that the brain is the organ of mind, and that molecular changes in the brain always accompany mental acts, is to explain nothing."

"We infer that in the world of causes there must be an unmanifested entity in order that there shall be within the world of phenomena a manifestation. When we touch, or in any wise come in contact with the material expression, we do not feel or know that we have cognized the reality itself, and if the tree, the mountain, the rock and the river have all the appearance of reality to our senses, philosophy, aided by the analysis of science, tells us that back of the imponderable atoms of which these are formed, there is a still more subtle reality or power by which all things—the grand and beautiful in nature and the noble in man alike, are permitted, nay, compelled to be."

Prof. Smith does, however, discover a difference between man and animals. He says of man: "He alone is consciously moral; he alone is religious; he alone is speculative, looking before and after; he alone feels the influence of beauty and expresses it in poetry and art; what is lost in brutes in man alone is love; he alone thinks or dreams that there is in him anything that ought not to die. Yet—along comes Darwin and man does die notwithstanding."

The evidences of the senses and of conscious rational experiences of such as Socrates, with his demon or familiar spirit, down through the ages to the present epoch of open, notorious and frequent communication of the living with the supposed dead, count for naught as against the fiat of Darwin and the scientist as interpreted by the learned Canadian professor; and if we were compelled to accept his dictum as the pronouncement of evolutionary science, those of us who, having regard for science as the exact statement of truth, have also knowledge of the positive evidences afforded by phenomenal Spiritualism, would be in a perplexing quandary indeed. But does the theory of evolution contradict the personal immortality of man? We opine not, if we understand that theory aright.

Darwinism discovers human life first as an embryonic manifestation, and all it sees of that life as it develops, grows, declines, and at last vanishes from view, is as the manifestation in the objective world of a something subjective, it knows not what. It knows nothing and pretends to know nothing of the underlying principle, or subjective cause, of personality. It has not solved the problems, nor does it claim to have done so, presented by the complex and subtle phenomena of mind; nor is it yet at the end of its empirical investigations respecting physical organisms. How, then, shall one say that we know from Darwinism and science that the ultimate and fundamental basis of soul and body is one and the same, and that both alike are perishable?

But the learned professor, knowing thus much, may be suspected of knowing more than he says. He assuredly is a highly favored mortal, who, perched upon the pedestal of his own egotism, is able, with an almost omniscient eye, to take in at one glance, as it were, all that other men know and experience, and thus he qualified to say just exactly what is known, or what is not known, although it be purely a matter of observation. Occupying this position, the learned professor pronounces the following judgment with regard to the well-known phenomena of Spiritualism:

"Nor can spiritualistic apparitions call for notice. They have been often enough exposed. Nothing is proved by them but the fond credulity of believers pining for communion with the lost. Spiritualism, it should not be forgotten, had its farcical origin in table-turning. Apart from the miraculous resurrection of Christ, and Christ's miraculous raisings from the

dead, no one has been seen or heard from after death. That evidence, which alone could be absolutely conclusive, has never been afforded."

It may be doubted if human egotism ever before prompted learned ignorance to the expression of so much error in so few words; but Spiritualism, with its millions of adherents, composed of all classes of minds, not only of those in the ordinary stations of life, but of those schooled and trained in the learned professions, in politics, science, art, philosophy, religion and literature, will no doubt survive the shock of the learned professor's invidious and self-stultifying impeachment. A. M. GRIFFIN.

RELIGION.

First Ceremony, Next Dogma, Last a Good Life.

Its Essence Found in Ethical Culture.

I do not like the word religion. It means to bind again, and implies a broken bond between God and man that needs to be united anew. I much prefer ethical culture. Religion has too much the tendency to a belief in the necessity of a change in God and his attitude toward man; ethical culture implies the need of cultivating an already possessed faculty of man, and implies an altogether subjective change. An education of the ethical part of man is what is needed. In all our acts there are two conflicting motives, which may be well called the higher and the lower. The desire to gratify the passions or appetites of the body, or the lower ones of the mind, such as pride, vain glory, a desire for admiration or power. These, on one hand, contend with the desire to follow the higher and nobler, to forego the things that involve the loss of happiness or virtue in others; to forego the outside admiration of others for the inward high opinion of ourselves. To follow conscience, to follow the higher rather than the lower; to deny present gratification for future good; the higher joy that comes to us from the happiness of others, rather than the lower, selfish gratification of self. This is religion in our sense of the term. We believe it to be simply a higher education, and that it is possible, in varying degrees, to all sane people. We believe God's attitude of forgiveness has no more to do with it than it has with a good education."

The well-educated see more and understand more of the world around us, its past history and present development, its future possibilities and hopes, or prospects; the ethically educated see and enjoy more the grandeur and harmony of the universe, the joy and life of all living things; they love more and are more delighted with love in others. This happiness is no more a special gift of God, or a purchase of Christ, than the reward of well-doing in any other department of life. The lower as well as the higher is under its law, or his law, if you prefer.

The fact is established that humanity has reached the ethical plane, and its future efforts are to be exerted on that plane; its future advancement must be on the altruistic side of our nature. The morally fit are to survive. The lower orders struggle for physical survival, the higher for ethical.

Religion cannot be taught in the old way, saying, "Save thyself," it must be, "Save thy brother." To study books and authors, geography and wars of olden times, is not promotive of religion any more than to learn a list of authors and books is literary culture. To become acquainted with the best that has been done and said—the highest ideal, the present types of humanity that have existed in fact or in imagination, is religious culture. To learn to admire the highest, to bow in heart before the noblest, to strive to emulate the grandest, to form ideals of our own and strive to realize them in our daily life, is religious practice and religious growth. The child that goes home from Sunday-school with an effort to obey mother and be kinder to baby, and more helpful to all, has started out on the religious life, has been born into the higher kingdom, and is beginning to have a religious experience.

It is not belief in this or that dogma, but the breathing of a higher atmosphere, the striving for a higher life, that is to be prized. Lincoln, the man of action, believed that religion consisted in love to God and man. Huxley, the man of science, said: "If any so-called religion takes away from the great saying of Micah, 'And what doth the Lord require of thee, but to deal justly, and to love mercy, and to walk humbly with thy God,' he wantonly mutilates, while, if it adds thereto, I think it obscures the perfect ideal of religion."

Religion has a well-defined growth, or evolution: First, ceremony; next, dogma, and last, a good life. The lowest is form; the next creed, the last practice. A man must first do the will before he can know of the doctrine. The childish age accepts, without doubt, all that is told it; the next is an age of doubt of all things; the last and highest is to accept the result of experience—of one's own experience only.

R. B. MARSH, A. M., Editor of the Unsectarian.

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TO THE EDITOR:—As an illustration showing the trend of the secular press in giving Spiritualistic news, we take the following from the Chicago Tribune:

Although she has tried to keep the fact secret because of her extreme dislike of notoriety, it is well known among her friends that Mrs. Alfred C. Wyman, No. 1650 Dewey court, is achieving great success as a Spiritualist healing medium.

She claims to be possessed of a strange power by which she is not only able to locate and cure diseases, but often able to describe their causes.

For more than a year she has been treating patients, beginning with members of her own family, and now her fame has spread so that strangers come to her from all parts of the town and oftentimes the country.

Mrs. Wyman is of Canadian birth, and is about forty years old. Her hair is slightly gray, her features refined, and her brown eyes large and bright. Her husband was for years connected with the North Chicago Street Railway Company, and they have one child, a girl of eight years.

TELLS HER STORY. Naturally reticent, when Mrs. Wyman tells her story at all, she does so modestly and quietly.

"All my life," she says, "I have been gifted with a power of foreseeing events. I knew I was going to lose my oldest child three weeks before he died, although the doctor assured me he was in perfect health. I foretold a great many things which afterwards, to my own astonishment, came to pass, but I called my convictions premonitions, and my family called me nervous and imaginative."

"It was less than two years ago when the 'spirits' began to show themselves to me, and I thought I was going insane. I was afraid to be left alone a minute, and fought all winter against the 'power.' But after nearly going into a decline a down-town doctor, who is a believer in Spiritualism, advised me to give up, and make use of the power so miraculously bestowed upon me."

"So we gave up housekeeping and came here to live with my father and mother. My people are all Methodists, and I was brought up to believe that Spiritualism is an immoral invention of the devil, so you can imagine how I felt when I realized I had become a medium."

"My father, who at the start was skeptical, is now a thorough convert—likewise my whole family."

CHIEF CONTROLLING SPIRIT.

Mrs. Wyman says her chief controlling spirit is that of Dr. Montgomery, who died nearly fifteen years ago. Her acquaintance with the medical spirit began in this way: She was sitting beside the couch on which lay a cousin who was ill, when suddenly a man's arm and hand, with the monogram "M. F." on the cuff-button, appeared between them. Then the whole figure appeared and a voice announced:

"I am Dr. Montgomery, who was with the Bellevue Hospital, New York."

Mrs. Wyman and her friends were inclined to disbelieve the statement, and to prove it to them the spirit announced its name, "Frank," and dictated a letter to the warden of Bellevue Hospital, asking if a Dr. Montgomery had ever been connected with the institution. The spirit also told them, as further convincing proof, to keep the knowledge of the name "Frank" to themselves, and ordered them to send the letter at once.

Cornelius L. Clancy, a druggist at No. 1249 North Clark street, who had filled many of the prescriptions ordered by the spirit doctor, sealed and sent the letter and was the first to read the answer. It was to the effect that a Dr. Frank Montgomery had been connected with Bellevue Hospital from 1879 to 1882, but the authorities had lost all trace of him and did not know whether he was living or dead.

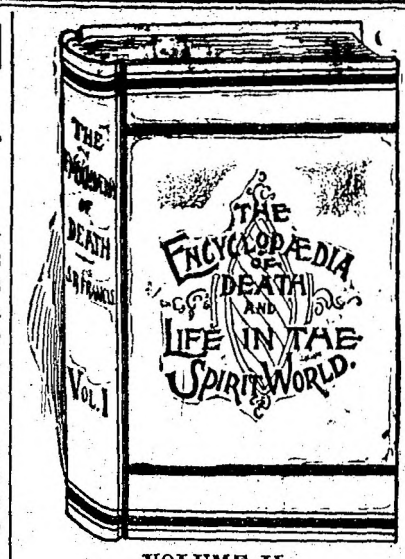
There are other spirits which, Mrs. Wyman says, she sees and talks with, but this medical shade is the most important one.

Mrs. Wyman says she sees them all the time, and often in the street cars has to close her eyes to determine whether the passenger across the aisle is a live man or a dead one. If it is a spirit she can see it with her eyes closed.

She tells of many miraculous warnings given her by these spirits, and says she always comes to grief if she fails to obey their instructions.

She will say little about her work, declaring it will speak for itself. While she herself says nothing about it, the neighbors tell of long and able sermons and dissertations she gives while "under control."

The time is near at hand when every secular paper will be devoted in a measure to Spiritualism. The Tribune is usually "flippant" in speaking of spiritual phenomena, but is gradually falling into line.



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