

# RELIGIO THE PHILOSOPHICAL JOURNAL

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 great poem "In Memoriam," having for its motive the loss of a friend, says the Springfield Republican, became in its progress a great solvent of doubts, a convincing search for the promise of immortality—of immortality with our human longings met and our best of life continuous and assured of perfection. Perhaps no book that has been written has furnished so much of high consolation to those who mourn, since the words of Jesus were recorded.

ACCORDING to a dispatch from Paris the contents of a remarkable manuscript left by Victor Hugo have been made public. The manuscript is dated February 28, 1851, and describes experiences at a spiritualistic séance. The comments on the séance indicate that he believed in Spiritualism. The dispatch says that he "refrained from using spirit verses in order to preserve his work to personal impress." Spiritualists have known and claimed Victor Hugo as a Spiritualist many years.

THE prospects of the Psychical Science Congress are very encouraging and the interest in the aims and objects of the Congress is extending in every direction. The plans and the programme will be made known when they are completed. Meanwhile the public may confidently expect that the work of this Congress will be second to none in importance to thinkers and students. Problems presented by psychical research will, during the sessions, be discussed by some of the best minds and by those who have made the subject one of special study. No class can be more interested than Spiritualists in the Psychical Science Congress.

How many persons whose reading has been limited dislike to admit that they are unacquainted with books which they have never opened. Herbert Spencer's statement made recently may embolden some others to admit that they have not read everything. When Renan died the Paris Figaro wrote to a number of literary men asking their estimate of Renan's genius. Spencer replied with a short line saying: "I have never opened one of his books." This brought down a storm about the philosopher's ears, so he was forced to write a letter, just made public, saying that for years it had been his custom only to read books bearing on his special studies. He said he was an observer and a thinker, not a reader, and went on to admit that there many famous English authors with whom he was quite as unfamiliar as with Renan. This should bolster up the average man's backbone when he is tempted to tell about the latest novel.

AT a convention of Congregationalists recently held in one of our western States, resolutions were adopted substantially emphasizing the importance of retaining those features of Sunday observance which are characterized by the press and people as Puritanical. The progress of the present and all previous centuries was largely ascribed to the strict observance of Sunday. Certainly this is a great absurdity. There has been no strict observance in Germany, France or in por-

tions of northern Europe, where progress has been most rapid and where civilization has reached a very high point. The statement that rigid Sabbath laws are promotive of morality is sufficiently refuted by the fact that in London and Scotland, in the large cities, immorality and vice are as great on Sunday as can be found in any cities of the world. In an article in the Forum, Prof. David Swing recently said: "If Luther made the Sunday a most pleasant and restful season, if John Milton held that the day rested upon human authority alone, if the greatest Roman Catholic and Lutheran divines filled the twenty-four hours with sleep, work, rest and happiness, it cannot remain possible that the Puritans extracted from the blueness of the time any great part of their confessed usefulness. It most probably lay upon their hearts as a long-lasting and grave error, a little the less injurious because it was cherished as a truth."

THIS quotation from a work entitled "Scientific Materialism" by Sidney Billings, is taken from Light: More than twenty years ago a spirit medium was taught at a séance that an impression on the retina of an eye is fixed there until erased by another impression, and that the last impression received in life remained impressed in the dead eye, and that thereby a murderer might be detected, because his image would be the final one. This, of course, was but the maniacal dreaming of a spiritual medium, and the informed pooh-phooed the whole affair; yet Kuhne, by a series of experiments on rabbits, etc., has demonstrated the fact (*vide* Kuhne's "Visual Purple," pp. 63, 74 *et infra*)... Before men go out of their science and pledge themselves in support of an adverse proposition, it were well that they reflected on the lesson taught by Kuhne's rabbits. Kuhne's disclaimer (p. 68, "Visual Purple," of this connection does not make the medium's announcement the less curious, not to say the less important, to those who produce physical testimonies in support of spiritual experiences. If the spiritual hypothesis is to receive a root and branch condemnation, many a healthy faith would be involved in the ruin.

PROFESSOR J. J. McCook, of Trinity College, Connecticut, in his second article on venal voting in that State, which appears in the October number of The Forum, quotes from a veteran who estimated that in his opinion a Presidential campaign in Connecticut costs each party \$400,000. Professor McCook thus tells how respectable men buy votes: It was Sunday and the eve of an election. Word came to the management that a certain gang of voters could be had for five hundred dollars. The candidate was rich and he was at prayer-meeting. He was called out and the situation explained. He looked uncomfortable, faltered, finally replied: "Well, gentlemen, I don't know much about such things; but if you say it's all right, I suppose it is." So he gave his check—and was elected. Again: A well-known and most exemplary man was governor. A local magnate visited him with the usual story. He coldly replied, "I am sorry, sir, but I never have anything to do with such methods of procedure." The visitor grew red, arose, and was leaving in a high state of surprise and indignation, for he had understood that his visit would

be appreciated. But just as his hand was on the door-knob he heard a placid voice remark, "Perhaps you'd better call on Col. —, a member of my staff, before you go." He called and was satisfied. Meanwhile the governor turned to his secretary and remarked, with a gentle smile, "You know one must exercise Christian guile sometimes."

MR. STEAD in the Review of Reviews for November says: Mrs. Maybrick should be released. I do not care how prejudiced any one may be against Mrs. Maybrick. No Englishman can feel otherwise than ashamed of having to defend the manner in which she has been dealt with by our courts and our governments. If, as seems by no means improbable, the case should become a subject of diplomatic representations between the governments, as it has already become the subject for very vehement journalistic disputation between the papers in America and Great Britain, we shall not be able to escape a gibbeting that is little short of a national humiliation. The Americans, who in high places and in low, are criticizing the way in which we dealt with Mrs. Maybrick, have us on the hip. A sorer exhibition of all that is worst in the blundering, wrong-headed, illogical side of John Bull has seldom or never given occasion for his enemies to exult and his friends to wince.

HON. SIDNEY DEAN who has had remarkable experiences, says: I never was so clearly conscious of how little I knew of myself and my relation to the universe, nay, of universes of being and their creator, as when the doors of psychic disclosure were first opened to me. If there was an insignificant pigmy in the universe, I took on consciously his standard of measurement. Whatever of personal vanity had been acquired in a half-century of active, and in the main, public life, sank to an infinitesimal quantity, an undiscerned ten thousandth homœopathic dilution, at the first opening of psychic doors and the reception of the first message from celestial intelligence received through myself. But I do not propose to write an autobiography, even of my psychic experience. Suffice it to say, that after a careful, continuous examination, through personally known and honest media, chiefly in trance conditions and states, and becoming satisfied that my old friends, former business partners, and political associates, were present in spirit and communicating what the medium did not and could not know, and what, as prophetic of the immediate future, I did not myself know, and which at the time, appeared to me to be unreasonable and impracticable, I set myself to the study of the law or the philosophy of the matter, for the satisfaction of my own mind. I reasoned that this gift of attunement for the reception and touch of spirit intelligence must belong to the race as a whole, and if so, then to me. What were the conditions of personal adjustment? A passive, negative, receptive condition of the whole spiritual being, and a like harmonious adjustment of the physical. Right or wrong, I accepted the theory and commenced the work in the quietude of my library, of bringing my positive, willful, stubborn nature into a plastic, receptive condition. I devoted the entire winter to this work, and it was work—a battle with self ending in a victory.



HON. J. P. HENRY

## MEDIUMSHIP.

The Harbinger of Light published at Melbourne, Australia, has in its issue of October 1st, an interesting article on mediumship, its laws and conditions, uses and abuses. It says very correctly that no sooner does an investigator become satisfied of the fact of spirit direction and communication than a desire arises in his mind to become the vehicle of its reception, irrespective of his qualifications and regardless of the dangers of the position, which are not infrequently so serious as to counterbalance the advantages likely to be secured from the development of mediumistic powers. "To yield unreservedly to spirit control," says this journal, "is to place yourself in the hands of biologists without any knowledge of their moral character or objects. Unless the purity of your mind and emanations render you inaccessible to gross magnetizers, you become a mere automaton of minds often inferior to your own, which you in your ignorance assume to be superior. Under these circumstances, mediumship is unwholesome and demoralizing, as indeed it must be wherever the motive for seeking it is a selfish one, and not only do mediums suffer but the cause they profess to serve is injured more than helped by their injudicious action. In that you see that the defectively developed medium is the greatest enemy to Spiritualism, doing infinitely more harm in lowering its tone and retarding its progress than the outspoken skeptic who argues against it. Our occultist friends have no difficulty in finding among the class of media we have alluded to, and others having phenomenal powers which they have abused, examples of their theory of the demoralizing effects of mediumship, which they put forward as a warning to deter would-be investigators from having anything to do with spiritualistic séances. On the other hand, however, we can aver from personal knowledge that mediumship cultivated, conserved, wisely used, has no ill effects but on the contrary tends to the harmonization of the individual both physically and morally."

It is evident that one of the prime conditions of mediumship is sensitiveness, and the kind of spirit influences which are attracted depends very much upon the intellectual and moral condition of the medium. It cannot be expected that spirits who are pure, intellectual and deeply interested in the higher concerns of life will come to and communicate through a person of depraved tastes and habits, whose very atmosphere is uncongenial to a refined nature; but it is reasonable to regard such a person as the most desired medium for a large class of morally and spiritually undeveloped intelligences in the Spirit-world. Considering that millions of spirits have been passing from earth during the thousands of years that man has lived upon the globe, is there anything surprising in the fact that a large proportion of the communications received from spirits are from comparatively ignorant minds, whose thought is crude and whose manner of expression is uncultivated and unrefined? Can it be rationally supposed that the far smaller number of developed and cultivated minds that have been going there during a comparatively few thousand years could monopolize all the mediumship of the world, when there are vast myriads in ignorance and superstition surrounding them? The wonder is, under the circumstances, that so many communications are received which are of a high character and in accord with the thought and spirit of this enlightened period of the world's history. It is not to be expected that savages who passed away in this condition hundred of years ago have been able in so short a time to develop into highly intellectual and spiritual beings. Such a view would not be in accordance with what we know of the law of growth, of evolution, of intellectual and moral culture and advancement.

Mediums are, so to speak, magnets that attract to themselves spirits corresponding to their own mental and moral characteristics. How exceedingly important it is that every person exercising the power of mediumship should aim to be in the highest possible condition, spiritually and morally, so as to attract only the intelligences from whom good influences emanate.

Mediums who are on the lower plane are in need of all the aid and assistance which their friends can give them in way of education and development, for they are themselves the victims of circumstances largely beyond their own direction, their sensitiveness making them responsive to whatever influences that are brought to bear upon them. Mediumship in all ages of the world has been recognized as a gift and in some countries mediums under different names have been set aside for the special work for which their powers fit them and have been shielded from those injurious influences which necessarily result their contact with the active business life of the world.

One of the requirements of valuable mediumship is aspiration, and a spiritual life. Those who make mere pecuniary gain or any other form of aggrandizement the object of their mediumship or of the mediumship of others, thereby lower themselves to a plane in which the higher spiritual influences can scarcely reach them at all. Too many persons becoming satisfied of the truth of Spiritualism, seek to make it a means of their enrichment or of their personal promotion and benefit in material ways, thereby showing how utterly unfit they are for the reception of those higher influences to which only the higher minds respond.

In regard to the health of mediums, doubtless it may be impaired by an excessive use of their powers, but there is nothing in the history of mediumship which goes to show that a moderate exercise of such powers is injurious, physically or mentally. Many of the best mediums are in robust health and there is nothing to indicate any impairment of their powers from the use of their exceptional gifts. In order to get the best results of mediumship, there must be intellectual and moral as well as spiritual development. When these facts are understood, mediumship will be less dreaded than it is now by a class of minds that judge it from its abuse rather than by the results of its wise and careful exercise.

## VOICES.\*

A little work entitled "As It is to Be" contains a narrative of what has become a matter of deep interest to the author. It gives a description of voices which she hears, and which she has heard since she was twenty years old. These voices are as distinct to her consciousness as any human voice and yet she says she hears no sound. She first began to notice these voices as a sort of dual consciousness. While she was thinking in her own words, she was suddenly stopped short, and she listened to what was being said to her, just as if a telegraph operator should while sending a message listen to other messages being sent over the wires to him. She sometimes recognized the voice of persons still living in the flesh. She communes, she says, with absent friends, conscious that their thoughts are on her at the time, and afterwards ascertaining that her conviction is true. Many of the voices that she hears are those of spirits who have passed out of the body. "Many and long have been the inward conversations with these spirits, if they be spirits," she says "who have told me many wonderful things, things which it does not seem I could possibly imagine. To describe how I can converse in my mind with the voices without getting mixed up is difficult. Of course if I ask a question or make a remark, I wait for the reply, as in ordinary conversation. Many might think that my imagination dictated these replies, quite as much as it dictated the question, but there is a strong and subtle difference, just as strong as is the difference between your own speech and that of some one else."

About two years ago, she says the voices suddenly became familiar in conversation with her. If she were unhappy, they spoke cheerful words to her. Afterwards she began to have such definite communications that she listened in astonishment. The voices told her that she had an especial work to do and they foretold experiences which have been fully realized.

The question will at once arise, what is the source of the thoughts and expressions which this woman hears? Are they an outgrowth of her own mind or does she receive them from disembodied spirits? Does she really hear these voices? She says there is no sound and yet she realizes the full meaning and import of the words and concepts.

Prof. J. M. Hoppin, of Yale, says: "I consider Mrs. Daniels to be a woman of very healthy organization, mentally and physically, when in the normal state. She is not curious so much as she is earnest and a truthful seeker, but I think this is subjective or the experiences of her own inner mind and soul. How can she distinguish what is her own or the voices? I do not say that such should be impossible or untrue but I should probably be one who would say that it belongs to a class of psychical phenomena that we cannot explain; a kind of self-reflection or objection. At all events the voices are from good and spiritual sources, hear from within herself and out of herself. They are singularly interesting and elevating. They are the outcome of a spiritual-minded and pure soul, whatever may be their origin and I confess that I myself have an appetency for that in which an apprehension of spiritual truth which makes me apprehend the facts of which she has written."

The book is one which will greatly interest every Spiritualist and every student of psychical science, who is interested in the various forms of automatic verbalization.

## DIFFERENT CLASSES OF SPIRITUALISTS.

There are Spiritualists who accept as authoritative whatever is received or whatever purports to come from the Spirit-world. They are impatient of doubt and unfriendly to careful discrimination. It is easier to believe that the messages, the materializations and the manifestations are all genuine than to investigate them and distinguish between the genuine and the spurious. There are Spiritualists whose reverence for the old overcomes their interest in the new. Whatever pertains to the early history of Spiritualism is to them of far more importance than spiritual manifestations or spiritual thoughts of to-day. As the Christian goes back to his Bible and accepts that as an authority and a finality, so some Spiritualists show a disposition to go back to the early writers of Spiritualism and to cite them as somewhat authoritative on questions which come up among the Spiritualists of to-day.

There are Spiritualists whose materialism is so great and who are so completely on the material plane of life, that they need to have everything presented to them under material forms and in materialistic terminology, in order to understand and appreciate it. The spiritual does not directly appeal to them. Their belief in the existence of spirits and of their power to communicate may be strong, but they lack spiritual perception, and any intimation that the spiritual life and spiritual conditions are not thinkable or describable in terms of matter and sense is to them an unpleasant thought, because they are accustomed to make conceivability the test of possibility.

On the other hand, there are many Spiritualists whose minds are so highly developed on the spiritual plane that they have little affinity for those who are still bound up in the ideas and conditions of the more materialistic forms of Spiritualism and they find no pleasure in their companionship. Spirituality does not depend upon belief in modern Spiritualism, and some who accept it are so deficient in the spiritual life and character that they have but little in common with those who are spiritually developed, whether they believe in modern Spiritualism or not. One who finds delight in the high forms of spiritual communion, who receives impressions from spiritual sources, and lives in the ideal world, what pleasure can he or she take in the séance at which some uncouth individual appears purporting to be a spirit, talking ignorantly and vulgarly through a tin horn?

There are Spiritualists who having been materialists still cling to the materialistic philosophy and endeavor to superimpose Spiritualism upon it. They tell you that spirit is a kind of refined matter, etc. Such ideas

\* "As It is to Be," by Cora Lynn Daniels, author of *Sardinia*. Published by Cora Lynn Daniels, Franklin, Mass. Price, \$1.00.

as these are merely one phase of development. The spiritual life cannot be bounded by sense and sense limitations, and the theory that spirit is merely an aggregation of particles like the body, however refined, would, reasoning from analogy, imply dissolution and extinction, for all material aggregations are subject to segregation. Spirit in its essential nature is probably unitary and our best conceptions of it can only be symbolical.

#### SECRET OF LITERARY SUCCESS.

Pierre Loti, the distinguished French author and member of the Academy, appears for the first time as a contributor to an American periodical in the October number of *The Forum*, in which he has an interesting paper on "The Literature of the Future." In attempting to state what the literature of the future will be, M. Loti declares at the outset that he has no faith in the school of naturalism, and then through a subtle analysis of literary style and tendency he proceeds to show that in proportion as literature encumbers itself with "schools" it gets farther and farther away from its real inspiration, which in every case is in individuality. The distinguished French critic does not believe in classifications of literary work which lead to the setting up of theories, and for the future he predicts simply that the great writers will please and the poor writers will die, just as these have pleased and died in the past; and he recommends that if any man have a talent for writing he do not encumber himself by following any master or the rule of any school, no matter how great the master nor how skillfully devised the rule may be, but that he write what he feels impelled to write and in his own way. He may not always succeed by this plan, but it is by this plan only that he may have hope of success, for it is in this way only that the breath of life comes into a literary production; and no matter what else a literary production may have, if it have not the breath of life it will not live. "New poets," says M. Loti, "will keep coming who will eternally sing for their brother man the song of their souls, their joys and their fears in the presence of life and death, in the presence of love, in the presence of the enigma of the world; and however old the song may be, it will nevertheless be new each time, as smiles and tears are always new though they are eternal."

#### CHRISTIANITY A PRODUCT OF EVOLUTION.

Christianity cannot be understood unless it is regarded, not as a supernatural revelation, but as a product of evolution and a part of the evolutionary order. It grew as naturally as grows a tree, from intellectual and moral elements already in the world. The popular notion that Christianity appeared de novo, that it sprang into existence without any natural antecedents, is all wrong. The Egyptian, Grecian and Roman civilizations all had many elements of excellence. The models of public and private virtues to-day are not Jewish characters, but Greek. We still speak of the justice of Aristides, the disinterestedness of Timoleon, the fortitude of Socrates, the self-sacrifice of Leonidas and his band. Literature, in modern times, relights its torch at the altars of Greece, and art goes back to the age of Pericles for her purest models.

Twenty-three centuries ago there was a glory in Greece lit up by the rays of learning which made it the land upon which the greatest minds of every succeeding age have looked back with admiration. Christianity appeared in the Augustan age, in a province of the Roman empire. All the moral teaching ascribed to Jesus had been taught for centuries. He was an earnest spiritually-minded, religious reformer, opposed to Jewish formalism. He lived in the spirit and exhorted men to a life of virtue and self-sacrifice.

The Christian theology was formulated and presented by Paul, not by Jesus. The old pagan faith was in a state of decadence. The new religion, drawn from Judaism and paganism, spread not by inculcating moral precepts but by accommodating itself to and assimilating large elements of the pagan system.

The Roman Catholic church has in it much, both

as to doctrine and ritualism, that Roman paganism had. The Roman empire broke into pieces, and during the long night of darkness the Catholic church was a strong system that supplied that unity and cohesive power which the state had lost. This was the great service of the Roman Catholic church.

Christianity has assumed different forms in different environments. It has been low in its manifestations when the surroundings have been low. Where it exists, as in Germany, England and the United States, to-day, among the intelligent classes, it is rationalized and made to conform to modern thought and methods.

It is with religion as with an organism—to reach its best development, it must have a good environment from which to draw the right material. The Christianity of Abyssinia is as good as it is possible with the poor character of the people. Even a poor religion among a cultivated people will assume a high character, will adjust itself to the conditions, drop what is inconsistent with the advanced state, and become interwoven with the literature, laws and habits of the people. Christianity has been thus modified. Even the Presbyterians are now revising their horrible creed, which has not been preached much for the last third of a century. The nations in which there is the most free thought and science, are the nations that have the highest conceptions and forms of religion. Unitarianism is the most extreme form of rational thought that passes current under the Christian name, and with many Christians is merely a synonym for moral goodness.

In a changing environment, every religion must change in adjustment to changed conditions on penalty of extinction. The general moral elements of religions are substantially the same; it is the special elements, the doctrinal parts and the observances that are the most modified.

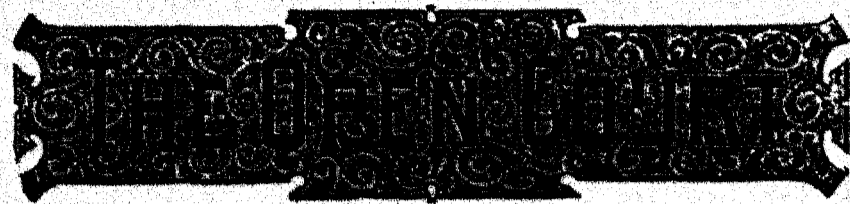
ON October 27th the Norwegian residents of this city held a festival in commemoration of the Norwegian navigator, Leif Erikson, for whom they claim the distinction of having been the first white man to land on American soil. Mr. A. J. Elorg gave an address in English in which he said in substance: Christopher Columbus is entitled to all the credit that has been given him, but it was not he who first came from Europe to America. It was not Columbus who established the first settlement of white men on this continent, but Leif Erikson, the sturdy son of the north, who, driven from his native land, escaped to the new found land of Iceland from which he for the second time became an exile. Leading his little band with steadfast resolution, with eyes fixed upon the sunset, they persevered until their faith was rewarded by seeing ahead of them the shores of Massachusetts, upon which they landed and which they christened Vinland, on account of the wild grapes that they found. There has recently been credit given to Leif Erikson by Professor Hosford, of Boston, who, after profound research into the history of America anterior to the time of Columbus, came to the conclusion that to Erikson belongs the credit of having first reached this country and out of his own fortune he has erected a monument on Boston Common to the memory of Erikson. He has also searched out the place where Erikson's village was located and from it he has taken sufficient evidence to convince any fair-minded man that the village was once the home of the Norseman navigator's followers. Upon old maps, copies of which are still extant, the continent of America is shown to be a part of Norway. These maps, or sailors' charts, were made more than 600 years ago. Upon them there is no outline of America attempted, but the continent is shown as an unexplored country. This chart made it easy for Columbus to follow after, but, in truth, robs him of much of the credit of discovery. At the time that Erikson made his voyage Europe was in a state of semi-barbarism, and there was but one religion that had any considerable following. When dissensions from the Catholic religion began it made exiles. When Columbus made his voyage Holland was full of exiles from England, driven out from their country for dif-

fering in belief from the established church of that country, and these men without a home gladly improved the chance of peopling a new land.

ONE would have thought, says the *Two Worlds*, Manchester, England, that preachers of religious and spiritual truth would have gladly availed themselves of the evidences of spirit existence, with which to combat materialism; but, no, the majority are bitter opponents of our phenomena, and antagonistic to our philosophy. The reason is not far to seek. Our facts are unwelcome because theologians have decided, in the plenitude of their ignorance and prejudice, that inspiration and revelation ceased 1800 years ago, and that God has closed forever the Book of His Word to man. Catholics, it is true, preserve alive their faith in spirit manifestations, but they are equally as bigoted as churchmen and nonconformists, and denounce all phenomena save those which occur within their fold. The spirits have dared to speak the truth, according to their knowledge, of the facts of life after death. They have with strange consistency and persistency affirmed that the other world is a sequel to the present, the second volume of life's story, so to speak, in which the characters carry the thread of the narrative onward, and outwork the plot in orderly sequence, and in accordance with what has gone before. We say with strange consistency, because if our opponents were trustworthy guides the spirits would only give back to the sitters their own opinions, and yet these same spirits have adhered to the universal testimony in spite of the contrary opinions of sitters and mediums. We have known mediums holding orthodox views in their normal state, who under spirit control, have denied the accuracy of the orthodox plan of salvation. We have known many instances where spirits have proclaimed ideas which were diametrically opposed to those of both sitters and medium, and have maintained their position, despite the strenuous antagonism of sitters. Further, it is strange that spirits should persist in the distinct declaration that there is no escape from the consequences of wrong doing; that every one must bear his own burden, and purge away his guilt by his own repentant tears and sincere efforts at reformation. If the spirits were "emissaries of Satan," and were deluding men, one would think they would hardly proclaim such a doctrine. They would be much more likely to succeed if they endorsed the theological teaching, and urged people to "believe and be saved." It seems strange that the church prayer book should open with the text, "When the wicked man forsaketh the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." If that is true, the spirits' teachings of "believe and be saved," "character not creed," is endorsed in the Bible, and there is no need for, or efficacy in, blood atonement, no truth in substitution.

PIERRE LOTI, the celebrated French romanticist, whose genius was so conspicuously recognized a few months ago by his election to the French Academy, makes an attack upon the various schools of literature, with particular reference to the so-called "naturalistic" school, in an article contributed to the October number of *The Forum*. "If a man believes that he has some talent for writing," he says, "it is certainly strange that he can allow himself to be directed by a master or by the rule of any school, no matter how great the master may be or how skillfully devised the rule may seem." And he adds that "to allow one's self to be warped, then, and to subject one's nature even to the laws of aesthetics, which are claimed to be the broadest and most plastic of laws, is equivalent to annihilating part of one's own individuality."

IN his discourse on "The Future Life" William E. Chaanning said: "Is it inconsistent to suppose that those in heaven may have spiritual senses, organs by which they may discern the remote as well as the near? . . . Why, then, may not they who have entered the higher state and are clothed in spiritual frames survey our earth as distinctly as when it was their abode?"



### THE DEIFICATION OF DEATH.

By H. E. CRIDDLE.

The claim made by the writer of an article in a late number of the Baptist Gleaner that the majority of communications proceeding from disembodied spirits are of a trivial character and void of startling revelations, is not without foundation. Like every other effect there is a cause at the back of it and it is to that cause I desire to draw attention.

For a period of fifteen years the writer has made investigations in various countries, with all sorts of people and under different conditions, with the object of demonstrating for himself the truth or falsity of Spiritualism. During the earlier part of these investigations he made the mistake seemingly common with beginners and critics ignorant of their subjects, the gist of which is to be found in the heading of this article.

The inclination seems in humanity to credit every visitor returning from the grave with the most far-reaching knowledge of every kind. The slow and gradual development which marks the whole of life's progress coming under our immediate ken does not carry with it any lesson to the casual investigator. A party of persons not remarkable for anything in particular will hold a séance without serious thought or previous arrangement and if they receive a communication presumably from the lately departed washer-woman of one of the sitters they one and all begin to ply her with questions which from the nature of things it is impossible that a being of her mental capacity could grasp even were she surrounded by all the evidence for which the sitters are seeking. One wants to know whether Mars is inhabited, another how far the seventh heaven is away from the first and a third will ask whether John Smith whom he knew years ago is living or dead; all of this miscellaneous information is expected from an intelligence which may have only passed out a few weeks previously and whose capacity when here was of a most limited character.

Another fault is that of forgetting the very deep truth that lies in the old adage: "Birds of a feather flock together." It is not reasonable that Cicero or Shakespeare, Lincoln or Longfellow would desire to return in order to hold converse with circles far beneath them in intelligence and ready to meet any remark with a jeer or a sneer. It is forgotten what an overwhelming majority of those passing out from amongst us are weak, crude and undeveloped whose ready return to the scenes of earth is a natural sequence of the lives they have led while here. We have only to catch the stray-bits of conversation in a crowd of our fellow men to realize how little of it is of a highly moral or finely intelligent character; on the contrary it lacks these qualities and is almost always coarse and poverty stricken. Why then should a crowd of earth-surrounding spirits be expected to yield better results?

Relative to the second part of the complaint, would it not be well for the investigator to ask himself his object in desiring revelations and question himself as to the use he would make of them? There can be little doubt that accurate knowledge of coming events is almost as rare in the next sphere as it is with us, but deceiving spirits are ever ready to answer questions regarding the future and generally in a way likely to please the inquirer; not so with those rare, noble, elevated and heroic souls who have earned the right to read the future. The possession of such knowledge is happily associated with a rightful reticence, those possessing it realizing to the full the responsibility vested in them and perfectly conscious of the vast harm liable to accrue by their imparting such information to those unfitted and unworthy of receiving it. Prophecy is not dead and predictions are all the time being received through various chan-

nels which demonstrate what has just been written. The trouble is people expect to reap when they have not sown. The doubting Thomases of the 19th century would all become believers were they content to take the necessary trouble. Patient, honest and intelligent investigation never fails in obtaining its reward, and surely the possession by oneself of the absolute knowledge that life is continuous, should amply repay the doubter for his labors.

### AN INCIDENT.

By JUDGE A. H. DAILEY.

It is unquestionably a fact that if the strange things which occur in the lives of nearly all persons, or which come to our notice and are reasonably proven to be facts, were recorded and sent out for publication there would be a world of testimony as to the occurrence of valuable phenomena, or incidents of interest which is now virtually lost. It has occurred to me that did the friends of truth make a little effort in this direction much good would result; so I practice what I suggest.

I send you the following which has recently come to my knowledge which is worth publishing for several reasons which will be apparent to your readers: A few weeks ago my firm was retained to bring an action for Mrs. Elizabeth S. Headifen to recover the sum of \$5,000, the statutory extent of liability, against a firm of manufacturers, for negligently causing the death of her son Louis, aged nineteen years. In our interviews with her, she stated to us the following as being facts which we have no reason to question. Mrs. Headifen is a widow, her husband having died a few years ago leaving her without property and with two children, an invalid daughter and Louis. She is a Scotch Presbyterian, and while evidently of a strong religious nature, she has a mind of her own and rebels at the suggestion that God, or any particular dispensation of Divine Providence, had anything to do with the negligent acts by which her boy was killed. He was killed by the bursting or parting of the wire fastenings in a heavy belt, moving machinery, where he was employed. A few days before the accident he spoke to his mother about this belt and remarked that if it should come apart, he feared some one would be killed. A few weeks before his death he came home complaining of being tired and lay down upon his bed, leaving the door open into the room where his mother was sitting. He was soon asleep and she, chancing to look into his bed-room, was startled to see her boy dressed for the grave and his face pale as death, while by his head was a beautiful pillow of flowers bearing the inwoven words, "My Husband!" When he was brought home and soon after died, he was dressed for the grave and his body laid where she had seen it in her vision. The most curious part is to follow. It seems that when he was seventeen he fell in love with a young lady of sixteen who reciprocated his affections and to prevent parental interference they were married, but agreed to live separate until later on in life. The news reached the ears of the young lady's parents, who at once caused an action to be brought and the marriage was annulled. From this time until the accident there is no evidence that Louis and his young divorced wife ever met, but it happened that she heard of the accident and implored the opportunity of seeing him, which was granted, but the poor boy was then dead. She came to his funeral and his mother looking into the room where he lay in his casket beheld the pillow of flowers bearing the words "My Husband," at his head, the gift of his girl wife. Until then she had not spoken of the vision which so truthfully portended his death. Here follows what is at least worth mentioning in connection with this occurrence. A week or so previous to his death Mrs. Headifen was without means to pay her rent, and was in sore distress. All of her son's earnings he had given her and where the rent was to come from was a difficult problem. Louis was employed to pump the church organ and left his mother Saturday evening, telling her he hoped some way would open to relieve their anxiety. That night the chorister gave him a month's salary in advance.

this being more than sufficient to pay the rent. He was happy to be thus able to discharge that debt and leave a surplus of money with his mother. The Sunday before the accident he went to a news stand and purchased a copy of the Press, a newspaper which upon certain conditions provides its readers with a free insurance upon their lives. The news agent at his request showed him how to fill out the coupon, which he did and the following day he was killed and this coupon being found upon his person, his mother was paid \$7000 in accordance with the terms of the contract made by the paper with the bearer of the coupon. I enclose the Press notice with the portrait of the handsome young man that you may have a voucher for some part of this remarkable story. I must add that Mrs. Headifen assured me that she could feel that Louis was with her and said she was conscious of his presence in her home. She claims to know nothing of Spiritualism having always been a rigid church member.

BROOKLYN, N. Y.

### THE NATURAL SIDE OF THE SPIRITUAL WORLD.

By C. H. HINTON.

II.

Let us now abandon the critical attitude and preparatory to sketching the higher space view of the world, examine the process of passing from the dimensionally lower to the dimensionally higher.

Our reasonings by analogy are generally formed on a certain "rule of three principle." We simply magnify or diminish. We introduce numerical complexity if we wish to argue the higher existence—thus pagan divinities were simply magnified men. In the Christian religion we find the recognition of the dimensionally higher. This process of proceeding to the dimensionally higher can be examined by proceeding from the plane to the solid.

If there were only two particles of matter in existence the only known direction would be the straight line between them. A third particle in this line may be imagined—if nearer to one than the other there would be a distinction of directions—it would be more attracted by one than by the other. Hence it would if conscious have the sensation of a greater or less ease in moving in different directions. Thus it would have a distinction corresponding to our up and down. However we think we can never get rid of this feeling of an up and down.

Hence the best plan is to take the vertical direction or our primary dimension. Suppose that in addition to this there is a movement independent of it—in a straight line. This movement we may call forwards and backwards. The ideal plane-being there must be imagined as moving on the surface of a vertical wall or board. If he were not confined to such a surface he could move right or left and have at once three dimensional movements.

Suppose such a being—it need not be supposed to be of no thickness, it is enough if it be supposed not to be conscious of its thickness—it would evidently lack something which we have got, and which must I think be called a sense—the sense of right and left. A sense is that, roughly speaking, which turns vibrations into color or sound and which gives something which could never be imparted to another intelligence by description. Now if one intelligence was to direct another to make an object, he could give all the proportions by intellectual communication, but there must be an actual showing to the senses of the artificer intelligence in two respects. First, the unit of size. Secondly, the right and left hand directions. Unless there were this sense contact, the fabricant might make the fabrication of the wrong size, and left-handed instead of right-handed. Hence it seems that "right and left" must be called a sense. Now the plane-being, or the being that thinks itself plane in order to form a sense knowledge of our world must get a new sense—the sense of right and left. The way for him to do this would be for him to imagine the possibility of a dimension at right angles to all the directions he could move in as he moves always against his plane, and to form a notion of the properties of a body occupying this extended kind of

space. He could not see it or touch it. But he could make models representing sections of it as it suppositionally passed through his plane. And he could make models of what he would see if it turned about and presented different aspects of itself to him, coming into contact with his plane of different sides. (Imagine the plane-being to study a cube).

Now either the plane-being finds a new sense awoken in him or not; if it does he gets a sensible in age of the three-dimensional world. If it does not he nevertheless can become familiar with the properties of solid bodies—not as existing all at once in his plane, but as coming of successive aspects and sections into his plane.

He would have to get several completely new notions. For instance, what he calls a "solid," what he thinks of as a solid, is what we see to be a mere abstraction—the face of a solid body—say the face of a cube. The face of a cube with no thickness thought to it is we see a mere abstraction—yet this is what he would think real, and a solid—his solid—completely bounded by four lines. But in thinking about the cube he would get to know that there was a new kind of solid of which that which he called his "solid" was merely the aspect—the relation of to his plane. Again he would not conceive of such a thing as turning about a straightline as an axis. A slab against a plane surface cannot turn about on the axis. If one line is fixed, the slab is fixed, so long as it does not move out of the plane. But in our space a body can turn about a straight line as an axis. This notion—quite a new one to him—he would have to acquire. His power of reckoning and calculating about solid existence would not depend on his being able to form a sense image.

He would be able to form a sense image of any part of our solid bodies. It is simply that the whole is too big to be represented in his space. But the unknown is homogeneous with the known.

Bringing in the considerations of time and motion would help him.

Thus imagine two cubes touching one another by a face to be in contact with his plane.

He apprehends them as two squares touching by a line. If now we call the line the relation of the two squares, and suppose the cubes to move traversing his plane this line of contact, the relation of the two squares traces out a square—a square which he apprehends as a succession of relations between two squares. Thus the relation between two existences in his apprehension, continued in time, is as real a thing as that which he conceives his things to be. He conceives that the things which he is in contact with are squares, the relation between the squares which perceives, as the pair of cubes moves across his plane is, in the time series, as real as the square he thinks of at any given time.

Generally speaking, a piece of matter such as he supposes it, would instantly vanish if moved transverse to his plane. A piece of solid matter moving transverse to his plane would seem to be simply lasting matter of the kind which he conceives. It is needless to dwell on further characteristics of the plane-being.

(TO BE CONTINUED.)

### AN OPEN QUESTION.

BY CARRIE M. NAY.

In a recent number of THE JOURNAL, I was much interested in an article endorsed with commendation of Dr. Elliott Coues. It related a case of prophetic clairvoyance and I have no reason to doubt its truthfulness, for in my own experience equally marvelous prophecies have been made and fulfilled.

Somewhat more than a year ago the business card of Mrs. Ida P. A. Whitlock chanced to come into my possession, and although I had not the slightest knowledge of her, save what was given by her card, my curiosity and the spirit of investigation, impelled me to write her for a psychometric reading from a lock of hair and handwriting.

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phrenological and physiological description of myself, also of surroundings and occupation. Among other things she said: "But I see you later with some change having transpired, and yourself ready for a short trip away." After a few words more she said, "But I do not see that you go for some time yet." Now I had my journey in contemplation, and when I received the communication I hardly thought of it until in the lovely month of October, I seemed to have found a brief season of rest and thought it a favorable time to refresh myself with a little journey.

I had fixed upon the day I would go and was happily receiving the congratulations of friends that I was to enjoy a much needed rest, when I received two letters from the same mail, either one of which would have effectually put all thought of travel or rest from my mind. Soon came the thought, Really! this is just as Mrs. Whitlock said. Now we who have without prejudice investigated and tested as fully as our opportunities will permit the varied phenomena of psychometry can but feel that the longest life can hardly furnish sufficient time for solving the least of its mysteries.

But to me, no phase of Spiritualism begins to offer as serious subjects for thought as that of prophecy. How is it, wise writers and readers of THE JOURNAL, that events which are truthfully seen to be enacted in our lives, a long or perhaps a short time before they actually transpire, are acts for which we are responsible? I can never go back to the old and terrible idea of foreordination for I have long enjoyed the belief that I alone am responsible for my acts and will without a thought of evasion meet the sorrows that come from wrong doing, or enjoy the happiness and comfort which and the result of living in harmony with divine law. But again I ask how are we responsible for good or evil deeds when truthful prophetic vision sees us years before the time actually comes, living lives such as we could not believe any combination of circumstances could bring about?

If some thoughtful mind will clearly explain this problem, which to me seems so important, there will be at least one inquiring soul who will feel heartily grateful.

PETERBOROUGH, N. H.

### MAN'S CONSTITUTIONAL IMMORTALITY.

BY JOEL TIFFANY.

#### III.

One seeking to attain to the stature of perfect manhood in that department giving reciprocity, perceptibility, and responsiveness in an infinite and absolute degree, including the manner in which the universal Father creates, unfolds and brings to completeness children in the image of the finite, and in the similitude of the Infinite and absolute, through the operations of universal law working to such an end, will begin to become qualified to receive in infinite fullness as a consciousness of that wisdom, love and power, which is omnipresent in the universe, working for the accomplishment of such end and use.

In the creation of the individual human and perfecting him through this process of development from the germ in the infinitesimal through the blade, the ear and the full corn, one enters, and, ultimately, passes all these inferior degrees on his way to the infinite, the eternal and the absolute. And these essential attributes of the inmost or Divine assert themselves in such a manner as to become facts of the consciousness which the individual can neither comprehend or ignore.

This universal presence or power which becomes the life and law of the universe, and in which all things have their existence and by which they are governed, is deemed to be the Deific Beings; and while one is conscious that, as a finite and individual existence, he can by no means so include such being in his ideas, thoughts and conceptions, as to comprehend his presence and operations, nevertheless he is so constituted as a rational being, that he clearly perceives that the infinite, the eternal and absolute must be to make the existing universe possible. While thus rationally perceiving, that, in some re-

spects, there can be no limitation, there must be ever present in the rational consciousness, this sense of the infinite, the eternal, the absolute and the immutable.

The attributes of this infinite, eternal, absolute and immutable presence, as Creator and Providence, must include Omniscience, Omnipotence, and Omnipresence; because the operations of the universe are such as to require the presence and the supervision of a Being possessing such attributes. But what must necessarily be the operation of a Being possessing such attributes? Such Being possessing such attributes, can be engaged in nothing special, temporal or local. The operations of the universal must be universal. One acts according to the nature which acts. The Omniscient is making no experiments. The Omnipotent lacks no power to make successful that which Omniscience undertakes to accomplish; and Omnipotent Omniscience being Omnipresent will be in no danger of circumvention. Therefore the Divine of the universe will be certain of accomplishing all that infinite and absolute love and good will can desire, and the end to become accomplished being to multiply individual spiritual universes by the creation, development and destiny of children of the universe and of the universal, we begin to become qualified to answer that question of the Psalmist to a far greater extent that he was "When I consider the Heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him? and the Son of man, that thou visitest him?"

Variety of manifestation comes from the finite. The eternal Omniscience constituting the All-wise Presence, must know all conditions, relations and legal operations, and their effects which become an eternal presence. Therefore, one cannot truly conceive the idea that the universal presence or spirit exercises in any degree the mental faculties as known and understood by the individual human. Such a conception would inevitably bring such ideal Being into the plane of the finite, the temporal, the conditioned and mutable—involving the calculating, the planning, the purposing, etc., which would rob the universal spirit of every Deific attribute.

To think or to say of this universal Presence, "God is mind," represents Deity as a creature. Mind, as known to man is created and individual. It is composit and constructed by the union or combination of certain faculties. It is always individual and commences in a simple germ of consciousness, and becomes unfolded and enlarged progressing toward completeness. The absolute of mind in whatever degree of unfoldment is to be found in the presence of absolute consciousness, whether in the natural, in the spiritual or the celestial. This absolute of spiritual consciousness becomes "the breath of lives" said to have been breathed into the nostrils of the first Adam, causing him to become "the soul of life."

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Consciousness is the absolute of that which constitutes mentality. This becomes self-evidently manifest in the fact that, in the absence of consciousness, no mental faculty can exist. In its absence there can be no perception—no mental conception, no cognition, no comprehension, no understanding, no affection, no love, no aspiration, no desire, no thought, no will and no voluntary power. Therefore we must conclude that as an Infinite, Eternal, and absolute Creator and Providence, the universal spiritual Presence, has no use for any such faculties. That

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Omniscience needs no information from any source, nor can it receive any. Nor can the Immutable become influenced by any or all possible states, conditions or operations. Nor does such Spirit need to become influenced. The Infinite, the Eternal, the Absolute and Immutable—are in the universal and are the universal without any change or shadow of turning. To premise that God is mind becomes a fundamental error in any system of philosophy, theology or speculation, and as a premises will create legions of errors in faith and practice whenever and wherever accepted and acted upon a fundamental truth.

### VOLUNTARY MOTHERHOOD.

By MRS. STANTON-BLATCH.

"The truth is we are in the midst of such terrible errors on the subject of woman and her veritable rights that it is frightful to think of"—Tolstoi's "Kreutzer Sonata."

#### I.

The difficulty of approaching the subject of the relation of the sexes is tenfold, if the prerogatives of the dominant sex are challenged. It is because of its attack upon men, that Tolstoi's *Kreutzer Sonata* has raised so much opposition. To decry this last publication of the Russian novelist as immoral is merely a little dust-throwing to blind women to the truths in the book, and it is to be hoped that neither this abuse, nor the author's own religious beliefs and eastern philosophy will obscure for his readers the gospel set forth. True, Tolstoi is extreme; but humanity has been so misguided by the average man's thought, or rather passion, that it is scarcely ground for wonder that a sensitive thinker should regard as an ideal, entire continence.

Tolstoi aims to reach a solution of life for men: as to the feelings of women, he admits he is not informed. In this object he resembles most writers who deal with the relation of the sexes: for all look at this matter from the man's point of view, and seldom if ever from the side of the rights and duties of the mother, and the interests of the child. These weighty considerations are buffeted about according to the opinions upon other subjects held by the persons handling them. The political economist of the Mill school tells the working-man that his trouble does not come from unequal distribution of wealth, but his large family. (*Principles of Political Economy*, J. S. Mill, Vol I, Book I, Chap. XII, Sec. 2). The labor market is overstocked and poverty results. The Malthusian, while foretelling terrible consequences if human increase is not limited, advocates various artificial checks, not to human license, but to race productivity. Many a socialist denies all these forebodings, and proclaims that even England now "has too small a population for a really high civilization." (*Modern Socialism: The Coöperative Commonwealth*, Laurence Gronlund, Chapter V).

Now these contradictory theories resemble one another in one particular; those who propound them think that economic considerations should alone settle this matter of population. In contrast to this, the man's commercial view of race production, stands woman's intuition backed by reason. She asks first, will the child be welcome? second, what will be its inheritance of physical, mental, and moral character? third, can the child be provided for in life? Every conscientious mother replies to the socialist, to the Malthusian—that satisfactory answers must be given to the woman's first and second demand, and that with satisfactory answers to those questions the third consideration may safely be left to take care of itself.

In animal life, as soon as we get conscious motherhood, the strides in evolution become greater and more rapid. Below the birds "the animal takes care of himself as soon as he begins to live. He has nothing to learn, and his career is a simple repetition of the careers of countless ancestors." (*Man's Destiny*, John Fiske, page 39). Among higher birds and mammals a great change takes place, the life of the creature becomes so varied and complex that habits cannot be fully organized in the nervous system before birth. The antenatal period is too short to allow of such development. So we get a period of infancy, a time of plasticity, of teachableness. Of this time

Fiske truly says, "the first appearance of infancy in the animal world heralded the new era which was to be crowned by the development of man." (*Man's Destiny*, John Fiske, page 51). From this point in evolution the period of infancy lengthens, indeed this is the condition of progress. To reach a higher stage of development a longer time must be given to immaturity or growth, and that period will be one of greater or less dependence according as the adult being is of higher or lower species. What chiefly distinguishes the human being from the lower animals is the increase in the former of cerebral surface and organization, and the necessary accompaniment of this development, a lengthened period of infancy.

Now this increased time of immaturity is a direct tax upon the mother in any species; so to her is due each step in evolution. Men talk of the sacredness of motherhood, but judging from their acts it is the last thing that is held sacred in the human species. Poets sing and philosophers reason about the holiness of the mother's sphere but men in laws and customs have degraded the woman in her maternity. Motherhood is sacred—that is, voluntary motherhood; but the woman who bears unwelcome children is outraging every duty she owes the race. The mothers of the human species should turn to the animals, and from the busy caretakers, who are below them in most things, learn the simple truths of procreation. Let women but understand the part unenforced maternity has played in the evolution of animal life, and their reason will guide them to the true path of race development. Let them note that natural selection has carefully fostered the maternal instinct. The offspring of the fondest females in each animal species having of course the most secure and prolonged infancy, are "naturally selected" to continue their kind. The female offspring gains by inheritance in philo-progenitiveness, and thus is built up the instinct which prepares the females of a higher species for a more developed altruism. Through countless ages mother-love has been evolved and been working out its mission; surely women should recognize the meaning of the instinct, and should refuse to prostitute their creative powers, and so jeopardize the progress of the human race. Upon the mothers must rest in the last instance the development of any species. In this work, women need not hope for help from men.

(To be Continued.)

### IMAGINATION IN DREAMS.

In the *Contemporary Review*, Frederick Greenwood has an article with the above caption, in which he presents some thoughts and relates some experiences that are of very interesting character. He recognizes the fact that man's imagination can portray only what has been cognized by the senses. If a man had never seen a tree or heard a description or seen a pictorial representation of it, he would not be able to place a tree before his imagination. But it is true that, although the imagination cannot create, it can combine, transpose and out of the elements of experience construct ideal images. It is capable of invention, embellishment and distortion. This is true of the waking imagination, but according to Mr. Greenwood, the dream imagination has the power of evoking images and the narrative of invents which have formed no part of experimental knowledge. Many of the faces in dreams are declared not to be memory pictures, though no doubt most of them are. The remarkable thing is that others are not. The dream face often is no mere outline of shadowy and meaningless features, but is strongly marked by individuality of character. It is evidently not the revival of dormant memories. It often happens that the one thing we dwell upon waking is that we never saw in life the features that haunted our sleep-darkened mind. We know that we never discovered in any human being the peculiar distinctions of character which spoke from the face invented by the imagination in sleep. The waking mind refuses to acknowledge that those faces did pass through the senses and the judgment declares that such striking characteristics could not have passed unobserved through the gates of perception to fix themselves in whatever nook of memory

visual perceptions are recorded. For such perceptions are only recorded in memory, when they do arrest attention at the moment they meet the sight. If some dream visions are creations of the mind, then it appears that the limits of imagination marked out by philosophy, which no effort of the waking mind can surmount, are over-passed in sleep. These visions are not only foreign and unfamiliar to the waking mind, but they often look like the fleeting embodiment of some passion or mood of the mind, of nobility and serenity or of pity or love, grief, scorn, pride, hate, inquiry, envious or triumphant mockery. The imagination that speaks by fable or by picture seems to be gifted with intelligent powers of reflection and reasoning, which it brings to bear upon those other powers of reflection and reasoning which belong to the work-day machinery of mind.

Mr. Greenwood relates that a gentleman, who may be called A, lost a child by death. He had been very fond of the boy, who was seven or eight years old when he died. After the death, the father's thoughts by day and night were tortured by the question, Is he still in existence? At first? One of the poor man's very few comforts had been that the boy would haunt his dreams and that they would be together many a time that way, but he never had any such dream for a whole year and he had given up that hope exhausted, but on the anniversary of the morning of the child's death and at the very hour in which he died, the father waked from a wonderful dream, intimately responsive to the whole year's grief. After another twelve months of blank and empty nights, a second dream of the same character occurred at the same hour. The third year, the morning came around again and A dreamed that he had awakened about five o'clock and thinking of nothing but the hour, rising, had drawn his watch from his pillow. He found it completely shattered. He wondered how it could have been broken, as he had been lying quiet for several hours. He conjectured that some time in the night the watch had been taken from beneath his pillow by his wife and that she had allowed it to fall. About to drop asleep again to get rid of ill-humor at the accident (this is all in the dream, he it understood), the door opened and in came a foreman of works to whom A had given instructions every day and between whom and himself there was a warm friendship. It seemed as if the man had come for the usual orders in regard to work to be done. It did not occur to A, as anything out of the ordinary run of experience that he should be visited in his bed-room by the foreman. He was struck by the look of anxious inquiry on the man's face. The next moment, he connected this look with the watch which he drew out again. The glass was gone, the hands stripped from the dial. What did it mean? The foreman said, "Put it to your ear, sir." This A did and as he listened to the even beating within, the other said, "Sir, we know how much you are troubled and this is our way of showing you that though every sign of life is destroyed, the life may still be going on." Now A awoke all of a tremble, heard the watch ticking under his pillow and as soon as he could compose himself, he took it and saw that the hands stood within five or eight minutes of the time when his boy died on the same day in the calendar.

Mr. Greenwood says "anxious as we may be to assert our emancipation from superstitious ideas, confident as we may be that the dream is and must be explicable by some morbid condition of organic function, no sooner is attention called from that conclusion than belief in the supernatural creeps in to replace it. As often as it is expelled, it will return, shadowy but unexpugnable or expugnable only for a while. It comes back again and again like an exile to its home, where the reasonings that chase it away are as foreigners and conquerors. It may be that it had no right to exist in the mind at all but the mind itself feels that the yearning to supernatural belief is more truly native than the mental forces that forbid it to remain."

Perhaps the author would express his meaning quite as fully if in place of the word supernatural, he used the word supernormal, for it is hardly rational



that any operations of the mind or any of the influences which are impressed upon it are not a part of the natural order of phenomena. At least, there is no necessity for assuming an influence that emanates from outside and above this order which is permeated with spiritual life.

Mr. Greenwood mentions the fact that apparently a reasoned purpose had to be achieved in this dream, as much by actual design as when Nathan made up his parable of the ewe lamb, and it was achieved; for the dreamer was more at peace from that hour than he was before. Now the question is whether the purpose and design were A.'s. They were apparently as strange to him as when they were put in operation as the parable was to David, when Nathan began to speak, and yet what but A.'s own mind could have invented the design and directed the purpose. His whole mind worked together in due contribution and in full accord, no single faculty free from the control of the other operations of the mind could have planned and carried out such purpose and such design.

Mr. Greenwood is inclined to believe that the mind is dual and that much of the difficulty of understanding dreams would disappear, if he could believe that our mental faculties are duplex and that though the two sets work together inseparably and cannot be distinguished while we live our natural lives in the waking world, they are capable of working apart, the one under the observation of the other, when all are out of harness by suspension of the senses in sleep; that all the faculties of mind, released from the resistance of the corporeal senses soar into a higher range of freedom, while maintaining their natural relations in full harmony.

Another dream related by this writer is worth noting. A certain man and woman who had a romantic attachment for each other were unable through a variety of commonplace circumstances to marry. They were forced to remain apart in honorable separation and most of the time at a considerable distance, but they were sufficiently in communication from time to time for nearly a dozen years to be assured that the old affection remained what it was at the beginning. Toward the end of that period, the man dreamed at intervals for days and weeks of the woman, who figured as vowing herself as "false as Cressid" and shamelessly glorying in her freedom. "Tormented" was his own word but not because these dreams ever disturbed his confidence for a single waking moment. He was puzzled to understand why such fancies should invade his mind by any avenue or in any form. The pain was endured only while the pain lasted, or until he had shaken off the horror which he woke in, but these visions were repeated during two or three years and at length they became increasingly depressing and the more so because their only difference was in scene and circumstance. "There was a casual meeting, now on a country road, now on a seaside parade, now at a garden party, but whatever the place of meeting, the same thing happened on all occasions. With a defiant gayety, and with a 'Now do you suppose,' 'Why dear me, yes,' or 'Are you so stupid as to imagine' she scattered confessions as lightly as if she were flinging roses. The lady died and when she was dead, the leaves of a sealed book opened (how need not be told) revealing what no one expected to read in it, and all in accordance with her lover's dreams. Not that there were any signs of the pagan audacity that were so amazing in them but on the contrary tokens of violent passions of remorse, frequently recurrent."

Now Mr. Greenwood says that these dreams were not accounted for by doubt or anything observed or heard, that could sow the seed of suspicion. The intimations were from without. He sees difficulty in the effort to explain them by wave of communication hypothesis, because the unhappy woman could not have been willing to present herself to her lover's mind as she appeared to him in sleep. Without giving any solution of the scientific phenomenon which he describes, more definitely than has already been indicated, he mentions the idea that nearly all dreamers can be brought into one theory, namely, that

since in dreams we pass through a great variety of experiences, none of which are very likely to befall us in real life, we are put to tests of character, which we should never endure otherwise and, therefore, that we ought to come to a higher acquaintance with ourselves."

But this writer admits that there are dreams which cannot be depended upon for revealing the real self of the dreamer. In many cases we do and say in a dream what we would not do and say in the waking life, but this is not true of all cases.

On the whole we conclude that the author's descriptions of facts are more valuable than any suggestions which he has to offer in regard to their explanation. Perhaps the most simple and sensible way to explain some of these phenomena is to suppose that they are the result of influences external to the individual mind which experiences them. The study of dreams, although from the old standpoint of ignorance and credulity is fruitless, may by the methods of psychical research be the source of much valuable information in regard to as yet a very little understood class of phenomena.

#### WHAT GEOMETERS SAY.

Prof. Dolbear, in his recently published work, "Matter, Ether and Motion," says in substance that some persons have computed how long a time it would take to reach the sun, were they to take an express train running at the rate of fifty miles an hour, without stopping for food or fuel, and they find it comes out nearly two hundred years, a time equal to five generations of men. In like manner, if any one knows the distance to any remote point in space, it is easy to calculate how long at a given velocity it would take to get there, but there is an assumption one has to make which is not generally considered. The properties of time and space are assumed to be the same everywhere and the geometry of the space in which we live is assumed to be the geometry which holds everywhere and always. "In the past fifty years," says Prof. Dolbear, "the great geometers have made some very wonderful discoveries—one might say astounding discoveries—for they tell us that we do not know that the sum of the interior angles of a plane triangle is equal to one hundred and eighty degrees; that we do not know it within ten degrees if the triangle be a very large one, such as is formed by the spaces between remote stars and the sun. Furthermore, we are assured that for all we know and therefore for all we can reason from, space itself may be curved so that if one were to start in what we call a straight line in any direction and travel in it on and on, he would find himself after a long time coming to his starting point from the opposite direction. That he would see, if his sight were prolonged in any direction would be the back of his own head much magnified. Methods have been proposed for discovering whether it be true or not. Some folks have called this nonsense and have used descriptive adjectives to express their contempt for it, but none of those who have spoken thus of the new geometry are themselves mathematicians and one is, therefore, left with the plain inference that they do not so well know of what they condemn as did the mathematicians who reached the conclusion."

Prof. Dolbear quotes from the mathematician C. S. Peirce: "It is true that according to the axioms of geometry, the three sides of a triangle are precisely 180 degrees, but these axioms are now exploded, and geometers confess that they as geometers know not the slightest reason for supposing them to be precisely true; that they are exactly that amount is what nobody ever can be justified in concluding."

Prof. Dolbear says: "This new geometry I have alluded to has been worked out by the best mathematicians of all civilized nations and they agree in the conclusions. They certainly would not do so if there were the slightest apparent reason for rejecting them, for national jealousies are too strong and a sense of the value of truth too great to allow any such notions to gain currency anywhere, if there were no possibilities of breaking them down. If the space we live

in and the geometric relations are only practically true upon a small scale, if we may have a space of four or five dimensions here, whether we now can conceive it or not then should one understand that spaces and distances and velocities and all computations formed upon them, though practically true for all our experiences, must not be pushed up into statements that shall impress all things in the heavens as well as on the earth. Perhaps even the visible universe is not to be measured by our span much less things invisible in it and beyond it."

#### INFLUENCE OF MIND OVER BODY.

C. G. Davis, M. D., of Chicago, in an address on "Health and Happiness," delivered at the commencement of the National Temperance Hospital Training School, said:

Theorize all you may, but let me tell you that crime and vice are nothing more than the manifestations of disease. What was morality hundreds and thousands of years ago is not always morality now. The standard of moral life is ever on the rise, and a man to be symmetrical in his nature, must live up to the ideal heights of the age in which he is born. A man cannot be a Dr. Jekyll and a Mr. Hyde. If he attempts it, he will be destroyed by the warfare of his own nature. To concentrate the idea, I would say, that "a man must live in harmony with himself." When his daily acts are in discord with his recognized standard of right and wrong, nutrition fails, digestion is poor, assimilation is imperfect, the circulation is sluggish, the brain suffers from want of nutrition, and the man is ill. This condition is worth noticing. It forms an interesting psychological study. Observe such an individual, and when the discord is removed—when the man ceases to violate his own sense of honor—when he is once more in harmony with himself, you will see the eye brighten, the color return to the faded cheek, the lips grow red, the digestion improve, the heart send the blood bounded to the extremities—he feels new life from his head to his finger-tips. You would be astonished if you knew how many people are made ill and then again cured from the action of this mental law. There is much in the saying, "As a man thinketh, so is he." I have seen an individual lose appetite and become seriously ill in a few moments on the receipt of bad news. I have seen the same cause produce an obstructed liver, inflammation and death, within a few days. From these observations we are made aware of the great influence which the mind has over our bodily condition. A tranquil, happy state of mind is necessary to perfect health.

#### HYPNOTISM IN THERAPEUTICS.

Our opinion is asked with regard to the bill introduced into the New York Legislature to restrict the practice of hypnotism for any purpose, says the Phrenological Journal. This bill prohibits such practice to all who are not physicians, on the ground that one who attempts to magnetize or hypnotize should be acquainted with anatomy and physiology, and have a legitimate purpose for its use. The bill also takes the ground that if employed as a therapeutic measure, hypnotism comes within the province of the physician, and that others who have not a medical education are more likely than not to work some injury with it.

From observations and study, covering ten years or more, we must confess that the hypnotic method is not one that should be dealt with in a loose fashion, and we know but few among physicians who are capable of employing it judiciously. There are elements of danger in the transform state that require for their management a knowledge of individual peculiarities, of nervous constitution that very few possess. The medical profession, however, has learned enough about the effects of hypnotism to know that it should not be left an open matter for the chance employment of this or that clever person, who has discovered that he has a "special gift" in controlling the susceptible, and with a view to protecting the community would make the magnetizer or hypnotizer a responsible agent. Without restriction there is no responsibility. The physician is held responsible for unwise or unskillful treatment of patients, and why should not the magnetic or hypnotic healer be held accountable for the unhappy results of his procedure.

We know how great may be the benefit of hypnotic treatment, where everything else has failed, and would have it recognized by the public as a department of medicine just as much as electricity is so recognized, and this will be the case when experienced and reputable physicians employ it.



## WHAT GREAT GRANDMOTHER DID.

Now, my little daughter standing  
By my chair, is oft demanding,  
"Tell me mother, what your grandmother used  
to do,  
Did she have much time for reading,  
Pauses heeding,  
And succeeding  
Well with music, draw, and paint on china too?"

"No, my darling! Grandma never  
Had the time for such endeavor,  
For she worked from morn until the setting  
sun.  
She would call the cows so early,  
'Daisy! Curley!  
Don't be surly.'  
And then the milking would speedily be done.

"She would strain the milk, and churn it;  
Make a cheese and deftly turn it;  
Make soft soap, and brew the nicest currant  
wine,  
Dip the candles, nightly glowing,  
Little knowing,  
And bestowing  
Scarce a thought on what a future light would  
shine.

"Card and spin the wool nor leave it,  
Till she into cloth would weave it,  
And she raised her flax, and wove her linen  
fine,  
In a quilting she delighted,  
And invited,  
None were slighted;  
Or a paring and husking bee combine.

"She raised geese and plucked each feather,  
Cut cloth and sewed together  
Every strip, to make a home-made carpet gay;  
And she knitted every stocking,  
Meanwhile rocking,  
Oh, 'twas shocking,  
All the work that woman went through in a  
"day."

—Rehoboth Sunday Herald.

In the November number of the Atlantic the Rev. Samuel W. Dike thus speaks of the great work which our highly educated women could do in some of our country towns: There are large sections of our rural communities, probably having a population exceeding the entire population of our large cities, which are as needy of something like the spirit and aims of the university settlement as the cities themselves. The home, the neighborhood, and the village, in the country, are often in sore need of the suggestions and touch of persons who are skilled in sociology and the social sciences as well as inspired with religious fervor. What is called evangelistic work is in danger of being narrow, short-sighted, and ephemeral, unless it be led to vitilize the whole social life of these communities. So strongly am I impressed with this conviction that I often think it would be a great religious gain if one fourth of all the ministers of three such States as Maine, New Hampshire and Vermont could be dismissed, and half as many devoted Christian women, highly educated and specially trained in social problems, could take their places. Not one of these women, unless occasionally under exceptional conditions, should be allowed to enter a pulpit, for the people do not need more sermons so much as they do other things; and much as they might need the former, women would have more imperative calls, for women of scientific education and practical training have a great work before them in giving a new touch to the social life of country towns. Many a woman of education, having the social spirit, and who has gone far enough in study to have the sociological sense and method fairly developed, can do more for a country town than any one of its educated men. She may or may not have an official position. Such a woman, living it may be in her own home, and fulfilling her common duties of wife and mother, has a mission. She may become a leader in plans for the village and neighborhood, or even in university extension among women. A few years ago, a woman of this type, but without a college training, found time, amid the cares of her own domestic life, to give, in and around Boston, courses of six lectures each, on the family, children, home, education and kindred topics. Tickets were sold for the course. Everywhere crowded houses met her, and in more than one instance the lectures were repeated in the same place and with

equal success. The most significant thing about it all was the frequent expression, as well as the general recognition, of the value of the work applied at the very springs of our social life. This and similar kinds of work need to be done by hundreds of the graduates of our colleges for women. Women can reach women in ways and with a sympathy impossible to men.

ONE of the most practical and excellent undertakings by women in connection with the World's Fair is the building of dormitories for women and children, says the Herald of this city. The company, composed of women only, duly incorporated, is possessed of sufficient capital to put up five houses, each one to accommodate 1,000 persons. Shares are sold at \$10 each and the holder is entitled to room and service at 40 cents per day. Simple and wholesome food is to be procurable on the premises at cost. The purpose of the projectors is not to make money, but if profits should remain after the Fair shall be closed they will be divided pro rata among the stockholders. The equivalent of any share of stock may be used by any number of persons in the use of the rooms, but the profits will go only to the owner of the share, who is at liberty to transfer to whom she pleases her rights in the occupancy of the building. Many women have purchased shares for the purpose of furnishing safe and comfortable accommodations to young women coming here alone for the purpose of studying in the Fair. No sooner is this admirable project made known throughout the country than demand comes upon the women promoting it to admit families into one of the dormitories, and it is understood that some of the incorporators are willing to yield to this demand after money enough has been received for the complete equipment of the houses for women only. No attention ought to be paid to the request to open any portion of these buildings to families. Sympathy with the undertaking was based exclusively upon the idea that the dormitories should be for the use of women coming to the Fair alone. Any invasion of this design, on whatever pretext, is certain to depress public interest in the undertaking and may have the effect of preventing the purchase of shares enough to complete their necessary furnishing. Men will find in the city innumerable hotels and boarding-houses where they can locate themselves and their families at reasonable rates. The women's dormitories should be restricted to the purpose for which they were planned. It ought to be the unchanging as it was the primary aim of their construction to encourage women students to come to the Fair by holding out to them an inducement of a home wholly free from promiscuous associations and conducted entirely upon lines consistent with the standards of seclusion and exclusion which are indispensable for the success of such a project.

REFERRING to the trained nurse the Philadelphia Times says: Long before the pleasant task of nursing in comfortable homes is reached, the rigorous schooling in the hospital, and the course of medicine must be thoroughly instilled, and it is in this particular that the pluck and stick-to-it-iveness of these frail women is most especially surprising. They have no choice of patients, old and young, poor and dirty as a rule, sane or raving with delirium—it matters not, they one and all are a part of the great lesson to be learned. Yet is it not surprising that during these days of trial many do not back out and let their woman's nerves get the better of their merciful desires? Especially remarkable is this when the almshouse calls them to duty, there to soothe the brow of some drunken pauper, to dress the wounds of a vagrant imbecile or assiduously wait on the lowest of the low wasting away with hasty consumption. Yet there comes never a murmur from these willing martyrs, many of whom are women of advanced refinement, whose dainty hands have never touched ought to soil them, yet which in their chosen profession must come in contact with that which is revolting even to the thoughts. Women are mysteries that are past finding out, and the greatest riddle, yet withal one of the most attractive, because so utterly contradictory, is the one that comes to us in sickness under the garb of that human blessing known as the trained nurse.

MARGARET FOSTER HERRICK of the Harvard Annex has borne off the Sargent prize of \$500 for the best translation of a Horatian ode, though open to all Harvard University. This is the second time that a woman has won this prize. It seems

about time for that wise person who declares that "women's brains don't weigh as much as men's, hence they are intellectually inferior," to crawl off to some retired corner and hide his diminished head.

## IN MEMORIAM OF COL. JOHN C. BUNDY.

Colonel John C. Bundy, equally the friend of humanity, of the ascended spirits, and their work for, and through, the world, has dropped the burden of incessant earthly labor, which he bore so bravely and well during a life of little more than fifty years, and passed on to the land where he meets with his sure reward, and enters upon even nobler and grander fields of effort than those which earth can afford. Every paper published in the interests of Spiritualism, and some few American secular journals, have chronicled the departure of the brave editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, and devoted many paragraphs of well-deserved eulogy to records of his busy and useful career as a man, a soldier, editor, and defender of the noblest, though one of the most unpopular, movements of the day.

Remembering with grateful regard the personal hospitality I had experienced at the house of Colonel Bundy and his dear wife in occasional visits to Chicago, I could only regret that the publication of a monthly, in place of a weekly, journal did not permit me to make honorable mention of my esteemed friend's transition to the higher life at an earlier date than this. Seeing, however, that so many notices of when Colonel Bundy was born, when he passed away, and other details of his life and its close have been so universally recorded, it seems to me that I am acting more in accordance with his present views by presenting a brief history, sketch, and purpose of the paper he has so long and ably conducted, than by reiterating points of personal history which no longer affect his public work or the services he has rendered to the cause of truth, progress, and the knowledge of life immortal. Like the present writer, John C. Bundy would fain be "remembered only by what he has done."

As the conductor of a Spiritual paper, established for something over a quarter of a century, and second only in date of age and circulation to the grand old Boston Banner of Light, John C. Bundy's name will go down the ages, and stand indelibly recorded in the encyclopedias of progress as editor, publisher, and mainstay of the long established Western paper, THE RELIGIO-PHILOSOPHICAL JOURNAL.

THE RELIGIO-PHILOSOPHICAL JOURNAL was started in the first instance by Colonel Bundy's father-in-law, Mr. S. S. Jones, an eminent lawyer, and ex-Judge of St. Charles, Illinois. In one of my own published works, "Nineteenth Century Miracles," I have given the history of Mr. Jones and his conversion to Spiritualism, and from the same work I make the succeeding apropos extracts:

Mr. Jones was often heard to speak of the assurance given him by communicating spirits that he would, at no remote time, be as deeply engrossed in promulgating the truths of spirit intercourse, as he was then in his professional business. But not until the spring of 1865 did he fully realize the truth of that assurance. Then it was that he found himself fully committed to the work of promulgating the philosophy of life through the columns of THE RELIGIO-PHILOSOPHICAL JOURNAL.

Mr. Jones' publishing house was entirely consumed in the great Chicago fire of October 9, 1871. His loss was very heavy, and he received nothing from insurance companies. . . .

Most vigorously did he go to work to restore his publishing business. His paper was on its way to the subscribers when the great calamity occurred. While the fire was yet raging he wrote the matter for a new issue amidst the ruins of his printing office—smaller in size—and had it printed and mailed in advance of time, assuring his subscribers that, although burned out, THE RELIGIO-PHILOSOPHICAL JOURNAL would be continued without delay.

He then went directly to New York and purchased an entire new outfit, and in five weeks had THE RELIGIO-PHILOSOPHICAL JOURNAL, full size, in the United States mails on its way to its subscribers. In the meantime, between the fire and the printing of the paper in its full size, he every week greeted his subscribers with THE RELIGIO-PHILOSOPHICAL JOURNAL, small in size, that they might not be in ignorance of the progress being made to restate his publishing house. None of

the publishers in Chicago on that memorable occasion equaled him in enterprise. . . .

Mr. Jones, although his locks were whitened, was in full vigor of manhood, and devoted his whole time to conducting his business financially and editorially. . . .

The charge of THE RELIGIO-PHILOSOPHICAL JOURNAL was at once assumed on Mr. Jones' decease by his son-in-law and former business manager, Colonel Bundy, who besides his editorial labors, had gained rank and distinction by brave service in the Union army during the great civil war.

In addition to the feeling of human regret for the loss of an esteemed friend, I am happy to have this opportunity of doing justice to Colonel Bundy and the healthful influence which his paper has exerted in another respect.

During my own far and wide wanderings round the world as a spiritual propagandist, no charge has been more maliciously preferred against the cause of Spiritualism than that of being allied to the odious doctrines of "Free love." All true Spiritualists are aware of the utter falsity of this charge and the concatenation of circumstances which gave the antagonists of Spiritualism an opportunity—which they eagerly embraced—of shouldering the daring licentiousness of the few, upon the entire rank and file of the Spiritualists.

In foreign lands, however, and especially when lacking those literary references which would have enabled me to furnish abundant counter statements, my denial of this abhorrent stain would have found but slight chance of acceptance, had I not been nobly sustained by the uncompromising denunciations of "Free love" and all its propagandists, which filled the columns of THE RELIGIO-PHILOSOPHICAL JOURNAL. Here was a leading organ of Spiritualism disclaiming all fellowship with the promoters of this doctrine, and protesting against its abominable practices with a trumpet tongue which could neither be mistaken nor denied.

Spiritualists are under a debt of gratitude to Colonel Bundy for the triumphant refutation which his journal has afforded against the groundless charge that there ever was, or could be, the smallest link of connection between the doctrines of true Spiritualism and "Free love." Allied to the daughter of the late Mr. S. S. Jones, a lady whose brilliant talents well fitted her to be the companion of a leading journalist, and whose eminent virtues, noble character, and sweetness of disposition, are calculated to make her husband's home a paradise, it has been argued that the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL is not competent to judge of the urgent necessity to reform the wrongs that ensue from unhappy marriages or the miseries of discordant homes.

In answer to this plea it has been abundantly shown that THE RELIGIO-PHILOSOPHICAL JOURNAL has ever been the champion of true reforms. Its special aim has been to draw the impassable line of demarcation between liberty and license, moral law and immoral lawlessness, true love and true licentiousness. It is in this sense that its columns have furnished, on countless occasions, a sword which has slain the very arguments that would otherwise have slain any great religious cause.

I close this notice by a brief quotation from a letter addressed by Professor Elliott Coues to Light, in which, speaking of Colonel Bundy's public work, he says:

I cannot close this inadequate though very sincere tribute to my friend without a word concerning the Psychical Science Congress, now promising such great results.

To Colonel Bundy, and to him alone, is due the credit of originating this Congress, and giving it its initial movement. He first broached the subject to me more than a year ago. I heartily fell in with his intentions, though too ill at the time to take any steps whatever to the end we had in view. He meanwhile moved in the matter, had the committee appointed, and the outlines of our plan of operations were drawn on consultation last September. The matter then laid over till last March and April, when committee meetings were held in Chicago, and the project practically matured. If most of the work, and certainly more credit than I deserve in comparison with Colonel Bundy, has since fallen to my share, that is simply because he was already a stricken man, whom death was quick to claim. In all that this Congress may grow to be, Colonel Bundy's name cannot be too warmly remembered or too highly honored.

We may truly say, with our honored contemporary, the Banner of Light, "Our deepest sympathy is tendered the bereaved family of our lately ascended brother."—The Unseen Universe.



## HON. JOEL TIFFANY.

Mr. Tiffany, of whom a fine half-tone picture accompanies this number of THE JOURNAL, has kindly sent the following in response to THE JOURNAL'S request for a sketch of his life:

You request that I give you a brief account of my past life particularly that part of it which has made me familiar with modern spiritual manifestation, had nearly escaped my memory until this moment.

I was born on September 6, 1811, of Presbyterian parents and was taught to believe that it was the only true faith. From early childhood was given to study and it was expected that I would become a Presbyterian clergyman. In the early spring of 1827 during a revival season in Barkhamsted, Conn., I became a convert and united with the church in my native town and became an earnest and sincere laborer in the church. I commenced preparing for college intending to qualify for the ministry. I soon began to have doubts as to the soundness of my religious views. I was inclined to believe that such doubts were temptations of the devil, and for a year or more I tried my best to pray them down. But they grew on me so strong that I gave up the idea of preparing for the ministry and concluded to study law, so in the spring of 1831 I entered the office of William G. Williams, of New Hartford, Connecticut, as a law student. In the spring of 1832 I went to Ohio to visit a brother and other relatives, expecting to return during the summer and resume my legal studies. But I became so well pleased with the country and people, that I concluded to make Ohio my home. I located at Medina, the county-seat of Medina county, and resumed the study of law under the instruction of Charles Ocott; and in the summer of 1834 I was admitted to the bar and commenced practice.

My religious and theological doubts continued to increase during these years, and I ultimately became an Atheist, having no belief in God, spirit, or future life, and openly argued these questions with any one who saw fit to dispute the correctness of my views. In my skeptical views I was as earnest and honest as I had been in my religious views. The church and clergy looked upon me as a dangerous man, and they did what they could to destroy my influence, which, however, did not worry me. In the spring of 1836 I removed to Elyria, Lorain county, Ohio, and commenced the practice of law with one Horace D. Clark, who was a good lawyer—but no advocate—so we worked together, he prepared the cases and I tried them in court. My skeptical views did not seem to injure my practice. I had become acquainted with a Methodist man who was in the habit of going to church and getting the power and making a fool of himself by wallowing on the floor while "the power" was on. I had pretty much abandoned attending church for many reasons I need not mention.

In a suit I had, where this Methodist man getting the power was a party, I had occasion to find out that he was not an honest man, and I despised him for his hypocrisy. One Sabbath morning in 1843, when the church bells were ringing, and the crowds were hastening by, who should come along but this Methodist hastening to his church to get the power. In disgust and much bitterness, I said to myself, "There goes one of these Christians. If such is Christianity, give me none of it." When a voice, clear and distinct said, "It is not his Christianity, but his lack of it, you despise." Said I, "Is that so?" The answer came, "yes." I said, "I will see." And I was as good as my word. I at once commenced a review to see if such was my mistake, and it took me but a short time to find that those were "words fitly spoken." I soon advised my skeptical friend of the change of thought and feeling that was coming upon me, and where I had publicly spoken against Christianity, I as publicly recanted of what I said. It was soon noised abroad that I had abandoned my skeptical views, and I think each of the several denominations desired me to unite with them. I was obliged to decline because I did not believe in their peculiar theological dogmas.

This voice that spake to me on that occasion continued its speakings from time

to time, as circumstances required, and I learned to rely implicitly on what it said, for it never told me an untruth, whether giving me news, or business information, or telling what was about to take place. I never questioned it, never sought to know who it was, never asked for information on any subject, but left it to the spirit to speak when it thought proper, and as it thought proper, and to trust to its and my sincerity. The manifestations had been such from 1833 to 1849-50 that my faith as a Spiritualist was fully established before the manifestations through the Fox family occurred and there is scarcely any phase of mediumship with which I have not been familiar from that time to the present. In the winter of 1850-1, I became a psychometric medium and passed all its phases during some fifteen or twenty years following that time. In the winter of 1850-1 I gave a course of lectures on Spiritualism in the Universalist church on Prospect street, Cleveland, commencing in November, and every Sunday, ending in July following, and these lectures were written under an influence not my own. This I had occasion to know on several occasions when I attempted to dictate what they should be. At times I became spiritually clairvoyant and could hear all the spirits said. I have recognized them by tone of voice with which I was familiar while they were living in the flesh. At times I became clairvoyant and could see and describe what was about to take place.

From 1850 I gave up all other business and devoted my time to writing and speaking upon the subject of Spiritualism until 1860-1, when I went to Albany, New York, and engaged in legal writings and in doing what I could in putting down the Rebellion. I spent ten years in Albany and then came west to Chicago and that has been my business centre. I have maintained my Spiritualism during all this time although I have not been much in the lecturing field.

I have cared less for tests, or for knowing with whom I was conversing than I have for what principles were involved in such communications, and often I have reaped rich harvests where little seemed to be involved in the communication.

While residing in Albany, N. Y., in 1861 I wrote and W. C. Little published, a work on "Trust and Trustees." It was published as Tiffany & Bullard's work, because I was a stranger to the bar in New York and the Eastern States. In 1862-3 I also wrote a work on "Practice Under the New York Code" in three volumes. This was published as Tiffany & Smith's Practice, because of Smith's known reputation as a practitioner under the New York Code. (Smith endorsed the work but wrote none of it.) During these years I also digested the New York Court of Appeals Reports, published by W. C. Little of Albany. In 1866-7 I wrote a work on Government and Constitutional law as applicable to the Government of the United States, and of the several States, which was highly commended by many of our public men, as Sumner, Wade, Giddings, Stanton and several of our foreign ministers. This was published by Wear C. Little in 1867, and was adopted as a text-book in some of the colleges. I was appointed reporter of the Court of Appeals by Reuben Fenton, Governor; Thomas B. Alford, Lieutenant-Governor; and John Cochran, Attorney-General of New York, in 1865. During my three-years' term of office I reported twelve volumes of Court of Appeals Reports, known as Tiffany's Reports. This includes all the legal works written by myself and prepared for publication.

Yours truly,  
JOEL TIFFANY.

HINSDALE, ILL., October, 1892.

## FROM PORTLAND, OREGON.

TO THE EDITOR: The many friends of Mrs. Flora A. Brown have been looking forward with much pleasure, to the reopening of her meetings under the name of "The Church of the Spirit" the 1st Sunday of October. Our anticipations were then realized, when we gathered in Good Templar's Hall, a fine spacious one, newly finished and furnished throughout, with all modern improvements, and were treated to some grand vocal music by Mrs. Hattie Westlake, accompanied by Professor Richards, two of Portland's finest musicians, which harmonized and prepared us for the spiritual feast that was to follow. After an invocation and an appropriate poem, Mrs. Brown took up her subject which had been previously announced, "Mediums and Mediumship, Ancient and Modern," from which she gave

a very interesting and instructive discourse, apparently enjoyed and appreciated by all. Afterward she passed through the audience, describing spirit-friends, and giving tests, that are so eagerly sought by the investigator, and are always acceptable to the most advanced Spiritualists.

As Mrs. Brown has a number of spiritual gifts, she is able to give us a variety, and we go to the hall each Sunday evening wondering what is in store for us.

The second Sunday of the month was devoted to answering questions propounded by the audience, and followed by independent slate-writing, under test conditions, with a committee of unbelievers, one of whom was an orthodox minister.

The first writing that appeared upon the slate was a greeting from the medium's guides, followed by a message from an old influential citizen, who was a Congregational church member, in this life, whose wife, anxious to hear from her loved one, was attracted to a Spiritualist meeting for the first time, was overjoyed with the affectionate message, addressed to herself in his familiar hand writing. She went away feeling that it was a grand truth, and with a determination to come again.

On the third Sunday Mrs. Brown chose for her subject "What is Death?" She was greeted with a large audience, who were deeply impressed with the beautiful thoughts given, and strengthened by evidence of many who have experienced the change called death.

As Mrs. Brown is a fine psychometrist, she closed her meetings with some very satisfactory readings, always taking articles from entire strangers, who expressed themselves well pleased in every instance.

She has been doing a grand work for Spiritualism here in Oregon, both in public and private, being a lady of refinement, and one who believes in living the true, pure Spiritualism that she teaches, naturally attracts the best to her, regardless of sect or creed, whereby she is able to reach a large number, and make her influence felt in the many different societies of which she is an active member. All worthy co-workers visiting Portland will be cordially received, and welcomed by Mrs. Brown and her many friends.

Fraternally yours,

(DR.) ABBIE C. FRENCH.

PORTLAND, OREGON.  
7 October 18, 1892.

## THE SOUL OF MAN.

TO THE EDITOR: I think there is a great misapprehension among many writers on Spiritualism, in regard to the constituents of the soul of man. I believe it is composed of the spirit, the mind and the emotions. I think that it is a great mistake to suppose the mind to be the soul, as that is the conscious intelligence—existing independently of the emotions, and that which we term the spirit. The spirit is the quickening of the intelligence and of the emotions and is not awakened into action except on occasions. If we speak or sing "with the spirit and the understanding also" we speak and sing with two faculties and not one alone. The mind represents the understanding and I do not receive pleasure in listening to a speech or harangue which addresses my understanding only; I may be instructed thereby but not awakened into any enthusiasm. Consciousness employs the mind, or constitutes it—it is that which is pained when the finger is bruised and not the member which is injured. The spirit is a separate function and is understood to be that force which operates on the mind, and it operates as a force only. The spirit does not feel but it causes the greater or less intensity of feeling, by its action on the mind. When I designate the spirit that moves me as my spirit, it relates to the peculiar effect which all spirit produces on the conformation of my individuality. I own no spirit exclusively but the habits of thought which are common to me are properties that distinguish me from others and are my properties. The mill that grinds horse-feed is moved by the same water as the other mill on the same stream which makes fine flour; and the spirit which moves me to pray, might move another man to swear like a trooper. I do not regard spirit as separate from substance, for it is borne on every species of substance imaginable and is purely electrical. But human spirit is a fine electrical essence, acting on the exalted understanding and the nerves of sensation.

M. O. NICHOLS.

HAVERHILL, MASS.

## INDEPENDENCE AND PARTY LOYALTY.

Among the excellent lectures which have been given before the Brooklyn Ethical Association is one by John A. Taylor of that city on "The Independent in Politics," from which the following extract is taken:

"By far the noblest product of human endeavor is human government. Not the exact science of numbers which measures the flight of constellations, nor of physics which reduces to a few simple substances the complex chemistry of the material universe, can approach the profound significance of that mingled science and art which provides for and administers to vast associations of human beings efficient organic law. The supreme hope of all real statesmen has been to devise a perfect scheme of government—one which should relegate to obscurity the wrong, protect and develop the right, insure good social order, afford the most ample opportunities for untried methods of progress and improvement, and preserve unimpaired the primal safe-guards of tranquil living. Among the most fruitful contributions to this end has been that system of rule which recognized as the sole source of power those members of the community who, arrived at the age of discretion, were invested at once with the responsibilities and privileges of citizenship.

When, as the outgrowth of our own early history, manhood suffrage was ordained as an integral part of our plan of government, it was proudly contended that wisdom could go no further in the solution of the problem 'how to govern.' Perhaps it may be fairly stated that the contemplation of our fathers was that every political issue incident to the continued prosperity of the nation was to be submitted to the great jury of all the citizenship for final determination; nor was it ever doubted that such decision once reached, should be forever recognized as the absolute truth in the premises. But the instant an issue was presented it must have been foreseen that this aggregation of human wisdom would divide itself into two parts—one in favor and the other against the proposition sought to be enforced; and hence parties would inevitably arise, involving the skillful and thorough organization of two great armies, one favoring and the other opposing the proposed public action.

Scarcely, however, could it have been expected that the constituents ranged on one side of a particular issue would forever after upon all new issues preserve like opinions and stand loyally together as a great political army in the treatment of new questions of policy and under constantly changing environment. Less still could it have been imagined that all members in good and regular standing in the same party would be expected to think the same thought about the thousand and one subordinate interests having no relation, either casual or sequential, to the main issue upon which they agreed; or that the same body of men should, during their entire lives, receive with the same approval or disapproval the new questions which should arise long after the issue which they had been organized to promote had been settled and made a part of ancient history. Yet such is the interpretation now widely given to party loyalty by the "wheel-horses" and "mainstays" of modern politics."

There lives in Maine, says the Boston Sunday Courier, a clergyman who has been endeavoring to persuade his congregation to expel as a heretic an estimable lady who has boldly announced that she does not in the least believe that a flock of actual devils entered into the swine of Gadarae eccentricity. She is prepared to concede that there might have been pigs which ran violently down a steep place into the sea; but as to believing that there were any devils concerned in the transaction, she finds herself wholly unequal to that intellectual gymnastic. The entire community is in a ferment. The lady is beloved by her neighbors, and it is to be feared that the undoubtedly well-meant zeal of the pastor—who seems to possess far more theology than common sense—may in the end work rather to his undoing than to hers. The amazing thing about the matter is that in this day and generation it can be taken seriously. It is one of those things which an ordinary mortal would regard as a jest in rather poor taste, which no one would for an instant look upon as other than a thing to smile at. That the peace of a community should be destroyed by so silly a thing indicates that the Middle Ages are by no means over."

## BOOK REVIEWS.

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

*St. Augustine. A Story of the Huguenots,* by John R. Musick, author of "Columbia," "Estavan," etc. Illustrated. New York: Funk & Wagnalls Co., New York, London and Toronto, 1892. pp. 316. Price, \$1.50.

The charm with which Mr. Musick succeeded in investing the first two volumes of the Columbian Historical Novels is well sustained in this work, which is the third of the series. It covers the period of the establishment of St. Augustine, the oldest town in the United States, the period corresponding to the Reformation in Europe and the fierce persecution of the early reformers. The massacre of the Huguenots, who had sought a home in Florida, constitutes the chief historical episode of the book. Historians have not paid a great deal of attention to this period or at least have not given a large amount of space to it in their works. Very little can be learned in the great histories of the Huguenot influence exerted in Florida or of the persecution which followed this devoted people even to the new world. This volume sets forth those heretofore almost unpublished facts. The illustrations are numerous and in full accord with the high character of the work. They light up the text with a graphic and striking influence designed more strongly to impress upon the memory the fact and fiction of the volume which are alike good and wholesome for readers, young and old. The romance of the volume is again centered in the grandson of Hernandon Estavan, who accompanied Columbus on his voyage of discovery, but having been educated by his parents for the priesthood, went to Spain to pursue his studies. After awhile he started with other pious men on a pilgrimage to Rome, but was shipwrecked on the coast of France and rescued from a watery grave by Hortense de Barre, a Huguenot maiden whom he learned to love, but from whom he fled in terror on learning that she was a heretic. Returning to Cuba, he was made prisoner by French pirates and taken to the Huguenot settlement in Florida, where he in turn saved Hortense de Barre from death in the massacre in which nearly the whole Huguenot colony perished. It is hardly necessary to give more than a hint of this romantic story, which is extremely interesting. The main facts in the history of this period are emphasized by the real men and women manifesting the real characteristics of human beings.

*The Resultant Greek Testament. Exhibiting the Text in which the Majority of Modern Editions are Agreed,* by Francis Weymouth, D. D., Fellow of University College, London, 1892. New York and Toronto: Funk & Wagnalls, pp. 664. Price \$3.00.

The main object of this edition of the Greek Testament is to enable the student to see at a glance the different readings in the leading editions of the Testament. Dr. Weymouth's idea is not a new one. He has had two predecessors in the same field. One was Dr. Scrivener who did not half attempt to construct a text but reprinted Stevens' third edition of 1850 and put in the footnotes, the various readings of Tischendorf and others. The other is the Cambridge Greek Testament in which a text is constructed but on the basis of those of Tregelles and Tischendorf alone. When these two editions are at variance, a determining voice is allowed to the text of Stevens when it agrees with either of the other readings, and to Lachman only when the text of Stevens differs from both. The editor of this work has produced a text in which, roughly speaking, the majority of the authorities named agree. At the same time he has not merely counted names but has weighed the reasons which may have influenced an editor in adopting any particular reading. We have here, then, the only edition of the Greek Testament in which can be seen at a glance what is the present state of the Greek text of the New Testament, as determined by the consensus of the most competent critics.

*A Slumber Song.* By Nina Lillian Morgan. Chicago: Searle and Gorton. Cloth, \$1.00.

This narrative, which is described as "a story of a young girl, by a young girl, for young girls and all girls and boys, young and old," will greatly please the young people. The work is not very profound

but it delineates character fairly well and it is clean and wholesome and creditable to the young author.

## MAGAZINES.

The Popular Science Monthly for November gives the picture of Henry W. Bates as its frontispiece. Sara Jeannette Duncan contributes an article on "Eurasia," in which is given a large amount of information in regard to the Eurasians, their relations, customs, habits, beliefs, etc. Dr. Wesley Mills, of McGill University, contributes an article on "The Natural or Scientific Method in Education," being the main portions of an address delivered under the auspices of the Royal Society in Canada, at its annual meeting in Ottawa, May, 1892. Dr. Joseph Jastrow has a very instructive article on the "Problems of Comparative Psychology." M. Armand Sabatier writes on the "Synthesis of Living Beings." "Reasoning Animals" is the title of a paper by Ailen Pringle. He is satisfied that animals reason and sometimes he says with more logic than some of the genus homo. "The First German Paper Maker," is the title of an article by Edward Grosse. Dr. W. C. Cahuel has an article on the "Scientific Societies of Italy." The editor writes on "Evolution and Politics and Prevention of Cholera Epidemics."—International Journal of Ethics for October is a strong and instructive number. "The National Traits of the Germans as Seen in their Religion," is the title of a paper by Prof. Otto Pfeleiderer, D. D., University of Berlin. Father Huntington writes on "Philanthropy and Morality." Dr. Leonard H. West, of London University, has a paper on "International Quarrels," and their settlement. "Utilitarianism" is rather an old title to an interesting paper which treat that subject, if not with originality, at least in a very interesting manner. The book reviews are by eminent writers and show great ability, discrimination and fairness. This magazine is the best publication of its kind that is or ever has been published. It is conducted by an editorial committee, the chairman of which is Felix Adler, of New York. S. B. Weston, Philadelphia, 118 South Twelfth street.—The National Builder for October contains a complete set of architects' plans for a dwelling costing \$758.00. Among the articles are "Timber Framing and Constructive Carpentry," "The Forestry Building," "Preserving Timber from Damp" and "The Art of Drawing." This is an admirable publication of its kind. 185 Dearborn street, Chicago.—St. Nicholas for November is a beautiful number. "Autumn" a realistic picture, is the frontispiece. "Out-Door Reception," a poem written by Whittier and sent to St. Nicholas, December 15, 1891, will attract general attention. Kate Douglass Wiggin, the well-known author of "The Bird's Christmas Carol," "A Summer in a Canon," etc., has a story entitled "Polly Oliver's Problem," which is very interesting. "Hallowe'en Frolic" by Helen Gray Cone, "The Young Marsh Hawk," by John Burroughs, "The White Cave," by William O. Stoddard, "I Shine in Fragments" by Felix Leigh and "The Siren," by Henry Bacon, are among the other valuable contributions. Elizabeth F. Bonsell writes very entertainingly in an illustrated article entitled "Winter at the Zoo." Century Co., N. Y.—The Chautauquan for November has for its frontispiece "The First Inspiration of the Boy Columbus." Prof. W. H. Goodyear writes on "The Influence of Greek Architecture in the United States;" "The Columbus Monuments," by William L. E. Roy Curtis; "Mortality in the United States," by John S. Billings, M. D., and "The Greek and American Democracies," by Dr. David H. Wheeler are the articles that go to make up the "required reading." Among "general reading" articles is one by Emilie Hall Davies on John Greenleaf Whittier, one on "Immigration" by Noble Cunby and another on "Isaac Walton 1593 and 1683," by Prof. W. F. Stockley. Fanny Palmer Tinker contributes a paper on the "Women's Press Club of New York." The editorial articles are all of the usual standard in quality and interest.

There is soon to appear a new magazine, with new and individual aim. Worthington's Illustrated Magazine, a Monthly Journal for the Family, whose initial number will be issued with the new year by its publishers, A. D. Worthington & Co., of Hartford, Conn. Among its immediate contributors may be named Mary A. Livermore, Junius Henri Brown, Sara A. Underwood, Lida A. Churchill, Charlotte Perkins Stetson, the Hon. S. S. W. Benjamin,

the Rev. Dr. Francis Clark (the founder of the Society of Christian Endeavor), Helen Campbell and many others whose names are a pledge and prophecy of excellence and charm. The size of the magazine will be the same as that of Scribner's and Harper's containing eighty pages. All the glories of new type, beautiful illustrations and other technical features will be found, and the aim to reach the mind and heart of the home is one entirely individual and one which creates its own field. The periodical has not only an aim that is worthy, but one for which the present makes especial demand.

The Cupples Company, Boston, announce for immediate publication: "Heinrich Heine: His Wit, Wisdom, Poetry," Preceded by the famous essay on "Heine" of Matthew Arnold. Embellished with illustrations consisting of portraits, view of Heine's birthplace, fac-simile of handwriting, etc., new to English readers. Edited by Newell Dunbar. This is a volume of selections from Heine's poetry and prose translated into English.

It is stated that some unpublished material from the hand of Ralph Waldo Emerson will appear in the forthcoming book on A. Bronson Alcott, which Mr. F. B. Sanborn and Mr. W. T. Harris have prepared. It is a monograph on Alcott, specially written by Emerson for the biography of his friend. So says Mr. Arlo Bates in The Book Buyer.

A. L. CHATTERTON & Co., 78 Maiden Lane, N. Y., will this month issue the first number of a monthly magazine for parents and teachers, to be called "Childhood." Dr. George William Winterburn and Florence Hill will be the editors. Julian Hawthorne, Prof. Lester F. Ward and Kate Tannatt Woods will be among the contributors to the first number. One dollar a year.

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 For every stroke which labor gives  
 Increases that whereon it lives:  
 All wealth is made by labor's power;  
 Labor's the root and wealth the flower.  
 Work! Work! Work!  
 And be a noble man.  
 Work! Work! Work!  
 As long as e'er you can.  
 The man who works enjoys his food,  
 And that he eats, it does him good.  
 With plenty food and little toil  
 Muscle will rot and brain will spoil.  
 Work! Work! Work!  
 On that which yields return.  
 Work! Work! Work!  
 No honest labor spurns;  
 It matters not what you may do—  
 To make a nation or a show:  
 For he who works an honest thing  
 In God's pure sight ranks as a king.

Work! Work! Work!  
 The planets in their spheres,  
 Work! Work! Work!  
 Through days, and months and years:  
 They never stop, but onward go,  
 A lesson of steady work they show:  
 The hand that made them never tires,  
 Replenishing their inward fires.  
 Work! Work! Work!  
 For time is on the wing,  
 Work! Work! Work!  
 For he who works can sing!  
 The merriest song that can be sung  
 Rolls upward from the laborer's tongue:  
 As he goes home, the sinking sun  
 Shining on labor, honestly done.  
 Work! Work! Work!  
 And never idle stand.  
 Work! Work! Work!  
 Be one of nature's band:  
 She always works, that things may grow,  
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My brother Will, he used to be  
The nicest kind of girl;  
He wore a little dress like me,  
And had his hair in curl;  
We played with dolls and tea-sets then,  
And every kind of toy,  
But all those good old times are gone—  
Will's turned into a boy.

Mamma has made him little suits,  
With pockets in the pants,  
And cut off all his yellow curls  
And sent him to my aunts:  
And Will, he was so pleased I believe  
He almost jumped for joy;  
But I declare, I didn't like  
Will turned into a boy.

And maybe he'll be president,  
Or emperor or king;  
For boys can do just as they please,  
But girls can't be a thing.  
It's awful dull to sit and play  
With Nellie, Lill and Floy;  
Why was I choosed to be a girl  
And Will to be a boy?

—Harper's Young People.

**WHITTIER.**

Elizabeth Stuart Phelps thus concludes her poem on the death of Whittier in the November number of the Atlantic:—

Thou spirit! who in spirit and in truth  
Didst worship utterly the unseen God;  
Thine age the blossom of a stainless youth:  
Thy soul the star that swings above the sod,  
No prayer to heaven ever lighter rose  
Than thy pure life, escapeth, ariseth now,  
Thou hushest like a chord unto its close,  
Thou ceasest as the Amen to a vow.

Sacred the passion-flower of thy fame.  
To thee, obedient, "Write," the Angel smith.  
Proudly life's holiest hopes preserve thy name,  
Thou poet of the people's Christian faith.  
Master of song! Our idler verse shall burn  
With shame before thee, Beauty dedicate!  
Prophet of God! We write upon thine urn,  
Who, being Genius, held it consecrate:

To starving spirits, needing heavenly bread,—  
The bond or free, with wrong or right at strife;  
To quiet tears of mourners comforted  
By music set unto eternal life.  
These are thine ushers at the Silent Gate;  
To these appealing, thee we give in trust.  
Glad heart! Forgive unto us, desolate,  
The sob with which we leave thy sacred dust!

**AT THE BOTTOM OF THE SEA.**

Edward H. Littlefield, a native of Block Island and resident of Providence, now sixty-six years old, modestly claims to be the most experienced submarine diver in the world. And truly he has had some wonderful experiences in his forty-four years in the business. Mr. Littlefield has taken 100 bodies out of sunken ships and has walked all through and around some fifty vessels lying from fifteen to 168 feet deep.

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"Now, it's queer, but there's something about bodies under water. Did you know that if you went into the cabin of a vessel where one was that it would start toward you, almost as if it were alive? It is that which makes the shock so terrible. You can't avoid them. They come as if they wanted to be taken away. Well, the captain's wife and daughter were in the stateroom at the foot of the stairs, and I had to open the door. I took some blocks and braced my whole weight against the door. I weighed 200 pounds, and the suit 265 more. I knew there'd be a terrible shock, so I got all ready. The door gave way at last, and broke into kindling wood like a flash. The concussion of the water flung the bodies toward me like lightning. I shut my eyes, and, reaching out to grab the bodies, caught the woman's as she flew toward me.  
"I signaled and was taken up. Then I went down to hunt for the little girl. I found she had come out when her mother did and floated under the cabin table. Why, that table was set just as when the vessel sunk and there was food on the plates at that very time. I was pulled up with the little girl."

**GOOD EFFECTS OF YAWNING.**

To yawn is to do a good deal more than merely "to open wide the mouth through drowsiness or weariness," as the dictionary tells us. According to a disciple of Descarte the yawn is an involuntary exercise which nature suggests to us when, in consequence of sleep or drowsiness, or ennu, or cold, or hunger, or indigestion, something is needed to restore the system to a state of general activity. Through it and the movements which accompany it in the whole body, beginning with the muscles of the throat and face, is stimulated and refreshed, the successive motions extending themselves throughout the entire frame, and reaching finally to the feet. "A good yawn," says the same authority, "is always slow, and the best use every articulation in the body—probably every muscle—possibly refreshes every nerve. Not all at once or in jerks, but slowly, in perfect successions or rhythms, with the best possible breathing. Certainly no gymnast with the single exception of Francois Descarte, ever so arranged the same expenditure of force, nervous and muscular, as to result in an equal amount of invigorating effect upon system." And again we are informed that yawning "embodies all the laws of growth needed for movements that are to give physical growth and refreshment, and some of the laws which are necessary to the higher growth, so-called, of the emotions and the intellect."

The moral of these observations would appear to be that we ought all to yawn as much as possible—the oftener the better; and further since yawning comes so near perfection as a mode of bodily exercise, that we should do well to discard such conventionalities as dumb-bells and the horizontal bar, and to cultivate our bodily powers by merely lounging in our chairs and yawning. Merely to think about it or to read about it is enough to set some people agape, while if these devices fail, the desired result can be attained in a purely mechanical fashion. Droop the eyelids as if sleepy, at the same time rolling the eyeballs slightly upward, though without closing the eyes; repeat the movement some half-dozen times and you will find yourself beginning to yawn.

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ELATED by their successful movement upon congress to close the Columbian Exposition, the sabbatarians are now moving to shut up all theatres, concert halls, saloons and other places of resort in Chicago that are now open on Sunday, says the Philadelphia Record. The Chicago proprietors of theatres, beer gardens and saloons, if alone concerned, would richly deserve this treatment. They encouraged and abetted the sabbatarian raid on the Exposition so that their harvest might be more abundant, and now their own turn has come. The visitors to Chicago would not suffer much inconvenience should its theaters and saloons be closed on Sunday, but the closing of the Exposition grounds while promoting in no way the cause of religion or public morals.

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UNDER the head "Spiritism in Italy" La Revue Spirite of October says: "L'Academie Internationale de Rome Psychological Studies in a series of séances directed by Giovanni Hoffman—editor of Lux—has been obtaining some very interesting mediumistic phenomena. These séances took place at the Academie under the most perfect conditions. 'Disintegration of matter, transport of heavy paper weights through several closed rooms and falling on the experimental table with a crash, cool breezes, falls of drops of water variously perfumed, suspension of the table, levitation of the medium, transport and ringings of little bells, sounds varied, now loud and now hardly perceptible, direct writing, psychic lights, touchings, pressures of hands of the invisibles, etc., such is the series, very much diversified in details of phenomena by which the spirits are in the habit of signaling to us their presence, to convince of their existence the most obstinate disbelievers and to favor the diffusion of spiritism.'"

RECENTLY a communication from the Lick Observatory recorded a phenomenon which was thought to be as unique as it was beautiful. Fog filled a valley, and upon its level surface the mountain peaks were mirrored as if from a placid lake. Strangely, in the Yorkshire Herald of September 7th, "An Early Riser" records a precisely similar phenomenon at 6 a. m. on September 5th. It was seen from Leyburn, which overlooks Wensleydale. This lovely Yorkshire valley was half filled with fog, which looked like a mighty flood of lake. Upon it the opposite slopes, lit up by the bright sunshine, were reflected with "extraordinary distinctness."

THE opening of a telephone circuit between New York and Chicago does not interest the public as it would have done fifteen years ago. We have become as much used to talking over hundreds of miles as we have to eating our dinners. Mayors Grant and Washburne, who exchanged friendly "Hullo" Tuesday, took the little ceremony as a matter of course, and both were anxious to get away. But just the same it's all very wonderful. They thought that Mr. Field's Atlantic cable was the crowning stroke in the annihilation of distances, but it was merely a lame forerunner of triumphs yet to come.

WITH this issue of THE JOURNAL is sent to every subscriber an excellent likeness of Hon. Joel Tiffany, taken from a photograph furnished by him. Mr. Tiffany is one of the pioneer Spiritualists of this country. His lectures and writings in regard to Spiritualism have always been of a high character and have contributed largely to the diffusion of spiritual truth. Full of years but with mental power unimpaired, he still writes on his favorite themes. He will contribute a number of articles to THE JOURNAL during the coming year.

IN a letter to B. F. Underwood La Roy Sunderland wrote a few years ago: When I was thirty-four years of age, the American Anti-slavery Society published a volume I wrote, with the following title, "The Testimony of God against Slavery;" and, in seven years after—that is, in 1836—I discovered that there was more in that book in favor of slavery than there was against it. Whereupon, my Methodist coat fell from my shoulders at once and forever.

JUDGE A. A. KELLOGG, of Memphis, Mo., passed to the higher life October 25th in his ninetieth year. The Memphis Reveille says: He was well posted on current events, clean, intelligent, courtly, kind hearted and generous and his life was like

a ray of sunshine—without spot or blemish. He was a believer in harmonial philosophy and lived and died in that faith. In his home he was idolized, and among his neighbors he was highly esteemed and beloved. At a ripe old age he was gathered to the fathers full of years and honors.

AT an early date THE JOURNAL will give a sketch of Mrs. Amanda Spence, well known to Spiritualists, who recently passed to the higher life. A half-tone picture of Mrs. Spence taken from a photograph received from Dr. Spence, will be sent with the same number.

MRS. STANTON-BLATCHER, who writes on "Voluntary Motherhood" in this number of THE JOURNAL is a daughter of Mrs. Elizabeth Cady Stanton, and one who has inherited many of her mother's mental and moral characteristics.

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#### CATARRH OF THE HEAD

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The following was the peroration of an orator at a political meeting not long ago: "The time has come when we must leave off voting for ornamental principles and vote to put bread and butter in our pockets."

A scarcely less mixed up series of metaphors than Sir Boyle's was recently employed by a newspaper in an American city. Several aldermen had been accused of accepting bribes and the newspapers said with reference to the affair:

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