

# 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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For Publisher's Announcements, Terms, Etc, See Page 16

## TOPICS OF THE TIMES.

A. F. TINDALL writes in the *Agnostic Journal* (London): We of the London Spiritualist Federation are now starting psychic investigation on scientific lines; and we are also about to commence a course of lectures on the early phenomena of Spiritualism, which have been almost forgotten by the present generation. But, while delving into the past, we shall act in the living present, and I feel sure that many impartial Agnostics will acknowledge that our facts are not "pretended," but real.

FORECASTING the future of psychology, says the *Popular Science Monthly*, Prof. Charles Richet anticipates, with regard to comparative psychology, that we may some day arrive at the reason of madness and crime, with all the important social solutions which that knowledge would carry with it. With regard to transcendental psychology, we possess, he said, numerous gifts often or almost always imperfect, which allow the supposition that human nature has extraordinary resources, and that it contains forces which it does not even suspect. The author hoped the day would come when all these scattered gifts would be realized.

DR. A. REEVES JACKSON of Chicago, who passed from earth last week, had been a prominent physician of this city for twenty-two years. He was Medical Director of the Army of Virginia for some time during the war of the Rebellion. He secured the incorporation of the Woman's Hospital of the State of Illinois and was appointed chief surgeon of that institution. Dr. Jackson, who was a member of many scientific associations, was a member of the Psychical Science Committee, appointed by President Bonney upon Mr. Bundy's recommendation. He was a very scholarly man, an extensive writer and a delightful companion. His life was a most useful one.

SUNDAY should be the day devoted especially to the higher phases of the great Exposition—the natural beauties of the situation, the architecture, the landscape gardening, the art, the music—to the opportunities of listening to learned, patriotic, or spiritual discourse, says the editor of *The Century*. Religion should not stand at the gates to drive away with thongs and reproaches the crowding myriads of humanity; but with outstretched hands it should welcome men, women and children to all within those gates that is noblest and most saving. The World's Fair at Chicago can and should be made an object-lesson of the humane and genuinely Christian use of the first day of the week.

A contributor to *Sphinx* for October—probably Deinhard—says of the Psychical Congress: "We are living now in an age of Congresses; hence no one will be surprised that, taking advantage of the opportunity offered by the World's Columbian Exposition to be held at Chicago next year, a 'Congress of Psychical Science' should be in course of preparation. Invita-

tions have already been sent to all the most prominent official and un-official representatives of this branch of investigation in all lands, and the most of them have signified their intention to participate in it personally or by some contribution; at least have expressed their sympathy with its objects. Since the motto of this Congress is 'Things, not Men,' it may be very properly called a 'Psychical Congress.'" A translation of the programme in German follows.

In regard to the artificial production of life Armand Sabatier in the *Popular Science Monthly* for November says: To ask the chemist to make directly a differentiated being, or even a muscular fibre, a nervous cell, a grain of starch, is to ask him to do what Nature herself has probably never been able to do, and what it is probably impossible to realize. Can one in good faith exact so much? It is not enough to ask the chemist to be as powerful as Nature? The question is then reduced to—Will the chemist be able to do what Nature has done? Let us see what Nature has done, looking from the evolutionist's point of view. If the living form of matter was ever born by virtue of the action of natural forces, the event must have taken place in a medium the conditions of which differed from the existing conditions of our globe: for such formation of natural matter does not seem to be realized among us. Under these special conditions of the medium, living matter must have appeared in the most simple, the most rudimentary condition, for beginnings are always humble and little differentiated. We can conceive nothing of this kind more simple than droplets, more or less minute, of a substance comparable with albumen or protoplasm—that is, a substance fermentable and unstable in sufficient degrees for a current of vital exchanges to be established within it.

AKSAKOW writes his journal, *Psychische Studien*, from Milan under date of October 3d last, that after several attacks of fever, he finally succeeded in having several sances with the celebrated Eusapia Palladino. He was prevented by sickness attending one with Lombroso and another with Richet both of whom came expressly to have a sance with this medium. He says: In spite of these persecutions of fate against my diseased self I have accomplished my object and we are working very busily. Our experiments have stirred up a fearful storm in the local press. Just think of it: Schiaparelli attending every sance. Professor Lombroso coming over expressly from Turin, to be present at some and Professor Richet who appeared specially for two sances, all the way from Paris. You know that he has hitherto denied the physical phenomena; however, now he is thrown into the highest amazement. He has gone away, meanwhile sending to the *Secolo* an article the substance of which is "Keep Quiet and Observe!" Science is now busily engaged with this matter. Dr. DuPreil has just come from the Tyrol. We have obtained excellent photographs of the table hovering in the air, a thing that has never before been accomplished. Another correspondent from Rome writes that the spiritualistic war is raging sharply now in Italy, and especially in Milan the "City of Intelligence," as it is accustomed to call itself. A number

of learned men including Lombroso, Schiaparelli, Brofferio have been having sittings with the medium Eusapia Palladino which, according to the declaration of Lombroso, have attained a quite surprising success but which by a portion of the press are proclaimed a fraud of the worst kind. It is remarkable that the Republican paper, *Italia del Popolo*, perhaps out of attachment to the mysticism of Mazzini, takes a decided stand for the medium while the Director of the Conservative *Corriere della Sera* publishes a wager of 3,000 francs that he will expose the "swindling medium;" if this should not be done he is to give the entire sum to some benevolent object. The contest between the medium and journalists is now looked upon with considerable interest, the more because the sitting for exposure is to be attended by six of the foremost men of learning in Milan. Meanwhile Lombroso and Professor Brofferio have weighed the medium several times, when at the expressed wish of the gentlemen, the weight of the medium went up to seventy kilograms to sink later to fifty kilograms. The *Psychische Studien* promises its readers several articles from Aksakow describing his sances with this wonderful medium at the commencement of the next year. *THE JOURNAL* will give its readers a full abstract of these interesting exhibitions of psychic powers from the pen of this careful and conscientious investigator.

THE following is a translation from *Sphinx*: In Chicago on the 6th of August after a long sickness, died Colonel John C. Bundy who has been many times mentioned in the *Sphinx* as the most resolute and zealous representative of contemporary Spiritualism in the United States, who since the year 1877 had been publisher of *THE RELIGIO-PHILOSOPHICAL JOURNAL*, by far the most solid and most deserving of the North American journals which are devoted to the advocacy of the cause of Spiritualism. One of the chief features of this weekly paper in contradistinction to journals of kindred purpose in America, since Colonel Bundy published it, has been its effort to rid American Spiritualism of the curse of fraudulent manifestations of mediumship so-called which has been a heavy burden upon it. With true heroism Bundy kept up a fight against this disorder, and frequently with such success, that, as Professor Coues in a warmly conceived tribute to his friend of many years in *London Light* of the 27th August 1892 expresses himself, every fraudulent medium in America feared Bundy more than God's Almighty hand. "For," he says further, "*THE RELIGIO-PHILOSOPHICAL JOURNAL* appears weekly while the visitations of God occur more seldom." Bundy in his early manhood fought in the American Civil War and when he later exchanged the sword for the pen, he guided the latter as cuttingly as he may have guided his blade, and soon became the champion of three spiritual movements which Professor Coues characterized in 1888 as "Signs of the Times:" Equal Rights for Women, Psychic Investigation, and Spiritualism. As such he undertook in 1891 the Chairmanship of the International Psychical Congress to take place in the coming year, 1893, of the World's Exposition. The place made vacant by Colonel Bundy's death on the Committee has been filled by Professor Coues.

## PSYCHICAL RESEARCH.

Rev. M. J. Savage in his article on Psychical Research in the November Arena, after giving a number of facts and phenomena of a psychical character, says that he has stretched and strained all known methods and theories in the attempt to explain facts without resorting to any supposed spiritual agency; that if the wisdom of the world can discover any other explanation than the spiritual one, he is quite ready to accept it. He does not wish to be deceived or to be the means of deceiving others who might put their trust in his conclusions, but he has discovered facts which he cannot explain and to him they seem to point directly to the conclusion "that the self does not die and that it is in certain conditions able to communicate with those still in the flesh. It may be proper to add here that the leading man in the English Society for Psychical Research, Mr. F. W. H. Meyers, has published the fact that as the result of his investigations, he has become convinced of continued personal existence and of at least occasional communication. The secretary of the American Branch of the English Society, Mr. Richard Hodgson, LL.D., has given to the world a similar conviction."

Mr. Savage gives some of the results which he regards as well established. Mesmerism under its new name of hypnotism is no longer questioned. It is used in the treatment of disease by the best physicians in Europe and America. It is used in surgical operations as an anæsthetic. In the hypnotic state curious phenomena occur, such as double personality, clairvoyance, clairaudience, etc. Clairaudience, Mr. Savage considers well established. Some people see without their eyes and hear without their ears, suggesting the question whether the mind depends necessarily upon the ordinary senses as is commonly supposed.

Telepathy, Mr. Savage regards as well established and he mentions the theory that it may be due to the ethereal vibrations set up by the activity of the brain particles whose motion accompanies all thought and feeling. In any case the facts are none the less wonderful. Psychometry, vision of spirit forms, communications by rappings, table movements, automatic writing, independent writing and trance speaking, are the phenomena mentioned.

The only phenomena that Mr. Savage is in doubt regarding in this connection are "materialization" and "independent writing." He does not feel justified in saying that he knows phenomena so named are genuine, neither does he feel warranted in characterizing them all as spurious. Psychometry, visions, voices, table movements, automatic writing, trance speaking—all these he thinks may be accounted for by some unusual activity of the embodied mind. In that case we would have to enlarge our conceptions of the powers and possibilities of the mind. Are any of the psychical phenomena such that they cannot be accounted for as the result of the mental activity of any one of the persons visibly present? Are facts communicated of which no person present knows or could know? Here Mr. Savage thinks is the Rubicon. This calls for careful discussion.

He says that he has more than once been told by a psychic things that neither the psychic nor himself knew, had known, or could by any possibility ever have known, that these communications claimed to come from an old and intimate friend, who had passed away within three months. They were matters which mutually concerned the deceased and Mr. Savage and were such as would have been likely to be communicated, if it were possible. There was an air of naturalness about the whole thing, though some parts of the communication were so personal as to make it impossible to publish the whole case.

Mr. Savage wants to know what is to be done with facts like these. They cannot be explained by guess work, coincidence or chance, for in dealing with several cases, these theories would become more wonderful than the original fact.

The psychic referred to was not a professional, and possessed no clairvoyant powers. The psychic was

no friend of the parties concerned and did not know of the existence of such persons. Telepathy would seem to be excluded. Mr. Savage then mentions the theory "that we are surrounded by or immersed in a sort of universal mind which is a reservoir containing all knowledge, and that in some mysterious way the psychic unconsciously taps this reservoir and so astonishes herself and the others with the facts, the origin of which is untraceable and unknown, but this seems to me explanation with a vengeance. The good old lady after reading *Bunyan's Pilgrim's Progress* with Scott's explanatory notes, said she understood everything except the notes. So in this case, it seems to me that we might conceivably explain everything except the explanation. No, I must wait still longer. Unless my friend was there telling me these things, I confess I do not know how to account for them."

Mr. Savage believes that the present investigation will put into the hands of men means for a scientific and satisfactory solution of the questions which he raises. He is strongly inclined to the belief that a number of the phenomena he describes are due to the agency of disembodied spirits. There is a doubt in his mind and to that doubt he gives more prominence we think than he gives to doubts in the discussion of other subjects in regard to which he has no stronger belief than he has in spirit agency. At the same time he conveys the impression that spirit agency is the only rational conceivable explanation of many of the experiences he has related. Mr. Savage's facts and reasonings all go to prove the main teachings of Spiritualism, but a skeptical scrutinizing mind can always find place for a doubt, for knowledge is limited and the possibilities of being to the finite mind are boundless.

## PROGRESSIVE STAGES.

"O earth, what changes thou hast seen," exclaims Tennyson. The poet then proceeds to say that where now the ocean is rolling there were once growing the forest and the verdure of the meadow, and where now is heard the din of the long city street there was once the stillness of the central sea. In far geological and historic perspective, men and things and even the great globe itself wear a very different aspect from that which they now wear. The men, things, beliefs, and institutions of any given historic period are now known and felt to have been simply provisional, mere steps and stages of an unceasing process of social, moral, mental, and political evolution. All things are being borne along on a stream of tendency: all things are in process of becoming riper and maturer, of being evolved into higher moods, states, shapes, and manifestations. The Zeitgeist, or time-spirit, "halts never in one shape," but is forever assuming new forms and aspects. The pictures of the long dead and vanished look ghastly, desolate, and dread in the glare of the daylight, and their moth-eaten costumes, when too long preserved, excite a feeling of sadness and almost loathing in the observer. Like the fashions of their costumes, the mental and ideal moods or beliefs of mankind are changing also, so that imperceptibly in the lapse of time an almost entirely new belief will be found to have supplanted an old one, as night is silently succeeded by the morning twilight, and that by the full day. When the seven noble youths of Ephesus, to borrow an illustration from a famous ecclesiastical legend, went to sleep in the cave where they had taken refuge from their pursuers, the Roman world was pagan. When they woke up a century or so later, that world was Christian, and a cross surmounted the gate of the old pagan metropolis and temple city of their nativity.

If we could go back far enough, we should find the human race, dwelling in caves or bivouacing on the floor of forests or under the open sky, hairy, prognathous, low-browed, with fangs or tusks for teeth, and dissonant shrieks and yells for speech, devouring its food, both animal and vegetable, in a raw, crude, uncooked state. The brain of Plato, Bacon, Shakespeare, Newton, and Humboldt was also latent in the hideous, primitive man of the evolutionist and geol-

ogist. Thus, bearing in mind the fact that history is the account of a continuous process of social and political development and amelioration, is a record of continual social changes and movements onward and upward, we can read it with some degree of patience, feeling that whatever things have been historic and have had a place in the historic development of the human race had a sufficient reason for being when and where they were, or they would not have been then and there.

We are meantime at liberty to say of this or that institution or belief that, as a finality, it would be altogether wrong and bad, and that it has had its day, and should give place to something more in accordance with the spirit of the time.

As we advance in enlightenment and civilization and the means of civilization, our ideal faculty, becomes more imperious and exacting, so that we finally turn away from the past with its hateful records of oppression and persecution in disgust, to the future, which, we believe, is to realize all our brightest dreams and imaginations of social and individual excellence. In dealing with the obsolescent historic institutions and beliefs of the past, which still linger to obstruct progress, we have to denounce them as if they had never been other than obstructions and nuisances, in order to hasten their disappearance. Slavery, as it existed a few years ago, in this republic was a hideous anachronism, anomaly, and survival, the sum of all evils and villainies.

But, if we go back a few centuries, it was the normal condition of the laborer, and excited no indignation, even in minds of a high order. If we go back twenty or twenty-five centuries, we find such writers, moralists, and profound thinkers as Aristotle, Socrates, and Cicero taking it for granted that servitude was the natural and normal condition of the toiler. So low down, almost on a bestial plane, were the masses of mankind at that remote period. They seemed to exist not for themselves, but for the behoof and convenience of the superior, rational, and fully human fraction of mankind, to be the hewers of wood and drawers of water, and hands and feet of the aristocratic few, who had reached the full stature, physical, moral, and intellectual, of genuine human beings. The glorious paganism of Greece was an immense stride forward in the history of the religious development of man from primitive fetichism, tree-worship, serpent worship, and other low stages of the religious sentiment, or propensity to worship, adoration, and propitiation of the mysterious forces of nature, which seemed so personal to the primitive man. The gods of Greece were at least human, and were bodied forth to the eye in shapes of matchless ideal beauty and majesty. Thus there was a time when Greek polytheism indicated the high-water mark of primitive civilization, when it was a normal manifestation of the Zeitgeist, the fairest and highest efflorescence of man's ideal nature. But at length it was superseded by the worship of sorrow, by a religion of personal purity, self-abnegation, and humility, which was a later, riper, and higher manifestation of the time-spirit.

There is of course, and must naturally be, a tendency in all ideas and moods of the time-spirit, which have power to get themselves formulated and crystallized into institutions and established usages or orthodoxies,—a tendency, we say, to exhibit a certain unyielding tenacity, or to outlast their usefulness and currency; and there is also a disposition in their upholders to insist that they are finalities, and that it is in the nature of sacrilege to attempt their overthrow. Ecclesiastical Christianity and feudalism were once current institutions, full of sap and vigor, normal stages in the development of the races and nations of Western Europe. Through them, ultimately a higher social and political stand-point was to be attained. But, at this time of day, both of them have come to be mere obstructions, hindrances, and nuisances. They are not at all in keeping with the spirit of the time. Both of them are predicated upon a low social, mental, and moral condition of the masses of mankind; and both of them have a tendency to keep the masses in that low state. The eighteenth

century was the culminating era of European royalty. In the Europe of to-day, the king is no longer the State, as he was in the Europe of Louis XIV. and Frederick the Great, of Prussia. The king and priest are becoming phantoms of the past; while the people, or aggregate mankind, are coming more and more to the front. Orders and institutions, good in their day and generation, when they are found outlasting their day and generation, are out of place and time both, and, if they persist too long, they are liable to be suppressed by force.

#### PSYCHICAL SCIENCE CONGRESS NOTES.

It has been from the beginning the policy of the Executive Committee to give the widest publicity to their plans, methods and purposes in this great international movement in order to draw out criticism and suggestions which may prove helpful. In their endeavors in this direction to promote the best interests of the Congress they acknowledge with grateful appreciation the important assistance they have received from editors of Spiritualist papers and periodicals of recognized position throughout the world. There is probably not a single Spiritualist publication of good repute that has not expressly or implicitly placed its columns at the service of the Committee. To all such co-workers the Committee extend their best thanks. Some have already been acknowledged in THE JOURNAL, and it will always be a pleasure to make such acknowledgements. It has not always been required that the Committee should ask for these favors. In more than one instance they have been requested to send their announcements for publication, as in the following case:

APELDOORN, HOLLAND, }  
August 31, 1892. }

HONORED SIR: ... Concerning the Psychical Science Congress at Chicago I should feel very much obliged to you if you would kindly forward to me the programme, etc., of the same, for translation and insertion in my paper, The Spiritual Weekly. Some of the principal particulars I have already inserted from the Revue Spirite. ... I had the honor of being one of the presidents of the sections at the Congress of Paris in 1889, and the deputy of my countrymen there. ... I remain, dear sir,

Your Very Devoted Brother,

F. W. H. VAN STRAATEN.

PROFESSOR ELLIOTT COUES.

Mr. Van Straaten has been supplied with the necessary documents for his information and that of his countrymen. It is also believed that no Spiritualist paper in good standing in the United States has been overlooked in this connection; if any such omission or oversight should be brought to the attention of the Committee, the mistake would be at once rectified. It is not too much to say that the entire Spiritualist press of the United States is now united in the support of the Congress; for some seeming exceptions are simply those papers which the Committee have been obliged to decline to recognize, for reasons which need not be specified.

Dr. Blake is the leading otologist of Boston, and for some years editor of the Journal of Otology. Being so familiar with ordinary phenomena of the sense of hearing, he may perhaps become not less interested in those telacoustic manifestations with which the Psychical Science Congress is concerned.

226 MARLBOROUGH STREET, }  
BOSTON, MASS., October 17, 1892. }

DEAR DOCTOR COUES: Please accept my sincere thanks for your kind note of October 12th, and for my appointment as a member of the Advisory Council of the Psychical Science Congress, which I accept with much pleasure.

Sincerely Yours,

CLARENCE J. BLAKE.

NORTHVILLE, MICHIGAN, }  
October 16, 1892. }

PROFESSOR ELLIOTT COUES, CHAIRMAN P. S. C.,  
DEAR SIR: With pleasure I accept the honor of membership in the Advisory Council of the Psychical Science

Congress, and shall only be too happy if I am able in the slightest degree to further the work of the Executive Committee.

Very truly yours,

LUCY L. STOUT.

In his article on "The Betterment of Our Highways" in the October number of the Atlantic Monthly, Professor N. S. Shaler speaks as follows of the influence of bicycling in the matter: The sudden access of interest in the construction of highways which characterizes our time is in good part due to the invention of the bicycle. The wheel carriage propelled by foot power is a relatively old contrivance, but until the last quarter of a century the machine adhered to the old type of the four-wheeled vehicle. It required the hardy spirit of our time to lead the inventor to the conjecture that a man might ride on but two wheels. In its social importance the bicycle deserves to rank next to the railway and the telegraph, among the inventions of our waning century. The use of these instruments, the number of which is probably now to be reckoned by the million, affords to those who employ them constant object lessons as to the condition of our highways. Where a man is drawn by a horse, he needs to have a very keen sympathy with his beast in order to perceive how apparently slight differences in the condition of the roadway may greatly vary the amount of strain which is put upon the propelling agent. When, however, his own thews are employed, every little accident of the way makes a distinct impress on his body. Thus every cyclist becomes a critic of the highways he traverses; and as these people are scattered far and wide over the land, and are of a station to make themselves efficient developers of public opinion, we have through their art gained a very stimulating influence in favor of better roads.

From the New York Nation we learn that Mrs. Bishop, the well-known traveller, contributes to the Scottish Geographical Magazine for October an account of her journey in Lesser Thibet. It contains some curious reading for those who would like to see the worship of mythical "Mahatmas" prevail in our country. This country, lying in the heart of the Himalayas, is inhabited by Tibetan Buddhists whose chief characteristic is their extreme devotion to their religion. The Lamas, 11,000 in number, constitute nearly a tenth of the entire population. Their lamaseries are vast irregular piles of fantastic buildings, almost invariably crowning lofty isolated rocks or mountain spurs, and are to be found everywhere. By the roadsides are numerous figures of Sakyamuni and frequent rows of prayer-mills, occasionally as many as 150 in a row, each containing a long roll of paper inscribed from ten to 1,000 times with sacred words, and revolving easily by being brushed by the hand of a passer-by. One of these cylinders, said to contain 20,000 repetitions of a sacred mantra, is worked by water-power. Should the Chicago theosophists desire representation at the World's Fair, they could not do better than apply for space to set up one of these machines in the Manufacturers' Building. It could be worked either by wind, water, or steam, or perhaps a crank could be found to turn the prayer-mill for a reasonable consideration.

Mr. A. R. Spofford, the learned librarian of Congress, writes in the November number of the Forum a narrative of the growth of this great library and an explanation of its rank among the great libraries of the world and of the very useful work that it does. He says: When it is considered that the largest existing public library, that of the French government at Paris, contains as yet but 2,300,000 volumes, and that ample space exists in the edifice now rising on Capitol Hill for storing more than twice that number, it will be perceived that the wants of the future are well cared for. While nearly every government edifice appears to have been built only for a generation and its uses have long overgrown its limits, this one, through the far-sighted liberality of Congress,

will provide room for the nation's books for nearly two centuries to come. The ultimate cost is limited to six millions of dollars, a sum somewhat less than half the cost of the Capitol or of the large building erected for the accommodation of the State, War, and Navy departments. The library building covers nearly the same space as each of these government buildings (about three acres), and is constructed of solid granite, with iron, brick, and marble interior. Its ample interior courts and numerous windows will render it the best-lighted and best-ventilated library of large proportions yet erected.

THE Veiled Prophet was not a creation of Moore's fancy, but a genuine historic character of the eighth century, says the Agnostic Journal. His name was Hakim Ben Allah; but he called himself Mokanna the Veiled. Having lost one eye from an arrow wound, he wore a thick veil to conceal the deformity, and laid claim to be an incarnation of the Deity. He had many followers in Arabia, and soon possessed himself of a large part of that country, and was acknowledged by a number of cities. His influence was retained by many devices, such being his skill in magic and legerdemain that his tricks passed for miracles. Troops were sent against him by the Caliph Mahadi, his armies were defeated in the field, and he was besieged in a small fortress in the south of Arabia. Finding success impossible, and deeming escape hopeless, he poisoned his attendants in a banquet, and leaped into a well or cistern which had been partly filled with destructive acids. When the conquerors forced a way into the castle they searched in vain for him or his body, the latter having been entirely dissolved by the corrosive fluids. The secret was discovered by the confession of one who had beheld the preparations for suicide; but in some parts of Arabia there are still persons who believe that Mokanna ascended to heaven.

GRANTING that immigration as now conducted is not advantageous to our side, the question may be asked, does this country perform the Samaritan act in receiving it? writes Noble Canby in the Chautauquan for November. Suppose we drain off every festering spot of overpopulation in Europe for one generation, conditions remaining the same there as they have for centuries, would not a single generation fill up the vacancies, and wretchedness survive as triumphant as ever? So long as we perform our present office will the demand for a different state of affairs be likely to be made of those European powers, partially responsible for popular misery? It would seem a surer benevolence for this country to attempt to help others by the power of example. Among our boasted tenets are those asserting the respectability of labor and the governing right of the common people. How long can we maintain such claims if continually importing elements fatal to them? It is almost a question whether we dare further endanger our institutions by lofty indifference regarding the members of our national household. Our government among all is unique. It is to be fervently hoped that whether we restrict the immigration of classes now admitted or confine ourselves to perfecting the execution of existing restrictions, we shall act in such a way as to maintain our proud place as an example of free government by intelligent common people.

"DEATH is the greatest of liberties, it is also the furthest progress. Death is a higher step for all who have lived upon its height. Dazzling and holy every one receives his increase, everything is transfigured in the light, and by the light. He who has been no more than virtuous on earth, becomes beautiful; he who has only been beautiful, becomes sublime; and he who has only been sublime, becomes good. The soul—the marvel of this great celestial departure we call death—is here. Those who depart still remain near us; they are in a world of light, but they as tender witnesses hover about our world of darkness. The dead are invisible, but they are not absent."—Victor Hugo.



\*SPIRITUAL EXPRESSION IN THOREAU'S AUTUMN.

By SARA A. UNDERWOOD.

This work, the result of an appreciative friend's admiration of the truly natural soul of Thoreau, completes the round of the seasons as depicted in his diary, but we are told that much is left out in these volumes "Spring," "Summer," "Winter" and "Autumn" not relevant to the season though inspired with daring truths, seeds of spiritual and soul uplifting thought. In this volume which contains much relevant to the autumnal season Mr. Blake gives us generously not only the thoughts aroused in Thoreau's mind by one season, but gathers from his diaries the lessons learned, the emotions awakened, and the spiritual truths garnered during several different years, so that under each date there follows frequently such entries as can be found in pages 94-95-96—"October 11, 1840," "October 11, 1852," "October 11, 1859," "October 11, 1860," so that thus we seem to get the cream of the day and season compressed from many varying scenes and different years. This volume to a delightfully virile expression of Thoreau's always simple and natural thoughts awakened by contemplation of nature's moods. Apart from the merely minute word-painting of scenes "awood and field" in which he excelled, there are in these excerpts from Thoreau's close observation of nature many paragraphs showing how he was brought nearer to spiritual truths through his study of the real things disclosed to him through his vivid sense perceptions. Many beautiful and inspiring passages occur—seemingly almost interpolated—in these pages devoted to his microscopic observation of natural phenomena, generally unobserved by other men and women brought into daily contact with the selfsame things. The readers of THE JOURNAL who have not time to read the whole book, we are sure will be glad to see some quotations from it showing how much in accord with spiritual philosophy Thoreau's mind was, and a few such extracts are here given:

"The world thinks it knows only what it comes in contact with, and whose repellent points give it a configuration to the senses. A hard crust aids its distinctive knowledge. But what we truly know has no points of repulsion and consequently no objective form, being surveyed from within. We are acquainted with the soul and its phenomena as a bird with the air in which it floats. Distinction is superficial and formal merely. We touch objects as the earth we stand on, but the soul as the air we breathe. We know the world superficially, but the soul centrally. In the one case our surfaces meet, in the other our centres coincide."—pp. 31-2.

"A part of me which has reposed in silence all day goes abroad at night like the owl and has its day. At night we recline and nestle and infold ourselves in our being. Each night I go home to rest. Each night I am gathered to my fathers. The soul departs out of the body and sleeps in God, a divine slumber, as she withdraws herself, the limbs droop and the eyelids fall, and nature reclaims her clay again. Man has always regarded the night as ambrosial or divine. The air is then peopled. Fairies come out."—p. 69.

"The first cause of the universe makes the least noise. Its pulse has beat but once, is now beating. The greatest appreciable revolutions are the work of the light-footed air, the stealthy-paced water and the subterranean fire. The wind makes the desert without a rustle. To every being consequently its own first cause is an invisible and inconceivable agent."—pp. 121-2.

\*Autumn. From the Journal of Henry D. Thoreau; edited by H.C. O. Blake. Boston: Houghton Mifflin and Company, 1892. pp. 470, cloth. Price, \$1.50.

"I find it to be the height of wisdom not to endeavor to oversee myself, and live a life of prudence and common sense, but to see over and above myself, entertain sublime conjectures, to make myself the throughfare of thrilling thoughts, live all that can be lived, the man who is dissatisfied with himself, what can he not do?"—p. 317.

"I had a thought in a dream last night which surprised me by its strangeness, as if it were based on an experience in a previous state of existence, and could not be entertained by my waking self. Both the thought and the language were equally novel to me, but I at once discovered it to be true, and to coincide with my experience in this state."—pp. 318-19.

"Some poets have said that writing poetry was for youths only, but not so. In that fervid and excitable season we get only the impulse which is to carry us onward in our future career. Ideals are exhibited to us then distinctly, which all our lives after we may aim at, but not to attain. The mere vision is little, compared with the steady, corresponding endeavor thitherward. It would be vain for us to be looking ever at promised lands toward which we were not meanwhile steadily and earnestly traveling, whether the way led over a mountain top, or through a dusky valley. In youth, when we are most elastic, we merely receive an impulse in the proper direction. To suppose this is equivalent to having traveled the road or obeyed that impulse faithfully throughout a life-time, is absurd. We are shown fair scenes in order that we may be tempted to inhabit them, and not simply tell what we have seen."—pp. 322-3.

"In regard to my friends I feel that I know and have communion with a finer and subtler part of themselves which does not put me off when they put me off, which is not cold to me when they are cold, not till I am cold. I hold by a deeper and stronger tie than absence can sunder."—p. 419.

Thoreau was sufficiently impressed by a singular psychical experience which occurred to him, to write it out in his journal at too great length however to be quoted in full here. He had been during his day's out-door work of surveying, longing for the opportunity of having his life as he would like it to be, and regretting the circumstances which made it necessary to give time for mere subsistence. When he went home that evening—but I must quote here—"I be-thought myself while my fire was kindling to open one of Emerson's books which it happens I rarely look at, to try what a chance sentence out of that could do for me, thinking at the same time of a conversation I had with him the other night, I finding fault with him for the stress he had laid on some of Margaret Fuller's whims and superstitions, but he declaring gravely that she was one of those persons whose experience warranted her attaching importance to such things as the Sortes Virgilianæ for instance, of which her numerous friends could give remarkable accounts. At any rate I saw he was disposed to regard such things more seriously than I. The first sentence which I opened upon in his book was this: 'If, with a high trust he can thus submit himself, he will find that ample returns are poured into his bosom out of what seemed hours of obstruction and loss. Let him not grieve too much on account of unfit associates. . . . in society of perfect sympathy, no word, no act, no record would be. He will learn that it is not much matter what he reads, what he does. Be a scholar, and he shall have the scholar's part of everything,' etc. Most of this corresponded well with my mood and thus would be as good an instance of the Sortes Virgilianæ as most, to quote. But what makes this coincidence very little, or at all remarkable to me is the fact of the obviousness of the moral, so that I had perhaps thought the same thing myself twenty times during the day and yet had not been contented with that account of it, leaving me thus to be amused by the coincidence, rather than impressed as by an intimation out of the deeps." Pp. 420-21-22.

Another experience in the same line is worth giving: (The "John" referred to was his brother, the date was October 29, 1837.) "A curious incident happened a few weeks ago which I think is worth while to record. John and I had been searching for

Indian relics, and had been successful enough to find two arrow-heads and a pestle, when, of a Sunday evening, with our heads full of the past and its remains, we strolled to the mouth of Swamp Bridge brook. As we neared the brow of the hill forming the bank of the river, inspired by my theme, I broke forth into an extravagant eulogy of the savage times, using most violent gesticulations by way of illustration. "There on Nashawtuc," I said, "was their lodge, the rendezvous of the tribe, and yonder on Clamshell hill their feasting ground. This was no doubt a favorite haunt; here on this hill was a favorite lookout post. How often have they stood on this very spot, at this very hour, when the sun was gilding with last rays the waters of the Musketaquid, and pondered the day's success and the morrow's prospects, or communed with the spirits of their fathers gone before them to the land of the shades! Here," I exclaimed, "stood Tahattowan, and there," to complete the period, "is Tahattowan's arrow-head." We instantly sat down upon the spot I had pointed to; and I, to carry out the joke, to lay bare an ordinary stone which my whim had selected; when lo! the first I laid hands on,—the grubbing stone that was to be,—proved a most perfect arrow-head, as sharp as if just from the hands of the Indian fabricator." Pp. 173-4.

Thoreau's spiritual intuitions flash out often on the least provocation. Some instances of these are given: "Saw P— B—, a stuttering, sure, unpretending man who does not speak without thinking, does not guess. When I reflected how different he was from his neighbors, I saw that it was not so much outwardly, but that I saw an inner form. We do indeed see through and through each other through the veil of the body and see the real form and character in spite of the garment. Any coarseness or tenderness is seen and felt under whatever garb. How nakedly men appear to us, for the spiritual assists the natural eye." Pp. 425-6.

"When a man is young and his constitution and body have not acquired firmness, that is, before he has arrived at middle age he is not an assured inhabitant of the earth, and his compensation is that he is not quite earthy. The greater uncertainty of his fate seems to ally him to a noble race of beings to whom he in part belongs, or with whom he is in communication. The young man is a demigod, he is but half here, he knows not the men of this world, the powers that be. They know him not. Prompted by the reminiscence of that other sphere from which he is so lately arrived, his actions are unintelligible to his seniors. He bathes in light. He is interesting as a stranger from another sphere. He really thinks and talks about a larger sphere of existence than this world. It takes him forty years to accommodate himself to the conditions of this world. But a man of settled views whose thoughts are few and hardened like his bones, is truly mortal, and his only resource is to say his prayers." Pp. 453-4.

"What if we could daguerreotype our thoughts and feelings!—for I am surprised and enchanted often by some quality which I cannot detect. I have seen an attribute of another world and condition of things. It is a wonderful fact that I should be affected, and thus deeply and powerfully, more than by aught else in all my experience, that this fruit should be borne in me, sprung from a seed finer than the spores of fungi floated from other atmospheres! finer than the dust caught in the sails of vessels a thousand miles from land! There the invisible seeds settle, and spring, and bear flowers and fruits of immortal beauty."—Pp. 417.

Such thoughts as these are constantly interspersed between descriptions, sometimes strangely prosaic—of habits of bird or beast, of the characteristics and mode of growth in tree or plant, vagaries of some neighbor or the beauty of a sunrise, sunset, sudden shower, or autumnal storm.

In the poem entitled "Good-Bye," written by his revered friend R. W. Emerson, the underlying impulse of Thoreau's life is clearly voiced thus:

"O, when I am safe in my sylvan home,  
I tread on the pride of Greece and Rome;  
And when I am stretched beneath the pines,

When the evening star so holy shines,  
I laugh at the love, and the pride of man,  
At the sophist schools and the learned clan,  
For what are they all, in their high conceit  
When man in the bush with God may meet?

### THE DIFFERENCE.

By S. T. SUDNICK, M. D.

Since I have professed myself a Spiritualist so many persons have asked me the difference between my belief and the thousand and one other creeds and "beliefs" of the world, that I think the inquiry is almost universal among both Christians and those of other faiths, and even those having no faith at all.

The inquiry is not to ascertain the mere point of difference, but the question covers a broader ground and is usually put like this:

"Are there not religions enough in the world, creeds enough, sects enough, confusion enough? Why not choose from among the already existing faiths the one nearest our own belief, join ourselves to it and if it is not just to our liking, try to make it better and not fret too much about hair-splitting questions, etc." They seem to have no conception of what Spiritualism really is and imagine it is simply another faith—another belief, another creed, another church, added to the already by far too many.

Spiritualism my dear friends is neither a faith, a belief, a creed, a dogma nor a church. It is simply an "I know." It is simply the knowledge of a fact. You may call it a religion, a philosophy, or both. It can be made both. It is neither; it is simply a fact. A fact so simple that the world in its mad rush for truth has overlooked it, trampled it under its feet. A fact is a truth and a truth is a fact. The terms are synonymous. Spiritualism unveils the mystery of the ages; the riddle of the Sphinx is answered; Peter's question is answered; all questions in regard to time and eternity are answered.

Now let us take this great fact, this grand truth and study it, get to understand it and then proceed to adjust ourselves to it. To do that we begin to see at once that Spiritualism is not a new faith, creed or church added to the old. It is something that when thoroughly understood makes all faiths, creeds, dogmas and churches useless. But to begin to plant our great fact, our great truth, we must first clean off the ground; so let us begin.

All the religions of the world, heathen and Christian, every form of faith places eternity at the close of our earthly existence. This mistake of the creeds Spiritualism corrects. We are in eternity now as much as we ever will be and are surrounded by its myriads of inhabitants. We are all spirits now as much as we ever will be.

There is no death. None have ever died; none will ever die. There is no sin; none ever have sinned; none ever will or can sin. There is no vicarious or any other atonement. Without sin, without death, none is needed; consequently no Savior is, or is needed, as none are lost.

Now we have gotten quite a large patch cleared off and a nice clean place for our facts or truths to rest upon and now we will proceed to plant them. First, man is a dual being composed of mind and matter. Matter all schools agree is indestructible and cannot be harmed. The ego called man takes it on and throws it off when he has no longer use for it; he changes it even during his earth life continually, hourly, momentarily he is throwing off old, effete matter and with every bite of food that he eats; every drop he drinks and every breath he draws, he takes on new. It is universally conceded that matter cannot be punished, as it is only a garment we wear for a time and to serve as a purpose.

Now, if mind is simply intelligence, consciousness, the thing with which we think, (call it soul if you like,) and is breathed into us as the Christians say, or is a God given thing and at the death of the physical "returns unto God who gave it," it, too, is unpunishable and so the whole vast fabric of all religions topples to the ground and we clear all away, leaving only our facts, our truths standing and to

these we will return. We are born into this earth-life without our own knowledge or consent. We are simply a result of all that was before us; if our parents were white, red or black, we will be white, red or black. If they were thieves or pick-pockets, and we grow up amid such surroundings we are apt to be thieves too. If they were Catholics, Protestants, or Atheists, we would be the same were it not that some other influence more potent changes our belief. In fact we are creatures of circumstance to a certain extent; yet when two or more propositions are set before us we have the power—not always, but sometimes—to choose between them, hence our responsibility.

To illustrate: If I am compelled by circumstances to go beneath a low arch, I can either stoop or bump my head, but if I bump my head I must suffer the pain. All the punishment ever suffered is on account of violated law. Physical law violated produces physical pain. Violated mental law produces like result in its own department of our being. The Deity does not arbitrarily punish any body. Man can sin only against himself, against those with whom he comes in contact and against his posterity. Against himself by abusing himself physically or mentally; against those about him by bad words and acts, and against his posterity by transmitting bad heredity. Now each individual should try to inform him or herself with regard to the laws of life and health mentally and physically and all his or her thoughts and acts should be governed according to these laws, because if one of them is broken the individual suffers thereby. As our physical body is for a purpose and that purpose, or the carrying out of it is for our own benefit, it is our privilege and our duty to take care of it in the best manner possible and not abuse or misuse or destroy it, remembering that we only possess it for a short while at the best and we cannot get another like it when it is gone. We should remember also that our spiritual body will be exactly like it, because it permeates the physical, coming to the surface everywhere, so if we mar or scar it by bad acts or thoughts in this life, we will show all those dreadful marks in the next. If we blot our faces with rum, or distort them by depraved habits we will bear this deformity on our faces and in our mentalities to the beyond.

As there is no death and we are in eternity now, why wait until we drop the physical before beginning the reformation of our lives? Why not begin here and now? If we have done our neighbor wrong, right the wrong here and now. Why wait till we meet him in eternity? Why not go to him and make friends with him? Right the wrong and have the matter settled. It will have to be done sometime for all wrongs will have to be righted either in this world or in the next. If you have wealth more than your share, why hoard it and see your neighbor suffer? You will have to part with it some day; better distribute part of it now while you can in doing good than to sit helplessly by and see another distribute it in a way you will not like, after you have dropped the physical. All this Spiritualism teaches. It also teaches that you do not have to go away to some "bourne from which no traveler ever returns," no "far away home of the soul," but that you are free to remain near your loved ones, to whom you are of course, invisible and to whom you can communicate only occasionally, if at all, owing to the many difficulties in the way and even if you can communicate you will perhaps have the vexation not to be believed. Then how will you feel to see your wealth that you have made and hoarded all these years frittered away and you sitting helplessly by? This will be one of your "hells" in the next life; but if you use your wealth in relieving suffering, in helping the poor to help themselves, in trying to help and uplift your fellow men, oh, how glad you will be over there.

Spiritualism teaches another fact (for it deals altogether in facts), namely, suppose you are going to do some bad deed, some act that you know to be wrong and dishonorable do not solace yourself that if God sees or does not see you he will not make much fuss about it anyhow, but remember that your de-

parted relatives and friends are all around you, in fact that you are surrounded by a cloud of witnesses that see and know all you think or do; that if you should go to a brothel in the dead hour of darkest night your spirit friends see and know it; your father, mother, sister, wife, or sweetheart are cognizant of it. Would you presume to go in daylight with your friends in the flesh standing by? No, you could not. Spiritualism teaches that they are still with you; that they see and know all you do, say or think. Now if you knew this to be a fact could you do wrong in the face of all these witnesses? It is a fact, whether you believe it or not. If you do not believe all these things are facts test the matter for yourselves and if you go at it sincerely and in earnest and give it one-half the study and attention it would take to accomplish any end in this life not one-half so desirable as the knowledge that Spiritualism brings, you will learn to your own perfect satisfaction that all I have written and a thousand times more, is really true. Spiritualism asks you to take nothing on faith. Try its truth or falsity for yourselves.

Now kind reader, (if you have followed me thus far) do you see any need of any other religion than Spiritualism teaches? Any other belief or creed, dogma or church? Remember that what is passed can not be helped. Do not grieve for it. Do not fret about it. Let the dead past bury its dead. Stand up and look the situation squarely in the face. Do not apologize for what you are, for you cannot help it; you did not make yourself; if you did and performed the work badly it was because you did not know how and it cannot be helped. Go on and from this time forward try to do better, try to improve yourself; make yourself better and better every day. Obliterate the bad in your nature; cultivate the good. You are your own savior. What you believe or do not believe makes no difference. It is what you say, think and do that counts. Keep your lives clean, your thoughts pure, and conscience will take care of itself. Now try this kind of a life awhile and see if it does make you better.

### HERBERT SPENCER.

PHILO-VERITAS.

As THE JOURNAL publishes the communication, purporting to come from Jacob Boehme, I furnish another in regard to a teacher of more modern date. This message was given in reply to a letter from a well-known American writer, an admirer of Herbert Spencer. It speaks for itself, and is to be judged from the view of rational perception and not from any supposed merit of the author because of its supermundane origin. The "spirit" an "angel"—once an inhabitant of this earth—makes no other claim.

Using the language of one of your correspondents who says that "every human atom of life forms but a part of the great stupendous whole, "and that each is linked indivisibly in what he not inaptly terms "the great causation," as one of such atoms with a self consciousness of his own personality, we have now something to say, and you will find what follows demonstrates what we have spoken of in the past, viz. that the great law of affinity determines the position and relationship of one atom of life to another.

In the one we are referring to, you have a representative of the philosophic acumen of the external personality, and through it you can come into closer contact with the outcome of what he conceives to be his own mind.

In this instance you have an illustration of the action of the law of evolution, but in a diverse form from what we have delineated in your hearing; and to this we wish to call your attention, in order that you may be able to correctly estimate the distinction and difference between what is given forth as truth in reference to the outworking of this and other laws from the external and internal planes of life. Referring to an article which is intended to embody the thoughts of one on your earth who claims to be a leader in a certain school of thought, and of which we gather the purport through the instrument whom we are now using, he begins by acknowledging that

there is something which is unknowable. The author in question is an ardent disciple of the one we are referring to who is known as Herbert Spencer and he thinks that the name of this eminent man will be ever associated with the lines of thought now accepted by so many who form this specific school of thought, and who suppose that these most weighty and important problems can be solved, or rather attempted to be solved on such lines.

As a professor of natural philosophy he must allow me—who claims to be a spiritual philosopher—to suggest a few life thoughts, for I can now speak from actual knowledge and experience, and from the eternal plane of self-conscious life. Without question the philosopher may be accepted as a master mind, for the influx which has called that specific school into existence and of which he is the recipient, is powerfully affecting many thoughtful minds on the outer earth. The article referred to states that the eminent thinker may be regarded as the founder of the system and the propounder of a "philosophy of the absolute or unknowable." The embodied brother will allow his disembodied brother to propound a questioning thought. "Is there not a confusion of terms in such a titular description?" How can there be a philosophy pertaining to what is unknowable? Is it not a vain philosophy that endeavors to deal with and formulate what, according to their confession is unknowable? If it is unknowable, then why spend labor on that which profiteth not? Why, attracted by such a will-o-the-wisp, do thoughtful minds allow themselves to be drawn to what proves to be an ignis fatuus? For it resolves itself into nothing more nor less than a philosophy of agnosticism, and I might say of nothingism!

It is to neutralize this, and at this period in human mentality, that the new influx of life from a different central origin now operating even upon the external earth, is evolving and developing in certain atoms of human embodied life conditions whereby they can become recipients of the knowable. The revelations given to you, and others through you, rest on a sure foundation, because they repose on the basis of actuality and facts.

I note one specimen of this "philosophy of the unknowable" referring to what is called "perception." The leader of thought, says that "in perception there are two factors, viz., the mind and the object which the mind perceives," and he propounds the strange theory that "it is not the object itself which is perceived, but that what appears as objective is a symbolic representation." Admitting that objects are symbolic representations, yet we say that such appearances are real, objective, and therefore perceivable by means of what are called the senses. The author of this so-called philosophy teaches that two factors are required to produce the consciousness of perception, viz., the object, and the mind that perceives the object; but we say there is a third factor required, without which the other two would be inoperative, and this third factor is the man himself—the atom of human life embodied in the structural organism, which is the medium by what is loosely called the mind, becomes conscious of external surroundings. Hence, while that school of thought ignores this, the basic fundamental principle upon which all true philosophy must rest, we say, that any system of thought, or so-called philosophy, wanting this, is nothing but the baseless fabric of a vision which passes away and leaves no solidity for the thought of the inquiring mind.

It is in regard to this so-called human principle, that our teachings and revelations are given for the purpose of dissipating the darkness that prevails, and by this light the ignorance or darkness will pass away into nothingness. We could say more concerning the philosophy of the unknowable; but think it wiser to refrain and be content with what has been given forth.

If the expounder of the system in question means by the "unknowable," life itself, we are at one with him. But have we ever attempted to philosophize upon life? We have never given out a system of ethics upon that which we have reiterated, and that

from knowledge and experience, viz., concerning life! But we have revealed what is knowable in the internal and external worlds; and that is, the presence and action of this wondrous life is known only by the infinite variety of forms by which it is made manifest, the highest form being the human, with a self-consciousness of its own which can say I know that I am, and in order that you may have demonstration that that which enables its possessor to know that I am is never lost, and much less annihilated, the present series of revelations have been given from the internal—to you—spheres of self-conscious life by beings who have passed from your and other earths, and who have declared that the knowledge and self-consciousness of the "I am" is vastly increased and intensified in every state through which it passes; and hereby a vista has been opened out, and a domain which even the embodied man or woman can enter, and acquire some knowledge concerning self-conscious living forms in other worlds and spheres diverse from the one in which you now are.

If the one known in earth-life as Swedenborg has not placed the facts of the—to you—future life upon a scientific basis, (that may be questioned but not overthrown) and if the ethics, or philosophy of spirit which he has propounded does not possess in controvertible truth based upon known facts revealed by conscious and actual experience, then neither the savants of your earth, nor we in the minor spheres of life and being, know anything of science and philosophy.

That which is known in certain circles of human embodied society as agnosticism, is closely allied with the gospel of negation and our mission and work is to supplant this system of thought by a "gospel of affirmation," and the means whereby true knowledge concerning a past, present, and future self-conscious life can be acquired, are now within the reach of the educated, enlightened, and emancipated human embodied mind; and it is because the facts of a continuous self-conscious life beyond what you term "death and the grave," have been demonstrated to you by living examples and illustrations and these in accord with ethics of the philosophy of spirit, that thereby the test of truth is given by the harmony which pervades the whole.

So speaks to you one who in past states was known as "The Professor," who comes in the full self-consciousness of his own specific life quality; and ye will not say that I am "unknowable." With the knowledge in your possession you can ascend above the mists of the external speculative personality, and you can utter with a power that few can equal, "we know of other worlds and spheres of life and being, above, beyond and within that on which we have our present consciousness, for some inhabitants thereon and therein have communed with us and have made known to us—so far as were capable of comprehending—the manner of life which pertains to those beings who hail from those exalted spheres." The converse holds good, for we claim to know that certain spirit atoms—to whom these revelations are made—are now enjoying a self-consciousness of their own in external embodied conditions on an earth whereon, ages ago, I also had a similar consciousness of my own; and we know who and what they are; so that by this experience, on both sides of life, that which has been the "unknowable," is now revealed and made known.

#### VOLUNTARY MOTHERHOOD.

BY MRS. STANTON-BLATCH.

##### II.

"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"—Tolstoy's "Kreutzer Sonata."

The sense of obligation to offspring, men possess but feebly; there has not been developed by animal evolution an instinct of paternity. They are not disinherited fathers; they are simply unevolved parents. There is no ground for wonder that this is so; for in but a few species among the lower animals is even a suggestion of paternal instinct found. The male bird often occupies itself with the hatching and feeding of the brood; and the lion is a pattern father, but usually

we find no hint of paternal instinct in the male, and sometimes antagonism towards the young of the species. Evidently nature tried her hand on paternity, it did not fulfill the hopes she had of it, and she turned a cold shoulder upon its development. The paternal instinct is not a factor in evolution.

If then the law of natural selection is of weight, we should expect to find very little if any instinct of paternity in the male of the human species. Not only by such a priori reasoning is this conclusion reached, but a posteriori reasoning emphasizes the same truth. Men like to accumulate, and hand down their accumulations with their name. This is a method of securing some sort of immortality; and gives rise to the neglect of illegitimate children, the preference of male to female offspring, the law of primogeniture, and the selection in case of male heirs failing, of some distant relation to inherit the property provided he will adopt the name of his benefactor. The masculine tendencies which have crystallized themselves in these customs bear no resemblance to paternal love. A woman does not discriminate between her legitimate and illegitimate child; and had mothers been instrumental in making legal codes there would not have been a law of entail. But perhaps the strongest proof of the feebleness of philoprogenitiveness in men, is the existence of their system of prostitution, with the accompanying thoughtlessness in which parenthood is risked, and the indifference with which rich fathers leave their children to a life of hardship, if not of crime. When Henry Ward Beecher made his famous assertion, in the presidential campaign of '88, that if all the men who, like Grover Cleveland, had carried on illicit relations with women, voted for him, the democratic candidate would sweep New York by an overwhelming majority, his words called forth no resentment. But does not such a statement, if it be a fact, imply a more vital truth? It means that but a handful of men could solemnly swear that they are certain no child of theirs is rotting out its life in some tenement or gutter. Could there be a more unanswerable argument against the existence of paternal feeling than the brief statement, that of the seventy thousand illegitimate children born each year in France, only five thousand are acknowledged by the fathers. And our very attitude towards men of the type of the other sixty-five thousand, shows that we do not expect strong paternal feeling in men. No one feels that George Eliot drew an abnormal creature in Godfrey Cass. When he fails to acknowledge his child and leaves it with the despised weaver, the author does not describe his conduct as that of a brutal man. Again, no thoughtful person could fail to be struck in reading Darwin's Life and Letters, by the fact that the greatest student of heredity of our time, though himself the victim of an incurable and hereditary disease, never questioned his right to become the father of many children. And yet he was fully aware of the probability of ill health for his offspring; for in letters to friends he pours out his fears: "My dread is hereditary ill health. Even death is better for them." (Life and Letters of Charles Darwin, Vol. 1, p. 382.) Is it only a woman's logic that would lead to the opposite conclusion: Better had they never been born? Now no one could say that Darwin was a bad man; on the contrary, if report speaks truly we may look upon him as exceptionally good. The conclusion then forces itself upon us that even the best of men are lacking in that nice conscience which recognizes the sacredness of life and the responsibility of its creation. But humanity would suffer the minimum of evil from this cause, were not laws based upon the extraordinary assumption that "by the law of nature and the law of God," (Speech by Lord Salisbury in House of Lords on Infant's Act (1886) as reported in "The Record of a Three Years' Effort for Legislative Reform," by Mrs. Wolstenholme Elmy.) the father is the sole guardian of the child, and the suicidal custom followed of giving the power of legislation and the social dominance, in all sex matters, into the hands of that half the race, which is unfitted by nature for any just comprehension of these questions.

Ever since the patriarchy was established there

has been a tendency to cramp the mother in her maternal rights; so we see no race improvement comparable with our advance in material science. Those who could improve humanity have been hindered by those who prefer to improve steam engines. The sex which has been laboriously evolved by nature for the arduous work of race-building is handicapped; so more and more the best women turn from the work of motherhood and join the ranks of competitive labor, or seek in society and politics a field for the free play of their ambitions. And now certain of our thinkers forebode evil for a people whose women turn from the home to the frivolities of fashion and the excitement of the political arena. Their forebodings are not without foundation; but the remedy does not lie in depriving women of public freedom, but in according them absolute domestic liberty. The world must act, as well as talk, as if motherhood were important and sacred, before women will give full allegiance to that office. But so to act requires a complete right-about-face.

(To be Continued.)

#### SWEDENBORG.

That the writings of Swedenborg abound in great thoughts, deep, inspiring, generous, penetrating, regenerating thoughts, is on every side admitted. The Swedish seer's conception of the regenerate condition of man, in other words, of the spiritual consummation or full completion of the divine life, is the vision of a perfect human society on earth, a reign of charity among all classes of mankind, a pure spiritual democracy.

Swedenborg's ideas, detached from their local and temporary associations, and followed out to their results, are quite unorthodox, are, in fact, extremely radical, abounding in suggestions which imply nothing less than a complete revision of theological articles in the interest of anti-preternaturalism, or the utter abdication of Satan as a prince potentate, or substantial existence in the world. The Christian church, of whatever approved denomination, rests upon some theory of evil as an independent, demonic, self-subsisting dominion, governed by its appropriate authorities, and organized against Deity, who, through his ministers, keeps up an incessant warfare against it; the church being his visible representative, the ministry his ordained champions, the sacraments his appointed "channels of grace," etc.

Swedenborg while admitting that all life is from God, thus maintaining that there is but a single absolute principle in the universe—while frankly allowing that God turns evil into good, thus abolishing evil as a thing—does preserve the substantial facts of consciousness, and build upon them a structure in which the intellect can live without resentment or compromise. This is an honest, sincere, humble attempt to satisfy the demands of the rational nature, without recourse to theological subtleties. Henry James, has undertaken to give an exposition of this system, and he writes from such a full mind that a doubt occasionally arises in regard to his trustworthiness as a literal interpreter. But he assumes to be, gives his authorities amply and precisely and strikes with constant iteration the master's dominant chords. No one is justified in discussing the claims of Swedenborg who has not read his remarkable books.

The deepest men have been his deepest admirers. The persuasion that his noblest day is yet to dawn has taken hold of some of our best minds. The hopes of those who look for an extension of the Church of the New Jerusalem will probably be disappointed, but the anticipations of the few who look for a recognition of his merits as a philosopher of the infinite may yet be justified. Swedenborg was a seer, not a thinker, the genesis of whose thought may be traced in some antecedent school. His mental roots have not thus far been found. He has been accused of echoing Jacob Boehme, but without evidence; he appeals to no parentage among men. Mr. Emerson puts him among the mystics, ranking him somewhat incongruously with Socrates, Plotinus, Porphyry, Bunyan, Fox,

and Pascal, and says: "To a right perception, at once broad and minute, of the order of nature he added the comprehension of the moral laws in their social aspects." Emerson assigns to him a place long vacant among the law-givers of mankind.

#### MR. STEAD AND THE PSYCHICAL CONGRESS.

Miss Frances Willard recently had an interview with Mr. Stead, editor of the Review of Reviews, from her report of which as given in the Union Signal, the following is taken:

"Now that we are on this subject, Mr. Stead, have you arrived at any definite conclusions as to the result of your investigations in the world invisible? Are you coming to our Psychical Congress at Chicago next year? And what do you think generally of the practical utility of inquiring into the vast range of possibilities which are the subject of psychical research?"

"What a budget of questions all in one breath. It would take a volume to answer them. But sit down under this shady tree and talk at leisure. Is not that lake divinely beautiful—a vision of purity and peace? Not a ruffle disturbs the mirror of its waters, even the stately swans are motionless like feathered argosies at anchor."

[Around the lake the trees had not yet doffed their greenery, but here and there a chestnut's flaming crimson heralded the coming of winter.]

"Now," said Mr. Stead, "let me take your questions in turn."

"1. I have arrived at several very definite conclusions, which after a time when the array of evidence is scientifically complete, I will give to the world. At present it would be premature to say more."

"2. I have been asked to attend your Psychical Congress and have promised to contribute a paper if I cannot go to Chicago."

"3. As to the practical utility of such stories, I can only say that the invisible world is to the nineteenth century what the western hemisphere was to the fifteenth. Columbus, whom all men honor today, was once scouted as a crank, and a dreamer, who was neglecting the solid realities and practical advantages of the Old World for an idle chimera born of a diseased imagination."

"Whatever can be known of earth we know," sneered Europe's wise men, in their snail shells curled;

"No," said one man in Genoa, and that No  
Out of the dark created this New World."

"Then," I persisted, "you are really convinced that you are going to get some solid good out of this psychical research?"

"My friend, it will make us all realize as demonstrable facts of the present day, what as children we were taught on the authority of ancient revelation. Already we have got from it an endless series of hints of immense possibilities and suggestions which make many things in the Bible no longer incredible even to the most incredulous. But we shall yet get from it a scientific demonstration of the reality of life after death."

"Then you are a hopeful man," I said, with a bitter remembrance of how many lofty anticipations have been disappointed in this field, "but are you equally sanguine in more material things? How seems the outlook in the cause of moral reform?"

#### ABREAST OF THE AGE.

A true progressive Spiritualist should keep abreast of the age in his knowledge of all movements, disclosures, and forces which are taking place, said the Better Way. We complain of bigoted, creedal minds and hearts, because they will not observe the signs and the movements of the age, or, if observing, will not inform themselves because of their blind faith and following of the old. For Spiritualists to confine their reading and observation to their own special department of spiritual disclosure through phenomena, or the exclusive study of its philosophy, is to narrow their vision of the great movements of the intelligent Spirit world on the mortal, material plane, and subject themselves to the same just, adverse criticism they apply to others. We should be the willing and hearty coöperators with the angels in spreading the truth and thus destroying error of both theory and practice. But can we become the intelligent and efficient agents unless we have a knowledge of the diversified field of angel activity, with a comprehension of our mission as supplemental to theirs? Intolerance, bigotry, and narrow-mindedness are not born of spiritual culture, but of the want of it. The spirit, cultured by communion with high intelligent guides, is broad, liberal, charitable, observant, and progressive. It is not self-sufficient or egotistic; places no fixed boundaries to

spirit ministrations or disclosures, either in methods or power, but works on, blessing and uplifting humanity with the truth, always observant, always scanning the field of its activities, and always ready to intelligently discuss the situation of the world, the manifest work of incarnate spirits, and assign the proofs of their own knowledge as against old theories and philosophies and the faith which gives them a retaining hold upon the non-progressive. The mission of Spiritualism to the world is in its infancy of development. True, it is a sturdy child and its disciples have much to learn. Its greatest—nay, its primary lesson of experience, is not yet half comprehended, to wit, how wisely to combat the concreted errors of past centuries, entrenched in the forms of the present, and supplant them by the truth, but in so doing to keep a heart as soft, tender, loving, and charitable towards the disciples of error as is possessed by our unseen co-workers. Whoever has been spiritually anointed by a sweet, exalting spiritual baptism, until his own spirit was as soft as wax, as tender as a mother's love, and as pitiful and forgiving of the ignorance, and the faults through ignorance, of others, as God, can understand just what we mean.

#### DARWIN'S "MISSING LINKS."

One of the chief objections to the theory of evolution which was especially laid stress upon some thirty years ago, writes Prince Kropotkin, was the impossibility of producing at that time a series of "intermediate links" to connect the now existing animals and plants with their presumed ancestors from former geological epochs. To meet the objection, Darwin had to devote a special chapter in his great work to the imperfection of the geological record, and to insist both upon its fragmentary character and our imperfect knowledge of what it contains. The recent progress of both geology and paleontology renders such explanations almost superfluous. Geology, aided by the deep-sea explorations, has come to a better comprehension of the mechanism of sediments, and it knows what it may expect to find in the rocky archives of the earth, and what it may not; and, on the other side, the discovery of the missing links between past and present has been going on of late with such a rapidity as has outstripped the most sanguine expectations. Our museums already contain whole series of fossil organisms which almost step by step illustrate the slow evolution of large divisions of both animals and plants; our present mammals already have been connected by intermediary forms with many of their Tertiary ancestors; and the paleontologist can already trace the pedigree of birds, and even mammals, as far back as the lizards of the Secondary period—not merely deducing it from embryological data, but by showing the real beings which once breathed and moved about upon earth.

PROFESSOR EDWARD S. HOLDEN, the astronomer, and Director of the Lick Observatory in California, is not very hopeful about the present investigations of the planet Mars. "When we come to an examination of the particularities of Mars' surface we find dissimilarity and not likeness to details of the earth's," he says in the November Forum. "Under these circumstances, and so long as such widely divergent views can be advocated by competent observers, it appears to me that the wise course is to reserve judgment and to strive for more light."

"O, tell me not that the fathers of this Republic are dead—that generous host, that airy army of invincible heroes. They hover as a cloud of witnesses above this nation. Are they dead that yet speak louder than we can speak, and a more universal language? Are they dead that yet act? Are they dead that move upon society, and inspire the people with nobler motives and more heroic patriotism?"—Henry Ward Beecher.

"Have I not seen thee, Wild Rose, in my dreams,  
Like a pure spirit, beauteous as the skies,  
When the clear blue is brightest, and the streams  
Dance down the hills, reflecting the rich dyes  
Of morning clouds, and cistus woodbine twined?  
Didst thou not wake me from a dream of death?  
Yea, and thy voice was sweeter than the wind  
When it inhales the love-sick violet's breath,  
Bending it down with kisses, where the bee  
Hums over golden gorse, and sunny broom.  
Soul of the rose! What said'st thou then to me?  
We meet, thou said'st, tho' severed by the tomb:  
Lo brother, this is heaven! and thus the just shall  
bloom.

—TENNYSON.



### THE STARVED HEART.

BY EDWIN R. CHAMPLAIN.

The mother that hath borne us all hath said,  
When life was like a sunny holiday,  
"No farther shalt thou go this happy way,"  
Or barred the path to love's dear marriage bed;  
And so in us the kope of youth lies dead,  
O'ergrown with bitter-sweet and rue, for may,  
And there is no more joy, or heart to pray,  
But the dull face of doubt and dread instead.

She hath not nursed, but starved the child she bore,  
And death-in-life is all it feeds upon;  
And yet it longs to be begot once more,

For still it sees the joy it should have won,  
Which its own mother from its soft hands tore,  
And feels some truer mother waits before.

FALL RIVER, MASS.

Mrs. HARRISON was her husband's companion in the highest sense of that term, says the New York Press. She had the deepest confidence in him from the day when, as man and wife, they started out in life with no capital but an excellent American training, a good education and courageous resolution to do their duty. Their early married life was not the less happy because it was humble, and the simple mode of existence in their three roomed cottage was an experience well fitting a future President of the United States. There need be no fear as to the stability of the Republic while its Presidents are graduates from cabin and cottage. It was as the patriot wife, however, that the character of Mrs. Harrison was shown at its noblest. She wept when her husband went to the war for the Union, leaving her and their babes at home. But she recognized the heroism that prompted him, and she did not seek to detain him. Afterward, with the children, she accompanied him to rejoin the army on his return from a leave of absence, and saved his life by her devoted attention, when he was overtaken by illness. Her husband's gradual rise in position did not have the slightest effect upon Mrs. Harrison. She retained the same womanly, home loving characteristics, the same sweetness of disposition, coupled with feminine dignity, but without a shade of haughtiness or pride. The mistress of the Senator's mansion was in nowise different from the mistress of the modest cottage of the early days in Indianapolis. The lady of the White House made no pretentious show of superior station, and Americans could witness the simplicity and equality of American institutions illustrated to the letter in the abode of their Chief Magistrate. So quietly and plainly were the social and domestic functions of the Presidential household conducted that newspapers of foreign tendencies complained that there was not enough ceremony at the White House. This complaint, it is needless to say, had no influence with President or Mrs. Harrison. They continued to be Americans.

THE accounts—more frequently found in romances—of the marvellous feasts often given to ruling powers of the olden times, are eagerly read by the young, and with great longings to see them repeated in the present time, writes Mrs. Henry Ward Beecher in Godey's Magazine. Especially are they bewitching to the young housekeepers—who have visions of surprising their husbands with a bill of fare copied from ancient times. Yet they have no idea of what the peculiar dishes were composed of. A "young lady" writes us: "I have read so much of the wonderful feasts and banquets given in ancient times, the almost fabulous entertainments of the nobles and emperors of Greece and Rome, that I am curious to know something more definite about them. Do tell me, dear madam, if you can, how the dishes, which must have cost a small fortune, were prepared. Of what did they consist? I am young, expecting soon to go to house-keeping. I am fond of trying new things, and can afford a little extravagance to enable me to do so. It would be such a pleasure to surprise my husband by bringing him a dainty entertainment, entirely different from the common run of things." You would indeed surprise your husband and guests, my dear child, with something "different from the common run of things," if we could give you such receipts; but few, if any, have been recorded, and none that you would willingly follow. Their banquets were wonderfully lavish

in the amount provided—but gross—almost beastly in the composition. Served in barbaric splendor, on polished gold set round with precious stones, yet there was no delicacy or refinement, either in the mode of preparing or arranging the food.

MR. STEAD in his November issue of Review of Reviews, thus speaks of Miss Willard: Miss Willard, it must be admitted, even by her enemies, is intensely human. She is a child of nature as well as of grace. She is as broad in her religious beliefs as Dean Stanley, as fervent in her evangelicalism as Dr. Moody. Naturally skeptical, she is a devout believer and an intensely interested inquirer into all manifestations of psychical marvels which promise to supply a scientific basis to the belief in another world. She has a keen sense of humor—perhaps of all quantities the most indispensable. She has a genius for organization on the principle of home rule and federation, and she is heart and soul in sympathy with all the moral and ameliorative movements of our time along the whole line, from socialism to Sunday closing. She has only one conspicuous drawback. She has never been married. But she has lived in the midst of family life. Her center has ever been a home, not a barracks, a church, or a cell. She has loved passionately, suffered bitterly, and triumphed marvelously over a host of difficulties which love, disguised as jealousy, has sown around her path. She is free from all the unworthy and unnatural carping at man which characterizes some advanced women. She is, in short, more admirably qualified than any other living woman to be the leader and director of this great new force which is influencing the world. So obvious does this appear that it is doubtful whether the time has not come to recognize that the union which she has helped create is bidding fair to realize more closely the ideal of the Church of God in America than any of the more distinctively ecclesiastical organizations can claim to be.

BRITISH politics are to-day all mixed up with great problems that we scarcely have at all, and they are problems that affect society so deeply that women cannot avoid taking an intense interest in them. Besides the movement for free, unsectarian schools, there are the demands for fundamental changes in land laws, abolition of entail, granting of "tenant rights," a more equitable system of taxation and a vast abridgment of the special privileges enjoyed by the aristocracy. Perhaps most important of all, as an explanation of British women's interest in politics, is the fact that the Established Church is controlled by Parliament to a great extent, and the question of disestablishment is one which threatens in the near future to shake the country from center to circumference. In consequence of these things women unquestionably exhibit a degree of zeal in politics in England far beyond anything of the sort displayed here. Look at the Primrose League and see what an immense power it has exerted within recent years on the Tory side. Of late the Liberals have awakened to the necessity of counteracting this influence, and meetings of the gentle sex for the purpose of helping to overthrow the Conservative party are being held throughout the United Kingdom. Mrs. Gladstone has on various occasions presided and delivered addresses at such meetings. Political topics are so far from being tabooed in English drawing rooms that ladies and gentlemen in the most exclusive circles of Belgrave and Mayfair habitually converse on the prospects of the next division in the House of Commons or the merits of Gladstone's or Balfour's or Salisbury's latest speech.

JEWELS once owned and worn by the wife of Martin Luther, the reformer, it is said will be among the Maryland exhibits at the World's Fair. They are the property of Mrs. Elizabeth Frank, whose late husband's mother was a descendant of Luther. The jewels consist of a pair of earrings and a brooch. The earrings are circular in shape, about an inch in diameter, the stones being rough pearls and two uncut emeralds, set in silver. The brooch is a cross, and consists of uncut rubies, set in silver, about an inch and a quarter by a quarter of an inch.

MISS JEAN INGELOW, the English poetess and authoress, is the daughter of a banker and was born in Lincolnshire, being one of a family of eleven children. It is Miss Ingelow's brother, with whom she lives at Kensington, that we are largely in-

debted for the publication of her first volume of poems. He offered to contribute to have the manuscript printed and her mother went with her to the publisher's (Mr. Longman). He was most kind and took the matter up warmly. In the first year four editions of 1,000 copies each were sold and this first volume has been published again and yet again, until it has reached its twenty-sixth edition.

ANNA MATILDA MAULSBY, of Washington, D. C., provided in her will, which has just been presented for probate, for the erection and maintenance of a home for destitute women as a memorial to her mother. For this purpose she purchased a site in the fashionable portion of the city, set apart \$35,000 for the erection of buildings and \$15,000 as an endowment fund.

STATISTICS show that women in the United States are growing taller while men are getting shorter. The New York Herald accounts for it by saying: While American husbands are bending over desks and benches, American wives are stretching their necks to see what is going on at the bargain counters.

### THE DIVINING ROD.

No little astonishment has been caused amongst the inhabitants of Fishbourne and Wootton, Isle of Wight, by the successful use of the divining rod. On the shore near Wootton Creek, overlooking the Solent, is a yachting estate known as Woodside, the residence of the Rev. J. B. Morgan, which has hitherto been without a good supply of water. Two wells have been sunk at considerable expense, but without success. It was thereupon decided to call in the assistance of Mr. William Stone, a well-known operator with the divining-rod. On his arrival Mr. Stone, after cutting his rod in the neighboring coppice, set to work, and, within ten minutes, indicated a spot which every one seemed to consider the most unlikely on the estate. It was on the brow of the hill, and over a hundred feet above the house, whereas the wells had been previously sunk in low-lying land. Men were, however, quickly set to work, and at a depth of seven feet the water rushed into the well so fast that the men were obliged to get out, and the water came to the top of the well. This spring has been found an ample supply, and the quality is excellent. This is Mr. Stone's third visit to the island. On his first visit he discovered a spring at Arreton, which yields enough water to supply the wants of the village, and he subsequently found water on another estate near Ryde. — Portsmouth Evening News.

THE question, "What is Religion?" is thus answered by Froude: Religion is the attitude of reverence in which noble-minded people instinctively place themselves towards the Unknown Power which makes man and his dwelling-place. It is the natural accompaniment of their lives, the sanctification of their actions and their acquirements. It is what gives to man, in the midst of the rest of creation, his special elevation and dignity. Accompanying our race as it has done from the cradle of civilization, it has grown with our growth, it has expanded with the expansion of our knowledge, subject only to the condition that when errors have been incorporated in religious systems they have been exceptionally tenacious of their ground. Rituals and creeds, created by the piety of constructive and devotional ages, have become so precious when once accepted that it has been held sacrilege to touch them. They have been guarded by superstition, and sealed against alteration by anathema. The eternal nature of the Object of our reverence has been attributed to the forms under which it has been adored, and unable notwithstanding to escape the changes which the development of knowledge imposes upon it, religion has advanced, not by easy and natural transitions, but by successive revolutions, spasmodic and passionate convulsions.

ITALY has made remarkable progress since it became a united country, but much yet remains to be accomplished before it will be on the same plane of civili-

zation with other nations of western Europe. It is disgraceful that in a country which justly boasts of its high achievements in art and in literature, and which might be called the mother of modern civilization, organized and professional highway robbery should still be the means of support for a considerable number of the inhabitants. Even under the sternest government brigandage has never been extinct. It is almost entirely confined to the southern section of the Italian Kingdom. Personal security, in the northern provinces of Italy and as far south as the old papal frontiers, is as well guarded and respected as in any part of America. The dangers from brigands begin about twenty miles from the seat of ancient civilization and capital of the Italian Kingdom. In the regions about Viterbo and Corneto outlaws live in the extensive forests, and for many years they have not only robbed travelers but also levied blackmail upon the proprietors of estates. In Sicily the condition of affairs is much worse.

I OFTEN think that I would like to go to sleep and wake up in the full enjoyment of my faculties a century later—say, about the year 2,000, said a physician lately. I believe that this will be successfully done. Cases of suspended animation for considerable periods of time frequently occur. I have myself pronounced people dead who are now in the full enjoyment of vigorous life. I have no doubt that thousands of people have been intombed alive after having been examined by reputable and careful physicians. If the life force may be so completely suspended for a day or two and then resumed, why may it not be taken up again after the lapse of a century or more? Irving makes Rip Van Winkle age during his twenty years' nap. That is, I think, wrong. Should the life be so completely suspended that a man would not require food there would be little or no waste and he would wake up as youthful and vigorous as when he dozed off. I believe that it will yet be possible for a man, by taking century naps, to enjoy a few years of life during every century for 1,000 years or more. I can see no good reason for believing that the nineteenth century has witnessed the high tide of scientific achievement.

THE colony of New Zealand, to the east of Australia, has joined hands with Wyoming, in the west of America, in conferring the suffrage upon women, says the Christian Union. It is an accepted generalization that colonies, when left to themselves, anticipate the political development of their mother countries, for the reason that they adopt the political institutions suited to their own age, while the mother countries retain the institutions of a past age. This was certainly true of the Greek colonies, and both Americans and Australians have been fond of boasting that Great Britain has followed the course of political development which we have marked out before.

COPIES of articles which have been published in other papers, or sent to them for publication (and not rejected) should not be offered to THE JOURNAL as original contributions. A writer sending an article which is to appear in another paper, should state the fact, and then THE JOURNAL will use its judgment whether to use or decline it.

DR. RAVLIN will lecture on successive Sundays, beginning on Sunday the 20th, in the large hall in the Athenæum Building, Chicago, at 3 and 7:45 p. m. Admission free. Mr. Ravlin purposes to discuss live issue and hopes to make his lectures interesting not only to Spiritualists, but to all classes of liberals.





**THE PSYCHICAL SCIENCE CONGRESS.**

TO THE EDITOR: The Psychical Science Congress headed by such distinguished scientists as Dr. Elliott Coues and Dr. Hodgson, Secretary of the American Branch of the London Psychical Society, promises to be a great success and it is to be hoped that when the Congress shall finally adjourn, they will have accomplished more than has hitherto been accomplished in determining the nature of certain phenomena usually classed as spiritual.

Now it is not my purpose to say whether I believe in the return of spirits or not, but I do believe that the investigations so far made with certain so-called phenomena, are not scientific or satisfactory and it seems to me that this Congress should be able to reach and proclaim some explanation that explains.

If there is such a thing as the return of spirits who once lived on this earth, in what way do they return and is it possible for them to prove their identity? There is great interest attached to this subject and it may be that the proposed Congress will be able to definitely settle a great many perplexing questions connected with it.

You may take any branch of the subject you choose and there is such a wide range of thought connected with it, that it is almost impossible to find a unity of sentiment regarding it. It seems to me that the subject of spirit return has been discussed long enough to arrive at some definite conclusions and if any definite conclusions have been reached this Congress should, before finishing their labors, definitely and officially proclaim them to the world.

A great deal of the so-called spiritual phenomenon is to my mind decidedly material, but I am not prepared to say that a great deal of this material phenomenon is not suggested by some disembodied spirit, so that in one sense it may be called spiritual. This statement may seem extravagant, unless I explain more fully my meaning. Man is a dual creature, material and spiritual, and it requires no argument to prove this because all people who are interested in psychical matters, believe it to be true. If then man is a dual creature, material and spiritual, and it is not possible for his material mind to cognize a spirit or spiritual things, then must we not conclude that there is a faculty of his mind which is not material but spiritual and if this be true does it not go to show that there may be a communication between a spirit and the spiritual part of man's mind?

Now you must allow me to philosophize a little, in order to show if possible, what such a statement as above leads us to and if I can show that it leads to a solution of many of the problems connected with this subject, you will forgive me for taking up so much space in your valuable paper.

The only way to know a great many things is to guess and if a person is a good guesser, he may know a great many things which he could not otherwise know.

Now I guess that the solution of a great many psychical problems is in this, that a spirit can communicate with the spiritual part of man and that the spiritual part of man can control the physical man, precisely as the will can control the physical man; and it might be claimed, that with some people the spiritual control of the physical man, is superior to that of the will.

If I have made that plain then we are ready for another thought, namely, that the spiritual part of man is the intuitive man, or the unconscious mind of man, as some would prefer to say. I do not mean by this that man has two minds, but that he has two faculties of mind, the conscious and unconscious, and it may be said that the conscious mind cognizes only material things, while the unconscious mind cognizes only spiritual things. If we understand each other so far, we are ready for another statement, namely, that a spirit wishing to communicate to persons on the earth, must reach them through this spiritual faculty, the unconscious mind and there the process of thought brings the communication to the cognizance of the sense faculty of conscious mind.

Now it may be said, that the only way a spirit can communicate is as above stated, unless it may be possible for a spirit to in some way control the elements and produce certain phenomenon which would not be classed as mental. I am now only considering the phenomenon known as mental and of spiritual origin. It may be true that there are some people who do not believe in any phenomena at all and if they do not, they will not of course be interested in this explanation, but there are people who believe that spirits do impress their thoughts upon certain persons, commonly known as mediums and it is for their benefit that I submit above suggestions.

In conclusion let me say that the terms hallucination, unconscious cerebration and sub-liminal consciousness do not explain anything, and it is to be hoped that the Psychical Congress will consider the class of cases to which these terms have been applied and explain them.

I think the Congress will be a great success, in at least calling attention to the interesting subject of Psychical Science, as Dr. Coues has from the start been indefatigable in his labor of reaching the best investigators of the world and I am glad to notice by the last JOURNAL that Mr. B. F. Underwood has been added to the Committee.

October 20, 1892.

**COMMENTS ON MRS. UNDERWOOD'S EXPERIENCE.**

TO THE EDITOR: I have read Mrs. Underwood's article in THE JOURNAL of November 5th and as I had an opportunity, I read the questions over to a person who has the same gift, asking her to get answers to the same questions so we might see how much agreement there was in them. I did not read to the medium answers given by Mrs. Underwood's hand. What was given purported to come from a spiritual being controlling the arm of the medium who wrote unconsciously as follows:

Question as to the location of the Spirit-world. — wants an answer.

There is no location of spirit-life. You and your spirit are on earth. We are aside from the earth, within your call, not always with you. Sometimes when you do not need us we are what you would think some distance. We think nothing of distance; we only think of the power of going and coming. If you are here on earth and we are working within your magnetism it may be several miles—even thousand of miles—the only subjective thing is to hold relationship with you and so we come at once.

Sometimes spirits wander far off—to other planets?

Is there no centre of spirit-life? Yes, innumerable centres—wherever a common source of sympathy arises, there those of kindred thought gather.

Is this likely to be near the earth? Sometimes: often from other sources we learn of something which will carry us to other planets. We think all space is open to the Spirit-world.

Conditions will depend upon what is being accomplished. Souls will not wait in idleness, there is constant work going on—new interests, selfish interests sometimes—many are subject to others. Sometimes we feel indignant over the selfishness of spirits who seek their own exclusively; so in spirit-life as on earth. Some pretty tough spirits come to you and seek for an opportunity to use you—sometimes we have worked hard to protect you. We have asked you to help. So far as we see there is love and sympathy. Such love as souls have for each other. Sometimes the souls bind themselves together for mutual aid and sympathy. We only see this.

Yes, we have shape.

Substance? Yes, we have substance.

Does it seem as material to you as this body to me? Yes, it is working out the wishes of the spirit.

Is it as large in form as my body? We only have enough to work with. No stomach, or eating is necessary. We do not have lungs for breathing, nor heart to send blood through the veins. We have organs for seeing, hearing and thinking.

You want some knowledge of us. We are only the spiritual part of our former body—not the substance.

Is there no substance to this part? Yes, it is substance to us: it would not be to you.

You have no nerves? You see we do not need them. Your nerves are only the spirit pervading the filaments of the nervous system. Mother and child meet; the recognition is with a

full feeling of joy that they will not be separated again. Nothing further is needed.

No caressing or embracing? Yes, there is the fullness of the spirit-life that will mingle with each other.

Is there no sensuousness between lovers? Yes, but it is expressed through the sentiments only. Do not write any more now.

"When we rest we creep down to your level." Is that true? You will not understand what the spirit meant to say. If we need rest then we are on a spiritual plane which will not be satisfied with what is gained as a high spirit. Such spirits will not need rest simply. If we need rest, we are not uplifted spiritually.

PHILOS.

**SPIRITUAL SCIENCE OF HEALTH AND EPIDEMICS.**

TO THE EDITOR: Experiences of la grippe and now of the more dreaded Asiatic cholera seem to call for more earnest thought on the subject than ever before and more earnest effort to master the one and effectually check the other.

What to do with our World's Columbian Exposition so splendidly preparing for is a grave and important question. The scientists are doing something and let us hope they will do more. How long shall Europe and America be subject to these Asiatic scourges? Is there no remedy? Are we helpless? Not if we know our highest duty and our power.

Several years ago my spirit guides gave me a plan for the cooperation of the civilized nations which would most effectually prevent such epidemics scourges. One part of this plan contemplated the appointing of an International Sanitary Commission with plenary powers to adopt and enforce such regulations as might be deemed best for the preservation of the public health and to prevent the spread of any contagious diseases. Such a commission would say to the old Asiatic peoples, clean up! And when you hold your fairs and your Mecca pilgrimage gatherings see to it that the strictest sanitary measures are observed all about your places of meeting. And also that your large towns and villages are kept clean and well supplied with good, pure water, because the rest of the world cannot afford to have the air poisoned by your infections. And moreover will not permit it to be done.

This is only a hint at, or an outline of a plan that must sooner or later be adopted by the civilized nations for self-protection.

And now a word in regard to the treatment of disease. There can be no such thing as spiritual science if it does not go so far as to include the proper treatment and cure of all kinds of diseases. For let it be understood that health is essential to a proper unfoldment and growth of the spiritual nature of man.

Knowledge is the foundation of science, and knowledge of the spiritual nature of man is needed to establish a spiritual science of health and treatment of disease. Dr. Buchanan has done much in this direction, but much remains to be done.

Jesus healed by a touch—a word. The apostles also. Paul healed diseases by handkerchiefs and aprons sent to patients.

How was this done? By miracle! Yes, but what is a miracle? An effect produced not by a violation of law, but in accordance with a higher law not generally understood. What is that law? Can we know it? I answer—if Spiritualism is a science and not simply a theory or speculation founded upon uncertain sporadic phenomena, then a careful study of its principles ought certainly to show us the way to a knowledge of this important law.

Spiritualism teaches us that man as a whole is a trinity. Physical, mental, spiritual, the first is governed by physical laws, the second by mental laws, the third by spiritual laws. The first is tolerably well understood, the second partially, the third we are just beginning to study.

Psychism, Christian science, hypnotism, etc., may help to some knowledge on this subject. But it is to Spiritualism alone in its higher teachings that we must look for a knowledge of the laws and principles of a health system that will comprehend the whole of man, physical, mental and spiritual. With the knowledge of such a system before us we may bid defiance to epidemics and contagious diseases. Not in an ignorant or fool-hardy way, but with a shield of knowledge that carries with it power to overcome evil or wrong conditions. Such knowledge has been given and is found by those who have studied it to

be the basis of an absolutely perfect system of health and treatment of disease.

In a future article I shall set forth some of the principles upon which this system rests. To do so now would make this article too long.

I will only add in conclusion that this system is based on the strictest scientific principles and is in the highest degree practical and within the reach of all. My own personal experience both with myself and many others by letter and otherwise testify fully to the absolute efficiency of this method.

I am now prepared to give lectures on the subject to classes as may be desired when I can fully explain the entire system.

MILTON ALLEN.  
211 N. COLLEGE AVE.,  
PHILADELPHIA, PA.

**ANOTHER TRIBUTE OF RESPECT.**

The following resolution, offered by Mr. Cappeller, was unanimously adopted by the National Editorial Association of the United States:

WHEREAS, Since our return from the memorable California trip of the National Editorial Association, death has entered and taken from the roll of our active members one who accompanied us to the far West in all the vigor of his active manhood, with an eye keen for the beautiful and with senses alert for the sublimity of nature, one who by his active interest in the welfare of our Association, by his intelligent participation in our discussions, by jealous regard for our good name, by his hatred of sham and his firm advocacy of what to him was the right, had endeared himself to every member of this Association; Therefore,

Resolved, That the Executive Committee of the National Editorial Association assembled in regular session, hereby expresses its deep and profound regret for the death of Colonel John C. Bundy, of Chicago, the Chairman of the World's Fair Committee of this Association; instructing the Secretary to furnish a copy of this resolution to the family of the deceased, and to include the same in the published proceedings of this body.

J. M. PAGE,  
Cor. Sec. N. E. A.

In regard to the character of Cleopatra the London Spectator has the following:

What was the inner character of Cleopatra? A voluptuous woman of the East, say the Romans, eager to enchain any master of a Roman army by the foulest arts, but the Roman oligarchy not only hated but dreaded Cleopatra. To them she was not only Asia incarnate but the representative of that "regal" sway that rule by volition instead of by traditional order, which, with their statesmenlike instinct, they saw the triumphant aristocrat whom their system tended to produce would ultimately desire. They cursed her as the greatest of Asiatic harlots, whereas she was a Greek and used her charms chiefly as instruments to attain her ends, which were, first of all, the empire of the East, which her ancestors had striven for generations to acquire—and very nearly acquired—and to defeat the half-civilized and headless Roman power, which she hated with the hatred of a monarch and despised with the contempt of a true Greek. Who were these barbarians that they should conquer men who were polished when they were savages? She always selected the same lover, the head of the invading Roman army, and always used him to help her in founding, as she hoped, the empire of the East. Her attractive power was probably not her beauty. Her coins do not reveal a beautiful woman but a broad-browed thoughtful queen and Plutarch in describing her evidently speaks on the authority of men whose father had studied her face. He says: "Her actual beauty, it is said, was not in itself so remarkable that none could be compared with her or that no one could see her without being struck by it but the contact of her presence, if you lived with her, was irresistible; the attraction of her person, joining with the charm of her conversation and the character that attended all she said or did, was something bewitching. It was a pleasure merely to hear the sound of her voice with which, like an instrument of many strings, she could pass from one language to another so that there were few of the barbarian nations that she answered by an interpreter to most of them she spoke herself, as to the Ethiopians, Troglodytes, Hebrews, Arabians, Syrians, Medes, Parthians and many others, whose language she had learned."

## BOOK REVIEWS.

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

*From Finland to Greece, or Three Seasons in Europe.* By Harriet Cornelia Hayward. New York: J. B. Alden, 1892. pp. 327. cloth. Price \$1.00.

This is a narrative illustrated by thirty-two full-page views of scenery on the voyage from Stockholm through the countless islands between the Baltic and the Gulf of Bothnia to Abo in South Finland, where Christianity was introduced in 1157. An account is given of the travel by train, with its amusing railway customs, to Uleaborg near the head of the Gulf of Bothnia one hundred miles from the Arctic circle and thence by steamer to Fornes at the northerly extremity of the Gulf. Thence the course was by cuts northward among farms which had been prematurely frozen and the people threatened with famine. A dozen miles from the Arctic circle an elevation of eight hundred feet was reached, where was discovered thousands of natives who make it a duty to visit annually this high place and rejoice while for three nights the sun is above the horizon, the sunset colors passing without a break into those of morning. After continuing on through farm after farm, the party journeyed through the wonderful lake region of Finland, southeast through the Gulf of Finland and so on to St. Petersburg. Full descriptions of this city and its environs, and of Moscow also, is given in this work, which is written in a lucid and instructive style and is well suited to put in the hands of school pupils to be read with the help of an atlas. The author has a fine appreciation of the picturesque and of the humorous or pathetic incident, but this does not betray her into the effusiveness and diffusiveness in which so many writers indulge in descriptions of travel. The author has endeavored to paint the bright pictures for the halls of memory in colors so enduring as not to grow dim while the structure lasts.

*The Miracles of Our Lord.* Expository and Homiletic. By John Laidlaw, B. D. Funk & Wagnalls Co., New York and Toronto: 1892. pp. 384. Price, \$1.75.

In this volume we have the latest contribution to the study of the miracles of the New Testament. The clergyman and the student, although each may have the standard works on the miracles, can hardly afford to say that they have no use for this book, for it contains a connected expository view of the miracles, their relation to one another and the lessons to be derived from them as a whole, that is, from the orthodox standpoint. The work is marked by scholarship, homiletic tact, and a suggestiveness which will probably place it among the permanent books of reference upon the subject treated. To those who believe that Christianity rests upon the miracles of the gospel, the book will be one of great value. The miracles of Jesus have always been subjects of great interest to the Christian church and to theologians and Christian scholars have employed their greatest resources to set forth the teaching of the alleged miraculous works recorded in the New Testament.

*Children's Rights.* By Kate Douglas Wiggin. Boston: Houghton, Mifflin & Co., 1892. pp. 235. cloth. Price \$1.00.

A sympathetic lover of the little ones of this world, writes here wisely, tenderly, yet brightly, of one of the most interesting problems of the age—the proper training of the future men and women to whose care the social development of the world must be soon confided. "If children have any social tendencies," she says, "and the fact needs no proof—these tendencies should be given direction from the beginning toward benevolence, toward harmonious working together for some common aim." Mrs. Wiggin finds in the kindergarten system, the strongest factor in securing to childhood its heaven-born rights to loving care, wise instruction and help in growth on the lines of unselfish brotherliness toward all. The plays, playthings, stories told, proper reading matter, and loving government of and for our embryonic citizens form subject matter for the different chapters. There is not a dull or prosy page in this pretty volume which should be in every mother's hands and in the library of every humanitarian and teacher.

## MAGAZINES.

The Journal of Speculative Philosophy, edited by William T. Harris, for Septem-

ber opens with a translation by Thomas Davidson of Aristotle's *Metaphysics*, 11th book. J. MacBride Sterrett writes on "Hegel on the Religion of the Old Testament." There is a translation of Beaumont's interpretation of Goethe's *Marchen*, by Isaac N. Judson. "Can Communism furnish an objective standard for Morality," is the title of a paper by Samuel L. Patton. Book notices complete this very solid number of a valuable philosophical publication.—The Scientific American, Architects and Builders' Edition, for September is a very richly illustrated number. It contains fine pictures of residences at Plainfield and Montclair, New Jersey. These houses are represented in colors and are very beautiful. There are articles on building and a variety of other subjects. Munn & Co., 361 Broadway, New York.

The Weekly Journalist for October 20th contains a sketch of George Francis Train by Charles Ritch Johnson, of Toledo, O. The same number contains Thomas Long's address to the Colorado editors on the "Power of the Press." J. F. Benyon, editor, 74 Tremont street, Boston.—The Homiletic Review for November contains articles valuable to those who are engaged in ministerial work. President Gates, of Amherst, writes on the "Christian Trustee." Dr. F. Burr has a paper on "Astronomy as a Religious Helper." Dr. William H. Ward tells of the latest "Palestine Discoveries." Prof. Jesse B. Thomas continues a series of articles on "Denominational Federation." "How to see Europe, Egypt and Palestine on \$2.00 a Day," is a very practical article contributed by Rev. Camden M. Coburn, Ph. D. Funk & Wagnalls Co., 18 and 20 Astor Place, New York.

The Social Economist for November contains a number of valuable contributions, among which is "The Industrial Decline of Lancashire." "Should Trades Unions be Incorporated?" "A Woman's Commonwealth," (by Channing M. Huntington); "The Initial Anarchist," (by G. H. Sandison.) New York: College of Social Economies, 34 Union Square, East. Edited by George Gunton.—Hall's Journal of Health for November contains an editorial article on "Fashion." There are a number of very excellent papers including one on "Natural Sleep;" another on "A Cold Draught of Water," and one on "The Insect World," 206 Broadway, New York.—Our Little Ones and The Nursery for November has for its frontispiece a pretty picture "By the Fire," and a poem with the same title. This number abounds in stories and narratives designed for the nursery and it is one which all the little ones will like to see.

Russell Publishing Company, 196 Summer street, Boston.—Godley's America's First Magazine for November is an admirable number. The opening contribution is "A French Story," by Miss Mollie Seawell. This is followed by a poem written by the late Philip Bourke Marston; Mrs. Henry Ward Beecher writes on "Rings used as Symbols of Authority;" Catherine Hodges has an article illustrated by figures on the "Woman who Dared." Among the very interesting articles is one on "Our Hospitals," (illustrated by James B. Preston, and "The Dress of English Women," by John Gilmer Speed. This is a very excellent magazine, greatly improved since its change of name. Godley Publishing Co., New York. \$3.00 per year.—The Unitarian for November has for its opening article a sermon on "Liberty and Religion," by Rev. D. E. Buckley; "The Coöperative Commonwealth," by C. W. Woodbridge is a very readable article. Mr. Sunderland, the editor, contributes the first of a series of articles on "The Hebrew Land and People," which is interesting and instructive. Geo. H. Ellis, 141 Franklin street, Boston.—The Globe for October, a Quarterly Review of Literature, Society, Art and Politics, opens with an article entitled "Glimpses of World Literature," by W. H. Thorne, editor of this publication; "Better Days or a Millionaire of Tomorrow," is the subject of a striking article by Edward E. Cottrill. W. H. Thorne has a paper on "Prayers to the Virgin and the Saints." There are other papers, most of them by Mr. Thorne. The Globe Review, 716 Title and Trust Building, Chicago, Ill.—The November number of Wide Awake opens with a profusely illustrated article on "Some British Castles," written by Oscar Fay Adams and it has an appropriate frontispiece, a full-page picture of Marmion's Defiance to Earl Douglas, Tannull Castle. Alexander Black has a fine descriptive paper on the "Babies at the Zoo," at Central Park, beautifully illustrated by Irene Williamson. Edith Robinson gives an interesting story of the pluck and bravery of a Harvard boy at a street fire and calls it "Raglan's Substitute." D. Lothrop & Co., Boston.—Hall's

Herald of Health, edited by M. L. Holbrook, M. D., always contains instructive articles relating to health and hygiene. The November number contains "Domestic Unhappiness and Health," by Mrs. R. B. Gleason, M. D. Dr. J. Miner Fothergill contributes an article on the "City and Factory Men and Women and the Air They Breathe." The editor continues his valuable notes concerning health. Jennie Chandler has an article of "Interest to Women." There are other papers and notes in this paper of general interest.—The World's Columbian Exposition Illustrated for October comes bearing the gala dress of the World's Fair City during the recent festivities; the Dedication of the Columbian Exposition and the Commemoration of the Four Hundredth Anniversary of the discovery of America by Columbus. With a beautiful emblematic cover in six rich colors, illustrative of the events of American life, filled with charming engravings, and overflowing with authentic World's Fair information, comprising descriptions, sketches, histories and biographies, it is an encyclopedia of information of the Exposition. Among the illustrations and literary features are beautiful engravings of the State Exposition buildings of Massachusetts, New York, Texas, Idaho, and South Dakota, with descriptions of each and engravings and sketches of their promoters; the foreign buildings of Germany and Great Britain and the Algerian and Tunisian Village at the Exposition; fine portraits of President Harrison, Herr Wermuth, the Imperial German Commissioner, and Her Royal Highness, Princess Friedrich Karl of Prussia, Lady Protectress of the Prussian General Committee, Mrs. Potter Palmer, President Board of Lady Managers, and the four members of the recently appointed Council of Administration, and an impressive interior view of the Manufactures building, showing the seating arrangements of the dedicatory ceremonies; also colored Bird's-Eye View of the Exposition. Address J. B. Campbell, 159 and 161 Adams Street, Chicago, Ill.

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 To answering skies serene;  
 The mountains, sloping to the sea,  
 Wave all their flags of green!

The rivers, dashing to the deep,  
 Still echo loud and long;  
 And all their waves in glory leap  
 To one immortal song!

One song of liberty and life,  
 That was and is to be,  
 Till tyrant flags are trampled rag,  
 And all the world is free!

One song—the nations hail the notes  
 From sounding sea to sea,  
 And answer from their thrilling throats  
 That song of Liberty!

They answer and echo comes  
 From chained and troubled isles,  
 And roars like ocean's thunder-drum  
 Where glad Columbia smiles.

Where, crowned and great, she sits in state  
 Beneath her flag of stars;  
 Her hero's blood the sacred flood  
 That crimsoned all its bars!

Hail to our country! strong she stands  
 Nor fears the wardrum's beat;  
 The sword of freedom in her hands—  
 The tyrant at her feet!

—FRANK L. STANTON in the Atlantic Constitution

**AT PEACE.**

Lying low and lying fair,  
 With the sunshine in her hair,  
 With her forehead lily-pale  
 (E'en your words cannot avail)—

Not your prayer her slumber breaks;  
 Not to touch of yours she wakes.

Eyes grown dim with death's eclipse,  
 Folded hands, unanswering lips—

Gaze,—Love's care can never cease,  
 Though she hath Love's perfect peace.

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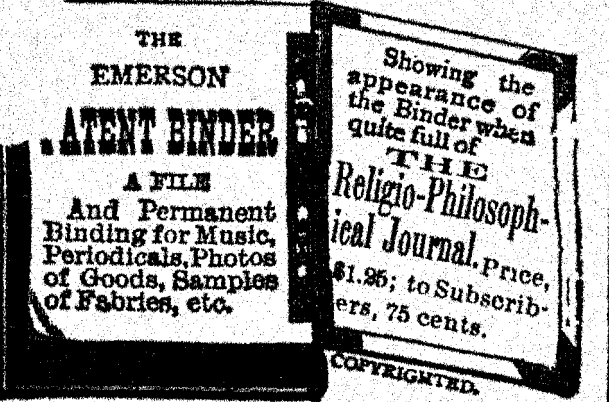
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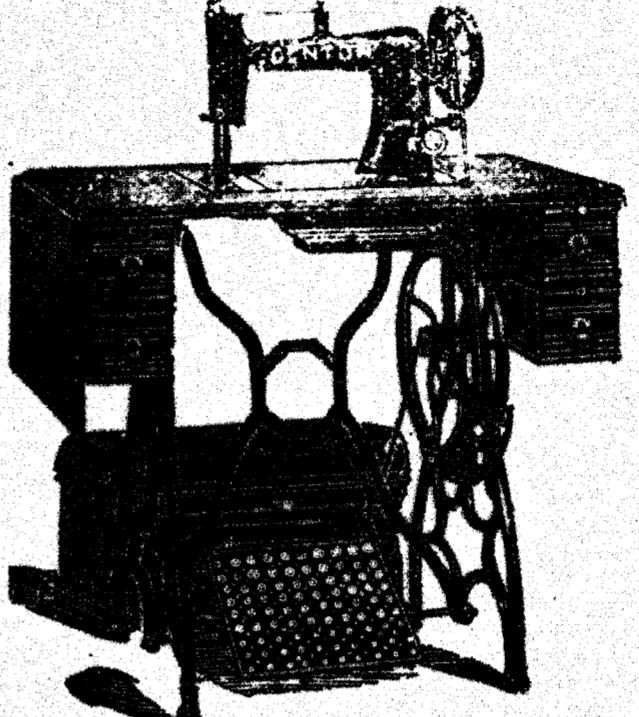
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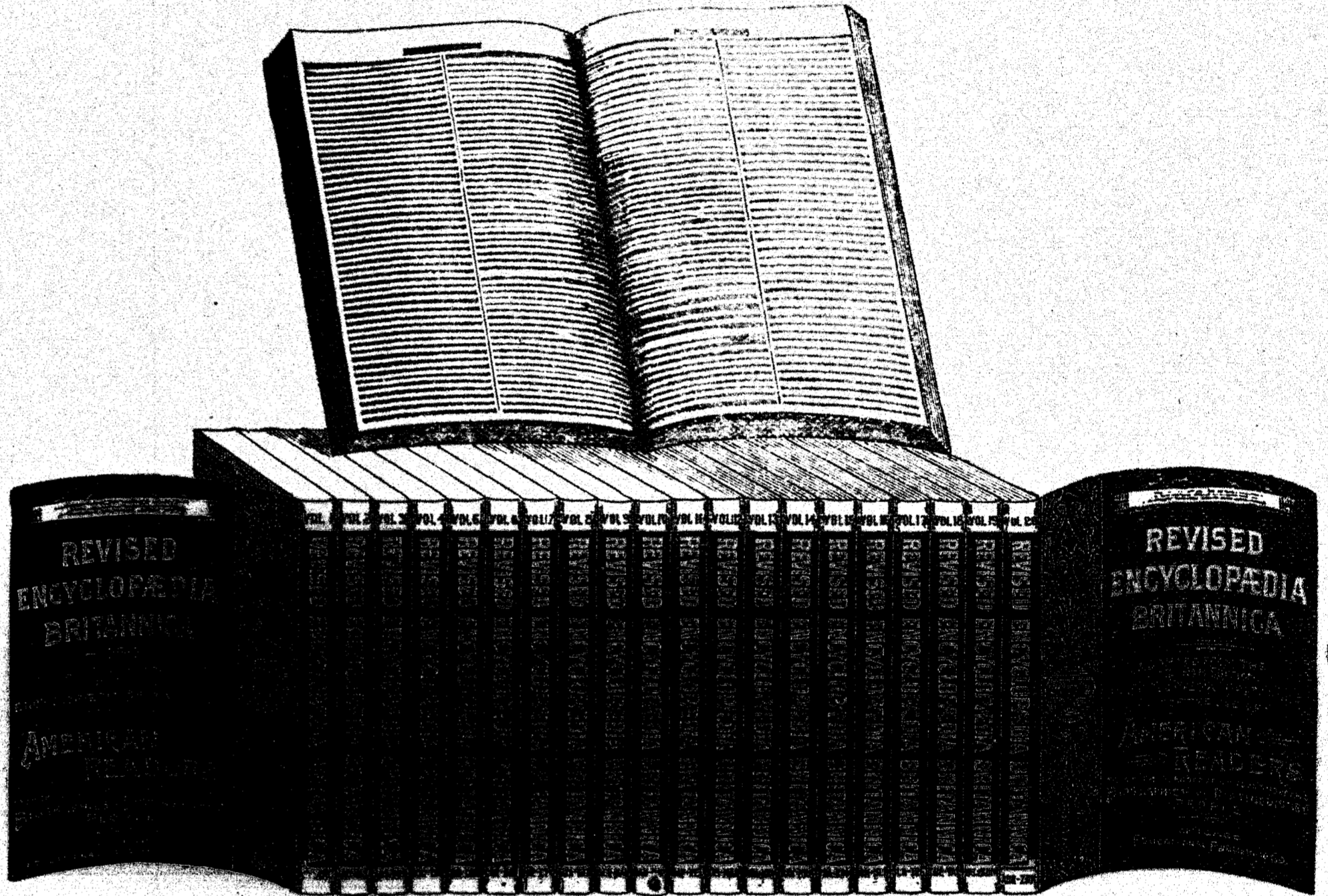
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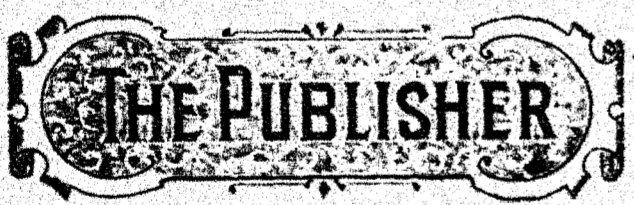
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