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# RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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## THE OPEN COURT

"THERE IS NO DEATH."

By WM. EMMETTE COLEMAN.

Remarks at the funeral of Charles D. Hill, of San Francisco, Cal., August 20, 1894.

[Charles D. Hill and his family have been zealous Spiritualists for many years, and have been active in spiritualistic public work both in the East and in San Francisco. His daughters have done faithful work in the Children's Lyceum and in the Elsmere Free Kindergarten which was sustained by Spiritualists. Mr. Hill had known Mr. Coleman for a dozen years or more, and he earnestly desired that he (Mr. Coleman) and no other should speak at his funeral or cremation. Mr. Coleman hesitated at first as he had never officiated in this capacity and was doubtful of his competency therefor, but he finally consented.—EDITOR.]

An inspired seer has said: "Death is but a kind and welcome servant that unlocks with noiseless hands life's flower-encircled door to show us those we love." Strictly speaking, there is no death. Absolute death does not exist anywhere in the universe. So-called death is but transition; it is but change. Nothing can truly die. We know that matter and force are indestructible—they cannot be annihilated. The forms of matter and the physical forces only change this condition. The various material forces lose their identity, and become transferred each into the others. But there is one form of force which always remains the same, and that is mental force, mind. Mind is unique; there is nothing in nature into which it can be transferred; it cannot be correlated with anything which exists anywhere in the wide universe. Then, as nothing can be destroyed, and as there is nothing in existence into which mind can be transferred, it must remain mind forever. Accordingly, when the tenement of clay in which the mind has been temporarily encased is laid aside, when the soul is dissevered from its earthly tabernacle, it (the mind or soul) remains intact as before; it goes on and on for all time. The strongest demand of the human soul is for continued existence. The soul demands a future life as its prerogative and birthright. And shall not that demand be supplied? Is Nature inadequate to the task? The soul and its functions are the products of Nature. All the desires, the hopes, the aspirations of the human mind are implanted within it by Nature. The desire and the demand for a future life are imparted to the human spirit by Nature. And can Nature be impotent to satisfy the want which it itself created? Is it possible that the soul, which derives all its powers from nature, can command, of any, still more, can imperatively demand, that which Nature is powerless to give? Of all

things else which the soul demands, Nature and the universe provide a bounteous supply. The soul of fame, power, knowledge, sympathy, friendship, wealth, fusion in the world. Although all persons may not procure in this life all that they desire of these things, yet there exists more than enough of these to supply the wants of every human heart. There is no legitimate want of every human heart. The satisfaction of which there is not an abundant supply in nature. It must be true, then, that the life after physical dissolution is in exact correspondence with the plentiful feast of spiritual blessedness awaiting us all in the Bright Beyond.

As doubtless you all know, he whose mortal remains now lie before us had firm conviction on the continuity of life. For him there was no death. With patience and resignation he awaited the inevitable—the transition from this world of care and pain to that Morning Land of whose existence he had no doubt. He was prepared to go; he knew whither he was tending. And these, his bereaved family, while mourning his absence from them in the flesh, are comforted by the assurance that their loss is his gain, and that the separation will not be of very long duration.

It is unnecessary for me to dilate to you who are assembled here upon the life-work of our ascended brother. Like myself, you knew him for what he was, an honest man, straightforward, upright, manly; a kind and loving husband, a watchful and indulgent father, a loyal, patriotic citizen. Such as he was here, so will he be there, only intensified, glorified. Brought by this event, as it were, to the brink of the immortal world, let us, as the most acceptable offering which we can bestow upon his memory, resolve to meet with fortitude and resignation the duties devolving upon us in this life—to do the very best we can for others and for ourselves while here—so that, when we reach the evergreen shores of life, we may, like our departed brother, enter upon the joys prepared for those who, like him, have performed their duty well and faithfully.

### PSYCHICAL PHILOSOPHY.

By THOMAS POWERS.

THE INEQUALITIES OF HUMAN CONDITIONS OF LIFE.

The present conditions of human sociology manifest a state of unrest and general upheaval, hence every endeavor should be welcomed having for its object the desire to arrive at a rational and philosophical solution of the mystery of inequality—so-called—which in reality means the great and manifest inequalities of human sociology and life.

The antiquated ideals—which in turn became the idols—of the orthodox theological schools of thought are still proclaimed as the arcana of the why and wherefore things are as they are; and upon these ideals mainly rest the principles which actuate modern religious systems as we know them. The first of which is—the supposition that all created things, including the human personal form of life, were in the beginning established in a state or condition of perfection; or in other words, the implication is, that

the first period of the world's history was its golden age and that subsequent to such state or condition the world and all that therein is has retrogressed and will continue to deteriorate until the dawn of the fulness of time for what is termed "the restoration of all things." And the second orthodox solution of the causation is, that there are two independent powers which are the sources of—so-called—good and evil which wage continuous warfare one with the other, each striving for the ultimate domination, and will continue so to do until by a supreme effort the good will once and for all complete the overthrow of the other person or principle called evil.

Scientific research may fairly claim to have demonstrated that the first hypothesis has no base in fact, because it has made definable to every unfettered rationality that the principles of evolution and development are the governing factors in all that relates to physical realms of life whether solar or planetary, and hence that from the most simple presentations of life forms are evolved and developed by a very gradual process the most complex and relatively perfect expressions of living forms.

This result of modern scientific teaching is confirmed by revelations from the inner realms of life and being, or if we will from that world of causes the effects of which are cognizable to the dwellers in mundane conditions. It also becomes clearly demonstrable that such laws are universal in their operation and that the human spirit atoms of life as also the physical organism are not exempt from the action of these pivotal laws of the great supreme life power; and the condition of life's manifestation and realization must of necessity follow in accord with the outworking of universal law. Further: is it not a self-evident axiom that there can be but one infinite and supreme; and consequently the supposed existence of two great independent principles or powers—the one the source of all good and the other the source of all evil becomes an ignis-fatuus, for the grand infinite and ubiquitous life power is one and supreme throughout infinity, whose will must be and is the manifested and omniscient law which expresses its own wise and beneficent purposes in the evolutionary processes of laws unerring and unswerving in the powers of their outworking.

At this point we will refer to a question of supreme importance to universal humanity; and we propound this query for solution, i. e. may it not, yea does it not follow as a necessary sequence to our present mode of reasoning, that the mysterious and complicated phases of human experience in mundane conditions are no exception to the rule, for there must be and is a grand purpose to be accomplished for which the evolutionary process through apparently confused and conflicting states is pre-eminently adapted? And those who have emerged therefrom and gained the knowledges of angelic states and conditions, upon re-entering the consciousness of such experiences, and knowing what in their case has resulted therefrom, must and do adore the supreme wisdom and power which has so ordained; and acknowledge the evolutionary and progressive outworking of law to be superlatively good.

From what we know of man we cognize him as a complete being, but so diverse from all other forms



of life below and extraneous to himself that there is little difficulty in perceiving that he is a distinct spiritual entity enshrined for the time or state, being in a dense and solidified form suited to the conditions of a physical earth. But what do we really know of the true man encased within the physical organic structure? What can we know except by revelation? And how can there be a revelation without revelators? It is very true that the "dwellers upon the threshold" cannot reveal much, because they have not much to reveal, being but little in advance of ourselves. Yet the spiritualistic research and phenomena of our own day and times can be produced to testify that they have been able to demonstrate the continuity of the human self-conscious principle of life beyond the change we call death—for so-called death is discovered to be the very gate of life.

But there are other beings who have gained supernal knowledge by experiences in more interior states and spheres; and these, as conditions of reception are afforded, impart of their wisdom and knowledge to enlighten us upon some of the heretofore tabulated mysteries. These ministrants who reveal the secrets of the great beyond make known to us the real nature of the so-called descent of man by proclaiming as a sublime fact, that man—as to his spiritual form—is the offspring of the angelic degree of life and being; in which interior states he commences his atomic career as a differentiated self-life form in the germ degree, traversing thence through varied planes and spheres in spiritual realms—not incarnated upon physical earths—through what they designate the descending scale of life, each state and degree accomplishing its further purpose in the gradual evolution and development of the self-conscious principle which is the heritage of that life quality or degree denominated human, and further that the descending scale of life finds its ultimate in conditions of incarnation or embodiment on some physical earth or other.

This descent is an essential part of the curriculum absolutely needed for the development of a self-consciousness of life and being; for it is only by the experience of suffering in personal form that the human form itself becomes conscious of the life which sustains it and makes it what it is. Thus it follows that every pang experienced in physical personal conditions by contact with opposite forces, aids in the providing of conditions which eventually insure the more intense realization and enjoyment of life when this preparatory work has been accomplished and more exalted conditions of self-conscious being are entered upon.

Physical embodied states of life are to the human spirit atom the plunge into the sensuous or animal degree; for the outer personality is the exemplification of that life quality, and the life's outcome of the great mass of human beings is the exhibition of the animal propensities in some of its manifold forms of expression. It is only when the spiritual faculties become consciously operative that man recognizes the fact that to follow blindly the dictates of the physical degree of his nature is to satisfy some animal craving embodied in his organism and at the same time perceives that the expressed life of those who surround him is the exhibition of the same principles that actuate the varied forms of animal life, to give to which an unbridled license is to make the animal more pronounced. The animal even as exhibited by the human is in perfect order in its state, so that any attempt at the destruction of a principle becomes a violation of natural law; there needs however the relegation of the animal passions and desires to their proper place and position in the base of the citadel of man's sons; and this is the function and work of the awakened spiritual life within.

But it is essential that man should traverse this degree, for such is the arrangement of the all-wise and beneficent life power; and we have before us the self-evident fact that all are subject to like passions and to such a course of training, notwithstanding appearances to the contrary evinced by the apparent inequalities of the states of human sociology, for all are parts of a mighty whole and the variety of ex-

periences of the units are essential to the perfection of the identity state of the grand man of the universe, in which state the angelic degree of the human quality of life is realized in an established equilibrium where the perfect law of compensation becomes fully operative.

If therefore there be but one supreme will—and how can that be otherwise—and that will is infinite and ubiquitous such an out-working of life in conditions such as realized by mortals must be part of the plan of the infinite wisdom and love. Could the true self-consciousness of the human principle be brought into actual accomplishment by any other means? or could it be by any other better adapted to achieve so glorious a purpose? If this could have been so the infinite wisdom and love would not have so ordained and devised the methods which are now operative. Some of those who have passed through the experiences of personal life in physical conditions, and having realized the blessed experiences of the angelic state—which state is the zenith of the perfection of the human principle—some of these have returned with a self-consciousness all their own and these testify that in their case, as also in that of all with whom they associate, they are so supremely satisfied with the results achieved that life is now to them all that could be desired; and not one pang of pain or sorrow have they ever experienced but has awakened a power within them that renders the realization of the life that has followed indefinitely more real and enjoyable; and no other plan of which they can conceive could achieve such results—nor would they desire any other even if they could.

Pure truth is universal in its application—therefore what has become true of one is the heritage of all.

#### THE RELATION OF EVOLUTIONARY THOUGHT TO IMMORTALITY.

By C. T. STOCKWELL, M. D.

[Presented to the World's Congress of Evolutionists, held in Chicago, September, 1893.]

##### II.

It is fair and logical, therefore, to hold that as progressively unfolding self-conscious being is the direct and most marked product of the activities of the physical organism; and as it is also the only product exhibiting distinct lines of continuity, it is fair to hold that we have in this fact logical grounds for believing that these lines of continuity reach out into the unending future.

Should it be claimed that the logic of this position compels the speculative thinker to go at once beyond it, the reply may be made that there is nothing inconsistent in such a claim with the known laws of evolution; and that science offers, in the hypothesis of imponderable ether, material enough with which one may construct a system of transcendental physics competent to embody the principle of immortal life, and perpetuate its conscious activity, and that this may come about as the result of strict biological and psychological forces already present and actively engaged within the bounds of the present physical existence, is within the real of a reasonable scientific speculation.

But the "World's Congress of Evolutionists" is not, as I understand the occasion, a time when it is appropriate to enter upon an extended argument, for or against, relating to the question of a personal immortality. It is, rather, an hour when we may appropriately inquire if the trend of evolutionary thought at large, or to any significant degree, makes for or against the reasonableness of such a conception.

How, then, does the current set? What is the drift? Does evolution lead to and confirm materialistic thought and implication, or does it, rather, as it comes to be better understood and comprehended in its finer and truer unfolding, lead to Spiritualism? Is man of matter—using the term in its grosser form—and destined to return to matter? Or is man of "The Power that makes for Righteousness"—Eternal

Spirit—and, therefore, of and in a plane of being here and now, that is, in its very nature and essence eternal?

With these and allied questions evolutionary thought has dealt, and is progressively dealing; and while real scientific thought moves slowly and cautiously, while there is little doubt that we must wait long and patiently for positive statements, or for demonstrations that cannot be evaded, still there can be little doubt that the current of thought in the drift of evidence is, to-day, most significant in its tendency.

It is a superficial view of evolution that constrains it to afford any confirmation of materialism, or rather, of that form of materialism which separates matter from, and makes it destructive of, spirit or spiritual conception. It was at first feared that it might be otherwise. But it is now fast coming to be seen that "evolution tends to nothing so surely as to the spiritual origin and continuation and perpetuation of the universe—those we divine and those beyond divination." The best among the men of science are arriving at this conclusion. Herbert Spencer long since confessed that beyond all that was in material evidence there was an element which he could not define, and which appears not unlike Mathew Arnold's "Eternal Power not ourselves that makes for righteousness." And those who have followed the thought of Huxley and Tyndall must admit, apparently, that they are on the verge of recognizing the spiritual element. It has been well said of Prof. Tyndall that he is an apostle of life, and that his famous Belfast address was an endeavor to find the invisible and eternal in the visible and the transient. He is an apostle of life so universal that it belongs to matter and resides in it; no death anywhere. And it is Huxley that says: "It makes little difference whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter." And he also says: "The great truth that Berkeley discovered was that the honest and vigorous following up the argument which leads us to materialism inevitably leads beyond it." Berkeley's own words seem significant to-day, when he says: "The same principles which at first view lead to skepticism pursued to a certain point bring men back to common sense." There is, therefore, no degradation meant, or implied, in the rightful use of the terms matter or materialism, as contrasted with the terms spirit or Spiritualism. Matter is not, in itself, essentially gross. And the thought of the day dignifies it and does much reverently to identify it in essence with the divine. It is seen, to-day, that there exists an essential unity or "oneness" of spirit and matter. It is the spirit of exclusiveness, or the failure, on the part of materialism, so-called, to recognize the correlative side, against which the spirit of the hour protests.

Much evidence of this trend of thought might be cited, did time permit, and were it necessary, in order to establish a point which lies at the foundation of our more special theme. For it seems pretty clear that no other line of evolutionary thought than that known as the theistic, affords reasonable grounds for the hope of personal persistence beyond the grave.

What, then, is the reflection from what may legitimately be called evolutionary thought in reference to the question of immortality?

Dr. William T. Harris, some eight years ago, summed up the evidences from the standpoint of evolution, as propounded by Prof. John Fiske, in the following manner: "The world is so made that the principle of the survival of the fittest causes intellectual and moral beings to come to the top. Spiritual beings gain the mastery inevitably and subordinate all others—reverse, in fact, the laws of the survival in the lower orders; preserve delicate plants and animals and eradicate noxious ones. Such trend of the universe toward spiritual being points out, unmistakably, that being as the highest and best and most persistent.

The spiritual principle alone is loved by the universe and this points to its origin in a spiritual prin-



which thus loves its own. A God of reason who creates the world in order to bring into being independent realizations of himself is thus presupposed in the doctrine of evolution." This is Dr. Harris' interpretation of Prof. Fiske's views regarding the process of evolutionary deductions. And Prof. Fiske has himself said: "The materialistic assumption that the life of the soul ends with the life of the body is, perhaps, the most colossal assumption that is known in the history of philosophy." And further: "The more thoroughly we comprehend evolution, the more we feel that to deny the everlasting persistence of the spiritual element in man is to rob, the whole process of its meaning. It goes far toward putting us to permanent intellectual confusion, and I do not see that any one has as yet alleged, or is ever likely to allege, a sufficient reason for accepting so dire an alternative. For my own part, therefore, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

I am desirous, on this occasion, of reflecting the thought of those alone who draw their inspiration from, and live and breathe in the very atmosphere of the facts and laws of evolution. Consequently I next turn to Prof. Cope, one of America's most able and noted scientists—of the biological department. And, speaking purely from the standpoint of science, he holds that "a physical basis of consciousness other than protoplasm is the essential of a belief in a supreme mind, and in the persistence of human consciousness." And he is sure that he possesses positive evidence of primitive consciousness before the days of protoplasm; and goes on to say: "We thus destroy the evidence against the possibility of immortality as presented by its strongest antagonist, chemism." These are, indeed, weighty words, and especially so, coming from such an expert in science. When he holds that there exists positive scientific evidence of the possibility of the persistence of human consciousness after death, it may well be taken as over-balancing a large amount of the heretofore existing scientific negation.\*

If, now, we turn to organic evolution for an answer to our questions, do we not find, as Mr. Powell has so well shown in "Our Heredity from God," that "Evolution is fulfilled in man?" In organic evolution, as he points out, we see that lower forms or species slowly develop into other and higher creatures. This is clearly the law of progress until man is reached. And "the purpose of evolution manifests itself as progress of an intellectual and moral sort." This is achieved, in lower life, by a succession of organisms, each rising slightly higher than the one preceding. But when man arrives, a new power is evolved, a new force appears upon the scene—that of self-conscious purposing, self-disposing power, rationally exercised only as it cooperates with the eternal purpose, as a child with a father, toward ethical ends. It may be claimed that this law, apparently, implies progress or annihilation; for evolution conserves only the fittest. I say apparently, for it must be admitted that there exist weighty philosophic reasons for the claim that "the son is a free citizen" in the universe, endowed even with the prerogative, and possessing the power of forever remaining incorrigible, if he chooses so to do. "The expulsion of sin by destruction of the sinner," would indeed seem to be "a ruthless remedy somewhat in the manner of a rude physician, who in order to stay a disease, kills his patient." But however this may be, it is clearly dawning upon the mind of the world that the "fittest" relates to the ethical, rather than to anything below it in the order of being, and that the ethical life is not only best worthy but most sure of conservation.

Evolution is the law of progress, of growth, of development towards a higher and ever higher form of life. And if we correctly observe the process as it

now lies before us, it is not by man developing into another and higher creature or species, but "by his own development into a higher self." This, as Mr. Powell observes, is the "new creature" for which all the forces of the universe are contending and striving; a higher expression of humanity, with higher intelligence, more of moral power, and a truer and more just ethical relationship, "capable of transmuting the material universe into ethical ends."

This is, if I correctly apprehend the movement of evolutionary thought to-day, a fair epitome of its ongoing. And if it is true to the facts, it renders certain, does it not, the statement that "Evolution is fulfilled in man?" Do not, however, mistake the thought here. It is not that evolution is fulfilled in the physical man. Nor does it mean that the physical man is the end of evolution. It means, rather, that evolution is fulfilled in the ethical man—in man's continuous development in the ethical life. Call it the religious life, if you prefer so to do; for "ethics is now seen to be the human side of religion, and religion the divine side of ethics."

The prospectus issued by the executive committee of this congress stated that this great exposition was itself, in all its parts, a remarkable illustration of evolutionary principles. This is well said. It, including its various congresses, well illustrates that man possesses, with God, the power of creating, or the creative faculty. And it seems to me that as time passes and this great event recedes from our immediate view, it will increasingly appear that the one great fact in connection therewith, the fact above all minor facts, is this: That man has come to that state where it is perceived that the creation of ethical relations is not only his highest function, but, indeed, "the chief end of man;" and that in this way only can he "glorify God and enjoy him forever."

(To Be Continued.)

A FACT IN THE LABOR PROBLEM.

By J. T. DODGE.

That working for wages tends to beget the habit of neglecting provision for accidents, misfortune or enforced idleness, is one of the most undoubted facts of our times.

In the earlier periods of farm life in New England, by the necessity of their situation each tiller of the soil had to provide months in advance for what would feed and clothe his family. The long and bitter winter held him in an unyielding grasp and foresight had to be exercised or want and distress must follow. Experience also taught each one that misfortunes and disappointments were liable to occur, that no single crop could be relied upon, that sickness and death might come unbidden and that he must "provide his meat in summer and gather food in the harvest." Lessons of foresight and economy were enforced with a rigor surpassing any human discipline. Complaining of their lot was idle, if not impious, and hence came a development of religious feeling which bowed reverently before the sovereign power of the universe. Work then became more than a necessity, it was a religious duty. So for more than two centuries character in New England was developed under the hardness of conditions.

There were no great employers of labor. Such as there were required long hours and hard work with small pay, setting an example of economy, energy and diligence which has distinguished New England people for generations.

The wage earner now who enters some regular employment finds his earnings coming to him with the regularity of the weeks or the months. In prosperous times, if he has his health, his income will be a fixed number of dollars at the end of a fixed number of days. His wants soon adjust themselves to his means. If wages advance he is happy, and has new wants. The storms, the frosts, the crop failures which distress the farmer don't affect him. By and by business grows slack. Not so many men are wanted and he is laid off. He had not provided for this. He feels wronged. His employer ought to have looked farther ahead. He gets irregular employment at reduced wages. His wants don't dimin-

ish so easily. He gets behindhand. It grows more difficult to keep even and he becomes habituated to living from hand to mouth, and the longer he does so the more unlikely he is to change. Long experience and observation confirm me in the opinion that the above is a correct statement of one of the effects of wage earning upon character.

LAW GOVERNING SPIRIT COMMUNION.

By T. C. P.

Having had similar psychic experiences to those of the editor of THE JOURNAL, I have noted some of the phases of automatic writing and communion with those in the other life that may be of interest. Frequently we got writings in which there were grammatical errors and faulty spelling. Knowing that "Ellen Scribe" the control, in life, was perfect in her orthography and that the instrument was only an ordinarily good speller, I came to the conclusion that these defects were a result of the process of "sensing" and attributable to the medium's shortcomings in this respect. Questioning "Ellen Scribe" upon this point, she said: "Spelling with you is arbitrary; we follow no arbitrary laws; we merely give the ideas and they are put into intelligent language by the instrument, we work or impress while in a sub-conscious state. The brain works exactly as it would work were the ideas its own. If not well versed in any particular branch of learning, then of course it fails in that. We only strive to give you our ideas; we desire that you should put them in good form, according to your laws and rules. Just so, in the rhymes given, we desire that you should clothe these thoughts in all the beauty you can conceive of or we can impress your brain with. We only wish to aid not to diminish your intellectual powers; we would educate you in the knowledge of spiritual truths and views.

Words are merely empty shells,  
Bursting on the vibrant air,  
Till well filled with thought that tells  
Of secrets hidden, of visions rare."

So frequently we hear the anxious question asked: "Why can they not come to me?" The general answer that we got to this was that "we are so buried in materiality that they cannot reach us. It appears that there is a great difference among those in Spirit-life with regard to their ability to control a medium." Ellen Scribe once wrote: "Your sisters I am much with. They are not so strong as I in this particular way. I am able to hold these fluidic bands, so can control longer and more to a purpose than they."

Again, we have been taught there are different grades of spirit life and that it is much more difficult to get communications from the higher spheres than from the lower or earthbound spheres. Once we asked for a communication from a spirit that had been a long time in the Spirit-world and from whom we had a right to expect a communication, owing to close relationship, when the following was written: "There has been one, unknown to us until now, who has frequented our circle when we have held communion with you: silently she came and silently she faded from our view. From another sphere she can come into our sphere but we cannot go into hers, as yet. We had hoped to bring her but the force is not strong enough. Some time when you can form a circle harmonious and having strong magnetic power, she has promised to come. The messenger sent, says: 'Tell my son I have been his guide and guardian through all his earthly life and will continue to so overshadow him. . . . Your mother sends you the fullness of her love from out eternity, her undying, her everlasting love.'" Then follows a long personal message closing as usual with a little rhyme:

"A half century and more  
Thy soul hath journeyed onward,  
Beset by trials and temptations sore,  
Kept by the divine o'ershadowing flame,  
Called 'Mother-love.' There is no better name."

\*For a full and comprehensive understanding of his views, reference should be had to his two volumes: "The Theology of Evolution" and "The Origin of the Fittest."



## SUBCONSCIOUS SELF AND DUAL LIFE.

[GIVEN AUTOMATICALLY THROUGH MRS. PURDY.]

"Mentor" made the following answer when asked whether he recognized a subconscious self in the mortal and when asked to account for the cases of dual life that some lead:

"We will answer the last part of your question first, as it seems to us to be the most important part of it and really the only part we have a desire to answer, though we will try to answer all your questions as satisfactorily to you as possible. The dual nature, when made manifest so that it is recognized by others, is a consciousness of the spiritual part of the mortal. There are in every mortal born into your sphere, two distinct natures; the mortal or carnal and the spiritual. In many, nay I am sorry to say in most mortals up to the present era, the spiritual nature has been almost entirely lost sight of; absorbed, as it were, in the material, the carnal. In a few this nature at times shines forth so brightly that when by some mortal passion it is obscured for a time the contrast is apparent. Thus it is said the mortal is a dual nature. Your birthright is spiritual; to win back this right is what we come to help and teach you mortals to do. We might say there was a sub-consciousness in the mortal when the vague perceptions of the spiritual awaken within them and they do not fully recognize it. This soul power goes with the spirit existence, the two are one and they are really inseparable, the soul growing finer, more ethereal as it progresses. It is really the spiritual sample after which the human was formed; imperceptible to the sight but clearly discerned by the spiritual vision. This semblance is the form seen by the clairaudient sight and also when materializations take place, as they do sometimes. We do not know how you will be satisfied with this answer, but it is the best we can give under the circumstances. If we could express to you the true spiritual meaning of these terms, so you could comprehend them, we might succeed better.

MENTOR."

## CRITICISM AND THE KENOSIS.

By M. C. O'BYRNE.

## II.

It is to be feared that among laymen in general the peculiar—I may say the delicate—ground occupied by the clergy with respect to Biblical criticism is hardly appreciated or indeed understood. In this regard, as in some others, the lay mind enjoys greater liberty both of investigating and promulgating, for the custom of many hundreds of years has in a sense made the clergy the thralls of a scripture-theory which is, in my opinion, not only a grievous burden but also an imposition. The Christian church existed as an organization long before the canon of the scripture was formed, and as such it will continue to exist, ever keeping abreast of and prepared to welcome truth, in the coming ages of humanity when the canonical books of the Old and New Testament will be seen and read in their proper light, that is to say, not as the directly dictated or even immediately suggested words of Deity, but as the spiritual outpouring of holy men who, though fallible, were nevertheless God's chosen instruments in promoting the ethical development of mankind. In one of the articles of religion of the Church of England we read that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith," a position to which all might assent even though the Bible held within its pages nothing more than Micah's prescription of man's duty—to do justly, to love mercy, and to walk humbly with God.

We know that Christ's apostles, instructed and commissioned by their Master, insisted that the faithful should "hold fast to the pattern of sound words" (II. Tim. I. 13) and it is reasonably certain that, with perhaps a few complementary words, we have

this form or pattern extant in the so-called Nicæan creed. This creed or symbolum is the true sacrament or oath of allegiance required of every accepted member of the Christian Catholic (not necessarily Roman) church militant upon earth; and it is well to bear in mind that it was in the past, and still is, merely the bashi-bazouks, franc-tireurs and irregulars, who after all are but Christian guerillas—the Protestant sectarians who voluntarily rejected the apostolical foundation—who have subordinated this form of sound words—a creed as logical to the metaphysician of to-day as it was to the most subtle of mediæval schoolmen—and who have, solely by their own authority, made it, as it were, ancillary to the so-called word of God which they have absurdly and, as time has shown, unfortunately so identified with Christianity that for numbers of persons throughout Christendom the results of modern criticism are equivalent to the overthrow of all Christian teaching and authority. This exaggeration and superexaltation of the whole Bible grew in intensity from the time of Luther unto the beginning of the current century; and indeed, so far as the general public was concerned, the whole of the third book of Grotius' elegant book "De Veritate Religionis Christianæ," in which the authority and authenticity of the scriptures are maintained, might until recently have been used as an evidential or apologetic tract. In a certain sense, of course, it may still be so used and that with advantage; but in strict truth it must be said that the progress and popularization of a criticism which traces the various books of the Bible to their respective sources and dates have rendered this section of Grotius' great work valuable rather for the excellence of its Latin than for its general argument.

It is conceded on all sides that the higher criticism can neither be pooh-poohed nor ignored. The most devoted stickler for the older Biblical theory cannot say of the general position of the later critics, as the Irish archbishop said of the "Leben Jesu" of Strauss, that it is the attack of "a pasteboard giant with a pasteboard club." For myself I would, with due modesty, avow my belief that it ought not, strictly speaking, to be regarded as an attack upon Christianity at all. It may and apparently does suit the purpose of certain writers in the religious papers, and even of some preachers, to speak of Wellhausen and his compeers in the field of criticism as laboring to discredit Moses and dishonor Christ. Were I compiling a litany I should of a surety bear these extremists in mind, and heartily pray to be delivered both from them and their conclusions, which are about as advantageous to Christianity as were the "acts of faith" of the Inquisition to the Church of Rome. While it is true that, as the Rev. T. T. Carter, Canon of Christ Church, England—who himself accepts to a certain extent the new criticism—alleges "the result of the controversy has been to shake to the very foundations the belief in inspiration altogether in many minds," I am of opinion that no actual weakening of the Christian religion has resulted therefrom. Many who will read these lines will remember that a somewhat similar shock was felt by Christians of all denominations when the conviction was irresistibly borne in upon them that "the heaven and the earth" were not "created" in the year 4004 before the birth of Christ. It is amusing to observe, first the determination of the literalists, as expressed thirty or more years ago, never to surrender their cherished chronology, and secondly to note the ease and dexterity with which the compromisers, wise in their generation, discovered that the old Hebrew chronologists did not mean their genealogies to be taken as exhaustive, and that neither from Adam to Noah nor from Noah to Abraham are we to suppose ourselves in possession of what heralds and family lawyers would term full and complete family trees or tables of descent. This latter point when taken was well made and conclusively demonstrated—by none better, let me add, in both hemispheres than by Professor W. H. Green, of Princeton Theological Seminary—but the fact that this simple discovery was only made under the storm and stress of what I will

term God's sublime revelation conveyed by the through the students of geology shows how different and remiss throughout the centuries the custodians of scripture have been in regard to their trust and our inheritance. Unwilling, and unable, to penetrate the ectoderm of literalism, conservatives in theology became obscurantists, the inevitable result that in almost every department of knowledge modern science has been stigmatized as godless and profane. I shall not incur the suspicion of holding a brief for the Roman Church when I observe that we are indebted to those whom I regard as the truest of Christianity, the Protestant sectarians, not for an exaggerated literalism which developed into bibliolatry and blind obscurantism, but also for the awful views of man's destiny which such men as Jonathan Edwards and C. H. Spurgeon cherished as a gospel of love and mercy! It is, unhappily, true that Roman, Eastern, and Anglican polities have in turn denounced eternal punishment on the godless and unbelieving, but in every such instance they have defined the topography and nature of the without authority of the church, and like the philippic German and his camel, have evolved a strosity from their own inner consciousness.

It is a sign of progress in a quarter the least progressive when we find a large and increasing body of Anglican clergymen putting forth a "Declaration on the Inspiration of Holy Scripture," and affixing thereto their names and titles. This document was issued early in June and it is the production of one "deeply sympathizing with the distress and discomposure of mind which have been widely felt among church people generally, and in particular by theological students, in consequence of the unsettling effect of recent discussions on matters connected with the criticism of the Bible." It is divided into eight heads or canons, defining (1) inspiration as "a special action of the Holy Ghost, varying in character and in degree of intensity;" (2) the main purpose of scripture as being "generally to reveal truths concerning God and man, and in particular to bear witness to our Lord Jesus Christ;" (3) that the scriptures are "able to make men wise unto salvation through faith which is in Jesus Christ," that they were successively entrusted to the faithful, and that misconception and confusion have been at times occasioned by their isolation and by "the attempt to use them as the sole ground of faith;" (4) that the testimony of Christ to the Old Testament is "decisive in favor of its inspiration" in the sense defined above; (5) that Christ used "always the words most perfect for his purpose;" (6) that "he could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact;" (7) that the divine revelation is progressive and that "the Bible, taken as a whole, possesses conclusive authority in matters pertaining to faith and morals;" (8) that "the church has never authoritatively formulated what she has received to hold concerning the scope and limits of the inspiration of holy scripture."

This is a summary, fair and ungarbled, of a noteworthy and indeed epoch-marking pronouncement. The signatures of eighteen dignitaries of the Church of England, wardens and principals of colleges, professors, canons, and examining chaplains, each name a name of merited distinction in a church superior to all others for the learning and culture of its clergy, have drawn universal attention to the document, and the Rev. Charles Gove himself, the minister generally identified with the new criticism in the popular mind, has offered a "cordial welcome" to the declaration which he gladly recognizes "as coming up to the Catholic requirement," and as being "a doctrine of inspiration which leaves the critical questions entirely open." On the other hand, at a meeting of the English Church Union—an association which has no authority outside itself, but which is nevertheless a vigorous and influential child of the so-called Catholic revival—a premeditated and well considered endeavor was made to put the Union on record as repudiating and



considering "all criticism of the canonical books of the Old and New Testaments which tends to throw doubt on their substantial historical trustworthiness, to impair their paramount authority in matters pertaining to faith and morals, or to impute ignorance, misapprehension, or error to the teaching of our Lord Jesus Christ." Space forbids me here to enter into an analysis of the interesting debate which followed the introduction of this resolution, or to do more than remark that an amendment, committing in brief the Union to the general position of the Anglican Church—that the Holy Ghost is the Principal Cause, in Greek "εὐρετες," of the books of holy scripture, was finally adopted. This discussion, however, afforded an excellent opportunity for the wiser and more liberal members of the association to repudiate, as they did without reserve, the doctrine of the verbal inspiration of the Bible, one among them venturing so far as to declare that "this expression, 'God is the author of the books of holy scripture' does not imply my belief in the theory of verbal inspiration;" and that "this theory the Catholic Church has never held and Catholic theologians have never taught." To this I will add that even in our own day this monstrous theory has been utterly repudiated by a Roman Catholic theologian and a cardinal, and we may rest assured that even though an oecumenical or general council of the universal church were convened to-morrow the spirit of the age would effectually preclude the establishment or conversion of this theory into positive doctrine.

As I have stated in the beginning of this paper, the introduction of the name and personality of Christ into this discussion was most unnecessary and ill-advised. May we not regard it as a confession of weakness on the part of those who would interpose their Master as a barrier against and impediment to rational investigation of the Bible, in precisely the same way as the words of that book have been ignorantly used to obstruct all free inquiry in each department of knowledge? It is impossible to suppose that among the English clergy there can be many, if any, who believe that Christendom can confidently rest in the conviction that it possesses in the gospels anything more than a traditional transcript of the words of Christ. No profundity of scholarship, not even a mere reading acquaintance with New Testament Greek, is required to institute such comparisons as will enable one to conclude that the mission of Jesus upon earth was not primarily one either of preaching or teaching. So far as we know his writing was confined to that inscription in the sand when the frail sister was hauled before him and accused—an inscription, dear reader, which might possibly, could it be reproduced and translated, bring a criminatory blush to all our cheeks, while at the same time it assured us that the faults of nature and heredity are but venial in the sight of the Judge of all the earth. Go to! ye Pharisees both of the old and new covenant! Shall ye pretend to bind jokes upon the backs of God's children and to write Fals at the end of your hagiographs, as though the whole universe were not a continuous and unending revelation of divine love and progress, a revelation which man must read and investigate until by patient study and observation the limits of the seen shall be transcended and the church militant here on earth be brought into actual correspondence with the greater triumphant church, the congregation of those who have crossed the flood?

#### TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

#### X.

Another incident, which will be thought equally absurd and incredible by those who have not become personally acquainted with these phenomena, occurred with an American broom. Donna Adelaide was in one of the bedrooms in the daytime. Here she heard the sound of blows just outside the door

in the dining-room, and, on looking to see the cause of the noise, she perceived the said broom standing upright, its handle striking the boards of the floor. No other person was near, and, if a hand held the broom, it was an invisible one. The witness came out of the room with the intention of taking hold of it; but before she could effect her purpose, it had vanished. Only a few straws remained on the ground as evidence that it had really been there. The broom was afterwards found behind the door of the passage leading on to the terrace.

And this was not the only case of the sudden disappearance of objects almost before the eyes of witnesses. One day my wife was occupied in brushing two of the boy's suits, which, the very moment after she had put them down, were nowhere to be found. On this occasion no one had approached her who might afterwards be suspected of having taken them away. For two or three days they were sought for in vain; but at last they were discovered wrapped up in the leaves of a pamphlet and hidden behind the volumes of the lower shelf of a bookstand.

But for these and the many other phenomena that kept us in commotion for so many weeks, it may be supposed that a medium was necessary. Now, in my household there was a *protégée* of ours, a girl of fourteen named Paula, who had been brought up in the family and was always treated as one of us. As she was the person most affected by the manifestations, and as her presence in the house seemed to be a condition for their production, it may be presumed that the power was drawn principally from her. The native of a tropical country, she is more developed and more womanly in appearance than would be the case with a girl of the same age in a colder climate. Her disposition is, however, in accordance with her years, and her character, yet unformed, has been moulded only by domestic surroundings. As she became clairvoyant and was subject at any moment to terrifying experiences, Paula grew timid, and was so unwilling to remain alone that from the beginning of the phenomena she was rarely out of the company of other persons. Thus one of the conditions of satisfactory observation was unwittingly fulfilled. Whoever the so-called medium may be, he or she is always—and sometimes rightly—a suspected person; but Paula would not be left by herself, and even in the daytime she dared not pass from one room to another unless some one accompanied her.

Her fears were not altogether without foundation. Once, when she was in the kitchen, the brick flooring next to the range gave way under her feet. She saved herself for the moment at the sacrifice of a burnt arm by leaning on the range until the cook could run to her aid and extricate her. Now, the whole of the building was in a good condition, and it was afterwards verified that there was no particular weakness in this spot to account for its yielding under her weight. There was a great desire on the part of the invisibles to speak to her alone; and she herself declares that at the time of the accident she felt herself being pulled by the leg through the floor into the cellar beneath.

Another less alarming occurrence for which the presence of Paula seems to have been necessary was the following: A bath was being prepared for Donna Adelaide's little boy; and Paula had brought a can of cold water to temper the hot water that was already in the bath. On inclining the can, however, nothing came out of it. The spout seemed to be stopped up. Donna Adelaide, who was superintending these preparations, took the can from her; and, on inclining it in her turn, there leaped out of the spout a glass door-handle, followed by the water, which at once flowed freely. It was then observed that, although the water was cold, the knob itself was very hot and that its diameter was much greater than that of the uninjured tube through which it had apparently passed. This may seem impossible—but either the eyesight and sense of touch of the witnesses deceived them, or the occurrence took place exactly as they related it. I know the members of my household well, and do not admit any third hypothesis.

In the opinion of the experienced in occult matters, a series of phenomena such as the above could not long continue without bringing a certain amount of risk. Any anxiety that my family and I might have had on this score was fully justified by the discovery of fire in the house on more than four occasions. Paula was told clairvoyantly that such and such objects—distant from her at the time—were alight; and, when we ran to see, it was always found to be the case. Once a curtain was discovered to have been partly burnt; another attempt at arson took place at night on the upper floor, the door of which, it must be recollected, was always kept locked after bed-time. As before stated, my wife and I were the only persons who at that period slept upstairs. The lights had been put out, and we had already retired when a cloth hanging on a gaspipe in an unoccupied upper room caught fire, the flame leaving evident traces of its presence on the paper of the wall. I myself saw the flare from my own room and went to extinguish it. Yet the gas had not been lighted in this part of the house; no other persons but ourselves could have had access to it just before it occurred, and the position of the cloth was such that it was impossible it could have long smouldered without bursting into flame. On another occasion fire was seen burning at the bottom of a trunk that held clothes, and on yet another, inside a closed drawer. The last was witnessed by Sr. Casal Ribeiro, who himself described it as having all the colors of the rainbow. Doubting the evidence of his own sight, he resolved to appeal to another of his senses, and verified the reality of the phenomenon to his heart's content by burning his fingers. I have no doubt whatever that these phenomena were, like the others, due to occult agency.

But the principal danger of these irregular manifestations menaced Paula, who was at last startled into a condition of violent hysterics by a most realistic apparition. On one of the rare occasions on which she was alone there suddenly stood before her Sr. X——, a military engineer, who had taken charge of her as a child, and who died in the beginning of 1889, some months before the declaration of the Republic. He appeared dressed in his regimentals; and, laying hold of her by the arm, he requested that she would give certain notes that he had about him to a member of the family. As he withdrew his hand to take the paper out of a pocket-book, she profited by her liberty and escaped in a condition of the wildest terror. Such was the shock given to her nervous system that it was feared that her reason might suffer, or that she might even lose her life. Dr. Luiz de Moura was called in, and for four days adopted without avail a most energetic treatment. Nevertheless, that which medical skill failed to do was effected by what might be considered a superstitious practice; and Paula was virtually cured at one sitting by the passes and exhortations of a spiritist medium.

(To be Continued.)

It has been calculated that if every human being of suitable age were to work four hours a day, the aggregate result would be amply adequate to supply all the needs of human life, even according to the most civilized standards of human need. Possibly, this calculation implies some curtailment in the matter of certain so-called luxuries; as, for instance, it might shorten the wine and cigar bills of some men, and cut down the extravagant ornamentation of dress indulged in by some women. Yet all wholesome wants and elevating tastes might still be supplied. But suppose such a change in the industrial habits of people were to be at once inviolably decreed and that every capable person were to be compelled accordingly to work four hours a day, no more no less, would the change be a benefit? Most probably not. And for the reason that the great majority of people would be entirely unprepared for such a momentous revolution in their methods of living. They would have a large amount of time thrown upon their hands, which they would be unable to put to any profitable use. Three-fourths of the active hours of every day would be holiday. And multitudes of people have not yet learned how to use aright the few holidays we have in this country.



## SPIRITUALITY BUT NOT CREDULITY.

THE JOURNAL has often pointed out the difference between spiritism, mere belief in the existence and agency of spirits, and spirituality, which is more a mental and moral condition than a belief. Savages in every part of the world are believers in spiritism. It prevailed in prehistoric times and is consistent with an undeveloped intellectual and moral state. With man's advancement, the belief has assumed a higher form, the spiritual nature which raises man above the mere animal by emancipating him from the slavery of brutal appetite and passion, asserting itself more and more with increased intellectuality, with an intensified moral sense, with greater affection and broadened sympathies. Man came to have not only belief in the existence of departed spirits and their power of manifesting themselves, but conceptions of a higher life and a desire to live in a way to be worthy of it.

The warfare between man's higher and lower nature was realized, and with the realization came aspirations for a life in which there should be supremacy of the intellect and the heart over bodily instincts and appetites. Sensual gratification, as the object of life, was subordinated to intellectual pursuits and to the altruistic sentiments of helpful companionship, of benevolent effort, of philanthropic activity. Spirituality manifested itself in control of passion, in restraint of all the animal instincts, in rising from the lower to the higher regions of thought, in overcoming hatred, envy and ill will, in conscientious performance of duty, in high aspiration, in loyalty to conviction, in the sacrifice of pleasure, position, the approval of men and even life itself, for principle. The truly spiritual man lives not in the world of sense, but in the world of ideas. He cannot, of course, wholly free himself from sense-bound conditions, but he sees how small the dominion of sense is compared with what is beyond, and he lives above the clouds which overcast and obscure the vision of inferior minds.

The influence of such men—and women—is recognized, whatever be their belief or associations. Gautama, Socrates, Jesus, Mohammed, Thomas a Kempis, Swedenborg, Boehme, John Stuart Mill, George Eliot, Emerson—these are among the names that occur to us when we try to think of those in whom have been embodied prominently the quality which we define as spirituality. These are the friends and aids, as Matthew Arnold says, of "those who live in the spirit."

One is not necessarily possessed of large spirituality because he accepts modern Spiritualism; nor is he necessarily deficient in that quality because he accepts it not. To Mrs. Browning it was a beautiful philosophy; to Mr. Browning it was represented by the medium "Sludge." To Tennyson it was a religious and philosophic conception; to Emerson it was a "rat-hole philosophy." John Pierpont accepted it readily; Whittier was very skeptical in regard to its spiritual value. To William Lloyd Garrison it was a great fact; but not to Wendell Phillips.

These reflections have been suggested by references and expressions which we heard during our late visit to Lake Brady, some of which seemed to imply that one's spirituality should be measured and determined by his gullibility, his lack of spirituality, by his caution in accepting as ultimate truth reports of superficial observers in regard to materialization, etc., and unverifiable statements of individuals of what they had seen in vision. We were told about wonderful manifestations of spirit power through trumpet mediums, full-form materialization mediums, independent slate-writing mediums, etc., and we listened to the statements respectfully, but when we ventured to express a doubt as to the genuineness of these phenomena or expressed a desire to examine the claim personally under condition which would exclude the possibility of deception, we were several times told, by intimations if not plainly, that our doubts were due to our lack of spirituality or to our

spiritual limitations. Once elsewhere a medium, as he puffed the smoke of a vile cigar in our face, informed us that there was a band of "strong spirits" around us and that we would soon be "developed" so that we would "see intuitively" spirit agency in such performances as we had expressed a wish to test. Whenever we called in question the genuineness of any of the phenomena related, there was some remark to the effect that the difficulty was in our lack of spirituality. Without questioning our deficiency in this quality, we could not see that it was especially needed in examining such phenomena as were alleged and about which there was nothing suggestive of spirituality, nothing which demanded any higher qualities than close observation, precaution, and ordinary common sense. We could not help thinking that lack of spirituality meant, with those who used the term, lack of credulity. We conversed with many Spiritualists who agreed with us that we were warranted in the position we took and that the talk about lack of spirituality—often by very unintellectual and coarse-grained individuals—was mere cant, not entitled to any respect whatever. The cant of the religious Pharisees of the day is less offensive than the cant of pretended mediums who try to conceal their fraudulent practices, or of those who ignorantly encourage fraud and, parrot-like, repeat what they hear. Spirituality stands for the highest in thought and conduct; credulity is in proportion to ignorance. Doubt is the beginning—but not the end—of wisdom. Doubt leads to inquiry, inquiry to investigation, investigation to knowledge and knowledge to satisfaction and confidence.

There are profound and all-important truths in Spiritualism, and in its highest aspects spirituality is its preeminent merit; but mere spiritism is a very primitive form of thought, which is far from being the ne plus ultra of intellectualism, and is no evidence of exalted spiritual and moral development.

## THE PSYCHIC FACTOR.\*

The interest which is taken in psychical and psychological problems is indicated by the number of books and essays which appear devoted to discussions of the subject. A late work of this kind is from the pen of Dr. Charles Van Norden. One feature of this work is the large amount of material compressed within a small space. The material covers the whole of the field treated of, including some subjects which until recently would not have been dealt with in a psychological treatise. The result is due partly to the brevity of style which is a distinguishing feature of the book, and partly to the fact that a comparatively small space is allowed to what may be regarded as the basic factors of psychological science. Thus only nine pages are allotted to the consideration of the feelings and the will, and twenty-five to consciousness in general. Probably the reason why more space is not devoted to these subjects is their supposed ultimate nature. Thus the author affirms that consciousness is an ultimate fact and therefore does not admit of definition, and the like is said of both feeling and will. But is such really the case? Much depends, so far as "consciousness" is concerned, on what is meant by this term, and we are told that it is "a recognition by mind of its mental states, an awareness of what is going on within, and thus mentality in its last analysis." That there may be no mistake as to the author's meaning he affirms further that the organ of consciousness is primarily living matter, and that even the lowest forms of life have some dim and shadowy awareness of their psychic acts. A distinction is thus made between the psychic act and the awareness of it, and as the former must precede the latter, we do not see how consciousness can be mentality in its last analysis.

It seems to us that Mr. Van Norden does not sufficiently distinguish between consciousness and sensation, which he informs us is "the psychic correlative of a synthesis of sense impressions." But the basic fact of consciousness is said to be change,

which we must suppose to be physiological in its origin, and therefore similar to the change in the brain substance which gives rise to a sense impression. The ultimate fact of mentality would thus appear to be change under its psychic aspect, such changes being mental states, the grouping of which is the function of consciousness. This function is referred to consciousness by the author, who affirms that it has another function of supreme importance, namely: attention. The real fact would seem to be that consciousness is really a phase of attention itself and that its condition is sensation, in which case it is not entitled to be considered an ultimate fact, a position which must on the other hand be allowed to sensation. This must, therefore, be granted to feeling, which is really only an aspect of sensation, and also to will if this is distinguished, as it should be, from volition, although the author seems to speak of them as identical. Will is the expression of volition of which consciousness is the condition. Their true relation to feeling is stated by the author, when he says that willing, that is an act of will, "exercises a powerful control over both the thinking and the feeling. . . . We can play upon our cognitive and emotional natures much as a musician can upon his instrument, the while he—and we—are ourselves affected by our own music."

If consciousness is attention or the state of awareness, its function may be said to be association, which is doubtless what the author intends by the "enchanting and grouping function." In stating the principles which govern the grouping of mental states he accepts Sir William Hamilton's law of redintegration that "those mental states suggest one another which have at some previous time formed parts of one mental state." If we ask what is a mental state, we find no answer to the inquiry, unless it be that it is a state of consciousness. But this is a state of awareness of the changes which constitute mental states. According to the philosophy of G. H. Lewes all elementary mental states are phases of feeling, which he properly regards as the real ultimate fact of consciousness. This is quite different from the teaching of Dr. Van Norden, although he remarks that feelings "interpenetrate all psychic activities, at all times and under all conditions. Waking and sleeping in higher and lower nerve centers, and in every kind of nerve utterance we feel." It could not be otherwise, seeing that feeling is at the foundation of and forms the elements of all mental activity. Little objection can be made to the classification of mental states as initiative, habitual, or instinctive, although the statement that all living matter is capable of exhibiting these three phases of mind may require some qualification. The mere fact that the lowest animal forms, mere masses of protoplasm, can be induced to take food at first rejected, is very insufficient evidence on which to found so broad a statement as that all living matter can exhibit initiative. Nevertheless it is probably true if spontaneity may be so regarded. Francis Darwin ascribes plant movements to irritability aroused by external stimulus, which is the basis of animal motion. The author devotes a chapter to the influence of mental states on organic functions, and he mentions the now recognized fact that "diseases may be cured and ailments caused by a new idea." This is the secret, according to him of the faith cure, mind cure, and Christian science. Mind cure is the exercise of will power, but it can be only through the emotions or feeling, showing that this is the true basis of mental states.

The most interesting part of Dr. Van Norden's book, and that which will be found most valuable to the persons for whom it is intended, is the section on subconsciousness, by which is meant mental states that are neither conscious nor unconscious. The subconscious is said to include what has become automatic and impersonal, although not so originally, and such mental activities as have been termed "unconscious cerebration." It embraces also the psychic phenomena of sleep and somnambulism, as well as "hypnosis and those subtle powers of the human mind which hitherto have been claimed for sorcery

\*"The Psychic Factor." An Outline of Psychology. By Charles Van Norden, D. D., LL. D., late President of Elmira College. New York: D. Appleton & Co. Pp. 223.



and spiritism, and which now we have come to name thought-transference and lucidity." Such is the case also with hallucination, and dual and multiple personality, and the subconscious automatic states, which are quite independent of the ego, and form a personality of their own and develop a separate consciousness. On all these subjects the author has acute observations; as that a somnambule is a person who acts his dream. Hypnosis is said to be induced sleep, induced dreaming, and induced somnambulism; its essential feature thus being the induction. The patient is unconscious as in ordinary sleep. The author is no doubt correct in asserting that the secondary personality of hypnosis is only intensified deep personality, although this statement throws little light on the actual nature of the phenomenon. He is inclined to accept the view believed in by Mr. F. W. H. Myers that "every cell in our bodies has its own cellular personality with its own particular memory, and that every combination of cells in or associated with limbs or organs develop composite personalities with associate memories." This alone would hardly account for the appearance of personalities which differ from the normal one only in being restricted to a particular period in the life of the individual exhibiting them. Hypnosis differs from sleep in that it develops in the fullest degree the natural possibilities of the subconscious, and its great psychological value lies in the fact that it furnishes a method for cleaving the strata of consciousness, for analyzing the workings of the mental machinery, and for studying in detail the mental processes." This is an important truth, but it must not be forgotten that analysis presupposes prior synthesis, and however far the former may be carried it cannot destroy the organic, and therefore the psychological, unity of the individual.

No great light is thrown by the author on the conditions of thought-transference, which he accepts as an established fact, but he points out that it permits of knowledge being obtained otherwise than by sensation without our being aware of the source. He also accepts the truth of lucidity or "second sight;" and he justly remarks that it aims a deadly blow at the sensational philosophy. For "sensational" let us substitute "experiential," however, and then the phenomena of both thought-transference and second-sight can be brought in line with those of sensation. It is different with hallucination which, as the "externalizing of ideas," cannot add anything to what was already in the experiences which originated those ideas. Dr. Van Norden's work contains some very suggestive remarks on the subject of criminality, and he mentions, as has been pointed out by other writers, that we ought to distinguish between guilt and criminality, of which the former is an ethical and the latter a scientific, and we might add a legal, fact. We have not space to refer particularly to the second part of Dr. Van Norden's work, which treats of the mind in detail, further than has been done incidentally already. He gives an interesting account of the evolution of the sensory organs, which he classifies according to the species of stimulus apart from feeling, as they are inseparable. He quotes as important a remark of Lotze, which the author endorses, that "all efforts to demonstrate how it comes about that the merely physical motion gradually passes over into sensation are wholly in vain." The section dealing with the analysis of the cognitive powers is one of the best in the book, which, in spite of some defects, will be found to be of essential service to students and others interested in psychology.

#### HOW TO IMPROVE SPIRITUAL MEETINGS.

In an article in *Light* under the caption "How to Improve Our Spiritual Meetings," Mrs. Emma Hardinge Britten says:

When, during my first visit to America—some thirty-five years ago—I found in Spiritualism the solution to my early childhood's wonderful and otherwise inexplicable "supernaturalism," I became eager to impress my newly-discovered belief upon all around me. Hence I was easily persuaded, both

by spirits and mortals, to devote my powers of mediumship to the service of the world, and thus I sat constantly for nearly two years as a public test medium. Being young, enthusiastic, and gifted with nearly every phase of spiritual power, I became popular, and widely renowned for tests of spirit description and identity, but when, by a series of remarkable manœuvres on the part of the spirits, they managed to compel me to take the platform as an inspirational speaker, they insisted upon my giving up entirely my test mediumship, urging that the influences by which people's spirit friends could give tests of their identity, were totally different from the inspiration by which a certain band of teaching spirits could impress upon the brain, philosophic and far-reaching religious principles.

Although I still saw, and could then, and can now, describe spirits attending upon members of my congregations, the teaching spirits strictly forbade my doing so, assuring me that such practices would destroy the influences so necessary to be devoted wholly to the power of my inspirers; and, besides lowering and even neutralizing that power, they insisted that such phenomena as could be given in a heterogeneous audience would only be partial; liable to error, satisfactory to the very few, but above all, would tend to lower what should be the high and holy character of religious meetings into a mere exhibition, and that too often an unworthy one. Hundreds of times I have proved the truth of these remarks, and both by letters and interviews, hundreds of times I have been reminded of them through the bitter complaints made to me by religiously inclined and educated people of the present day, in commenting upon the scenes they witness and shrink from in disgust, in the conduct of all too many of the Sunday un-spiritual meetings of our own time.

From a contribution in the *Light of Truth*, Mrs. Britten reproduces the following: Just now Spiritualism, in some places, is cursed with a swarm of guessing mediums who think, or seem to think, they are psychometrists and test mediums; and managers are introducing such to their audiences, not only to the detriment of the cause, but of themselves. The introduction of such, as specimens of what Spiritualism can do, is a positive injury to both the medium and the cause. When strangers go to a Spiritualist meeting and see such an exhibition, they are a thousand times more likely to go away with the impression that they have been to a fourth-rate "Punch and Judy" show, than they are to retire with an exalted idea of the philosophy we are inviting them to take, in the place of their religion. . . . When I reached California I was told by persons, who supposed they regretted such a state of things, that without this show phase, no speaker could get or hold an audience. I answered, When it requires such exhibitions to induce people to hear a few minutes' talk from me on our philosophy, I shall take it as evidence that they are not ripe for Spiritualism and shall vacate the field.

#### THE LAW AND THE PROPHETS.\*

"The Law and the Prophets," the title of a work sent us by the author, signifies, we are told, the eternal fixed principles in nature, the prophets signifying "the Students of the Law who become Prophets as they attain to an understanding of the Law." By the fixed principles in nature, are meant the attractive quality and the magnetic vibration supposed to be inherent in every particle of matter, and therefore in all bodies. The magnetic vibration is transmitted from atom to atom, as from planet to planet, through the medium of the ether, which pervades all substances as all space. According to the law formulated by Newton, every atom in the universe attracts every other atom according to its density and inversely according to its distance. And so each human being affects every other human being, and

"each planet and sun, which are aggregations of atoms, affect every other planet and sun." All alike are magnets with attractive and repellant powers or qualities, and it is on their mutual action that is based the system of Astrology, the old name for the Occult Astronomy, Occult Forces, Hidden Wisdom, etc., which the author distinguishes from the "material astronomy" of our time. He claims that the system developed in "The Law and the Prophets" is the result of mathematical investigation into the action of other planets of our system in their relations to the earth, and that the human organism has been the instrument through which such action has been tested.

In theory all this is very good, and it seems reasonable to say "whatever changes are produced in the magnetic condition of the earth, produce a like change in the condition of all human magnets upon it." There are, however, certain practical difficulties in the way which would seem to modify greatly the value of such a generalization. We know that all substances are not equally magnetic, and among human beings there is a similar variety, while the magnetic condition of the earth may be regarded as remaining constant, so that all individuals cannot be affected by planetary influences alike. There would appear to be another difficulty arising from the relation of the earth to the sun. The action of the sun on the earth is spoken of as reflex, that is as exhibiting the operation upon it of the zodiacal constellations and of the planets, but surely the direct action of the sun must be greater than that of the planets and constellations combined. Possibly however the sun may be regarded as a common quantity and therefore not necessary to be taken directly into account. However this may be, there is something very ingenious in the arrangement of the human figure within the zodiacal circle, to show the anatomical relations of the twelve signs. These are given in a chapter on "Symbolism," which refers also to the peculiar position occupied by the snake in ancient symbolism, due to the observation by the ancients of the resemblance of many of its attributes to the activities of nature. The work contains many other curious things, including numerous planetary delineations, some intended specially for the diagnosing of diseases, planetary phenology and physiognomy, and a magnetic co-ordination chart, which is designed for study by those about to marry. It must not be regarded, however, from the standpoint of the ordinary astrological books. The aim of the author is to do something to benefit the world, and he speaks of the work as "a formal introduction of souls to the universe." It is fitly, therefore, dedicated to those who wish to become qualified to minister to the masses, as teachers, physicians, healers, and clergymen, as well as the delvers into Mystic Secrets. Certainly the book is full of curious information, fully illustrated, and it is to be hoped that the author will not be disappointed in his expectation of meeting with angels in human guise, as the result of his teachings, when he becomes re-incarnated in the year 2180 or thereabouts, in the Rocky Mountain region. Mystics from the Orient and the Occident are to bring to earth a new dawn in that section of the country, which is to be "the grandest and most beautiful the world has ever known." This is the author's prophecy and there is no reason why we should not wish it to come true. Apart from its zodiacal information, his work contains some practical teaching on social ethics.

SAYS a writer in *Light*: The question is no longer, "Do these phenomena occur?" but simply, "How are they produced?" The theory of "subliminal consciousness" is the only rival in the field, and that is acknowledged by its projectors to cover only some of the facts. The idea that we practice deception upon ourselves by ourselves, in a way no one can explain or understand, does not very easily recommend itself to any but those who seek to escape at any cost from accepting the hypothesis of the Spiritualist. Nevertheless, the suggestion has been very fruitful. It has made room for the thin end of the wedge, and denotes a "change of front" among men of science.

\*The Law and the Prophets. A scientific work on the Relationship between Physical Bodies, Vegetable, Animal, Human, and Planetary. Designed for the Instruction and Guidance of Students in the Occult Sciences. By Frank Earl Ormsby, A Magian Mystic. Illustrated. Chicago, 1893. Price, \$10.00.



VOICE OF THE PEOPLE

WALT WHITMAN. BY ST. GEORGE BEST.

To him who sang of battle, The gathering cloud of war, the clash of arms, The roll of drums, the clatter of caparisoned horse, The deafening cannonade, the fume of powder-smoke, The sortle and repulse; Of men mowed down like stubble in the cyclone's path— (Confusion, chaos, black destruction all about):— To him again, to whom the love of man, peace, Union, brotherhood, were more than vain chimeric dreams; Who in the stars, sun, moon, rainfall, flowers, And tiniest grassblade saw the handiwork Of the Creative Mind; (Not the evolutionary finale of jumbling chance;) To him once more, whose notes were like the thunder-voice of Jove, Or the beating of the salt sea upon the sullen shore— Prepared for his brave utterance in the dim foreground of the past— (We are all old)— It may be in the blind Homer's legendary age, Or in the days when there were giants in the earth:— To him, the index of a new race, charitable and broad, This paean-hymn I raise, To celebrate the dawning victory of his unfettered speech.

SPIRITUAL TELEGRAPHY.

TO THE EDITOR: Every electric telegraph office is a bureau of exchange, a place where phenomena messages are sent from one to another by the (once mysterious) force called electricity, the laws of which have lately been mastered and there is now no longer any mystery in forcing raps and sounds through a wire, the phenomena of which become intelligent matter at the distant end. Spiritual telegraphy has its laws also and these are sufficiently known to enable many to erect lines of current, establish a circuit and exchange messages with spiritual beings. The question now arises, whether it is not time that some effort should be made to establish more regular or central exchanges, so that friends on either side might know where and when they might have an opportunity of regular communion. That our friends on the other side will be only too pleased to lend every assistance we may feel certain. We not only gather this assurance from Julia (Mr. Stead's control), but from many communications do we learn that the spirit's great desire is to communicate with and assist friends upon earth; that they are available also for assisting the mutual friendship between earthly friends, we have many proofs. In a copy of "Daybreak" now before me, I read of a lady who wishing to communicate with another lady friend at a short distance, formulated a message for the electric telegraph and despatched it by that means, but as smart as electricity is, there are smarter agencies. When the ladies met, the one said, "You sent me a message this morning?" "Yes" was the reply, "I sent you a telegram." But before that, replied the other, I received a message (meaning a spirit message). I heard it quite distinctly conveying the same language as we afterwards received by wire. That this was not an ordinary thought transference, or telepathy we hear so much about is proved by the sequel. On the lady afterwards taking her pencil in her hand, her control wrote: "Your friend told you that I went to her and told her that you would send the carriage for her at 1 o'clock." That (if reliable, and I have no reason to doubt it,) is evidence positive of spirit waking, and not thought-transference. I cannot accept the theory of transference of thought in distance from one to another by some unknown law or process independent of spirit action; but, I can clearly see that little difficulty exists in corresponding with another person 10,000 miles away, providing both are sufficiently mediumistic to allow the spirit friends to approach them at will, and having a constant control attached to either or both. I look upon spiritual telegraphy (call it by what name you please) as an infant that will soon grow and become the wonder of the age, but Spiritualists must be up and doing, and central offices must be

established for the purpose and mediums must be set apart for the work; reliable mediums will produce reliable controls, messages so received and forwarded to their earthly addresses would soon convince the most skeptical that there was something in Spiritualism beside fraud—and would be the means of establishing the truth beyond all doubt. I feel sure that on the other side they would be ever ready to take advantage of such centres where they could communicate with regularity, but now owing to all earthly rejection of all that is spiritual they get no chance of doing so except one here and another there. It would do more to establish a spiritual reign upon the earth than all the books that can be written, it would bring home direct truths to many a heart that would never find it through reading spiritual works. I may be wrong, but I take my ideas of these requirements from the remarks of many spirit friends, anyway it is worth a trial, the story of "Jacob's Ladder" shows us there is no difficulty in the way when proper means of communication is established between the heavens and the earth. A. QUEENLANDER.

THE HOPE OF IMMORTALITY.

The following is from an editorial which appeared in the Index when that paper was edited by Francis E. Abbot: The soul asks no leave to be; it is here, the supreme fact of all I know. Death creates no presumption of its extinction except on premises that would deny its existence here. I can only believe in my consciousness now in utter defiance of all physicalism; it is no harder to believe in my consciousness hereafter. Molecules, if I stick to them, conduct me to other molecules or their combinations, but never to my consciousness; I cannot believe in my consciousness at all without abandoning them, and leaping the vast chasm between the physical and the spiritual. Yet here I am, believing more certainly in my consciousness than in the molecules; it is idiocy to doubt it. Logic declares to me: "Of two things, one—either adhere to physics and deny your consciousness now, or adhere to your consciousness, and admit that physics can raise no faintest presumption against its continuance forever." The man has not yet been born who, understanding that, can break its force. I obey logic; I plead no fanciful intuition; I insist on reason, and will not be put off with faith, orthodox or materialistic. But all this is only to sweep away the ignorant pretentiousness of negations that have no logical foundation. Why do I hope for a future life? Let me be frank with myself; I am not very anxious for it, and contemplate my own lot in this vast universe with invincible sangfroid. It is no consideration of my own destiny that kindles a powerful hope. It is when I stand beside the grave of those I love, or in my thought shrink from the stroke that no prayers or tears can avert, that the longing for the deathlessness of beloved spirits overmasters me. It is when I behold the Himalaya heights of humanity—the Socrates, the Spinozas, the Emersons, the rare peaks of spiritual greatness that seem evermore bathed in the pure sunlight of the ideal—it is then that the hope blazes forth, and refuses to be quenched. And the great ground of this hope is the immeasurable value of the human soul. Just in proportion as I realize that, and comprehend that a splendid soul is the very chef-d'œuvre of nature, the artistic masterpiece of creativeness, the glorious efflorescence of a lapsed eternity, do I also become permeated and saturated with the hope that nature who creates shall be wise enough to preserve. On the one hand the beauty and the sublimity of humanity—on the other hand its imperfections and incompleteness, even in its grandest growth—these strike upon the slumbering hope like the spark upon the tinder, and kindle it to a flame. Fluctuate though it must with the varying moods of mind and the shifting scenes of life, this hope grows strong and vigorous under all influences that exalt my appreciation of the intrinsic worth and dignity of the human soul. This is the chief ground of hope, as hinting the deeper purposes of nature, and suggesting to thought a possible reason of man's existence and a possible destiny that awaits him. It is not the only ground; the great question whether nature is only mechanical or whether the mechanism is the utterance of universal mind connects itself with the question of human destiny. To me the cosmos is a vast system of hieroglyphics,

with a meaning behind the symbolism of form and color and law, to which I find no lexicon but mind. This makes me hope noble things at last.

One of the most remarkable experiments in the history of criminal investigation is being made here in the De Jong murder mystery, says a dispatch from Amsterdam. The police have given up searching for the bodies of the women De Jong is supposed to have murdered and have turned the case over to Dr. Van Renterghen, of this city, who, under the pretense of examining the prisoner regarding his health, will hypnotize him. An attempt will then be made to induce De Jong to tell where he has hidden the bodies of his two wives. The case is at present attracting great attention in Europe in all circles, and if the experiment proves a success it will revolutionize the methods of the police of the world. An eminent physician from The Hague will assist Dr. Van Renterghen. Until the results of the efforts of the physicians become known the case promises to remain as deep a mystery as ever. No police ever had a more baffling array of circumstances to deal with in a case of a similar nature, except in the Jack the Ripper tragedies of Whitechapel. The body of the woman found recently at Amstitt is not that of Miss Schmitz, one of the supposed victims of De Jong, but that of a girl who has been missing for some time. The body of Miss Sarah Juet, another of the women supposed to have been murdered by De Jong, is still missing. De Jong was taken into the room where the body of the newly found corpse was lying. He viewed the body without showing any trace of emotion and declared the remains were not those of Miss Schmitz. He added that the Miss Schmitz would reappear before long safe and sound. De Jong maintains an insolent attitude. He offered to bet a police magistrate before whom he had been arraigned that the authorities would be obliged to liberate him within a fortnight.

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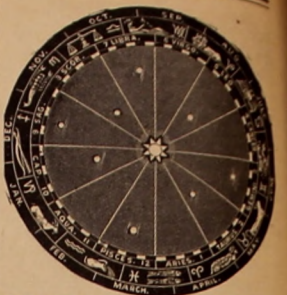
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The Society for Psychical Research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Information concerning the Society can be obtained from RICHARD HODGSON, LL.D. Secretary for America, 5 Boylston Place, Boston, Mass.

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# WOMAN AND THE HOME

## BACHELOR HOUSEKEEPING.

He is a bachelor pro tem,

His wife's away,  
And meanwhile you can make a mem—  
Life isn't play.

He sleeps in all the beds in turn,  
'Twould make his wife's face set and stern  
If she could see how things are mused  
Upon the floor, because he tried one day  
To find a shirt she'd put away;

He opens drawers as half-pulled out,  
With shirts and socks strewn all about  
The floor, because he tried one day  
To find a shirt she'd put away;

The parlor hasn't once been swept,  
His old cigar stumps he has kept  
Upon the center table, where  
There chanced to be a small place bare.

Out in the kitchen in a pile  
Are all the dishes gathered while  
He indolent, though loving, spouse  
Has been a bachelor keeping house.  
The pile will grow without a doubt  
As long as the supply holds out,  
Then he'll brace up, when need confronts,  
And wash the whole lot up at once.

The whole house has a musty air  
Of stale tobacco everywhere  
Newspapers litter up the floor—  
And could I tell you of much more  
Which, if his dear wife knew of it,  
Would make her fall down in a fit.

Oh, things have gone to wreck and wrack  
While she's away,  
And you can bet when she comes back  
Life won't be play.

—Somerville Journal.

## DOROTHY WORDSWORTH.

From an interesting article contributed to Unity by Lucy Goddard Stiles, we give the following extract:

"A short sketch of Miss Wordsworth must be all too inadequate. It is no slight thing to trace such an influence as hers. It would also be of interest to read fully the accounts given of her by her friends, most of whom belong to the group of men and women who have added to the magical beauty of the Lake Region. Among them, Coleridge, Sara Coleridge, De Quincey, Crabbe Robinson, Mrs. Fletcher, and greatest of all witnesses to her power and influence, Wordsworth himself. An inimitable description from Coleridge cannot be omitted: 'Wordsworth and his exquisite sister are with me. She is a woman indeed—in mind, I mean, and in heart; for her person is such that if you expected to see a pretty woman you would think her ordinary. If you expected to see an ordinary woman you would think her pretty; but her manners are simple, ardent, and impressive. In every motion her innocent soul outbeams so brightly that those who saw her would say, 'Guilt was a thing impossible with her.' Her information various, her eye watchful in unlimited observation of nature, and her taste a perfect electrometer."

Miss Wordsworth subordinated her own high talents to the genius of her brother, and her own life to his life. His prophecy of her in his poem, "To a young lady who has been reproached for taking long walks in the country," was never fulfilled. She never married but remained his inspiration and consolation to the end. In a letter from Henry Crabbe Robinson to Miss Fenwick, during Dorothy's long illness and toward the close of both their lives, he writes: "Mrs. Wordsworth says that almost the only enjoyment Wordsworth seems to feel is his attendance on Dorothy, and that her death would be to him a sad calamity." Miss Wordsworth possessed talents of a very unusual order. Her Journal, published a few years ago, contains exquisite descriptions of natural beauty. It shows the rare sympathy of a poetic soul with the loveliness of nature. The Journal, kept during the many tours made with her brother in England and on the Continent, contains oftentimes descriptions in exquisitely poetical prose of those scenes which Wordsworth embodies in his poems. It is strange that a long and distressing illness should follow a life of such healthful mental and physical activity as Miss Wordsworth's. It is diffi-

cult to understand the failure in power of such a mind. It may be that she was, as De Quincey says, in spite of her simplicity, too ardent and fiery a creature, or was consumed by that self-repression and self-conflict which he found sometimes distressing in her. But, surely, in such apparent feebleness as Miss Wordsworth's in her later life we must find only the "temporary obscuration of a noble mind."

Henry Crabbe Robinson quotes two fine lines from Goethe's "Tasso" which apply with unerring truth to the original and permanent beauty, freshness and force of Miss Wordsworth's thought:

"These are not phantoms bred within the brain;  
I know they are eternal, for they are."

## CELIA THAXTER.

Boston, Aug. 27.—A telegram from the Isles of Shoals says that Celia Thaxter, the authoress, died there suddenly last night and that the funeral services will be held Tuesday afternoon at the Apple-dore House. Celia Leighton Thaxter was born in Portsmouth, N. H., June 29, 1836. Her father, Thomas B. Leighton, took her when she was a child to the Isle of Shoals, where she spent most of her life at Apple-dore. She married there Levi Lincoln Thaxter, of Watertown, Mass., in 1851. The world is in a great measure indebted to the late James Russell Lowell for the pleasure they have derived from reading the exquisite poems of Celia Thaxter, for it was he who discovered her genius. After the publication of her first verses in the Atlantic Monthly, she had many calls for her work, and at last, persuaded by the urgent wishes of her friends, John G. Whittier, James T. Fields, and others, she issued her first volume of poems in 1871, and later the prose work "Among the Isles of Shoals." Her other books are: "Driftwood," "Poems for Children," and "Cruise of the Mystery, and Other Poems." Among the finest of her single poems may be mentioned: "Courage," "Kittery Church-yard," "The Spaniards' Graves," "The Watch of Boone Island," "The Sand-piper," "A Tryst," and "The Song Sparrow."

New York, Aug. 20.—Mrs. Edward L. Youmans, aged 75, widow of the founder of the Popular Science Monthly, died today of heart failure at her summer home in Ridgefield, Conn. Mrs. Charles Dudley Warner was with her when she died. The deceased was born in Glens Falls, this State. Her first husband was William Lee, a lawyer and a Harvard graduate, who was Chief Justice in the Sandwich Islands under one of the Kamehamehas. She went to Honolulu on a whaler to marry him, and the ceremony was performed on shipboard. She lived on the islands a number of years until her husband died, leaving her a fortune. Returning to this city, she made her home on Bond street, and was conspicuous in the literary circles which made that thoroughfare famous in the days when William Cullen Bryant, Bayard Taylor, George Ripley, Charles Dudley Warner, and others used to meet there. Her recollections were noted for bringing together the brightest literary minds of the day. It was while living there that she met and married her second husband, Edward L. Youmans. She had no children.

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Youth: Its Care and Culture. By J. Mortimer Grantville. \$1. To this has been added a paper by that charming English writer Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

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BOOK REVIEWS.

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

Our Notions of Number and Space. By Herbert Nichols, Ph. D., late Instructor in Psychology, Harvard University. Assisted by William E. Parsons, A. B. Boston, U. S. A.: Ginn & Company, Publishers, 1894.

We have here an account of a series of experiments undertaken to test the truth of the thesis that "our brain habits, with the modes of thought and of judgment dependent thereon, are morphological results of definite past experiences, and those of our ancestors." The investigations show that our judgments of such outer facts as number and distance vary according to the actual region through which they are mediated, and further that "these variations in judgment bear distinguishing ear-marks of the kinds of experience out of which, and by reason of which through life, they have slowly arisen." Dr. Nichols' experiments were made with pins set in a straight line and in triangles and squares; and with figures, lineal and solid, and the results are given under the heads of "Number," "Distance," "Number and Distance." Judgments based on two dimensions, judgments of Figure, and the Mass, Intensity and Time Elements of Distance—Judgments.

The pin experiments were made with not less than two nor more than five pins, the points of which were applied to different parts of the body, and they led to the discovery of certain laws, of which the more important are that the longer the distance between the pins the more accurate the judgment, and that the lower the numerical category the stronger the tendency of the uncertain judgments to drift toward overestimation. They led to the important conclusion, moreover, that it is "the connective or associated function of any mental processes or habit that is of importance in the formation of accurate thoughts and judgments, rather than the nature of its content." The author defines the elementary law of association as that "the resultant state at any moment is the indissoluble product of the sum of all the tendencies active at that moment," and he shows that this law holds good for the stimulation of each and every possible combination of nerve-ends. In the two dimensional experiments it was found that four pins in a square are judged better than three in an equilateral triangle of the same base, while the three pins of the triangle are judged better than three in a line, and the four pins of the square than four in a line. All these and other facts established by Dr. Nichols' experiments are explainable, as he shows, by reference to the side laws above referred to, as are also our judgments as to figures, the triangle being judged actually the most correctly, then the circle and lastly the square.

The most curious observations made were from the use of a single pin, the prick of which can be made, by certain introductory experiments with two needles, to appear double. This fact, which is agreeable to Weber's law that two compass points are perceived double for the same region of skin, is explainable by the law of association combined with the expectation arising from previous experience. Other experiments show that the absolute fixity which appears to characterize the ordinary spatial relations of our objective perceptions is wholly dependent upon a "certain definite fixity of time-order or time-relation in our original experiences." Dr. Nichols' conclusions are both curious and valuable, but we would point out that nature does not work with control-pins, and therefore those spatial relations may be regarded fixed for all practical purposes, and as based on an actual correspondence between our ideas and the realities of nature.

MAGAZINES.

The Atlantic's supply of fiction in September is somewhat more than usually large. Besides Mrs. Deland's "Philip and his Wife," now within one month of conclusion, there are three stories—"Tante Cat'rinette," by Kate Chopin, the writer who is coming into deserved prominence through her pictures of Louisiana life; "For their Brethren's Sake," a powerful tale of a Derbyshire town, during the Great Plague, by Grace Howard Pearce; and Mrs. Catherwood's "The Kidnapped Bride," the last of a series of early French-American stories. One of Miss Edith M. Thomas's delightful minglings of verse

and prose, "Rus in Urbe," preserves the thoughts which city streets have often suggested to persons whose hearts are not with the town. Beyond these things there are literary and philosophical papers, poems, and reviews. Houghton, Mifflin & Co., Boston.—The season for September has new Autumn styles for ladies' and children's garments of every kind, and suited to every occasion. The toilettes shown on the large colored Plate 1,066 gives seven figures with the very newest illustrated costumes for out-door wear. Over one hundred costumes are illustrated, all new and seasonable, with descriptions and full diagrams, carefully made, showing the difficult parts so plainly as to make the reproduction very easy to accomplish. The art work is elaborate, and many new styles of fancy work will be found with careful descriptions accompanying each design. The International News Company, 83 and 85 Duane St., New York, N. Y.—Prof. James Sully, of University College, London, heads the list of contributors to the September Popular Science Monthly with the second of his "Studies of Childhood," dealing with "The Imaginative Side of Play." He shows by means of many incidents how strong is the power of "making believe" that enters so largely into children's plays. An enterprise of enormous possibilities is described in an illustrated article by Ernest A. Le Sueur under the title "Commercial Power Development at Niagara." The preparations for harnessing the Falls to the dynamo are now well advanced. In "Ethical Relations between Man and Beast," Prof. E. P. Evans shows how the doctrine of the earth and all that is in it being made for man has fostered cruelty to animals. In the Editor's Tablis, "Social Disturbances and Endowment of Research" are discussed. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.—The leading features in the August number of St. Nicholas are "The Admiral and the Midshipmite," a humorous story of boy nature by Mary Murdoch Mason; "American Bicyclers at Mont St. Michel," by Edward H. Elwell, Jr.; the serials by Miss Molly Elliot Seawell and Howard Pyle, both of them exciting stories of adventure; "The Bears of North America," by W. T. Hornaday, with particular reference to the fierce grizzly; and "A One-Sided Correspondence," by Antoinette Golay, both bright stories for girls.—The frontispiece of McClure's Magazine for September is a portrait of Mrs. Robert Louis Stevenson, and the opening article is a no less charming relation, by Mr. Stevenson, of how soon after their marriage, he came to write "Treasure Island," and of the unusual conditions under which he executed the work. The eminent French chemist, Professor Berthelot, in an interview with Henry J. W. Dam, sets forth the grounds of his belief that a time is coming when milk, potatoes, beef, and all the staples of human food will be supplied from the laboratories of the chemist, instead of from the fields of the farmer. In an article illustrated with some very interesting composite photographs taken by himself, Dr. H. P. Bowditch of Harvard Medical School discusses the question whether composite photographs are typical pictures. Lilienthal's flying-machine, on which all students of the problem of aerial navigation now have their attention fixed, and his latest achievements with it, are described, with numerous illustrations, by a writer who himself witnessed the achievements, and has carefully studied the machine. There are also, in the number, some good stories: one by Gilbert Parker, and interesting series of portraits of Sardou and Madame Januscheck. S. S. McClure, Ltd., No. 30 Lafayette Place, New York.

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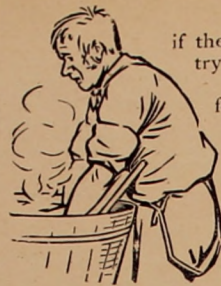
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Mr. B. A. Cleveland, Davenport, Iowa, writes: I see by THE JOURNAL of September 1st that Edgar W. Emerson will visit your city on September 16th and will give public tests in a hall on that date. I hope that all persons who are not satisfied in regard to the return of the spirits of their departed friends will attend Mr. Emerson's meetings, for I consider his description and identification of the departed the most perfect and correct of any platform test medium I have ever met. I have met Mr. Emerson four different seasons at Mount Pleasant Park, Clinton, Iowa, and he never fails to give the most convincing tests of spirit return, and to know him is to love him.

Our friend Mr. B. B. Kingsbury, writes: Let me relate what occurred here with Mr. Baxter: While it was possible that some of the tests given here were obtained beforehand—he having never been here—once, at least, I think was beyond the suspicion of being gathered beforehand. A lady in the audience, a Baptist lady, was singled out as one to whom the "Spirit" described was about to go—per the medium—until Baxter was waived back by the lady, she having been overcome by the description, which was very minute, and allusion to her who was and still is, I presume, an obstinate skeptic in these matters. Another instance: Frank T. Ripley was here, coming from St. Louis, and on giving tests in the evening—psychometric tests, from articles placed on the table—suddenly turned to a gentleman and described his mother, an aged lady, very accurately, with cause of death, etc., and then used this remarkable statement: "You were combing your hair this afternoon and said you hoped you would get something tangible in regard to a future life;" (accurately given). The name Slough was then given after an effort unusual with him—for names did not then readily come to him—only once in a while. Of course mind-reading may come in to explain this last circumstance, but that he could have gotten any particulars of the death of this old lady who had died in the country to be almost an impossibility. Of course there is the "universal mind," or universal "psychic will." I think too much attention is paid to "thought transference" as a means of obtaining these evidences; the "universal mind or will" is better.

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Mrs. Underwood's "Automatic Communications" will be continued in THE JOURNAL next week.

Mrs. Matilda Joslyn Gage writes us that Anthony Comstock "has forbidden the placing of her work, 'Woman, Church and State,' in school libraries." It is strange that this man, who is illiterate, without taste or discrimination, and whose mind appears to be morbid in regard to certain matters, should be allowed to act as censor of literature and art. He can appreciate neither. Mrs. Gage's book, published by Charles H. Kerr & Co., was reviewed at some length in THE JOURNAL when it appeared. It contains valuable historical information in regard to woman's condition in different ages and criticises severely the theological system which has opposed woman's advancement. In such a work a mind like Comstock's may see obscenity, but it is more subjective than objective. Of course so far as he is occupied with the work of suppressing indecent prints or pictures he is to be commended; but there is no excuse for his annoying authors and artists because their works deal with matters in which prurient persons can always find something that is indecent.

H. A. Budington writes of the Lake Pleasant Campmeeting Mass., as follows: Bright prospects are before this old and prosperous camp. The summer meeting has been an unexpected success. Fine music, great addresses, splendid mediumship, all have combined to make many red letter days at the Lake. Col. Ingersoll drew 6,000 people to hear him. Next year he will come again. A system of public water works with free hydrants is to be introduced. A new auditorium hall will be built. The boom is in the air and everybody feels it; 1895 will witness great improvements, and all look forward to a big meeting and great interest in the cause. President Dailey and his excellent board of directors were overwhelmingly endorsed by a sweeping vote for reelection. The following resolution was passed unanimously at a great reception given President Dailey at the close of the camp season:

RESOLVED, That the unanimous thanks of the people at Lake Pleasant here assembled, are cordially given to President A. H. Dailey, for his devotion to the interests of the New England Spiritualists' Campmeeting Association, for his unflagging and gratuitous labors in its behalf, resulting in a prosperous financial condition of its treasury, and inspiring its members with renewed hope and courage to work for the future success of Lake Pleasant.

May the coming year bring health to our president, and the campmeeting of 1895 increase the hearty endorsement of the policy of our efficient board of directors.

We have received a volume entitled Marguerite Hunter, which purports to be a narrative "descriptive of life in the material and spiritual spheres." The work is unique in its conception and plan, if not in its purpose. Marguerite Hunter, the spirit friend of Mr. C. H. Horine, is supposed to be the originator of the work and the inspirer of the various parties who have had a hand in arranging its details. Among these helpers were Mr. Horine, who was present and held the slates on which the various chapters were obtained through a Chicago medium, during a series of sances, a Unitarian minister who acted as the medium for the inspirational verses scattered through the different chapters, and an artist who claimed to obtain from spiritual sources the pictures illustrative of the narrative of Marguerite Hunter's earthly and spiritual experiences as here recorded. For the truthfulness of the earthly part of these experiences, Mr. Horine, who was an early friend of the character portrayed, vouches and he declares the pictures true to life. The spiritual experiences of the heroine are in harmony with the teachings of Spiritualism, and on like lines with other stories of life in other spheres, but yet there is nothing in the work strikingly original, new vivid, or on the whole worth while putting into operation so extensive an area of mediumistic powers. To those engaged in obtaining the material for the book it must doubtless have been deeply interesting to note the differing, yet co-related steps of the process. The literary style of the work is good and the story is told in a simply direct, interesting way. The illustrative pictures are unique and artistic. Some of the poetry is not without merit, especially the concluding "Apotheosis." The book is handsomely gotten up, and fac-similes of the slate writing of the whole of the "Dedication" are given. If this work has any evidential value it is only for those immediately interested in the narrative. (C. H. Horine, Chicago publisher.)

We referred last week to "The New American Church. For all our United States, Schools, Churches and Homes." By J. B. Turner. The aim of this little work taken from the author's note book is to enforce the necessity of forming a new church, an American Church, which shall take its principles from the teachings of Jesus, as recorded more particularly in what is known as the Sermon on the Mount. This Christ-word, as the author fitly terms it, is the proclamation of a kingdom of the heavens, founded on the fact of God being a spirit and the Father of all spirits. An American church and creed based wholly on the simple Christ-word would neither outrage the common sense of mankind, nor be a perpetual menace to our Republican institutions, which according to the author cannot be said of the churches and creeds of what he terms churchdom.

There is undoubtedly much truth in the

views here enunciated by Mr. Turner, but how far it would be possible under the conditions of modern life, which we must remember have been reached by a process of social evolution, to render practical the idea of the kingdom of Heaven preached by Jesus is questionable. This kingdom was, of course, spiritual, as required by the declaration "the kingdom of God is within you," and as every one truly belonging to it would be spiritually minded each would be a law unto himself, and there would be no occasion for any other law. It is undoubtedly true, as the author reminds us, that now as ever "he that ruleth his own spirit is greater than he that taketh a city," but the idea of the importance of the present life and of its material interests has become so overpowering as apparently to make impracticable such a scheme as he propounds. Nevertheless if and when "churchdom" shall lose its social and political influence, the old "Christ-word," which develops the idea of the "Fatherhood of God and the Brotherhood of Man," may regain its power, and the kingdom of heaven at last be established on earth. The author's ideas are clearly and forcibly expressed and they certainly deserve serious consideration.

Mrs. Mattie McCaslin and Lyde L. Bowman write from Lake Brady, August 28, 1894: Lake Brady camp is nearing the close of its third prosperous season. It would be hard to conceive of a spot where Nature has done more to prepare the way for just such an enterprise. One might almost imagine that ages ago old Mother Nature put on her specs, looked over her domain and declared briskly, "I will now fix a spare room for my children, the Spiritualists, to occupy by-and-by. Here is water, I will make a handsome lake in which they may wash their physical sins. It shall not be too big nor too little; I will rub its face as bright as a silver mirror, framed in mosses, green grass and foliage. The hills may have it all their own way upon one side, but the other must be broad enough for buildings, cottages, tents, with plenty of room left for playground. Then I will dig a hollow over in the woods, which they can fill with seats for their meetings. I will

show plenty of trees around it where birds can perch to lead their singing." Whether or not the dear old dame soliloquized after this fashion, she carried out her plans to the letter, and Lake Brady Camp is without a peer in natural beauties. Nor has art failed to further adorn this sylvan spot with all that goes to make up a delightful summer resort. There are thirty-two cottages on the grounds together with innumerable tents, in making a tour of which, we note the following names: Sleepy Hollow, Hillside Camp, Rockaby Baby, The Two Little Girls in Blue, Camp Innocence, Camp Misery, Populatus Camp, Higglely-Pigglely, Anonymous, Willipus-Wollipus, Bull-Eye, The Consolidated Four, Camp Uno, Camp-I-Don't-Know, Any Time and Spook Camp, and many more of which these are only samples. Stock has gone off rapidly notwithstanding the hard times, and many new cottages are being built. The speakers following each other thus far are those who stand high from the Spiritualist rostrum. They have represented a variety of themes, all more or less imbued with spiritualistic thought. On the broad platform of Spiritualism some seem to stand upon the opposite edges of it in order to get far enough apart. The mediums of the camp with few exceptions are those who have made a reputation, and stand at the head of their profession. Col. Benjamin F. Lee, with unostentatious devotion to the work as President, has been the keynote of the success of the camp. William J. Stoffel, as Manager, has ably assisted him. Hon. O. P. Kellogg, as Chairman, with his genial smile and ever-ready wit, has cheered the onward march of thought, while Mesdames Eicy and Archer have held the center from which radiated soul stirring music of each meeting. The conferences have been especially interesting. Many a brilliant, though brief, oration there has escaped the lips of layman that would well have graced the rostrum. During the season many well-known clubs and societies have visited the camp, the latest of which was the Cleveland City Guards, who came with all their camp equipments for a ten-day sojourn, conducting themselves in true military style, with guards, pickets and all the regular discipline of camp life.

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