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

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THE PSYCHICAL SCIENCE CONGRESS

The Psychical Science Congress, the success of which THE JOURNAL has, during many months spared no efforts to insure, now belongs to the past. Its influence must be profound and far-reaching. It opened August 21st and the closing session was held on the evening of the 25th. It is the universal verdict of all who attended that the Congress was a grand success, surpassing, in the size of the audiences, in the quality of thought advanced, in the harmonious character of the proceedings, in the deep, sustained and increasing interest manifested, the most sanguine expectations. Other especially attractive Congresses were held the same week, notable among which was the Electrical Congress, but these did not prevent full attendance at any of the sessions of the Psychical Science Congress, which large from the first increased to the last meeting, the interest also increasing until it amounted to enthusiasm. The personnel of the audiences was unsurpassed by that of any of the Congresses which have been held, as was clearly manifest by the discriminative appreciation shown during the reading of the profoundest papers. Many of the essays were lengthy and the sessions were often extended beyond the allotted time, but no weariness was indicated, no impatience was shown. The audience seemed to be hungry for the facts, the results and the conclusions of psychical research. With one or two insignificant exceptions there were no interruptions from the audience; and no exhibitions of crankiness in speakers or hearers. From beginning to end the Congress was a model of decorum.

Dr. Elliott Coues, Chairman of the Committee, presided with ability, dignity, firmness and suavity such as the occasion demanded. His scientific attainments, his scholarship and his versatility appeared to great advantage. Dr. Hodgson proved himself a capable and valuable assistant during the proceedings. Mr. F. W. H. Myers, the distinguished representative of the English Society for Psychical Research, contributed by his personal influence and by his suggestive remarks as well as by his more elaborate addresses, to the success of the Congress. Among all the papers and speeches there was not a dull one, while most of them were able and brilliant. The Congress was thoroughly cosmopolitan. Not only places as far apart as Boston and San Francisco were represented by papers, but England, Germany, France, Italy, Brazil and other distant countries contributed to the rare symposium of thought.

At the last session Mr. Underwood, who presided that evening, availed himself of the opportunity to give to Mr. Bundy the credit of the original conception of this Congress and he spoke of the initial efforts and the wise plans of the risen brother which had contributed so largely to the success of the Congress. Mr. Myers also paid a high tribute to the character and services of Mr. Bundy, which will appear soon in THE JOURNAL. Mr. Underwood's remarks, which were brief are here given:

"A word should here be said in acknowledgment

and in commemoration of the services of Colonel Bundy in connection with the Psychical Science Congress. But for him this series of meetings would not have been held. With him originated the conception of this Congress. To him we are indebted for the initial arrangements. He it was who wisely chose for co-workers able and eminent men, Dr. Coues foremost among them, who have carried to completion the work which he inaugurated, a work which has required no small amount of labor, judgment and tact. When we remember Colonel Bundy's deep interest in this Congress, to which he looked forward with enthusiasm, there is a pathetic sadness in his absence from these meetings. Perhaps he is not absent. If, as he believed, and as many here believe, death is but a door to another life, and if those who have passed from our view can still take cognizance of what occurs in this sublunary state, then our departed friend, from his abode of peace in the higher life, must, it seems to me, view with satisfaction the splendid success of the movement which he initiated, as shown by the character of the proceedings of this Congress and the unexpectedly large and deeply interested audience which, day after day, have assembled in this hall to hear the results of psychical research. You will all join me, I am sure, in this sentiment: Gratitude for the services, and honor to the memory of Colonel Bundy."

Resolutions recognizing Mr. Bundy's great services and resolutions of sympathy with Mrs. Bundy in her personal loss in the demise of Mr. Bundy, offered by Messrs. Myers and Hodgson, were unanimously adopted.

Dr. Elliott Coues, who succeeded Mr. Bundy as Chairman of the Committee and to whom months before had been intrusted the correspondence of the Committee, is entitled to great credit for enlisting the interest of distinguished scientists and scholars and for, in many ways, contributing to the great success of the Congress. The other members of the Committee share in the honor of the work.

The addresses given and the papers read, will be printed wholly or in part in successive numbers of THE JOURNAL. Some of them are given this week. We can now only briefly mention the contributions to the Congress and the names of those who took part in the memorable proceedings.

The formal opening of the Congresses of Philosophy and Physics took place at 10 o'clock Monday morning, in the Memorial Art Palace in the presence of a large audience including many persons of distinction from the principal countries of the world. President Bonney gave an address of welcome in which he said:

"The crowning glory of modern science is that it offers so freely to the people the treasures it gathers from every field; that it applies the results of its labors to the practical affairs of every-day life. More and more will science become the right hand of industry in production, manufactures and commerce; more and more will the business man call the scientist to his aid; more and more will the scientist enrich the world with his discoveries and inventions and reap his just rewards. To promote these worthy ends, to advance the influence and utility of all the sciences, to bring them into more close and cordial

relations with the people, to prepare the way for a universal fraternity of learning and virtue, these Congresses on science and philosophy have been convened."

This address was followed by responses of the chairmen of the various Congresses and by brief and pertinent remarks by others who were called upon.

The Congress of Psychical Science assembled at 2:30 p. m. The hall in the Art Palace assigned to this Congress, long before the appointed hour, was full and overflowing, hundreds being unable to get within several feet of the entrance. Another hall was taken, but that even was not large enough for the audience when the Washington Hall, the largest in the building, was assigned to the Congress, and there, all the subsequent meetings of the Congress were held.

Dr. Elliott Coues, the Chairman, made a strong and eloquent opening address which is given in this number of THE JOURNAL in full. This able address was read to the Committee and formally adopted by the Committee as expressing its official views in regard to striking the keynote of the Congress, and the program

thus voiced by its Chairman. Dr. Richard Hodgson contributed an able paper on "Human Testimony in Relation to Psychical Phenomena." Mr. Giles B. Stebbins read a paper entitled "A Brief Critical History of the Spiritualistic Movement in America Since 1848," and Rev. Minot J. Savage had a paper on "Spiritualistic Interpretation of Psychical Phenomena," in which the author said the genuineness of psychical science is as firmly established as the Copernican theory of the existence of the world. After eliminating all the fraud, all the self-delusion from the spiritualistic theory there seems to be residuum of most remarkable phenomena that finds natural explanation in supposing them to be the work of living beings who were once inhabitants of this earth. Prof. A. Alexander's paper described interesting psychical phenomena in Brazil. Mr. Benj. B. Kingsbury gave much information in regard to Spiritualist and psychical papers and periodicals. Mr. O'Byrne's essay is presented to our readers this week.

At the opening session of the second day the Chairman announced that he had received letters of greeting from many countries, and he read several of these, including letters from Camille Flammarion, astronomer royal of France, and William Crookes, a leading physicist of Great Britain, both of whom extended hearty congratulations, and Lady Henry Somerset, of England, and Miss Frances E. Willard. A paper, by Dr. Xavier Dariex, of Paris, entitled "Project for a General Union for Experimentation in Psychical Phenomena," was read by Dr. Coues, outlining a plan for a world-wide organization of psychists. A plan of experimentation was suggested and methods of work advised. A general Congress to be held every year in some large city was proposed and limitations and requirements for membership were mapped out. Dr. F. W. H. Myers, of England, honorable secretary of the London Society for Psychical Research, read a paper by Frank Podmore, entitled "Experimental Thought Transference." Mr. Podmore proceeded to deal with the main sources of error in experimen-

tion, namely, the conscious acquisition of information by normal means, the unconscious acquisition by gesture or other indications, and the operation of associated ideas. Some examples of successful experiments were then given. A paper by Baron Carl Du Prel on "Programme for Experimental Occultism" was read by L. Deinhard, of Munich, Germany. Mr. Deinhard also read a paper of his own on the question of "Phantasmal Apparitions," in which he cited what he regarded authentic cases of the so-called production of the astral body. A paper by Dr. Holbrook, of New York, entitled "The Study of Mediums," was read by Dr. Hodgson. "Veridical Hallucination as a Part of the Evidence for Telepathy," by Prof. and Mrs. Sidgwick. "Some Experiments in Thought Transference and Their Significance," by Dr. A. S. Wiltse and "Critical Historical Review of the Theosophical Society," by William Emmette Coleman were read one evening.

Professor E. D. Cope, who holds the chair of comparative anatomy and biology in the University of Pennsylvania, contributed an essay on "The Relation of Consciousness to Its Physical Basis," in which the author defined life as "energy directed by sensibility or by a mechanism which has originated under the direction of sensibility." Dr. Edmund Montgomery read a paper on dreams, Mrs. Sara Underwood one on automatic writing, and a paper on experimental crystal gazing, contributed by Mrs. Janet E. Runtz-Rees, was read by Prof. Clarke of the University of Chicago.

Dr. John Purdon, of Alabama, read a paper on "Nervous Attractants as Demonstrated by the Aid of the Sphygmograph," an instrument which automatically registers the beats of the pulse. Dr. Purdon claimed that his experiments showed the existence of the psychic etherial organism and the larger life, the ether being the natural and legitimate form of expression through its physiological attributes, as it already is of impression, when the muscular system, which is correlative with formed matter, gives way to psycho-physical modes of molecular activity. Professor A. E. Dolbear, of Massachusetts, read a paper on "The Differences Between Physical and Psychological Phenomena," in which he said that the world to-day has incontrovertible evidence of the existence of things for which, in other days, people were tortured and burned as witches or wizards.

The case of Miss Mollie Fancher of Brooklyn, the woman who, for twenty-seven years, has been a helpless cripple and totally blind and for many years was deprived of the powers of hearing and speech, was detailed by Judge A. H. Dailey of Brooklyn. Miss Fancher possesses, Judge Dailey says, sextuple consciousness, there being six different personalities in the same person, five of whom appear every four hours.

Professor Coues read a paper, the joint production of himself and Mrs. Coues, on the alleged movements of objects without mechanical contact, in which he said that his own library table would frequently join in conversation with him by means of tippings and they would have a real sociable time together. Mrs. Elizabeth Lowe Watson spoke eloquently and impressively on "The Religious Significance of Psychological Revelations." Mr. Myers delivered an address upon "The Subliminal Self," in which he gave illustrations of multiple personality. B. F. Underwood read a paper on "Theories in regard to Automatic Writing," in which he stated the facts and pointed out the difficulties in all existing theories which he treated as tentative only. Miss Lillian Whiting contributed a fine paper entitled "And that Which is to Come" which was read by Miss Kate Field. "Thought and its Vibration" by Mrs. Hester M. Poole and "Memory in its Relation to Psychological Experiences" by Charles Whedon were among the papers contributed. Professor Clarke of Chicago University read very effectively two or three papers whose authors could not be present.

A paper of practical interest was one on hypnotic suggestion by C. G. Davis, M. D., of Chicago. Prof. Oliver J. Lodge, F. R. S., sent a paper, which was read by Mr. Myers in regard to the difficulty of

making critical experiments as to the source of the intelligence manifested in trance-speech, automatic writing and other states of apparent mental activity. "Remarks on the Milan Experiments With Eusapia Paladino," was the title of a paper read by Dr. George Finzi, of Milan, Italy. Late, but in time to be read, Dr. Coues received a paper from Dr. Alfred Russell Wallace, LL. D., which he read. It aimed to show that Spiritualism rested on a scientific basis.

At the closing session of the Congress Dr. Coues gave an exhibition of so-called Spirit Photographs all of which he said he believed and many of which he knew were spurious, and Mr. Myers gave an eloquent address on "The Evidences of the Survival of Death."

Professor Coues, in his closing remarks, reviewed the great work done by the Congress during the past week, the great variety of the papers presented, the subjects brought out, and prophesied that psychical science, the youngest science of all, had received a start that would rapidly bring the subject to the eyes of the entire scientific world. We have not mentioned all the papers in the exact order of the published programme, nor were all read in that order.

THE SCIENCE OF PSYCHICS.

BEING THE INAUGURAL ADDRESS OF THE PRESIDENT OF THE PSYCHICAL SCIENCE CONGRESS, DELIVERED IN THE ART PALACE, CHICAGO, ON MONDAY, AUG. 21ST, 1893.

On taking the chair and declaring the Congress open, Professor Coues said:

LADIES AND GENTLEMEN:

It is believed and confidently expected that this Congress will prove to be among the most interesting in its special features, and important in its permanent general results, of all those now being held under the liberal and wise management of the World's Congress Auxiliary. The time seems ripe, and the occasion most fitting, for the presentation and discussion, and if possible the solution, by leading thinkers of all countries, of some of the most momentous problems that can concern the student of the origin, nature and destiny of man.

It is not the desire of the Committee to control, but to serve, this Congress; and while its powers are, as they must be, largely discretionary in arranging details of the programme to be carried into effect, the Committee wishes and intends to meet the views of a majority of those who will compose the Congress. Whatever the predilections of individual members of the Committee may be, as an official body the Committee enters upon its arduous duties without prejudice or prepossession, desiring and intending to secure full, free and fair discussion, in scientific manner and method, by Psychological Researchers representative of every shade of opinion in the various branches of Psychics.

NOTE. To prevent any misunderstanding of the motive or purpose of the Psychological Science Congress, it is hereby expressly stated: First, That this Congress is committed to the scientific method; and second, that co-operation with this Congress does not imply acceptance of any particular explanation of the phenomena to be investigated, or belief in the phenomenal operation of forces other than those recognized by Physical Science, or adherence to any form of religious faith which Psychological Research may seem to support; so that the Atheist and the Theist, the Materialist and the Spiritualist, the Churchman and the Free-Thinker, and all others interested in Psychological Science, may cooperate in Psychological Research for the establishment upon a secure basis of those data in Psychics from which they may respectively draw their own conclusions, and upon which they may respectively base their own articles of faith.

We conceive that the very broad field of Psychological Science can be most conveniently traversed in the three directions of its past history, its present aspect, and its prospects for the future. Accordingly we submit for your consideration an outline of the manner in which the subject may be handled in the coming Congress, premising that the programme, now provisionally and tentatively offered, is subject to modification in every respect as occasion may hereafter seem to require, and to such further development as the resources of the Committee may render practica-

ble; as well as, and especially, to such other changes as may result from the expression of the views and wishes of those whom we at present address.

A. RETROSPECTIVE.

1. The History of Psychical Science, of all times and places, as witnessed in the literature, both ancient and modern, of Psychological Phenomena and Psychological Theories, is a long and interesting one. Its content is vastly greater and more varied than would appear at first sight, or to one who only regards Psychics to have become a science since the establishment of Societies for Psychological Research. This history involves, as integral factors, the part that accepted or disputed theories and actual or alleged facts in Psychics have played in the evolution of the great religious faiths of the world; in the cosmogonies and theogonies of nations; in the development of mythologies and folk-lore; in the formulation of creeds; in the causation of creedal wars, persecutions, inquisitions and propaganda; in the incitement of epidemics of fanaticism; in the rise and progress of priestcraft, witchcraft, sorcery, magic and demonology of any kind; in the sway of popular delusions and hallucinations; in the adventures of historical impostors and charlatans; in the credibility attached to alleged miracles, Christian or other; in the views entertained regarding, and the treatment accorded to, persons of peculiar mental idiosyncrasies or aberrations—in short, to the whole bearing of those theories and facts now known as "psychical" upon the progress of mankind in its personal, social and ethnic aspects. These many and various historical data might be conveniently grouped under three main heads:

(a.) Psychological Theories historically treated.

(b.) Psychological Phenomena historically treated.

(c.) Psychological Societies of recent foundation, treated by comparison of their several methods and results down to date, with the view of determining the special characteristics, if any, of the four principal schools of Psychics—English, German, French and American.

B. ASPECTIVE.

The present aspect of Psychological Science, whether as to its premises, its methods, its data, or its conclusions, may profitably occupy most of the time of the Congress. The Science presents itself under two main aspects, which may be respectively called the subjective and the objective side of Psychological Research.

THE SUBJECTIVE SIDE.

2. The axioms, self-evident propositions, or necessary postulates of Psychological Science, especially in comparison with the corresponding data, actual or alleged, of the Physical Sciences, require to be agreed upon at the outset of our researches. If a world of mind, soul, or spirit exist, apart from or as a part of the material world, the former must be assumed to be one of natural law and order, no otherwise than is the latter known to be such; the determination of its fundamental laws and principles would seem to be a necessary prerequisite to the establishment of any Psychological Science upon an assured and enduring basis; and Psychological Research may reasonably hope to exchange its present belief in for future knowledge of the reign of natural law in the spiritual world.

3. The ways and means of Psychological Research are in some respects and to a certain extent peculiar to itself. That department of human inquiry which it is the special province of the Psychological Congress to take in hand differs notably from any of those branches of science which are concerned only with the data of material things. While it is true that man consists in part of matter which is subject, like all other matter, to mechanical and chemical forces; yet it seems probable that the matter of which man consists in part is to some extent and in some way, perhaps not fully understood, subject to certain other and presumably higher forces, loosely called "vital;" and that the so-called vital forces do not always or entirely obey those laws which seem to control the operation of merely mechanical and chemical forces. It is also generally conceded, that the phenomena of

mind are not wholly explicable as the outcome of any merely physical or material forces, however dependent mental phenomena appear to be upon matter for their manifestation. It furthermore appears probable to many thinkers that man in his entirety, during his present mode of existence, and under his actual conditions of environment, is subject to yet other and presumably higher than vital laws and forces. These are commonly called "spiritual;" and their operation, whether recognized as such or not, gives rise to numerous and various phenomena which have not yet been adequately explained by any science, and which have thus far proven wholly refractory to ordinary physical science.

All such phenomena are legitimately within the province of Psychical Science. Collectively they furnish the data of the subjective side of Psychical Research. Individually, as well as collectively, they are peculiar in this—that in their study man is at once the investigator, the means of investigation, and the thing investigated. He is the Psychical Researcher, the instrument of such researches, and the object of such researches. At the very outset, therefore, we seem to be confronted by those main problems we can only hope to solve as the final outcome of our studies: such as, namely, the nature of human consciousness; the substance (if any) of the mind or soul as distinguished from the material of the body; the mode of operation of the physical machinery necessary for the manifestation of mind or soul; the physical basis of thought, will, memory and other mental energies; the nature of bodily perception and mental conception; the means by which the physical senses subserve consciousness; the office of the reason, or the faculty of forming judgments upon the evidence of the senses; the functions and relations of the will; the necessary limitations of human understanding in its appreciation of truth, and in its power of regulating the adherence of the mind to that which to that mind seems to be true; the difference or discrepancy, if any, and the relative rank, if they be discrete, of the outward or corporeal and the inward or spiritual senses as affording criteria of truth; the proper evaluation of human evidence or testimony of any grade in any given case; the liability to error in observation and reflection; the gradation of mental states through non-attention, indifference, indecision, doubt, belief and positive or relative knowledge—in fine, determination of all the non-material functions and faculties of man, their relation to one another and to the bodily functions and faculties, and their legitimate use in the conduct of Psychical Research.

Most of the matters above noted, but not all of them, are already among the questions of ordinary psychology; but some of them are scarcely included in psychology as ordinarily taught; yet all of them, and many related problems which could be specified, appear to this Committee to be susceptible of examination; their adequate examination seems to be among the legitimate ways and means of that Psychical Science which this Congress is convened to illustrate. It is believed that they should be submitted to more exact experimentation and more expert observation than they appear to have received hitherto; and it is hoped that this Congress may do much to stimulate such investigation.

THE OBJECTIVE SIDE.

4. The objective side of Psychical Science results from the subjection of the matters above noted to the test of observation and experiment, which afford the actual phenomena, or the verifiable data, upon the adequate examination of which Psychical Science is to be rejected as a pseudo-science, or be accepted as of equal credibility and reliability with other generally received sciences. Psychical Research, honestly and intelligently conducted, seeks to circumscribe its wide and often ill-defined field as far as possible, by relegating to other sciences all problems the latter seem able to adequately examine and satisfactorily explain. It relegates to biology the question of the origination of the human organism, and the relation of that organism to the others which collectively compose animated nature; it leaves to comparative anatomy and physiology the structure and functions

of the physical body proper; it leaves to a rational psychology many questions of purely mental action which mankind have practically adjusted, if not really explained; it concedes much to what may be called mental pathology, or the study of diseases of the mind as evidenced in disturbed or aberrant cerebration; and it gladly submits the main ethical questions to a sister science. But after making such concessions, and all others that could reasonably be demanded, Psychical Science contends for her own field, in a large and varied residuum of observable and demonstrable facts which have been either ignored, or misunderstood, or denied—which at any rate find no recognized place in the related sciences, and which no other science has hitherto claimed, accounted for, or disposed of in any satisfactory manner. Some of the phenomena whose exact examination and logical explanation are the business of the Psychical Researcher, and which the Committee desires to bring before the Psychical Congress, with the view to their full presentation and fair discussion, may be grouped under the following heads:

(a.) Mesmerism, otherwise called Hypnotism, and by other names; its history from the earliest times (long before Mesmer brought it into prominence); theories of mesmeric or hypnotic action; its nature, laws and established phenomena; its application, if any, to medicine and surgery, to hygiene, and to jurisprudence; its methods and uses in competent hands, and its abuses; its alleged or actual dangers; and especially the means by which it may be best subjected to scientific scrutiny. It is also particularly desirable to determine whether or not, during the mesmeric experiment, any substance, of whatever nature, passes between the operator and the subject, thus raising the question of so-called Animal Magnetism.

(b.) Certain obscure yet well-attested and verifiable phenomena closely related to if not inseparable from Mesmerism—namely, the induction of the Trance, with its associate or dependent conditions of Clairvoyance, Clairaudience, and other exalted or supernormal states of consciousness, with the correlated bodily affections of catalepsy, anaesthesia and the like, and the mental affections of inhibition of the will, memory, and understanding which may be induced in or which attend the trance state. The verity or the reverse, and if the former, the explanation and evaluation, of the phenomena which appear to mark the Trance state, are to be brought to the attention of this Congress.

(c.) It is claimed by many persons, though conceded by few, that certain individuals of peculiar mental traits, or in special states of mind, derive from contact with articles which have been worn by others, various impressions concerning the character, habits, etc., of those other persons, which could hardly be ascertained through ordinary channels of information. To the practice of this alleged art, or the exercise of such alleged mental faculties, the name of Psychometry was given some forty years ago, and has been generally accepted. Aside from the fraud and trickery which have attended psychometric practices, it seems to this Committee that a large and interesting body of fact underlies the profession of the Psychometrist, which deserves renewed investigation, and which may properly engage the attention of this Congress. Psychometry appears to be related on the one hand to Animal Magnetism, and on the other to the Trance; being thus connected with both the foregoing classes of cases. The establishment of the main claims of the Psychometrist, and their proper explanation, or their rejection as groundless and illusory, would seem to be a matter of importance.

(d.) During the next preceding generation, the German Psychist, Baron Von Reichenbach, conducted a remarkable series of experiments which resulted, as he claimed, in the discovery of a peculiar substance he called "od," and the operation of certain energies he named "odic" or "odylic" force. The substance od was claimed to be actually visible to certain persons under peculiarly lucid conditions. Reichenbach's researches were published in full. His experiments

have been disputed and his conclusions have never been generally accepted. It seems desirable to call the attention of this Congress to the subject, with the view of re-opening the whole question of odic force, retraversing Reichenbach's field (as may readily be done by suitably devised experimentation), and determining his conclusions to be well or ill founded for Psychical Science is at present unable to either affirm or deny the main propositions of Reichenbach's theory.

(e.) There are certain as yet obscure, though not rare, and apparently significant phenomena encountered in Psychical Research, which seem to indicate the occasional dominant activity, in some persons if not in all, of what has been called "the Subconscious Ego," in distinction from that full normal consciousness each of us possess in the ordinary waking state. This alter ego seems to be called into action during some of the Hypnotic or Trance states, and in some of the Psychometric operations, which have been already indicated. Among the hypotheses advanced to account for such seeming aberrations and perturbations of normal consciousness are those of duplex or multiplex personality. Such hypotheses seem to derive some color of probability, if not actual support, in a singular class of observed phenomena, including what is known as automatic writing, inspirational speaking, and various other involuntary, unintentional or subconscious if not entirely unconscious methods of mental action; and the theory of the Unconscious Ego involves furthermore the grave and pregnant question, how far such unusual states of mind have their source and cause within the individual, or are due to the action upon that individual of any other intelligence than his own.

(f.) This possible operation upon the mind of unknown or unrecognized intelligences ab extra raises the whole question of Telepathy, of late much mooted, and believed by many to have been established as a scientific fact by the English Society for Psychical Research. It is perhaps better known to the public under the names of Mind-reading and Thought-transfer. This is that interaction which is alleged to be sometimes practicable between certain minds without any recognized physical means of communication, and entirely beyond the ordinary avenues of the senses. If Telepathy be a verifiable fact, as is claimed by its supporters, its significance can hardly be overrated; and its laws, conditions, applications and limitations deserve the most searching scrutiny.

(g.) Telekinesis is a term lately coined for convenience of covering a class of alleged phenomena subsisting in the movements of material objects in a direction other than that they would take were they simply subject to the force of gravitation, and without the recognized application of any force known to be capable of overcoming gravity, or the natural inertia of all ponderable objects. An unknown or denied principle of levitation appears prima facie to be here involved. The phenomenal fact of levitation, and of alteration in weight, is attested by most Spiritualists, who accept an explanation in accordance with the cardinal points of their creed; it is likewise attested on the evidence of their natural sense by many other persons who deny the spiritualistic hypothesis and undertake no explanation whatever. Much testimony bearing upon these telekinetic phenomena—or the movements of inanimate objects without physical contact, or the impact of any physical force known to be capable of overcoming gravitation—is in the hands of this Committee. The whole subject of telekinesis should be dismissed upon disproof of the alleged facts, or those facts should be established, recognized and made the basis of further researches.

(h.) More extraordinary and at first sight more incredible than telekinetic phenomena are the allegations which often reach us of certain phantasmal objects encountered by some persons under exceptional circumstances. A majority of such allegations may be safely dismissed as imaginary, having their only existence in the fears of the ignorant, or in the superstitions of the vulgar; or as fraudulent, being

devised with conscious intent to deceive the unwary. But a minority of the reports in mention cannot be thus set aside; and those occurrences which seem worthy and capable of investigation have given rise to the recently formed word Telepathy (coined conformably with Telepathy and Telekinesis, as above explained). Teleplasty phenomena subsist in the formation of certain apparently visible and even tangible objects or figures, whether of persons or other things, which objects or figures have nevertheless no material existence or physical solidarity (in the usual sense of those terms), though they present the appearance of such to the senses of the observer. While thus unreal, and consequently of phantasmal or apparitional character, teleplastic phenomena cannot be summarily dealt with on any theory of hallucination broad enough to cover every alleged instance of the observation of such figures or formations; for these are stated to be witnessed repeatedly, unexpectedly, under the most various states of mind of observers, to be often encountered simultaneously or consecutively by a number of different observers, to be animated by a volition or intelligence which cannot be identified with any of the observers, to be veridical, to be purposive, and in other ways to raise a reasonable presumption of their independent and spontaneous origination, under conditions at present indeterminable by us, but supposed by many persons to be of a psychical or spiritual nature. Under the head of Teleplasty, therefore, the Committee desires to submit to this Congress the whole content of the allegations concerning those so-called "materializations" of spiritualistic séances which have not been proven fraudulent; the questions that hinge upon the "ghosts" or "spirits" of popular language; the wraiths, doubles or phantasms of the living alleged by some Psychical Researchers to be available objects of investigation; and the so-called astral bodies or other semicorporeal representations of persons living or deceased; with special insistence upon the main question, whether all such alleged apparitions are to be regarded as hallucinations of the observer, or are to be otherwise explained.

(i.) The alleged or actual phenomena thus far mentioned as available for investigation on the objective side of Psychics address themselves mainly to one of our senses—the eye. But there is said to be yet another class of cases, of widely varied character, which agree in this feature, namely, that they address a different sense, and are to be investigated, if susceptible of investigation, by the ear. Such phenomena may be conveniently grouped as Telacoustic (to coin a word conformably with several others already used). Every Psychical Researcher encounters, usually at the outset of his experiments, certain telacoustic phenomena which affect his auditory sense as various noises, the cause, nature and method of effecting which he is at a loss to discover. The best known or most generally recognized instances of telacoustic phenomena are the "raps" alleged by Spiritualists to be of very frequent occurrence in their experience, and almost invariably ascribed by them to the direct agency of the spirits of deceased persons. The allegation concerning these rappings is made by many persons to the effect, first, that such telacoustics result from no known or discoverable physical agency; second, that these phenomena indicate an intelligence and a volition, apart from those of the auditors, which, by agreement upon a code of signals between the unknown operative agency and the auditors, may be conveyed from the former to the latter in an intelligible manner, and thus open the way to direct communication of thought from some source or agency or mode of being whose nature becomes thus in question. The frequency, triviality and triteness of those telacoustic phenomena known as "spirit rappings" should not blind us to their startling significance in case the main claim of the Spiritualists concerning their origin should be found on further investigation to have any validity or credibility; and the Committee therefore judges this class of phenomena to deserve renewed and exhaustive investigation.

(j.) Most if not all of the matters above noted ap-

pear to have in common certain features which suggest a nexus of causation among them all, operative in various directions to diverse results. If the underlying principle of all these or any considerable number of Psychical phenomena could be grasped, Psychical Science would be established upon a secure foundation. Yet this Committee does not ignore or evade the facts, first, that the search for the causation of these obscure phenomena along the lines of the purely spiritualistic hypotheses offers obstacles which have proven insuperable to most Psychical Researchers; but second, that the like search along lines recognized by Physical Science has yielded results not one whit more satisfactory or conclusive. We submit to the Congress, therefore, the main contention, namely: that if the phenomena upon which Psychical Research undertakes to found a Science of Psychics be deemed illusory or hallucinatory, it then becomes incumbent upon scientists who so deem the asserted phenomena, to frame a Theory of Hallucination broad enough to explain away the alleged facts, and strong enough to rebut the testimony which now seems to support such facts. If Psychical Science be a dream of certain visionaries, and Psychical Research a delusion of certain too imaginative and therefore incompetent witnesses, it should not be impossible to dispel forever such a monstrous hallucination.

(k.) In connection with any possible theory of collective hallucination which may be advanced to meet the logical requirements of the case, may be raised the demurrer, whether Physical Science is sufficiently well acquainted with the constitution of matter to speak with confidence concerning all its possible qualities, attributes and activities. So long as the ultimate structure and essential nature of matter are confessedly in doubt, it also remains an open question whether matter may and does exist in any—perhaps in many—other than those universally accepted states of the solid, the fluid, and the gas, in all of which it is known to be practically identical in that molecular constitution which renders its various qualities evident to our physical senses. Physical Science thus far adduces no facts irreconcilable with the hypothesis of the existence of matter in a non-molecular state, in which it is imponderable, and ordinarily inappreciable to our bodily senses, yet possessed of a substantial and corporeal nature, and endowed with an energy capable of causing phenomenal effects which are appreciable to our senses under appropriate conditions of observation. The assumption, as an available working hypothesis, of ultrasensible states of matter, and of an identical substance as the common physical basis of both mind and matter, might furnish forth a logical and thoroughly materialistic theory for the explanation of many and various Psychical phenomena now explained as spiritualistic, or else left entirely unexplained. It will occur to every physicist that the modern accepted theory of Light rests upon a similar assumption of an imponderable luminiferous ether, whose undulatory motions affect us with the sensations of light and color; the science of electricity (whose actual nature is unknown) is built upon similar assumptions and parallel inferences; and it remains an important subject for discussion by the Psychical Congress whether a state of matter analogous to that constituting the physical basis of light and electricity may not be concerned in the production of phenomena now regarded as purely mental, psychical, or even spiritual. Further evidence making either for or against the hypothesis here broached is specially desiderated by the Committee, as the elevation of this hypothesis to the dignity of theory would be a serious blow to sound science, should it prove erroneous and unfounded; while on the other hand, should it prove defensible and reasonable, its acceptance would free Psychical Science from at least one grave imputation, namely: that this science, driven to the notion of actio in distans, leaves the natural world as known to us to invoke an unknown supernatural world. This objection, in the opinion of the Committee, would be done away with upon the recognition by Psychical Science of hypothetical states of matter adequate to

serve as the vehicle of transmission of those finer forces of nature whose movements and other energies are supposed to be witnessed in the phenomena collectively called Psychical or Spiritualistic.

(l.) The importance of the broad question, how far the observed or alleged facts of Psychical Science are explicable upon any physical hypothesis cannot, in the opinion of this Committee, be overrated, since the only alternative seems to be the assumption of the theory of their spiritual origination or causation. The position which Psychical Science may take, if it does not now hold, as a means of research into the deepest problems to which man addresses his best powers of reason, observation and experiment, can be a matter of indifference to no thoughtful person. Psychical Research, as thus far conducted, has already brought us face to face with the trite though momentous question, "What is Truth?" in its bearing upon those hopes, fears and faiths which are nearest and dearest to our common humanity. Many are content to rest upon the assurance believed to be of more than human or of actually divine authority, that if a man die, he shall live again. But the world-at-large still asks, If a man die, shall he live again? Many persons, unable to rest upon alleged revelations, and equally unable to await in peace of mind the time to answer the question by experiment in person, turn eagerly to Psychical Science to inquire what light, if any, research in the phenomena of that science may throw upon the mystery of death. Such persons require evidence on which to build belief; they would seek from science the seeds of religious faith. While, therefore, this Committee feels that it is not for a Psychical Congress to deal with religion as such, or surrender to sentiment in any question of science, yet such a Congress as ours can hardly evade the responsibility of declaring what, if any, bearing its avowed results may have upon the problems of the possession by man of a soul as an entity apart from the body, and especially of the survival of the soul at the death of the body. Psychical Science has been defined as "the science of the soul." Agreeably to such definition, it is the science of nothing if man be soulless, and the imputation of some, that it is a pseudo-science, would in that case be deserved. The Science of Psychics can therefore in no wise shirk the questions raised on its own account and implied in its very name. Has man a soul? If such an entity is possessed by him, is it possessed by him alone, or is it shared, in some kind and to some degree, by other natural organisms? What functions, if any, has a human soul apart from the mind and from the body? Has the soul the inherent capacity of self-existence and perpetuation in its integrity after the dissolution of the corporeal organism in which it appears to be embodied during the earthly lifetime of the individual? How does it co-operate with, or operate differently from, the physical mechanism in which it appears now to reside? Is the soul the product and outcome of those same physical forces which have fashioned and which act upon the body, or is it itself the cause and not the effect of physical organization? Of what substance, if any, is the soul composed, and what essential principle, if any, does the soul involve as necessary to its origination, operation and perpetuation? What difference, if any, subsists between spirit, soul, and body; what are their discrete modes of being, what their continuous degrees of relationship, their possibilities of inter-communication? It becomes a matter of supreme moment to learn the attitude of Psychical Science toward such questions as these. The most determined agnostic or skeptic has the right to challenge the Psychical Researcher along these lines. The most orthodox churchman has the right to ask the Psychical Researcher what support the science professed by the latter lends to the assurance of immortality possessed by the former through the revelation he accepts. And finally, the most ardent Spiritualist may demand to be told whether his belief in life after death, and in the communion of those who have gone before with those who are still in the flesh, be confirmed or refuted by Psychical Science. The Committee trust that these momentous questions may be

candidly, intelligently and fearlessly discussed in public by representative Researchers whose character and acquirements will give weight to their declarations.

C. PROSPECTIVE.

5. Though Psychological Research, in a certain sense, has been prosecuted from time immemorial, yet a formal Science of Psychics can hardly be said to have passed beyond its infancy. The field is old, but its cultivation by methods that suit the modern scientific spirit is recent and all but novel. It is therefore too soon to venture upon any confident prediction respecting the probable future of a Science not yet universally acknowledged to have just claim upon its own name, and thus still upon its probation. But Psychological Research has within the past few years been so diligently and intelligently prosecuted by comparatively large numbers of competent investigators in strictly scientific ways, and such signal results have already been achieved, that the outlook is most encouraging. Some things that were unknown have been discovered; and many that had before been relegated to the limbo of the unknowable have proven susceptible of exact observation. It is characteristic of every true science that it never relinquishes ground once acquired by proper methods; and judged by this criterion, Psychological Science has little fear of being driven back from the few positions it has already taken. It is not too much to hope, as the Committee does, that should this Congress have no further effect, one result of the deliberations of so large and well equipped a body of Psychological Researchers would be to fix for some time to come the standing of Psychics among the sciences. As a consequence, the entire ground already gone over will be retraversed and re-surveyed; cardinal points will be determined accurately; postulates will be demanded and conceded; principles will be formulated; rules of evidence will be laid down for future guidance; old experiments will be repeated and new ones devised; results hitherto attained will be checked and formulated with greater precision; and many new avenues of investigation will doubtless be found to open up from the base line already accurately determined. Inquiry into all departments of Psychological Science will be stimulated; and close comparison of the results attained by different individual observers will serve to encourage all alike to renewed effort.

But it is not supposed that the good effects of this Congress will be by any means confined to those who make a special study of Psychological Science. There is no doubt that after the proceedings of the Congress the effect upon the public will extend far beyond the voices of the speakers who reach audiences from the platform. The authoritative promulgation of facts in Psychological Science must act as an educational lever of great power for good, and react upon many popular errors, fallacies and fictions. Sober and conservative presentation of actual facts of human nature and laws of human welfare will tend to check extremists in various departments of thought, and regulate while it stimulates intellectual activity. It is probably not too much to expect from this Congress a marked effect upon private morals and social ethics, with even a remedy for many existing ills and wrongs; since it is part of the province of Psychological Science to discover the hidden springs of human action, and lay down in the world of morals those laws of cause and effect, in the production of human happiness and human misery, perfect conformity with which should be the highest aim of intelligent beings.

NOTES ON THE GROWTH OF OPINION AS TO OBSCURE PSYCHICAL PHENOMENA DURING THE LAST FIFTY YEARS.

By ALFRED R. WALLACE, LL. D.

Having been more or less acquainted with psychical phenomena for half a century, it appears to me that a few notes on the changes of opinion I have witnessed during that period may not be uninteresting to the Congress. I must apologize for the brief and fragmentary nature of the communication, hav-

ing neither time nor materials for a more detailed statement.

It was about the year 1843 that I first became interested in psychical phenomena owing to the violent discussion then going on as to the reality of the painless surgical operations performed by Dr. Elliotson and other English surgeons on patients in the mesmeric trance. The greatest surgical and physiological authorities of the day declared that the patients were either impostors or persons naturally insensible to pain; the operating surgeons were accused of bribing their patients; and Dr. Elliotson was accused of "polluting the temple of science." The Medico-Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time generally believed that all the now well-known phenomena of hypnotism were the result of imposture.

It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves, in certain directions or of any special sense, every kind of delusion produced by suggestion, insensibility to pain, and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions, as to satisfy me of the genuineness of the phenomena. I thus learnt my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us, that whenever the educated and scientific men of any age have denied the facts of other investigators on a priori grounds of absurdity or impossibility, the deniers have always been wrong.

A few years later, and all the more familiar facts of mesmerism were accepted by medical men, and explained, more or less satisfactorily to themselves, as not being essentially different from known diseases of the nervous system; and of late years the more remarkable phenomena, including clairvoyance both as to facts known and those unknown to the mesmeriser have been established as absolute realities.

Next we come to the researches of Baron von Reichenbach on the action of magnets and crystals upon sensitives. I well remember how these were scouted by the late Dr. W. B. Carpenter and by Professor Tyndall, and how I was pitted for my credulity in accepting them. But many of his results have now been tested by French and English observers and have been found to be correct.

Then we all remember how the phenomena of the stigmata, which have occurred at many epochs in the Catholic church, were always looked upon by skeptics as gross imposture and the believers in its reality as too far gone in credulity to be seriously reasoned with. Yet when the case of Louise Lateau was thoroughly investigated by skeptical physicians and could be no longer doubted, the facts were admitted, and when, later on, somewhat similar appearances were produced in hypnotic patients by suggestion, the whole matter was held to be explained.

Second-sight, crystal-seeing, automatic writing, and allied phenomena have been usually treated either as self-delusion or as imposture, but now that they have been carefully studied by Mr. Myers, Mr. Stead, and other enquirers, they have been found to be genuine facts; and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy.

Trance mediums who give similar information to that obtained through crystal seeing or automatic writing, have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper writers, and have been punished for obtaining money under false pretences; yet when one of these trance mediums, the well-known Mrs. Piper, was subject to a stringent examination by some of the acutest members of the Society for Psychological Research, the unanimous testimony was that there was no imposture in the case, and that, however the knowledge exhibited was acquired, Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But when carefully examined they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well attested and well sifted evidence published by the Society for Psychological Research. Still more subject to ridicule and contempt are ghosts and haunted houses. It has been said that these disappeared with the advent of gas; but so far from this being the case there is ample testimony at the present day to phenomena which come under these categories.

In this connection also we have not merely appearances, which may be explained away as collective hallucinations, but actual physical phenomena of such a material character as stone-throwing, bell-ringing, movements of furniture, independent writing and drawing, and many other manifestations of force guided by intelligence which is yet not the force of the intelligence of those present. Records of such phenomena pervade history, and during the last century and especially during the last half century, they have been increasingly prevalent, and have been supported by the same kind and the same amount of cumulative testimony as all the preceding classes of phenomena. Some of these cases are now being investigated, and there is no sign of their being traced to imposture. From personal knowledge and careful experiments I can testify that some of these physical phenomena are realities, and I cannot doubt that the fullest investigation will result, as in all the other cases, in their recognition as facts which any comprehensive theory must recognize and explain.

What are termed spirit photographs, the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters, have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the subject has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who had only ignorance and incredulity to qualify them as judges, in order to show that deception was possible. And now we have another competent witness, Mr. Traill Taylor, for many years editor of the British Journal of Photography, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there.

Lastly, we come to consider the claim of the intelligences who are connected with most of these varied phenomena to be the spirits of deceased men and women; such claim being supported by tests of various kinds, especially by giving accurate information regarding themselves as to facts totally unknown to the medium or to any person present. Records of

such tests are numerous in spiritual literature as well as in the publications of the Society for Psychical Research, but at present they are regarded as inconclusive, and various theories of a double or multiple personality, of a subconscious or second self, or of a lower stratum of consciousness, are called in to explain them or to attempt to explain them. The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know never been rationally explained; yet this cumbrous and unintelligible hypothesis finds great favor with those who have always been accustomed to regard the belief in a Spirit-world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intelligibly a great body of facts, has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is, and has long been in some form or other, the belief of the religious world and of the ignorant and superstitious of all ages, while a total disbelief in spiritual existence has been the distinctive badge of modern scientific skepticism. But we find that the belief of the uneducated and unscientific multitude rested on a broad basis of facts which the scientific world scouted and scoffed at as absurd and impossible. Now, however, we are discovering, as this brief sketch has shown, that the alleged facts are one after another proved to be real facts, and strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human being or the agency of a Spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and skeptical with little or no modification of their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as being contrary to laws of nature and therefore incredible, it seems highly probable, a priori, it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbelief in the facts. For, myself, I have never been able to see why any one hypothesis should be less scientific than another except so far as one explains the whole of the facts and the other explains only a part of them. It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles, the undulatory theory of light more scientific than the emission theory, and the theory of Darwin more scientific than that of Lamarck. It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second" or "sub-conscious self" with its wide stores of knowledge how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific" is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis. This very brief and very imperfect sketch of the progress of opinion on the questions this Congress has met to discuss leads us, I think, to some valuable and reassuring conclusions. We are taught, first, that human nature is not so wholly and utterly the slave of delusion as has sometimes been alleged, since almost every alleged superstition is now shown to have had a basis of fact. Secondly, those who believe, as I do, that spiritual beings can and do, subject to general laws and for

certain purposes, communicate with us, and even produce material effects in the world around us, must see in the steady advance of inquiry and of interest in these questions, the assurance, that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers.

PARKSTONE, DORSET, ENGLAND.

PSYCHICAL SCIENCE AS AN INCENTIVE.

BY M. C. O'BYRNE.

Difficultas non solvit argumentum is an acknowledged principle in logic. What is called natural religion, while teaching us that there is probably a life beyond the grave, leaves us absolutely in the dark respecting this probable future, and revealed religion, though abounding in hope and bright with promise, is so fraught with difficulties—cumulative difficulties, scientific, historical, and moral—as to render it impossible for even its interpreters to assert that it carries in itself the stamp of certainty. In our own age, when almost every possible test has, not irreverently, been applied to what we may term the title-deeds of revelation, it has become apparent that the evidences which served our fathers can no longer be regarded as conclusive. Revealed religion is now a thing of the heart rather than of the head, men's faith being based upon their hopes and wishes instead of upon definite conclusions, the churches themselves, where they do not systematically ignore criticism, finding it well-nigh impossible to determine the precise limit of dogmatic renunciation.

In a critical, scientific age the obligation of faith is essentially different to what it was in former ages and among a people utterly ignorant of what we call the scientific method of inquiry. When the Great Master walked upon earth the highest authority was found in the formula "It is written," the book of nature was a sealed volume, and Christ himself, in the parable of Dives and Lazarus, makes Abraham say, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." There is probably no harder saying than this to be found in the scripture of revealed religion, for we may take it as certain that psychology—the study of the evocation of souls from beyond the threshold of what the Greeks termed the nether world—has always been the expression of the natural desire of the human mind to penetrate, or at least to partially and temporarily remove the veil between the here and the hereafter. I call this a natural desire, and I absolutely decline to accept the principle on which the materialists and the majority of orthodox theologians are so strangely, so incongruously united—namely, that

"Heaven from all creatures hides the book of Fate,
All but the page prescrib'd, their present state."

Many years ago it was my lot to sit, figuratively speaking, at the feet of one who has devoted more than half of a long lifetime to the vain and futile task of teaching his fellowmen to acquiesce in the exclusion of the mind as an entity immortal and independent of the bodily structure. While not positively denying the existence of God—being careful to distinguish between privative atheism and dogmatic, positive anti-theism—this latter-day survival of the old physiologists of the Lawrentian school (vide Lawrence's "Treatise on Physiology," passim,) holds to a theory of life which would at once deprive mankind of hope and incentive and virtually erase God from the universe. The poet Alexander Pope, although bidding us to rest content with the prescribed page of our present state, does not ask us to stifle hope for the future.

"Hope humbly then; with trembling pinions soar;
Wait the great teacher Death; and God adore
What future bliss, he gives not thee to know,
But gives that hope to be thy blessing now."

The Lawrentian materialists, with their absurdly inconsistent appeal to idealism and partial application of Bishop Berkeley's hypothesis, dogmatically refuse a *locus standi* to psychical science. If possi-

ble, in order to subvert the general belief in dualism or animism, they would have us regard the words psychology and biology as mere synonyms, claiming without scruple that *psuche* and *bios* connote the Latin *vita*, and reasoning from this mistaken connotation about as profoundly as the schoolboy who should maintain that, because there is in ancient Greek no word exactly representing our English word *home*, therefore the Greek people were strangers to domestic life. It is surely evident by the fact that this Congress has assembled in the World's Fair city that the world cannot accept the theory that mind or thought is nothing else than the natural function of an anatomical organism. However difficult it may be for even this convention of trained thinkers and scientific experts so to classify the various manifestations of spirit-psychical phenomena—that their study may be as productive of results in the field of knowledge as that of any other exact science, it is well to bear in mind that difficulties do not impair evidences.

Mr. Andrew Lang—himself a walking encyclopaedia whose chief drawback seems to be his infallibility of judgment—in an article on "Apparitions" in the *Encyclopaedia Britannica* says that the received Spiritualist theory must be left sub judice and that "no one can be surprised that men of science hold back from devoting valuable time to the investigation of phenomena associated with darkened rooms, hysterics, and confessed imposture." Since these words were written the Society for Psychical Research has collected, arranged, systemized and published testimonies many of which, if the data and circumstances related be conceded, cannot possibly be explained away by any of those so-called philosophical explanations which would refer them to pseudoblepsis resulting from intensive mental contemplation, hyperaesthesia resulting from increased cerebral activity, or anaesthesia caused by diminished nutrition and action of the brain. The ipse dixit of the pathologist, so triumphantly, so exultantly used to dispel the vision of Brutus at Philippi, Paul outside Damascus, and the revelation made to Swedenborg—including, of course, every story of the unseen told or recorded throughout the intervening ages—is not quite so potential in the matter of these latter-day narratives. In our time when persons conscious of possessing the *mens sana in corpore sano* are, by means of the senses, made cognizant of some phenomenon which they believe to be supernatural, instead of yielding themselves up, like village peasants terrified by churchyard ghosts, willing slaves of credulity they are much more likely to subject their experience to strict examination and analysis. Of course where, as in all psychic experiences of this character, the phenomena are evanescent it is easy for the critic to affirm that the narratives have no scientific value because the manifestations cannot be repeated at the will of the percipient. On the assumption that disembodied spirits may at times reveal themselves morphomatically to those yet in the flesh, and on the further assumption that one-half the world had actually experienced such revelations, is it not evident that these experiences, cumulative though they were, would have no scientific value whatever for the other half of mankind? Professor Ray Lankester's definition of science as "the knowledge of causes" at first sight excludes psychics from the realm of science since it is not yet possible for the student to bring its phenomena at will into his laboratory to assign them a place among other recognized activities and energies, far less to "explain" them as the concrete complex phenomena of geology or astronomy are examined and explained. The same objection, however, may be argued against theology, although the student of Augustine, Aquinas or Butler, will see no force in it, for as the great Archbishop Tillotson once observed, the authority of scripture and of tradition is merely founded on the testimony of those who claimed to have been eye-witnesses of the phenomena connected with the earthly mission of the Protagonist of the Christian religion.

"A wise man," said David Hume, "proportions

his belief to the evidence." Given "an infallible experience" "he expects the event with the last degree of assurance," and we ought to agree that, so far as future matters of fact are concerned, experience is our only guide although more or less a fallible one. It is not yet possible for us to regard telepathy or thought-transference as coming within the range of scientific study, if science be a "knowledge of causes," but the religious belief of Christendom is based upon evidence which cannot rank with infallible experiences and which is necessarily weaker, because so much more distant in point of time, than the rapidly accumulating testimony in favor of the thesis that phronemadynamics is really a science of forces so subtle in their operation as almost to transcend the limits of time and space. Our age has outgrown the custom of quoting Cowper, but in the verses on Alexander Selkirk that poet expressed a truth whose fuller significance we are just beginning to recognize.

How fleeting is a glance of the mind!
Compared with the speed of its flight
The tempest itself lags behind,
And the swift-winged arrows of light!

Here, in this department of investigation—telepathy or phronemadynamics—there is no question of what Mr. Lang terms "the spectres of ghost stories and fireside tales." Of course, to use Mr. Lang's somewhat contemptuous words, "the evidences of the hearsay class" even here, but it is of equal value with the best historical testimony, of equal value with the evidence used to substantiate the resurrection of Jesus Christ or the conversion of Paul outside Damascus. I have no doubt whatever that there are in this assembly many persons whose own experience in telepathic communication would prove interesting—the phenomena are much more general than is commonly supposed—but the following instance of instantaneous mind-communication may prove interesting because the facts and impressions in the case were carefully noted down, with a view to investigation, within a few minutes of the manifestation:

On the night of the 11th of December, 1887, the writer of this paper—then residing in St. Paul, Minnesota—retired to bed at 10 o'clock, being then in good health and with a mind free from care or anxiety. At 2 o'clock in the morning, after a sound sleep of nearly four hours, he was awakened by a cry, and half rising in the bed he was astonished to hear himself called by name three times quite distinctly. He at once recognized the voice as that of one near and dear to him, and after a few minutes' of pondering he thought the circumstance strange enough to provoke inquiry. Being by nature skeptical of all things transcending ordinary experience, yet convinced that in this case he was not allowing imagination to run away with reason, he struck a light, carefully noted down the time and the circumstances, and immediately wrote a short letter to the person whose voice he had heard, or supposed he had heard. About a week after, he received a letter announcing that at 2 o'clock in the morning of the 12th, the person to whom he had written was at the point of death, and in her agony had called on him by name to come to her assistance. Subsequently, on her recovery, she told the writer that during the most critical period of her illness her mind was concentrated on him. The distance between the two was at that time about four hundred miles, but so far as could be determined the two occurrences—the calling by name and the additional experience—were actually synchronous.

If science were, as defined by Professor Ray Lankester, a knowledge of causes instead of being the pursuit of truth upon specific lines and by inductive methods—the so-called "progressive route from principles to conclusions"—then science could not be until the human mind had attained absolute gnosis with respect to the cause of causes. At bottom, however, man is not called upon to "explain" anything, but all his greatest discoveries are the result of patient, cautious, inductive inquiry, and this method when ap-

plied to the analysis and subsequent synthesis of phenomena of any kind or class is strictly scientific. In this sense therefore, and it is a perfectly correct sense, psychics is a science, and every reader of Mr. F. W. Myers' brilliant and suggestive volume, "Science and a Future Life"—I mean every truly impartial, unbiased reader—will probably be willing to acknowledge that the gifted author of that work has clearly demonstrated that it has been left to our own age to show that there exists evidence of a strictly scientific character in support of the cheering, the consoling, the inspiring belief in the immortality of the human soul. I believe society is mainly indebted to such evidences as those so carefully garnered and winnowed by the Society for Psychical Research for the distinct advance to be discerned in the field of sociarian improvement, physical and moral; and the extraordinary recuperation of spiritual energies and aims among those who are laboring in the arena of philanthropic purpose may surely be ascribed to the greater certainty we are beginning to possess that for the self-sacrificing altruist there remaineth an exceedingly great reward. In this we are more than compensated for any real or supposed loss resulting from the overthrow of various opinions so long held certain with regard to the ipsissima verba of the canonical scriptures, inasmuch as in point of that certitude from which our highest hopes must spring we have gained much more than we have lost. Believing this to be the case, permit me in conclusion to express a sincere hope that out of the deliberations of this Congress the investigation of psychical phenomena may be elevated into a science by means of which man may attain a clearer perspective with respect to his own destiny and in the light of whose revelation he may be better able to secure the higher evolution of the individual and the race.

A QUESTION OF PHANTASMAL APPARITIONS.

BY L. DENIHARD.

LADIES AND GENTLEMEN:

Without going into long introduction, I would like to explain the problems in question regarding some cases of emission of the astral body, brought about in a spontaneous as well as in an experimental way. I take those cases from the latest writings on occultism:

Dr. Med. Gibier, in Paris, reports in "Analyse des Choses" about a young Paris engraver, who consulted him early in 1887 and narrated the following experience: Some days ago—he said—at 10 o'clock p. m., he laid down on the sofa in his room, in consequence of a tired feeling unexplainable to him, and in order not to fall asleep, he lighted a cigar. Immediately after, he felt a certain dizziness; the objects before his eyes seemed to be turning round, and suddenly, although he had not left his sofa, he had the feeling of being in the center of the room.

To his great astonishment, when he looked to the sofa he saw himself lying on it; the one elbow propped up, the cigar in his hand. At first he believed to be dreaming; then he thought he had died. That created a feeling of great anguish in him, he began to reflect on his past life and to repent much of it. After having recovered far enough, he began to look attentively to his body and in doing so, he noticed that he was able to look into its inside. He saw quite distinctly the movements of the heart, the flowing of the blood, etc. It was evident, therefore, that the body was still alive, and now he began to suppose he had merely swooned.

When he had somewhat quieted down, the thought struck him, he should extinguish the lamp, which was still burning, so that it would not cause a conflagration. In trying to turn down the wick he noticed that he was not able to turn the screw.

Now he looked to himself—if his memory did not fool him—he went on to state—he seemed to himself to be clad in white. In order to be more fully satisfied of it, he placed himself before the mirror, where a new surprise was awaiting him.

It is not the picture of his new body which he sees there, but his sight seems to expand; he sees through the mirror and the wall into the room of his neigh-

bor, where he had never been before. It is dark there; but a light seems to emanate from his stomachic cavity which enlightens the surroundings, thus enabling him to fully distinguish the objects, furniture, pictures, etc.,—entirely strange to him, in the neighboring room. Now he was tempted to enter the neighboring rooms; immediately on being struck by that thought, he is there already and is able now to inspect with ease the whole surroundings, unknown to him.

It seemed to him, he only needed to be willing in order to change the locality as he pleased. So in that condition, he made some more departures, which, however, confounded his thoughts to such an extent, that he could no more recollect the particulars later on. At 5 o'clock in the morning he finally awoke, stiff and cold, lying on the sofa; the lamp was burnt out; his hand was still holding the dead cigar. Later, on his request the porter showed him into the neighboring room, where, in fact, he found every thing as he had seen it in his astral condition.

A second case of spontaneous emission of the astral body is reported in the February and April numbers of the "Initiation" from the pen of an Austrian officer, named Gustav Bojano. That report, which I regret to say, must be given here in a much abbreviated shape, contains the following particulars:

About the middle of 1874 Bojano's parents owned a farm, surrounded by fields on three sides, in a very sparsely settled part of Bohemia. The village P— to which the farm belonged, was badly reputed in the neighborhood; it was said to be haunted. As often as Bojano, who was then studying at the university of Prague, came home in his vacation time to visit his parents, he heard dismal stories about the apparition of a "lantern," which, as the people stated, was hovering over the fields in the night time—its carrier not being perceptible, accompanying the people returning from the fields and frightening the whole population. Brojano at that time being without any experience in occultistic matters kept himself perfectly skeptic to it at first. Some years later, however, when he had entered into the military service, he had a chance to satisfy himself that the popular talk had some foundation.

The apparition, which he was now able to observe exactly, is described by him in the following words:

"The phenomenon was approaching the window, at which we were standing, to about 20 metres distance. When it had thus approached, I could perfectly distinguish its shape, which was oval; the larger diameter being about 25 centimetres, the smaller one 18-20. In the middle of it a focus appeared, the luminous intensity of which was decreasing towards the inner walls of the ovoid; in spite of that its outlines remained perfectly distinguishable, the whole being non-transparent." Bojano, quite perplexed, at first intended to shoot at the luminous ball, but was prevented from doing so, by those near him.

"In a lone house of the village there was living a single woman named B—, who was reputed a witch. She had a dismal countenance; her eyes were of different colors; the right eye being gray, the left one of a light blue-green above, and dark-brown below.

"The woman was versed in many secret arts, caused diseases among the cattle, etc. In the farm of Bojano's parents there was a dog which, strange to say, had the same eyes as the woman B—, who often come there to buy eggs, and that dog had a remarkable aversion to that woman. One day that dog jumped at her in Bojano's presence, and would have torn her to pieces if she had not quickly retired. One evening Bojano intended to stay over night in a deserted house owned by his parents and situated near the hut of that woman, B—. He thought himself quite alone. But no sooner had he retired, when he heard a peculiar scratching at his door. At first he thought the above mentioned dog had sneaked into the house, jumped to his feet, lighted the lamp and looked through the whole house from the top to the bottom, without, however, finding any-

thing. Hardly had he retired again and blown out the light, when the scratching began anew and stronger than before. Much excited, he jumps out of the bed again, and, this time without lighting the lamp, he tears his cavalry sword out of the scabbard; rushing to the ante-room, he noticed in the darkness a glimmering something which could be vaguely discerned from the hall door. In the utmost excitement he takes the fighting position and makes a thrust at that luminous something. A shooting up of sparks and a crash!—He believes to have struck a nail in that door and split the latter. Now he lights the lamp. In fact the door is cut asunder. But there was no nail, which could have been touched by the sword. Again he looks the house through most carefully but finds nothing, goes to bed again and sleeps until morning.

“Then he talks to his family about his adventure and of course, finds no belief. In proof of his statements he wishes to show his family the split door anyway, when, going there, he is informed, that the woman, B—, had been befallen with an accident last night. Bojano sends for a surgeon and rushes to the hut of the woman, where the following sight greets him. The woman lying on the bed in a delirious state, her face nearly covered with gore, the eyes closed and pasted tight by the blood, which was still oozing out of a fatal wound in the forehead. The wound evidently inflicted by a cutting instrument, began two centimetres over the edge of the hair and continued in a straight line to the head of the nasal-bone about 7½ centimetres long in all. The skull was literally split up and the brain was protruding.

“The woman could no more utter a word and died after few hours. The inquest instituted by the court immediately did not clear up the case. But the most important fact is, that there was no more apparition of the ‘lantern’ just from that day. It was only long years after, when Bojano had become acquainted with the phenomena of the occultism, that he came to the following explanation: That woman was a strongly developed physical medium with a conscious use of her power, endowed with the ability to emit her astral body, whenever she liked. It was that astral body which had produced the apparition of the lantern as well, as the nightly noises in Bojano’s room. The wound, which resulted in her death, was caused by the thrust of Bojano’s sword, which split the door.”

In evidence of the possibility, to vulnerate at a distance, as described above, I can give the following experimental fact from the ‘Initiation’ of May 1893: The case is reported by Albert de Rochas, supervisor of the polytechnic college of Paris. An experiment made on the 28th of April, 1892, on Mr. X—, a gentleman of the higher walks of life took the following course: Mr. X— is brought into the hypnotic state (phase of somnambulism with ensuing complete obliviousness) by magnetic strokes. The astral body steps out, invisible of course, to the experimenter. Mr. X— states anyway, that he is seeing his material body from the outside only. Now the experimenter requests Mr. X— to lay his astral right hand into his—the experimenter’s right hand and then press it. Mr. X— allegedly feels in his astral hand the pressure of the experimenter’s material hand, while the latter is insensible to the pressure of the astral hand of the former. Further on the experimenter requests Mr. X— to stretch his astral ring-finger towards a needle held out by him, till he would distinctly feel its stick. That is done. Mr. X— feels the stick and after some time Mr. X— is awakened. Complete obliviousness, as usual. Mr. X— after having been awakened talks to present members of the experimenter’s family about remote things and meanwhile he strips from his right hand a glove, he had on all the time, and during his experiments, too. He looks attentively at the tips of his ring finger. The experimenter asks then what was the matter with him, whereupon Mr. X— replies, he was feeling there something like the stick of a needle, and indeed when that place is

pressed by the thumb some little drops of blood come out; Mr. X— looks out, if the glove is not perforated on that place, but finds nothing.

The experimenter adds, that it is true, that the objection could be raised—and in the case of hypnotizers such objection would be unavoidable—that the emission of blood was a consequence of a self-suggestion, which Mr. X— made to himself, he had been stung at that place. Such a self-suggestion, however, produces the phenomena of the so-called stigma (subcutaneous stopping of the flow of blood). “In that case, however,” the experimenter says: “We had to do with a real injury to the skin.” The above report evidently contains, in a few words, the same happenings, which are described at a length in the above mentioned story of the ‘lantern.’ In the case of the ‘lantern’ we have the emission of the astral body caused spontaneously by self-suggestion and the vulneration of that body; here with de Rochas the astral body steps out by foreign-suggestion, is vulnerated and that happens exactly at the same place of the material body, where the astral one was vulnerated before.

We further find a very interesting study on that subject in the ‘Initiation’ of February, 1893. It seems to belong to the most important and most instructive, that has come to our knowledge at all about that mystery of the astral body. The photographs added to that article are very remarkable, but unfortunately they cannot be reproduced here. The author of the article is the Imperial Russian chamberlain, C. de Bodisco.

If we review in short the phenomena, which de Bodisco describes at length, the human astral body is possessed of the following properties: In the darkness it seems to be a mist glimmering faintly blue like electric arc light, which emanates from the wrist of the medium fallen to slumber and then surrounds the whole body comparable to a veil-like, extremely delicate texture—at times taking a solid aggregate condition, in which it appears snow—or ice—like, and of course is subject to the general power of gravity. That astral fluid, or ethereal structure of course disappears again in the same way, in which it has emanated in the physical body of the medium.

Although those short hints on the nature of the human astral body are far from being satisfactory to the naturalist, I contend anyway, that de Bodisco in his publication has pointed to the right way, which the occultistic explorers have to take, if they want to excite the attention of the positive science, in the first line of the physicists.

SPIRITUALISM IN THE UNITED STATES—HISTORICAL, CRITICAL, PROSPECTIVE.

ADDRESS OF GILES B. STEBBINS, AT PSYCHICAL SCIENCE CONGRESS, CHICAGO, AUGUST 22, 1893.

However firm may be our conviction that “through all things an upward tendency irresistibly streams,” we realize that this is not by a steady and monotonous flow. There are periods of rest and of activity, times of apparent retrogression, as though the tide receded to gather force for a stronger upward sweep along the shore. Sometimes waves of light and life sweep round the world with a pulsing thrill that stirs many souls. Of Spiritualism especially in this country, which to me, as to millions, is one of these sweeping waves of celestial light, I am to say a few opening words. Modern Spiritualism it is fitly called, to distinguish it from that of earlier days, which runs through history and is an element in all the great world-religions. Forty-five years ago this great movement began in this country; its central and unitive idea the reality and naturalness of the life beyond, and of personal immortality, the return and real presence of those released from terrestrial bodies and clad in celestial forms, with the faculties and powers which were theirs on earth refined and enlarged.

It is all in one inspired verse of Elizabeth Doten:

“The world has caught a quickening breath,
From heaven’s eternal shore,

And souls triumphant over death
Return to earth once more.”

Facts without number have given the proof-positive of immortality, the blessed certainty of spirit return; “confirmation strong as holy writ” to millions in many lands. These facts have been, and still are, the despair of science.

The voice within which says: “Thou shalt never die,” the soul’s testimony to immortality spoken by seers and prophets of many ages, is thus held as verified by methods such as the thought of our age demands.

The sweep of this movement has been wide, stirring and uplifting thought with a swift and subtle influence seldom, if ever, equalled in so short a time.

This Psychical Research Congress is the fruit and result of this great awakening. In the story of the New Testament many were healed in the pool after an angel had stirred its depths. Angels who were men and women on earth have stirred the waters of life, and we are being healed, and our blind eyes are opened.

All things come in the fullness of time. The ripening world of matter and of mind, bears it many fruits, each in their season. When the growing commerce of the world needed something more than the boat clinging timidly to the shore, the mariner’s compass came and the wide seas are the highways of the nations. When slow time was a clog to the swift transmission of thought, the magnetic telegraph annihilated time and distance. When the development of man’s spiritual nature made him more receptive to supernal influences, the spiritual telegraph came, in its fit time, to meet our need. To a rude barbarian the click of Morse’s instrument is but a senseless clatter; to the inventor it was like the music of the spheres—to the waiting world a priceless benefaction. So the tiny rap; the simple mode of spirit-telegraphy, is only matter for ridicule or contempt to the bigoted and the blind, but it is the message from blessed immortals to the spiritual thinker and student, the means whereby we get such glimpses of a progressive immortality that we can say of an ascended friend as Lowell said of Channing:

“Thou art not idle; in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks.”

More than forty years ago I began to investigate this great subject, family relations and near friends in Rochester, N. Y., being among the pioneers. I had no wish to be a Spiritualist, and little expectation that I should be, but resolved to be searching and critical, yet fairly open to the truth. Strange experiences startled me. I asked myself—am I confused by some weird glamour, or are these signs and wonders from the life beyond? In a few months proofs not to be honestly denied or explained away compelled belief, and brought knowledge. I know that my friends have come to me from the life beyond.

Telepathy, mental expectation, unconscious cerebration, and this later sub-consciousness theory, failed me. I have tried them all. Sometimes they seemed to give a possible solution of the case, but soon would come something they could not reach, and they were given up as unequal to the task of ruling out the power and presence of invisible intelligences. No doubt the fine faculties of our inner life may account for some remarkable experiences, and this should not be forgotten or overlooked, but still the beautiful and inspiring truth that the grave is not “the bourne from whence no traveler returns,” will stand, not weakened but made stronger by wise discrimination. To know of the life beyond, we must know of the life within, which is akin to it.

In a farm-house in western New York, on a pleasant summer afternoon, with only a few neighbors present, all save one unskilled as musicians, I rolled the piano to the side of the large room, its face to the wall, closed and locked it, keeping the key in my pocket; the curtains were drawn to exclude the bright light, and we all sat in a semi-circle around

the instrument with hands joined. I held the hand of the medium on one side, and that of the only pianist in the company on the other. We sat quietly, a familiar hymn was sung, and soon the piano took up its part, its fine tones keeping time and tune with the voices. A new hymn was sung and the music changed in accord. We waited in silence. Soon sounds came as though invisible fingers were sweeping over the keys and cords to test their quality, and then followed varied melody, soft and sweet as the Eolian harp, and swelling to majestic power and grandeur. Familiar tunes were given, sometimes at our request, but most of the music was unknown and strange but wonderfully perfect. Faint strains of sweetest sound would be almost inaudible, seeming to float away and mingle with the soft rustle of leaves in the orchard just outside the windows, and then coming nearer, startling us as by the roar of a tempest, the crash of falling trees, the groan of strained timbers, and the sweep of the sounding sea as its waves rose and fell—all with such strength that it seemed as though the piano cords must break and its strong frame be shattered. Sometimes the keys were used, then they were untouched, and the cords swept with marvelous power and skill.

We had the noble strains of a grand march and then the uplifting harmony of sacred music. All the time the medium on one side and the only pianist present on the other sat quietly, my hands in theirs, and all others kept their places.

I asked the medium if she knew who the spirit musicians were and she said, "Sometimes, but not always, and at times I see them clairvoyantly."

This lasted more than an hour, a season of delight and surprise, of tender feeling and ennobling inspiration.

Was all this unconsciously cerebrated, or brought up from sub-consciousness?

If there be no spirit-return a strange delusion has gone round the world, spreading but little among the ignorant and debased but finding its victims mainly among the thoughtful and intelligent. Thousands of messages have come in many lands, often with the names of those claiming their authorship. Has this claim always been unreal? Facts have been told to me, and to many others, of which I knew nothing, and of which all present were ignorant, yet these, by due inquiry, have been found true, and their occurrence often distant in time and space. For all this I can see but one simple and direct cause—the presence of invisible persons from the life beyond.

This one fact from my experience is given to illustrate like experiences of others, and to show the varied growth of these manifestations; which is the phenomenal history of Spiritualism. In discourses and books, and in journals (of which fifty or more are published in different languages) may be found its ideas and its philosophy. Some of these are of great value and wait for the wider appreciation sure to come. The scientific basis of Spiritualism, by Epes Sargent, for instance, is excellent and interesting. The poems of Elizabeth Doten are rich in that inspiration which is genius. The simple rap opened the phenomena—simple yet wondrously stirring and effective. Then came alphabetic messages swiftly rapped out, automatic writing, trance speaking, independent voices, music in the air, piano and guitar music with no visible performer, moving and lifting of objects with no visible power, planchette levitation of persons, the gift of healing, materializations, spirit portraits and pictures and writing in languages unknown to the penman. Spirit-messages are sometimes expressions of heartfelt good will and joyful recognition, and sometimes they affect the fate of nations; as when Abraham Lincoln listened for an hour, in a private room in the White House, to the wise words, eloquently spoken through the lips of a simple and sincere young woman, all unconscious of what she said, and laid his hand on her head and reverently thanked her.

Nettie Colburn Maynard had given him weighty advice as to the strong and early issuance of his immortal Proclamation of Emancipation.

The ability and eloquence of trance speaking have sometimes been remarkable, and the gradual change from unconscious utterance to normal speaking, with a sense of inspiring help, has been a frequent experience.

The writing of able treatises, on subjects beyond the normal knowledge of the writers, and to which they had given no special thought or study, is also noteworthy. Sometimes these claim to come from a person in the higher life, and give proofs that the claim is genuine; sometimes they impress one as results of a superior condition in which the mind is open to the tides of impersonal ideas and principles—a soul-knowledge, deeper and wider than that of the outer senses.

Helps have thus come to us for a more perfect psychology. How can any one, who is not clear as to whether souls build bodies or bodies souls, give us a satisfactory psychological treatise? Even Herbert Spencer fails. Ghosts and hobgoblins, fit to make "each particular hair stand on end," can no longer be called up by incantations. Fearful superstitions and lawless miracles are no more, but all comes under the divine order. The rule of mind carries us back to the Supreme Mind.

"A single will, a million deeds."

Science and religion are reconciled by a divine philosophy.

It would seem that earnest desire and effort have helped spirits, incarnate and decarnate, to open new methods to bring life here and "over there" nearer and in more natural relations. The Blessed Damozel of Gabriel Rossetti's poem, "Leaning over the golden bar of heaven" to watch for the coming of her beloved, gives us this fine lesson:

"I wish that he would come to me,
For he will come," she said,
"Have I not prayed in heaven?—on earth
Lord, Lord, has he not prayed?
Are not two prayers a perfect strength?
And should I feel afraid?"

These experiences lift and light up the whole being, and their memory lives and glows for years. They are like sweet strains of music, brief because one could not hear them long and live in the body. Yet no earthly melody so thrills the heart as these voices from the Spirit-world, while the philosophy of life toward which they turn one's mind meets the demands of the highest and largest thought, and the most natural and rational reverence.

Leaving out narrations not accurately given, a great volume of facts, verified in such ways as to be above criticism, could be gathered from journals in our country devoted to Spiritualism, and foreign journals would add another like volume. No truth of established science—not even the theory of evolution—has greater weight of evidence than spirit presence and power.

Starting with the Hydesville raps in the home of a respectable family, the whole matter was treated as a mystery soon to fade away, but instead of fading it spread. Its pioneers were persecuted and slandered, and its mediums were mobbed, or held to be deluded, or insane or vile. It was a Satanic device against which grave preachers held forth in their pulpits, a folly of ignorance which learned scientists treated with pitying contempt. Physicians in Buffalo solved the matter by a toe-joint theory, which soon failed and made them a laughing stock. But all this helped rather than hindered. "What can it be?" was the question of the curious. There were waiting minds, weary of dogmatic traditions, and mourning hearts oppressed by hopeless sorrow, who turned to what might give light and hope. Societies were organized, speakers went over the land, journals were published and tracts and books printed—some of lasting value, others visionary and crude. Scholars, spiritual thinkers, men trained in mental accuracy and scientific exactness, brave reformers like William Lloyd Garrison, and preachers inspired and

fearless like John Pierpont, investigated and believed. Women, divinely gifted like the Carey sisters, gladly accepted light from the Spirit-world.

These were not a great company, for saints and martyrs who have the courage of their convictions do not travel in hosts along the dusty pathways of this world. They were "the glorious remnant" of Whittier's verse:

"Whose lips are wet at freedom's fountain,
The coming of whose welcome feet
Is beautiful upon our mountain.
Men who the Gospel tidings bring
Of liberty and love forever,
Whose joy is an abiding spring,
Whose peace is as a gentle river."

Their help and precious service came in the days of need.

Investigators to-day are apt to suppose that the phenomena of Spiritualism never had a thorough and critical sifting, such as they wish for. Let us correct this error. I knew Dr. R. T. Hallock and Dr. Grey, both eminent physicians in New York, and their thorough methods were noteworthy. The careful testing devices of those eminent scientists, Prof. Hare and Prof. Mapes, gave ample evidence of trained accuracy.

For instance, Professor Hare built a table, on which were grooves and rollers, pulleys and a disk, so arranged that the medium, seated at its end, only saw the sliding of a board beneath her fingers, and not the message spelled out by an index moving around on a disk out of her sight.

Holding the work of the scientist of large views and experience in due respect, we may rate as valueless that false "pride of science" which holds none but professional experts as competent investigators. I have attended séances with farmers and mechanics and womanly housekeepers, who were the peers of the best scientists and who showed a candor which the professional sometimes lacks.

The aim of this Congress is to "prove all things, and hold fast only to that which is good." But let us bear in mind that we are not going over wild ground never surveyed. We may well appreciate and emulate the pioneer investigators. Fortunate if we equal them in zeal and care and devotedness, more fortunate if we excel them.

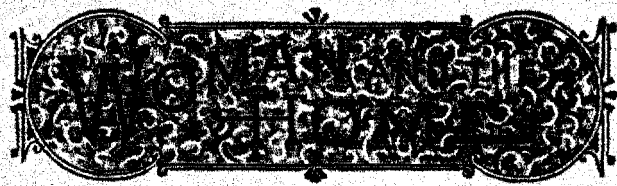
Magnetism, clairvoyance, and other psychic faculties had already awakened interest, and their interblending with influences of the higher life was understood by these pioneers; but their leading efforts centered on the solving of the great matter of spirit presence.

The cry of the waiting world was, and is still: Give us assurance of immortality. Not to destroy, but to verify and emphasize the old proofs; not to stifle, but to awaken the voice within, which says: "Thou shalt never die." Give us a living faith, rational and inspiring, and add to that faith knowledge. Old traditions fail. Materialism opens before us a black and fathomless gulf. Give us light! To answer that cry has been the main work of Spiritualism, and the clear and inspiring reply has reached millions in many lands.

A catalogue of the workers in this wide vineyard cannot be given—only a few names among others as true and worthy. Mrs. Ann Leah Underhill, (nee Fox) eldest daughter of the worthy parents of the Fox family of Hydesville, N. Y., was known for years as an excellent medium. Then, for thirty-three years, her home, with her good husband was in New York city. For the sake of family quiet publicity was avoided, but she gave, without fee, her mediumistic services to her friends, and to such as they introduced—a goodly company of worthy and distinguished persons. This large-souled woman, faithful to the end, closed her earthly life in 1891.

Frederick L. H. Willis, forty years ago a student in Harvard University, whose trial by the professors for being a medium made some stir, is a gifted lecturer, a physician, a gentleman, trusted and beloved by many.

(To Be Continued.)



WHICH CAN I SPARE?

By ST. GEORGE BEST.

I bent above my children fair,
Three daughters with their mother's grace;
Herself in little, as it were,
Herself in feature, form and face.
I asked me through a mist of tears,
What if the Reaper now appears,
Which can I spare? which can I spare?
Not, surely not, my eldest there,
So careful, womanly and wise;
My daughter with the sunny hair,
My first-born with the laughing eyes.
Shame, Robber, shame! where is thy heart?
With her thou wouldst not have me part,
And her I truly cannot spare.
My next of birth, short, sturdy, staunch,
And clumsy to the last degree
My little mischief with the paunch
Of Falstaff—what! ask her of me?
Harsh Tithe-man, hold! What's fair is fair;
From her, I pray, thy hand forbear,
For her indeed I would not spare.
My youngest, she that lisps my name,
What time I cross the welcome sill—
Ha! give her up, unknown to fame,
And call her only "Baby" still?
Ere yet her little feet could wear
The tiny shoes we did prepare?
No, no? who could his youngest spare?
The common date of all our race,
Stern Doom'sman, do thou long delay;
Touch not my darlings—rather place
Thy hand on me and turn me clay.
It matters not; my lips are bare
Of aught beyond this earthly prayer:
Grim Monarch, all my children spare!

LACE AND EMBROIDERY AT THE FAIR.

It is very difficult to coax the woman visitor away from the magnificent laces at the Fair, the greater portion of which are displayed in the Woman's Building. In looking at the exquisite point de Bruges in the Belgium section one calls to mind Mrs. Dorr's beautiful poem of "Rena," embodying the legend of this lovely lace, "costlier far than gold." The invention of pillow lace is said to have been in Flanders as early as 1495. The Italian laces are no doubt the most admired of all. Some of them are as light and gauzy as spider's gossamer webs spread on dewy grass, while others such as the heavier Venetian point resemble fine ivory carving. The most exquisite example of lace shown in this section is the baptismal veil of Queen Caroline of Naples. There are complete sets of antique bobbins to illustrate the making of pillow lace and needles and thread showing how the needle point was made. The French also show some beautiful laces. The Venetians introduced the art of lacemaking into France. Colbert, Louis XIV.'s minister, did much to further the interests of this industry. Almost every variety of pillow or needle lace ever made is woven in France in perfection. The beautiful Valenciennes lace, which was made so exquisitely during the reign of Louis Philippe, is essentially French and is shown in variety.

Spain sends some beautiful lace but it has no distinctive character, as the lace-makers follow Venetian, Flemish and French patterns. The Irish laces, while not as fine and delicate as those of other countries are still very beautiful, particularly the Honiton and Irish point.

There is a fine collection of laces in the Woman's Building loaned by the women of New York. Many of the pieces are very old and some of the pieces have interesting histories.

In embroidery there is a bewildering display. The examples of embroidery and drawn work exhibited by the Turkish Compassionate Fund are beautiful and wonderful when it is remembered that a part of this work is done by women over sixty years old. Mexico sends exquisite drawn work, almost as filmy as lace. The Kensington School of Art does beautiful work but in the opinion of many, the work of American artists surpasses it, being more spontaneous and original.

There is a lovely sample of Japanese embroidery in the Fine Arts Building. It is a large, four-fold screen, embroidered with great branches of lovely blossoms. One enterprising woman

has embroidered a map of the United States, the several States being composed of samples of neckties of the Governors of the several States. A copy of the portrait of Leo XIII. in crowns is the work of a Frenchwoman. There are embroidered doilies, centerpieces, etc., that are very lovely, and show a marked improvement in artistic value over the hideous ties and canvas work that used to be the vogue years ago.

THE ILLINOIS WOMEN'S WORK.

The Illinois Woman's Exposition Board has compiled a small book which gives statistics in regard to woman's relation to the educational, charitable and professional works of the State. There are enumerated three hundred and thirty-four physicians, fifty-three pharmacists, sixteen dentists, twelve ministers, twenty-three lawyers, while there is a long list of newspaper women and authors. There are also a number of women engaged in unusual occupations or those usually supposed to be monopolized by the men. In Adams county, there is one commercial traveler, and in Boone county the wife of the sheriff, who has become blind, has given perfect satisfaction to the people by fulfilling the requirements of the office, such as calling court, arresting persons, etc. The duties of assistant county clerk have also been performed many years by a woman. Several counties boast of taxidermists. Cook county has a long list of women employed in all capacities in wholesale and retail trades, also women proprietors of establishments or doing business for themselves. Among the unusual occupations are the following: Eleven barbers, one broker, two flour and feed stores, two oculists and aurists, one house and sign painter, three pawn brokers, one undertaker. Ellingham County is proud of Mrs. Ada Kepley, who was the first woman admitted to the practice of law in Illinois. Jersey County has ten successful women farmers, who manage farms ranging from three to seven hundred acres. The Elgin Corset Company, of Kane County, employs only women, and during the past four years all the repairs on the machines have been made by a woman—Miss Shafer.

NOTES ABOUT WOMEN.

Mrs. Henry G. Newton, of New Haven, who is the wife of a lawyer and herself a practicing physician, is the first woman in Connecticut to register for voting at the coming school election. By a law passed by the last Legislature, women now have the right of the ballot in school elections.

It is presumed that the example set by English women is accountable for the fact that hunting grows in favor among New York women. The wife of the Rev. Thomas Dixon is said to be shooting birds with her husband in Virginia.

Mme. Melbe, who will come to America this fall for the first time, has a voice that Bernhardt describes as "of pure crystal."

Miss Mary Garrett, of Baltimore, is worth upwards of \$20,000,000, and will soon be one of the richest women in the world. To see her on the street one would not think she was worth \$1,000.

At the Utah silk exhibit, a lady looking at the cocoons, said:
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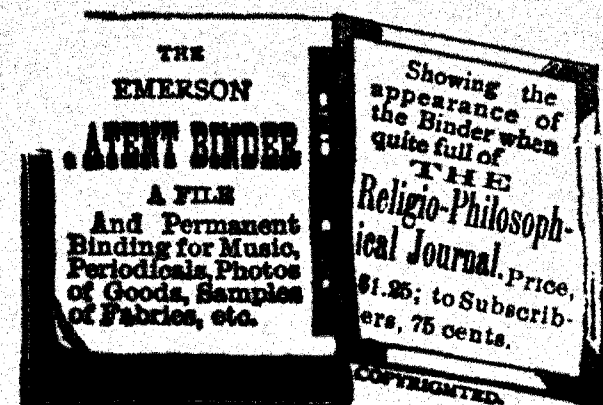
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BOOK REVIEWS.

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

The Bible. Its Origin, Growth and Character and its Place among Great Books of the World, together with a List of Books for Study and Reference with Critical Comments, by Jabez Thomas Sunderland. New York: G. P. Putnam & Son (A. C. McClurg & Company, Chicago.) 1893. Pp. 299. Price, \$1.50.

This work is one that has grown out of a volume entitled, "What is the Bible?" which the author had published in 1878. The work has been re-written, much of it, and it contains about twice the original amount of matter, and it has been brought up to date in its criticism, for during the fifteen years that have passed since "What is the Bible" appeared, there has been great advance in biblical scholarship.

This work is an effort to answer the question, "What has an honest, independent competent biblical scholarship to tell about the Bible? its origin, its authorship, its growth, its place among the great books of the world, the proportion of truth which it contains, its permanent value. The author has brought to his task considerable ability and a broad and fine spirit. The work is one which we can confidently recommend to all who desire accurate information in regard to the Bible, its historical authenticity, its literary features, dates of the various books, formation of the canon, moral and religious progress displayed in the Bible, lists of books for biblical study and reading, etc.

The Devil, His Origin and Overthrow. By Lawrence Scott, the author of "Hand-book of Christian Evidences," of "Paradox and Other Poems," etc. Chicago: Donahue & Henneberry, 1893. Price, 25 cents.

This pamphlet of seventy-six pages is an attempt to give the true theory as to the origin and character of the devil. The author is not satisfied with the Miltonian theory nor with the theory that the devil is an eternal being the opposite of God. He aims to show that the devil was originally the Nahash in Hebrew, an animal that could walk upright and had the power of speech, that could reason, being intellectually superior to any of the lower animals, a being that was degraded into a serpent for what he did, for which God held him personally responsible. Mr. Scott claims that both scripture and science corroborate this view. Between the highest type of animal and man he says there is a missing link. Right where scientific men would look for an animal superior to any in existence and yet inferior to man, they find a snake. His presence it is claimed can be explained only on the principle of the "reverse process" in creation. God reviewed his work and pronounced it very good after he had made it. There was every conceivable variety of living creatures; earth, air and ocean were filled with myriads of beings. There was then one missing link because the present gap between the higher order and the lower animals was filled by the nahash. Mr. Scott favors his readers with the phrenological description of this Nahash as indicated by the description given of him in the book of Genesis. He had large alimentiveness, he had acute perceptions and could readily take in his surroundings; destructiveness, acquisitiveness and secretiveness were all well developed; his physical appetites and passions were strong; comparison and causality were especially large, as indicated in his reasonings with Eve. He was more subtle than any beast of the field. He was not beast, remember; he was more cunning than the fox, more secretive than the cat, he had greater language than the parrot, more wisdom than all the lower animals combined; "as wise as a serpent" became a proverb. It was this rascal that insinuated himself into the affections of our ancient mother and brought upon the world all the miseries which it has since experienced. We will not go into details further in regard to the theory. Of course, like other theologians, Mr. Scott quotes scripture freely in support of his view that fanciful Nahash seduced Eve and that was the real fall of man spoken of in the scriptures. The transformation to meet the requirements of science would have to be very great, but that would be nothing, for according to Mr. Scott's theories, the serpent may have been radically fundamentally changed, as well in his physical as in his mental characteristics. It is needless to say that this is a very unsupported theory,

but perhaps it is as well sustained as most of the theological theories that have been advanced in regard to the devil. According to Mr. Scott the Nahash still exists as a spirit. It was he who figured in Jewish history as Satan. When on earth he had many wives and many children. Those children are the demons of the Bible.

NEW BOOKS RECEIVED.

"Seventh Biennial Report of the Bureau of Labor Statistics of Illinois, 1892." Springfield, Ill.: H. W. Rokker, State Printer and Binder, 1893.

"Facts and Fictions of Life." By Helen H. Gardner. Chicago: Charles H. Kerr & Company. Pp. 269. Cloth. Price, \$1.

"Information for Nurses in Home and Hospital." By Martin W. Curran, graduate of the Mills Training School, Bellevue Hospital, New York City. Illustrated. Chicago: Charles H. Kerr & Company, 1893.

"The Recrudescence of Leprosy and its Causation." A Popular Treatise. By William Teff. London: Swan, Sonnenschein & Co. Paternoster Square, 1893. Pp. 405.

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THE EVOLUTION CONGRESS.

The World's Congress of Evolutionists is to meet September 27. This should be one of the most valuable, as it is certainly the most absolute modern of all the Congresses that have to deal with the thought of man. The spiritualistic suppositions and presumptions have existed in ages practically thoughtless, but the idea of evolution is a product of this age of subtlest thought, underlying and modifying in strange ways the rank materialism of the civilization in which it exists, and to which many have superficially deemed it contributed only a confirmation of materialism. It is now coming to be seen that evolution leads to nothing so surely as to the spiritual origin and continuation and perpetuation of the universes,—those we can divine and those beyond divination. The best among the men of science are arriving at this conclusion. Huxley and Tyndall are now on the verge of recognizing the spiritual element. Herbert Spencer long since confessed that beyond all that was in material evidence there was an element which he could not define, and which, as one painfully drags it out of his philosophy, appears not unlike Matthew Arnold's Eternal Power not ourselves that makes for righteousness. Recently the book of the geologist Shaler has expressed beautifully the humble trust of the scientist in the personality of character working on the mysterious force of the creation. And it is noteworthy above all else that the concluding discussion of this Congress of Evolutionists is to be on religion; that there are spiritual implications in all progress, that materialistic finalities are untenable, and that there is such an immanent and transcendent power as Arnold found, making for beauty, order, righteousness—the true, the beautiful, the good, of which Plato following Socrates spoke, and which were embodied in the practical teachings of Jesus.

The syllabus of the three-days' session of the Congress of Evolutionists is in itself instructive. It brings us to face the fact that all thought is now colored and characterized by this theory of the progress of creation, through the evolving of types into new forms. It is now perceived that the rule is not merely operative in physical development, but in every intellectual, social, political and religious development of man, and this tends to revolutionize all philosophies and all theories of government. Thus the coming Congress will, after considering what has been done in the forty years progress of the theory, take up the biological view; the pioneers of evolution, Darwin, Spencer, Wallace, Haeckel, Gray and Youmans, will be paid due honor; then there will be taken up psychology as changed by evolution; the prospect of sociology in the light of evolutionary teaching; especially as it bears upon economics. Philosophy will be reviewed, as modified by evolution; Spencer's hypothesis of the unknowable will be discussed, and the philosophy of history. After these comes ethics, with a philosophic discussion of the growth of the moral sense, and its relation to the prior physical and biological conditions; and finally religion is taken up. Altogether, this should be one of the principal events in Chicago, in the great series of World's Fair Congresses.—Springfield, Mass., Republican.

WORLD'S CONGRESS OF EVOLUTIONISTS.

PROGRAMME.

FIRST DAY.

Wednesday, September 27, 1893.
Morning Session.—Constructive Evolution: Progress of the doctrine in forty

years. Its present scientific and popular status. Its upbuilding and beneficent character.

Afternoon Session.—Biology, as related to Evolution. Darwinism, natural and sexual selection. "Survival of the fittest." Origin of variations. Heredity. Use and disuse of functions.

Evening Session.—The Heroes of Evolution: Darwin, Spencer, Wallace, Haeckel, Gray, Youmans, etc.

SECOND DAY.

Thursday, September 28, 1893.

Morning Session.—Psychology, as related to Evolution. The nature of knowledge. The doctrine of relativity. Sense-perception. The evolution of mind.

Afternoon Session.—Sociology: The science of social growth. Man's relation to the earth and to his fellow-men. Evolution's promise for the settlement of social problems. The true conservatism of Evolution.

Evening Session.—Economics, as related to Evolution. The historical and evolutionary method as applied to political economy. Larger economic aspects of the question.

THIRD DAY.

Friday, September 29, 1893.

Morning Session.—Philosophy, as affected by Evolution. The scientific method in philosophy. Spencer's Unknowable. The philosophy of history.

Afternoon Session.—Ethics: The morals of Evolution. Growth of the moral sense. Its relation to prior physical and biological conditions. Harmony of intuitive and experiential theories.

Evening Session.—Religion: How it is affected by the doctrine of Evolution. Spiritual implications in all progress. Materialistic speculations untenable. The immanent and transcendent Power that makes for Beauty, Order and Righteousness.

Speakers will be announced soon. B. F. Underwood, Chairman of Committee, office of THE JOURNAL, Chicago. Dr. Lewis G. Jones, Chairman of Committee on Programme and Correspondence, Room 171, World Building, N. Y.

The Psychical Science Congress of the past week has been well attended and has given general satisfaction. The readers of THE JOURNAL who were unable to attend its sessions will be able to read the papers which are to be reproduced in THE JOURNAL. The Congress on Labor began August 28th including the Single Tax Congress, which took place on Tuesday and Wednesday, proved to be of great interest. Many well-known writers and speakers were present, including Henry George, Rev. Edward McGlynn, Louis E. Post, Mrs. Mary Frost Ormsby, Thomas G. Shearman and many others. The other Congresses are as follows:

- September.
XVI. Religion, Missions and Church Societies.....Com...Sept. 4.
XVII. Sunday Rest.....".....Sept. 28.
October.
XVIII. Public Health.....Com...Oct. 10.
XIX. Agriculture.....".....Oct. 16.

CORDIAL APPROVAL OF THE CONGRESS.

Some Spiritualists have had no words of encouragement for the Psychical Science Congress, and not a few have even opposed it as an anti-spiritualistic movement. In happy contrast to this attitude is that of the writer of the following letter:

TO THE EDITOR: They called it a Psychical Congress; surely in this instance the rose does smell as sweet by another name. As a Spiritualist since the age of fifteen, as a medium and professional magnetic healer for the last ten years, from the bottom of my heart I would like to thank each and every one who appeared upon the platform of this Congress, and also include those who sent their papers to be read, but who could not be present personally. Not alone are the Spiritualists of Chicago, of America, but the believers of the whole earth are to be con-

gratulated upon the results attending this Congress; for there has now been done for them, what Spiritualists never have been able to do for themselves; and which I doubt whether could have been brought about by them alone for many years yet. The whole attitude of the Committee towards the professed believers and general public was a grateful surprise. Enclosed is my mite towards defraying the expense of the Committee. I sincerely wish the times were such that I could make it more, but this very fact of financial depression may make mites all the more acceptable; M. F. Melchers, Charleston, S. C.
JOHN K. HALLOWELL.

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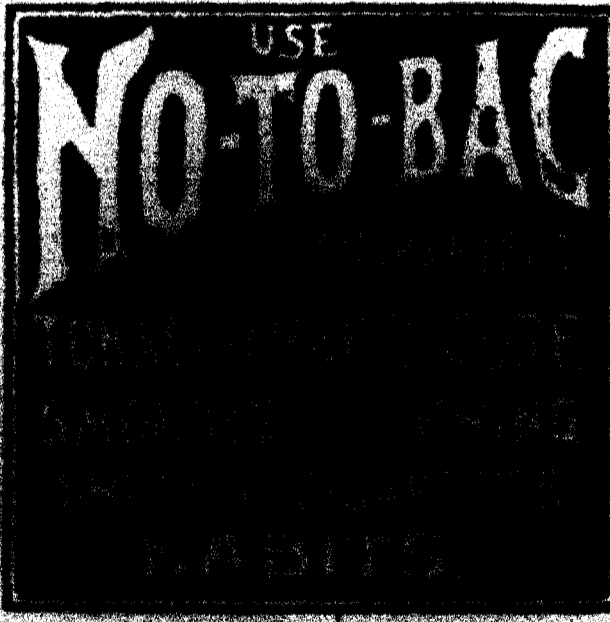
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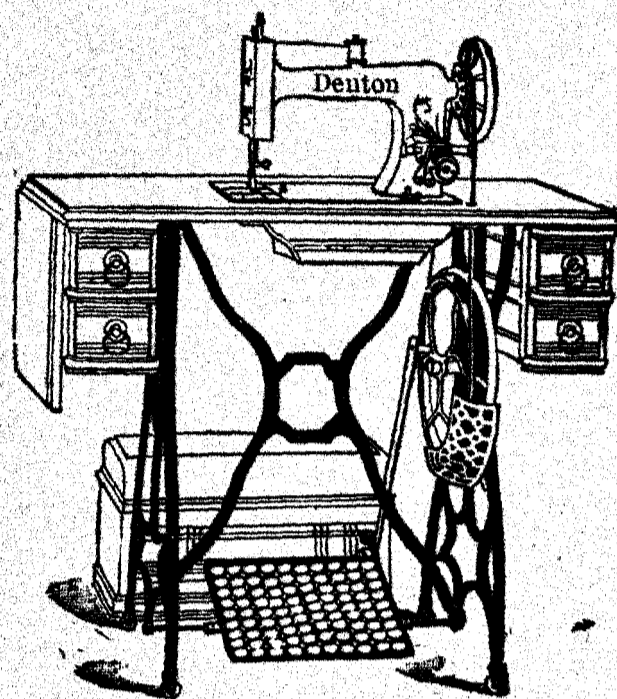
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THE JOURNAL will be sent to every new subscriber for fifty cents for three months. THE JOURNAL is a high class spiritual paper, abreast of all important questions of the day, and it is the recognized organ of the Committee of the Psychical Science Congress, which will begin its sessions August 21st. The number of new subscriptions coming in shows that its influence is increasing and that there is a widespread interest in the subjects treated in its columns. In order to place THE JOURNAL within the reach of every one, it makes this offer and every person interested in psychical subjects should avail himself of this opportunity, if he is not already a subscriber.

Among the many people who have been in Chicago the past week attending the Psychical Science Congress who have called at THE JOURNAL office are the following: Mr. F. W. H. Myers, Cambridge, Eng.; Mr. Chas. Bolton, Sonora, Ill.; Mrs. Elizabeth Lowe Watson, Cupertino, Cal.; Judge and Mrs. A. H. Dailey, Brooklyn, N. Y.; Dr. Elliott Coues, Washington, D. C.; Dr. Richard Hodgson, Boston, Mass.; Mr. Benj. B. Kingsbury, Defiance,

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Mrs. Elizabeth Lowe Watson made the long journey from San Francisco to Chicago to attend the Psychical Science Congress. She was enthusiastically received by a large and interested audience Wednesday evening, her subject being, "The Religious Significance of Psychical Revelation," which will be reproduced in THE JOURNAL. We regret to say that she has been obliged to return immediately to California owing to the recurrence of hay-fever, a malady which in this climate returns annually to its victims. In California Mrs. Watson entirely escapes this most annoying and distressing complaint. It will be a great disappointment to her many friends in New York that she was not able to continue her journey. Mrs. Watson has changed very little since she was here three years ago, when she was so cordially received at McVicker's theatre. Her inspirations are always of a high character and all were very glad to greet her on this memorable occasion.

There have recently been discovered in the high Alps, near the summit of the great St. Bernard, five large granite altars and numerous other relics of the stone age used in pagan epochs for sacrifices. Swiss scientists consider this discovery a proof that Mount St. Bernard was a place of sacrifice in pagan times, and that the canton of Valais must have been inhabited by human beings as far back as the stone age.

THE JOURNAL desires its friends and readers to send lists of names of Spiritualists or liberal minded persons in their immediate locality who are not subscribers to THE JOURNAL. Will you not endeavor to do this now, so that THE JOURNAL may be placed before all such persons during this summer, when so much will be given that is valuable in connection with the Psychical Science Congress?

This week we present to our readers the addresses of Dr. Elliott Coues, Dr. Alfred Russell Wallace, Prof. L. Deinhard, Mr. M. C. O'Byrne, and Mr. G. B. Stebbins, read before the Psychical Science Congress. Next week we shall give others and continue publishing these papers in successive numbers of THE JOURNAL.

Mrs. Flora A. Brown, of Portland, Oregon, has been so interested in the meetings of the Psychical Science Congress that she has not missed a single session. She will reopen her meetings in Portland, the first Sunday in October.

Miss Abby A. Judson was an interested listener at the Psychical Science Congress. Miss Judson addressed an attentive audience Sunday afternoon, at South Ada Street Hall.

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