

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

THE PARLIAMENT OF RELIGIONS.

The event of this month in Chicago is the World's Parliament of Religions. It is in the history of religious thought an epoch-making event. At this Parliament are represented not only Catholic and Protestant forms of Christianity, but the Oriental systems of faith, all on terms of equality—Judaism, Mohammedanism, Hinduism, Buddhism, Parseeism, Shintoism, Confucianism and many other isms not here recalled. Never in the world's history before have the representative scholars of all parts of the world come together in joint convention. Never before has it seemed possible that the priests of the different religions, representing antagonistic doctrines and dissimilar practices, could be brought together in such meetings as have day after day graced Memorial Art Institute. The rich robes worn of a great variety of colors, yellow and blue, red and green, crimson and scarlet, contrasted with the stiff black and white of Americans and Europeans—giving to the assemblage a picturesqueness that cannot well be described. The spirit which has prevailed, its evident fraternity and marked courtesy and kindness, from the beginning removed at once all fears of any unpleasant demonstrations of prejudice or antagonism, and gave promise of splendid results from this interchange of views concerning religious practices. There sat upon the platform, at the opening, delegates from India, China, Japan and many other "heathen" lands as well as from every part of Christendom; Siddhu Rem, Appeal Writer, Moctan, Punjab, East India; Birchand Raghawi Grandhi, Honorary Secretary to the Jain Association of India, Bombay; Rev. P. C. Mozoomdar, Minister and Leader of the Brahma-Somaj of India, Calcutta; Rev. P. C. Phiambelis, a priest of the Greek Church. Reuchi Shabata, President of one of the Shinto Sects, Tokio, Japan, X. F. Aashitis, Representative from the Tondal Sect, Omi, Japan; Baurin Yatsubuchi, President of Hoju Buddhist Society, Japan; Horin Toki, Professor of Shingen Sect and its bishop, Sanuki, Japan; Prince Serge Wolkensky, Russia; G. Bennett Maury, Professor a la Fauille de Theologique, Paris; Prince Momlu, Massaquoi, Liberia; Hon. Tung Quang Yu, Chinese Legation, together with representatives from every Christian nation on the earth.

Certainly the number of visitors from abroad has been sufficient to justify the term international as applied to these meetings. Not only has the spirit been of the most exemplary character, but the papers read have been as a rule of a high intellectual order, replete with liberal thought and marked by the philosophic method of treating the subjects which have been taken up. The speakers have vied with one another in presenting the essential elements of their systems and in showing how much there is alike in them all. The disposition to select some special doctrines and to exalt them and emphasize their importance over the general elements of religion has been confined thus far to a very small number of speakers. The pagans have not been one whit behind the Christians either in the philosophic character or in the catholicity of spirit.

vading them. This has been clearly shown, that the doctrine of the fatherhood of God and the brotherhood of man runs through all these systems and is just as prominent in the pagan as it is in the Christian faith. The representatives of paganism, as for instance, those who spoke in exposition and defence of Buddhism, and the newer form of religion, Shintoism, readily admitted the excellencies of Christianity in the main, but claimed that they were a part of the ancient faith of India and were not improved or impaired in their value by any label that was affixed to them. This position which heretodox writers in Christendom have pointed out in scores of works and have sustained by appeals and citations from the ancient scriptures of India, has been considered "infidel," but as the claims were made by these representatives of that ancient country, there seems to be no disposition to question, but on the contrary readiness to acknowledge them, and thus to recognize the view that all these different systems of faith have a common universal element, to which the various special elements are subordinate.

Dr. Alfred Momerie of the Church of England, after expressing great regret at the absence of his archbishop and remarking that if the Dean of Westminster had been alive, he was quite certain that he would have been there and would have succeeded in bringing with him the Archbishop of Canterbury, and also men like Arnold of Rugby, Frederick Robinson, of Brighton, and Frederick Maurice, who was one of his professors of King's College, remarked: "It cannot be, I say, it cannot be that the new commandment was inspired when uttered by Christ, and was not inspired when uttered as it was by Confucius and by Hillel. The fact is, all religions are fundamental, more or less true and all religions are superficially more or less false and I expect that the creed of the universal religion, the religion of the future will be summed up pretty much in the words of Tennyson:

"The whole round world is every way,
Bound by gold chains about the feet of God."

These words were not much unlike those of the high priest of Shinto, Reichi Shihata, who said: "All, as our doctrines teach us, all animate and inanimate things were born from one heavenly Deity and every one of them has its particular mission, so we ought to love them all and also to respect the various forms of religion in the world. They are all based, I believe, on the fundamental truth of religion; the difference between them is only in the outward forming influence, by variety of history, the disposition of the people and the physical conditions of the places where they originated; as it is impracticable now to combine them into one religion, the religions ought at least to banish hostile feeling and try to find out the common truth what is worthy in all forms of religious thought and to unite their strength in searching for the common objects of religion." This noble priest added: "Now and here, my earnest wish is this, that the time shall come when all nations on the earth, will join their armies and navies with one accord, guarding the world as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court

in order to decide cases, when a difference arises between them. In that state, no nation will receive unjust treatment from another and every nation and every individual will be able to maintain their own rights and enjoy the blessings of Providence."

When these words were read, this high priest of Japan sat quietly and dignified in his robes of silk, bowing graciously in response to the frequent and generous demonstrations of approval. At the close of the reading there was such applause as is rarely seen. Men waved their hats and women their handkerchiefs, apparently in the wildest enthusiasm and at the end of the meeting, men and women gathered around the foot of the platform to shake hands with the Japanese representative in such numbers that there was danger of breaking down the platform, while hundreds from the gallery and the main part of the audience continued to express their congratulations.

The enthusiasm was hardly less during the reading of a paper by another gentleman, a Buddhist priest, whose paper was a forcible and eloquent statement of reasons why Japan was willing to accept Christianity, both as it is taught in the New Testament and as it is embodied in the orthodox creeds of the churches. These Buddhist priests recognize the fact that the injustice of which he complained on the part of the Christian missionaries and Christian nations in their treatment of Japan, were unauthorized by any words of Christ and they did not fail to distinguish between these practices and the precepts of love taught by Jesus, and, therefore, did not as so many Christian writers do, when they speak of heathenism hold the religion responsible for all the crimes and shortcomings of its followers; nor did they compare all the good in their countries with all the evil in Christendom.

After referring to the reasons why Japan had not accepted Christianity, one Buddhist priest continued: "You send your missionaries to Japan, and they advise us to be moral and believe Christianity. We like to be moral. We know that Christianity is good, and we are very thankful for this kindness. But, at the same time, our people are very much perplexed and somewhat in doubt about their advice. For when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels of seal fisheries are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school-board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public schools there; when last year the Japanese were driven out in wholesale from one of the territories of the United States of America; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants as laborers, but the Americans; when there are some in the same city who speak on the platform against those of us who are already here; when there

many who go in procession hoisting lanterns marked 'Japs must go;' when the Japanese in the Hawaiian Islands were deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice 'No Japanese is allowed to enter here,' just like a board upon which is written 'No dogs allowed;' when we are in such a situation, notwithstanding the kindness of the western nations from one point of view who sent their missionaries to us, that we unintelligent heathens are embarrassed and hesitate to swallow the sweet and warm liquid of Christianity, will not be unreasonable. If such are the Christian ethics, well, we are perfectly satisfied to be heathen."

At the time of writing, the Parliament has but just begun its proceedings comparatively speaking, but if we may judge what will be presented in future papers by what we have already heard, we do not hesitate to say that the Parliament of Religions will prove one of the greatest intellectual feasts as well as one of the most entertaining series of meetings ever held in the world. The effect cannot fail to be profound and far reaching. These priests will return to their own countries with views and sympathies broadened, and it is impossible that the clergy of Christendom can fail to see that paganism represents sentiments and a spirit not surpassed by those represented in Christian lands. The people at large who read the proceedings will wonder why missionaries should be sent to countries which have priests so learned, so devout, so just, and so full of the principles and the spirit of charity and tolerance. Meanwhile those reformers in all lands, those who have protested against the narrowness of creeds, against the aggressive spirit of sectarianism and have plead for recognition of truth and goodness as well as elements of error in all systems of religion, must experience the greatest possible satisfaction in seeing the approximation of their wishes in this nineteenth century. Thousands of such reformers have lived and died, but the results of their labors persist. They will never receive the credit for their work; but this is unimportant. The race is advanced largely by the labors of those whose merit is unrecognized and who die unknown or soon forgotten.

The Free Religious Association, itself a product of the liberal spirit which preceded it, the result of thought and sacrifice in many lands, is to-day, perhaps, the best representative of advanced religion in this country, and yet it is not likely to attract any very large numbers for the reason that the people are from habit and tradition attached to their creeds and their churches, to which they will here, imbibing so much of the spirit of the times as is possible. The churches themselves are gradually changing in conformity to the changing tone and temper of the people. Evolution is along the line of the existing order and to-day religious progress is largely in the modifications of the creeds and in the liberalizing of the people inside all the great churches throughout Christendom. Surely we live in auspicious times and may justly congratulate ourselves on seeing accomplished so much which only this age could have witnessed.

LETTERS FROM TWO FAMOUS PSYCHICAL RESEARCHERS.

The following congratulatory letters are among the many received by the Psychological Science Committee, which were read at one of the sessions of the Congress:

EASTNOR CASTLE, ENGLAND,
August 7, 1893.

PROFESSOR ELLIOTT COES, PRESIDENT WORLD'S PSYCHICAL CONGRESS—DEAR SIR: I am glad to have the opportunity of sending my greetings to the Congress. I trust its deliberations may be beneficial to humanity in the present stage of the great and growing controversy between the spiritual and the material philosophies. In my opinion a clear distinction should be drawn between the interrogative temper of mind in which a scientist approaches the study of na-

designated as the affirmative temper of the credulous. The danger lies in a too ready acceptance of what appear to be genuine manifestations, but which are in a great majority of cases illusive and delusive if not demoralizing. For this reason a scientific Congress will be of inestimable value, and I wish it success.

Believe me, yours very truly,

ISABEL SOMERSET.

PROFESSOR ELLIOTT COES, ETC.—KIND FRIEND: For many years I have belonged to the American, and I have recently joined the British, Society for Psychological Research. For I have never been one of those who hold that there are subjects which we are forbidden to investigate; indeed, such a position involves, to my mind, nothing less than downright superstition. If man's reason and nature's phenomena are to be kept apart at any point, then why not at many points? Whatever exists in the universe is a legitimate subject of thoughtful and reverent study by man's illimitable mind. For this reason I have always been sympathetic toward the investigation, from a scientific point of view, of all psychical phenomena. I do not approve of elevating these investigations into a form of cult, any more than, for instance, those of astronomy. As a devout disciple of the Founder of the Christian religion, I would not take the positions herein stated did I deem them inconsistent with the gospel declaration that we are to "prove all things," and "hold fast to that which is good."

Believe me, with respectful salutations to the Congress,

Yours with best wishes,

FRANCES E. WILLARD.

The reading of each of these noble letters was greeted by the great audiences with repeated rounds of applause.

PROFESSOR WILLIAM CROOKES' POSITION.

Among the letters read before the Psychological Congress in open session, perhaps nothing was more significant than an extract given of a private letter from Professor Crookes to Professor Coes, regarding the present attitude of the former eminent scientist toward psychical phenomena and their interpretation. This declaration was greeted with acclamation by the vast audience, some of whom had doubtless heard injurious reports to the effect that Professor Crookes had found reason to change his mind and repudiate some of his former published statements. That this is not true is evident from the following unmistakable words, which speak for themselves and require no comment.

7, KENSINGTON PARK GARDENS, LONDON,
July 27, 1893.

MY DEAR PROFESSOR COES: . . . If you hear any rumors that I have backed out of the subject because I have found out that I was taken in, or on some other way found reason to disbelieve my former statements, you have my full authority—nay, my earnest request—to meet them with my full denial. As far as the main facts and statements I have recorded in the different papers I have published on the subject of the phenomena of Spiritualism, I hold the same belief about them now that I did at the time I wrote. I could not detect at the time any loop hole for deception in my test experiments; and now, with the experience of nearly twenty years added on to what I then knew, I still do not see how it was possible for me to have been deceived. Read my recently published "Notes of Séances with D. D. Home," and the introduction to these "Notes," and you will see what my present attitude of mind is.

With kind regards, believe me,

Very sincerely yours,

WILLIAM CROOKES.

REV. JOHN HENRY BARROWS, Chairman of the General Committee on Religious Congresses, made an able and eloquent address at the opening of the Parliament of Religions which he concluded with words of welcome to all faith as follows:

be not here I send them, and to a multitude of others, whom I have not named, my affectionate gratitude and fraternal salutation. And to the representatives of the orthodox Greek church, of the Russian church, of the Armenian church, of the Bulgarian and other churches I extend the most cordial welcome and salutation. I believe that you will all feel at home with us; I believe that your coming will enlighten us. We shall hear about the faith of the Parsees in the words of those who hold that ancient doctrine; we shall hear of the faith of the Jains of India in the words of one who belongs to that community, which is far older than Christian history. Our minds and our hearts to be widened as we take in more fully the various workings of divine Providence. Welcome, one and all, thrice welcome to the world's first council of the faiths. Welcome to the men and women of Israel, the standing miracle of nations and religions. Welcome to the disciples of Prince Siddhartha, the many millions who cherish in their heart Lord Buddha as the light of Asia. Welcome to the high priest of the national religion of Japan. This city has every reason to be grateful to the enlightened ruler of the sunrise kingdom. Welcome to the men of India of all faiths. Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings the representatives of whose faiths I address at this moment. It seems to me that the spirits of just and good men hover this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor and John Milton, the Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillip Brooks, who looked forward to this parliament as the realization of a noble idea. When, a few days ago, I met for the first time the delegates who have come to from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship and what gives us the most hope and happiness to-day is our confidence that

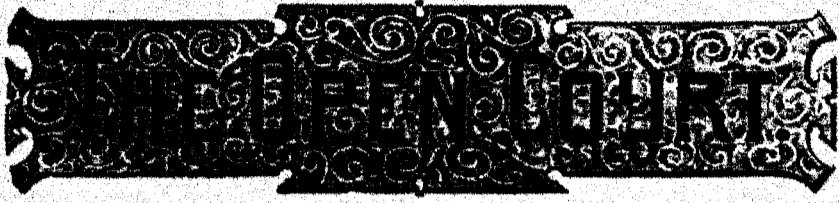
"The whole round world is every way

Bound by gold chains about the feet of God."

THE women were right in it this week. The Jewish Women's Congress proved a tremendous success, and its organizers have the right to take great credit to themselves. The hall was crowded to its fullest capacity at every session, and the papers were all of exceptional interest and of a high order of ability. The last decade of the nineteenth century is the precursor of the Age of Woman, for in the twentieth she will rule the roost. She will shake herself free from the domination of priests, and if there is any preaching to be done she will do it herself. She will meet her brother upon the Rialto, contend with him upon the rostrum, and her voice shall be heard in the parliaments of the world. In fact, she is getting there rapidly, and our sisters in Israel are right up with the procession.—Chicago Israelite.

By a judicial decision in Pennsylvania the will of Benjamin Franklin was sustained. Franklin left £1,000 to be loaned at 5 per cent. to mechanics beginning married life. The will provided that the interest should be compounded for 100 years, when two-thirds of the total sum was to go to public benefactions and the remainder to form a new loan fund to young married mechanics, the interest from this to be compounded for another 100 years as before. An effort was made to break the will on the ground that it was an evasion of the law against perpetuities.

Arnold maintained that where the b
e objects



THE PSYCHICAL SCIENCE CONGRESS

[In this number of THE JOURNAL are presented to our readers two papers which were read before the Psychical Science Congress, one by Dr. and Mrs. Coues and the other by B. F. Underwood. These papers recognize two different classes of phenomena—the movement of objects without contact and writing without muscular effort or volition on the part of the medium—and discuss theories in regard to them independently from the authors' points of view.—Ed.]

ON THE ALLEGED MOVEMENT OF OBJECTS WITHOUT CONTACT.

BY DR. AND MRS. ELLIOTT COUES.

It is established principle in psychics that a ponderable body can only be moved by the direct application of mechanical power sufficient to overcome its inertia; and orthodox science insists that the notion of *actio in distans* is a fallacy.

But it is known to the writers of this paper that ponderable bodies can be and often are moved without the direct application of any mechanical force whatever; and that *actio in distans* is an established fact in Nature. We propose to adduce evidence in favor of these propositions, derived from our own experiences during a series of experiments devised to prove the fact.

These experiments were conducted by ourselves at frequent short intervals during a period of over two years, with results conclusive not only to ourselves, but to many other persons who at different times witnessed the phenomena we shall describe.

We do not understand how the notion of the fallaciousness of the phrase *actio in distans* ever found lodgment in scientific thought, unless those who think it to be a fallacy attach to the phrase some peculiar meaning unknown to us.

Certainly the sun acts at a distance upon the earth and all other members of the solar system. Certainly a stone thrown up in the air returns to the earth by the attraction of gravitation, from whatever distance. Certainly no ponderable medium of communication is required for the operation of the force of gravitation, for any object free to move in vacuo falls by its own weight. The law of gravitation, so far as known, is universal; and requires for its manifestation no ponderable or otherwise sensible medium of the transfer of energy.

We go a step further to declare that probably all action of matter upon matter is action at a distance: inasmuch as, so far as is known, no two particles of matter in the universe are in absolute contact, and therefore, if these act at all on one another it must be at some distance; even though the actual distance be infinitesimally little and quite inappreciable to our senses.

We hold, therefore, that action at a distance is the universal law of mechanical motion, and that the notion of its fallacy is some sort of verbal paradox or metaphysical quibble, not worth the trouble of formal refutation.

One of the actions of matter upon matter is called attraction. It is the exhibition of that force by virtue of which particles of matter which are sufficiently near one another tend to stay so, or to approach each other still nearer. The tangible and visible result of this is the coherency of solid bodies, such as stones and sticks. When the same quality of attraction is exhibited on a large scale, in the gross, between great bodies of matter, it is called gravitation. The energy of gravitation is not only very obvious, but also accurately measurable; it is well known to be proportioned directly to the mass and inversely to the square of the distance. It is perhaps the most com-

mon or universal of all the energies of which we have any experiential knowledge and upon it depends very largely that stability of nature which is everywhere observed. What the ultimate and absolute nature of gravity may be, nobody knows; but the facts of its manifest operation are perfectly well known, and it is a proper use of language to call this manifest operation one of the "forces of nature."

Now we ask you to pause a moment to do a bit of thinking for yourselves. We all agree that gravitation is a force; we agree to speak of the "force of gravity"—a phrase in everybody's mouth; we measure this "force" whenever we weigh a loaf of bread or a load of hay in the scales. The ponderability of any object, solid or fluid or gaseous, is a measure of this force of gravity, or the attraction of every body to the center of the earth. But can we conceive of any force that does not do some work, or manifest some energy? Certainly not—it would not be a "force" unless it encountered some opposition or resistance which it overcame or tended to overcome. No force, power or energy can be operative until it is exerted upon something. There must be something to counteract. It takes force to start a body at rest; it takes force to stop a body in motion. If, then, as everybody knows, gravity is a force, and a universal force, there must be some other force, equally universal, against which it acts, or which acts against it; otherwise there would be no force exerted, no energy applied, no work done. This counteraction we call levitation; it is the opposite of gravitation. It is a natural principle, not less universal than gravitation itself. It exists everywhere, operates everywhere, and acts upon every particle of matter in the universe with a uniform energy. When acting at infinitesimal distances, upon molecules of matter, it is well known to science under the name of repulsion; when acting at finite distances upon sensible masses of matter it is unknown to science, because science does not choose to recognize the fact. But a fact it is, for all that, and a fact perfectly obvious to our senses. In short, levitation is the force which gravity has to overcome, and does overcome, as a rule, since most of the objects known to us are ponderable. Levitation is thus the exact measure of the force of gravitation; it is a living energy, which works precisely as hard to overcome gravitation as gravitation does to overcome it. Each force counteracts the other; the energy exhibited by the one is the exact measure of the work done by the other; the two are complementary; when they are in equal measure of force, we have a state of equilibrium, or of bodies at rest relatively to each other; when levitation or gravitation is in excess of power, we have motion, or a change in the spatial relations of objects; and the line of direction which this motion takes, relatively to the center of our earth, depends entirely upon whether gravitation overcomes levitation, or levitation overcomes gravitation.

This may seem a long heavy preface to what is to come as the real gist of the present paper; but it seemed necessary, in view of the widespread ignorance on the subject which is taught to the people by the prejudices and misconceptions of those schools and schoolmen in science who will have it that gravitation is a fact in nature, but that levitation is a figment of the imagination—a sort of crankery, only fit to amuse old women and frighten young children. But we hold, agreeably with what we have said, that levitation on a cosmic scale, is a fact in Nature; that logically, it is axiomatic, if we admit gravitation, its exact opposite, to the category of natural facts; that formally, it is demonstrable; and that experientially, it is evident to the normal senses.

For example: What plant or tree ever yet grew up out of the earth, in a direction opposite to the line of action of gravity which presses it down, except through the operation of its inherent vital principle of levitation, which enables it to stand erect for some years before it falls to the earth again, under the influence of its own weight, no longer counteracted by its vital levitational principle? What man ever yet attained his stature and proportions, and

moved about on his feet, except in opposition to the law of gravitation, by virtue of the contrary law of levitation?

In our view of the case, and in our use of the words "levitation" and "gravitation," the whole thing is not only formally logical, but experientially demonstrable.

Thus far, we have considered the equal and opposite forces of gravitation and levitation as being both of them mechanical forces, operative upon strictly mechanical principles. It is simply a case of push and pull, in opposite directions. Very likely the phenomena we shall describe are ultimately resolvable into mechanics; but if so the mechanical principle involved in such manifestations of force and motion is widely different from anything ordinarily classed as mechanical. In the instance of the tree growing upward, contrary to gravity, it may be said, with truth enough, that it is simply a question of the pushing up, of the cells of growth against each other, and against the earth, in opposition to the pulling down force of gravity. In the case of the man who grows up and moves about in opposition to gravity, it is likewise a case of push and pull, exerted by cell-growth and muscular power. We do not care to go into the subtleties of definition here. We will assume the case, that all motion is mechanical. Our contention then becomes this: That mechanical motion, contrary to the usual operation of the law of gravitation, sometimes occurs without the operation of any known mechanical force; that is, ponderable objects sometimes move without any contact, impact, or impulse known to us; that is, motion may be set upon objects at a distance, without any known medium of communication of motion to them, mechanical or other; that is, objects sometimes appear to be temporarily withdrawn from the supposed force of gravity, or, what is the same thing, becomes temporarily subject to a force of levity sufficient to overcome their weight, under the operation of which force they execute apparently spontaneous movements; that is, objects sometimes fly up in the air where for all we know to the contrary, they should stay down on the floor or ground, because they have weight, are senseless and inanimate, and ought to act in strict obedience to the laws of gravitation, which nevertheless they proceed to display.

Of course we refer, in using the above terms, to those movements of furniture and other senseless objects which have become widely known, or at any rate widely talked about, under the common designation of table-turning, or table-tipping. What is meant by this is, that as above stated, tables or other pieces of furniture, and the like, are liable at times, and under certain circumstances, of executing various movements, apparently spontaneous, which may be carried to the extent of partial or complete levitation—that is, the table lifts itself, with some or all of its legs, off the floor or other support, and floats awhile in the air, without there being any visible or ascertainable support for it. And hereafter, when we speak of levitation in this paper this is what we mean.

Let us first consider whether such a phenomenon is possible, humanly speaking, and then proceed to consider the question of fact, whether it ever really happens or not.

There is no inherent and necessary impossibility in the case. A person ignorant of the laws of gravitation could not say why any object should not go up in the air, any more than he could discover any reason for its staying down on the ground. A priori, there is no more reason why the table should not go up, than that it should go up. This is simply a question of the direction in which force is applied; any one can consciously apply the force necessary to make a table go up, by simply lifting it with his hands, or if it be too heavy for his muscles with a lever or jackscrew; and it does not ascend in opposition to the law of gravitation, but in strict obedient to that law, temporarily overcome by a stronger force applied in the opposite direction. The table is as much under the influence of the law of gravitation when it is liv-

itated as when it is not—it weighs just as much in the air as it does on the floor, and weight is the exact measure of the force of gravity. The ascent of a balloon in the air is not contrary to, but in accordance with, the law of gravity; the air, being heavier than an equal volume of the balloon, holds it up, just as water floats a ship or the floor supports a table. Gravitation is only the expression of relative weight. Levitation is only a question of the direction in which relative weights tend. What we call "up" and "down" is not a natural fact. There is no up or down in the universe, except as a relation of ourselves to the way we habitually view things. The people in the antipodes do not stand on their heads, any more than we do. A priori, then there is no natural necessity for things to remain on the floor, any more than for them to fall down to the ceiling of the room. Levitation is therefore a priori as reasonable, as natural, and as necessary as gravitation; it is simply the expression of a force acting in the opposite of the direction in which we are accustomed to see the force of gravity act. If by any means, whatever, either consciously applied by us, or inherently operative in objects without our assistance, the direction of a dominant force be changed, objects will be moved, or will move themselves, accordingly, not only without infraction of natural laws, but in perfect and necessary obedience to natural law.

Assuming the fact of levitation, as heretofore, and now further assuming that it results from the application of a natural force or the opposite direction to the usual action of gravitation, let us before proceeding to the proof of the fact inquire for a moment what sort of force this levitational energy has been thought to be.

The numerous speculations indulged on this score, and the many theories or hypotheses adduced to account for the facts, by those who admit the latter, may be brought under three broad heads, namely:

1. **The spirits.** The straight-out spiritualistic explanation is, that ghosts move the table. The table is taken hold of by disembodied human intelligences, who of their own volition, move it about as we might do ourselves, lift it and hold it in the air, tip it so that its motion shall convey intelligence by a concerted system of signalling, and otherwise manifest their presence and their pleasure. There is no a priori impossibility that such is the true explanation; if true, it would fully account for the facts; whether it is true or not is another question.

2. **The telekinetic theory.** This is opposed to the purely spiritualistic theory, and it is equally opposed to the purely mechanical theory. The word telekinesis lately coined from Greek words meaning "afar" and "motion" is exactly equivalent in sense to the heading of this paper, that is, it implies motion at a distance, that is, motion without mechanical contact; the force which causes the movement of an inanimate object in direction contrary to the usual action of gravity being applied to the object from a distance and not by the means of any known mechanical principle, or the use of any physical device. In the case of the ordinary table-turning or table lifting, the telekinetic theory supposes that motion is communicated to the object by or through the living persons who are near it at the time, but do not touch it; or, if they touch it, do not, consciously or unconsciously, exert any muscular power upon it, adequate to the observed result. We may add here, though we are not here criticising any of the three theories, that the telekinetic theory is the one to which psychical researches mainly incline, and that telekinesis is believed to be a fact in nature by many of them, who do not pretend to explain the fact.

3d. **The mechanical theory,** otherwise known as the theory of unconscious muscular action. This is the natural and easy refuge of most physicists and physiologists who have been forced to admit the fact of tableturning, but who, knowing little if anything of psychics, are instantly brought to their wits' end to hide their ignorance.

There are various modifications and qualifications

of each of these three theories, and especially of the second or telekinetic theory, which being the broadest if not also the most reasonable, lends itself most readily to discussion. But we need not pursue these views into all their lights and shades, if we have with sufficient accuracy and fairness characterized the three main theories—spiritualistic, telekinetic and mechanical.

Of the three explanations of the fact above noted, the third or mechanical theory is the only one that seems to us perfectly absurd, and therefore entirely inadmissible. In speaking positively, even to all appearances dogmatically, we must not be misunderstood to assert that tables have not been tipped and even levitated thousands of times, by unconscious muscular action. Of course they have been, and of course they are continually being so moved, in good faith, by persons who deceive themselves and unintentionally deceive others, into believing that the resulting motion is due to a manifestation of the spirits of deceased persons, or is a genuine telekinetic phenomenon. We have a hundred, perhaps hundreds of times, seen tables dance about when we were satisfied they were actually pulled and pushed by the muscles of some person totally unaware of the fact. Such cases require no further reasonable explanation; the mind rests satisfied with the sufficient explanation that muscular power is directly applied to the table, however occult may be the psychological processes which permit a person to use muscular power without being aware that they are doing so. Such cases are of course excluded from further consideration as they do not come under the head of motion without contact. We set them aside altogether in the present discussion, just as we also brush out of sight all the cases in which tables are intentionally tipped by silly or tricky persons to amuse their friends or cheat their customers. What we have left is the question of fact, whether or not a table or other piece of furniture can, may or ever does execute spontaneous movements without any one's touching it, and without the application of any mechanical force. If we succeed in establishing the fact, we of course dispose of the mechanical theory at once, demonstrating its absurdity upon the simplest possible ground, namely that it is not applicable—it does not only not fit the case, but does not apply to the case at all. The facts of the case rule it out.

We proceed therefore to the evidence in the case—to the question of fact, heretofore assumed, now to be established.

The two authors of this paper have usually together, sometimes separately most frequently with at least a third person, sometimes with a fourth, fifth, sixth, seventh or eighth person, repeatedly witnessed, in broad light, energetic and even violent motions of a large table which no person touched, directly or indirectly. These persons were all friends of ours; no one of them was ever a public medium, or a professional medium in any sense; they are well known ladies and gentlemen of Washington, whose names could be given if necessary. Their several private opinions of the nature of the phenomena are probably as various as their characters. Each one of them has his or her ordinary vocations in life, which occupy their time as people's time is usually occupied; and certainly no one of them has had several hundred hours to spare for foolishness, had any one of them been inclined to cheat the rest. That is absurd, and moreover, if any cheating went on, everyone of them is a cheat, including each author of this paper; for the simple reason that at various times each one of them has been absent, without making much if any difference in the character of the phenomena. But it is not absurd to suppose that each one of us could be self-deceived, and thus unconsciously impose upon the rest. No one of us could always be absolutely sure that we exerted no unconscious muscular power when our hands were on the table. In fact, we have no doubt that sometimes such power was exerted. We therefore, to make assurance doubly sure, will set aside every case in which any of us touched the table; we will set aside every case in which sittings were held in the dark; we will even exclude every

case in which there were any other persons present than the authors of this paper and one other, whom we will designate as Mrs. A.; and thus we will have a clean-cut typical case, open to no possible question.

The scene is the sitting room in our home. In the center is a large heavy table. It is of oak, inlaid, weighing perhaps 100 pounds. The top is oval, say $4\frac{1}{2} \times 3\frac{1}{2}$ feet. The single leg in the middle spreads below into three feet on castors. Overhead is the chandelier, with two, three or four burners turned on, according to whether the ladies may have been reading or sewing at the table. Dr. Coues is in his easy chair in a corner of the large room, away from the table, reading or writing by the light of two more gas burners. The ladies propose to see if the table will "do anything," as they style it. The cover is removed, Mrs. C. sitting in a low rocker, puts her hands on the table. Mrs. A. on a low easy chair, does the same on the opposite side, across the short diameter. Their hands rest tightly on the top of the table. In their respective positions, neither of them could lift the table on her side, with the hands, by any means whatever. Neither could push down with her hands, and make the table tilt up opposite, without an amount of muscular exertion readily observable. Neither could tip up the table on her side with her knees, because her knees were at least a foot under the top and besides, the feet of neither left the floor. Finally neither could lift the table by inserting the toes under one of the table feet, in the first place because the table was too heavy, in the second place because the table so lifted would tip askew, or diagonally, in consequence of the relative position of each of the three feet to the oval periphery, and that was not the motion that generally happened. Under the circumstances thus detailed, and in full glare four or more gas burners, the table generally be first to creak, and make a variety of queer noises, quite different from any that could be got out of it by pressing and wrenching it about; these noises soon began to show some method on their madness, so to speak, and presently turned to certain definite knocks and raps by which "yes" and "no" could be elicited according to a preconcerted code of signalling, and an intelligible conversation be carried on with somebody or something unknown. Then the table would generally be polite enough to do as it might be requested. One side or the other would tilt up, as desired; it would lurch this way or that, as it might be asked. Having "got things going," as the familiar saying is, the final test could be applied. Both ladies take their hands off the table, push their chairs back a foot or two, and settle comfortably in their seats. Dr. Coues, from his arm-chair, sees clear through over and under the table. Each of the ladies' feet are a foot, perhaps a yard, from the feet of the table, their heads and arms are still further; there is no contact whatever; there is no approach of the dress even within a foot or two of any part of the table. Then the table lifts one leg off the floor, and lets it down with a thump; it lifts two legs off the floor, say three to six inches, and lets them down with a bang, heavy enough to jar the whole floor and perhaps make the glass globes rattle in the chandelier overhead. Besides such demonstrations of forcible and even violent movements as these, the table retains its spook or its mind, or whatever possesses it, and converses either with raps or with tilts, or both; its "yes's" and "no's" being as a rule rational, sometimes coinciding with the views of the questioner, sometimes obstinately opposing them. Sometimes it asserts itself to be a certain individual, and maintains that character during a protracted interview; again, such a character retires, shall we say, or at any rate ceases to manifest, and another person or thing replaces it, with different views and opinions, and different raps and tilts with which to express them. In fine, the inanimate and presumably senseless piece of furniture becomes for the time being to all appearance animated with an intelligence as sensible as that of the average person, and expresses itself as volitionally and as individually as our friends ordinary exhibit themselves in their voice and gestures. And all this while, most obviously and be-

yond all question, no one of the three persons in the room touches the table—the two ladies being two or three feet away from it, and Dr. Coues being two or three yards off in the corner of the room—full heads of three or four gas burners on, and nobody else in sight.

If this be not telekinesis, or the motion of matter without contact, absolutely extra-mechanical, then neither of the writers of this paper know what those words mean, or anything else, certainly the evidence of their senses is worthless.

Under similar circumstances—circumstances essentially the same, yet ranging or grading toward less crucial conditions than those we have selected to dwell upon, we have witnessed more times than we can remember, practically identical manifestations, into which we do not propose now to enter. We have notes of many cases, scrupulously kept at the time; but the cases multiplied so rapidly were so easily produced whenever we chose, and were so much alike, that we grew tired of recording them. Under the test conditions of the extremest rigor and exactitude of observation, as just detailed—full light, no contact, and only three persons present—the manifestations never varied much; and we never succeeded in attaining the climax of our constant and repeatedly expressed desire that the table would be kind enough to take all three legs off the floor. It would lift one and let it go bang with cheerful alacrity; and when in a good humor it would take up two and pound them down upon persuasion. This is actually levitation, of course, differing in degree only, and not in kind, from more decided levitation clear off the floor. We have no doubt we shall sooner or later witness the latter phenomenon, if we have time and patience enough to devote to its production.

We may add a few amplificatory remarks concerning these noises and motions—not insisting upon these, however, as necessary to make out our case. The case we prove is that one we have already given in detail; and we do not wish what further we have to say to be allowed to obscure its clean-cut features, or open up any question of the nature of the force or intelligence exhibited under those conditions which preclude the possibility of any ordinary mechanical explanation. Under less stringent circumstances of observation we have noticed many curious things. The knocks or raps are always different in tone, or timbre, from any that one can make on the table with his nails or knuckles. They range from the lightest taps, such as might be produced by patting the table with the finger tips, to resounding slaps and even louder knocks, such as could be heard easily in the bed room above or the parlor below. Yet they cannot be duplicated. They seem to be in the substance of the wood, not upon its surface; they have a curious vibratory quality sometimes; they come from all parts of the table, top, under side, center leg, either of the three feet, even sometimes the chairs of the sitters, and may be at times answered, echoed or repeated on the floor, walls or ceiling, the chandelier, or other objects in the room. While sharing a certain generic quality, so to speak, the raps or thumps differ quite as much as people's voices do. They are short, sharp, percussive noises, like the click of a telegraph key or typewriter or sewing machine, and again dull muffled sounds like thuds, they vary to long drawn out scratchings and scrapings which seem to run across the table, something like ripping cloth. They beat time easily and perfectly; in unnumbered instances the noises tap out a tune, such as one may render readily by beating what is called the "devil's tattoo," on a table with his finger-tips. They will try almost any tune that can be recognized by its measure or beat alone, and will render "Yankee Doodle" or "Dixie," and similar well-known measures, unmistakably. We have had some attempts at the "Star Spangled Banner" and "Old Hundred," as successful as any one could give them by simple strokes. Again, we have repeatedly desired a certain series of beats to be arbitrarily interrupted at a certain point. For example, "Play three bars of 'Dixie,' stop it with a loud bang and resume"—and the request has been exactly complied with. Such

questions as "how many persons are in the room," or "what is the number of this house," or anything of that sort, which could easily be verified as well as easily expressed, were answered correctly, as a rule. We must here repeat, that all such things went on, at different times, when in turn every person who was ever in the circle, was absent, except Mrs. Coues, who, to the best of our recollection, was always present, so that obviously either she was sole culprit in a systematic course of deception for several years, or else we each took our turn to cheat all the rest, which is as absurd as the mechanical theory itself.

With regard to the movements of the table, as distinguished from its sounds, and from the noises made incidentally in its active and sometimes violent motions, there might be as much said as has gone before. They seemed to us to include all the motions of which such a piece of furniture could be imagined to be physically capable, excepting, as already said, complete levitations. They ranged from gentle gliding movements, almost imperceptible till they gathered headway, to violent tiltings and lurchings, quite extensive enough in space to break up the circle, quite forcible enough to have done bodily harm to any unlucky toes down on which the table leg might have descended, and quite heavy enough to be heard all through the house. We have seen more than once five or six persons whisked about the room for several minutes, till all were fairly out of breath in endeavoring, standing on their feet, to follow the eccentric piece of furniture in its vagarious capers around the large apartment. In such a case as this, we do not think that all the muscular force of any one individual, consciously or unconsciously exerted would have sufficed to secure the result we witnessed; and if several of the sitters had put forth such muscular power one would have been most apt to counteract the other, and the resultant of the interaction would more probably have quieted than agitated the ponderous piece of furniture. Sometimes, after these mad pranks, the table seemed to tire itself out, and would finish by depositing itself sideways on the sofa, as if it wanted to lie down for a rest after its exertions.

The table-tipping and table-rapping which we have witnessed has by no means been confined to the single piece of furniture with which we usually experimented. We had a very light side table, the use of which, however, we soon gave up, because it became unmanageable. Its contortions were as tiresome and meaningless as the wanderings of a planchette usually are. It would simply rock till it upset, and then be too weak to stand up. But it so happens that the dining-room table is an unusually, we may say remarkably, heavy one—too heavy for any to lift off the floor. It is of solid English oak, with a large leg at each of its four corners. When closed, without the extra leaves, it seats eight persons easily, in large arm chairs, two on each side; when fully extended, with all the leaves in, it seats twenty persons comfortably. This massive object began last winter to show signs of active interest in psychic research, by various tremors and jarrings, and ultimately became expert. All that was necessary to its effect, seemed to be that, toward the close of dinner, after the servant had brought the fruit, nuts and coffee, and disappeared in the nether regions, those at the table should push their chairs a little back, keep their hands off, and be still a few moments. Then the raps would begin, and the performance generally ended with a sudden violent lurch of the table in one direction or another, for a distance varying from a few inches to a foot or more.

In thus enumerating various occurrences—all collateral to the single main case down to which we pin our pivotal allegation of the movement of matter without mechanical contact—we need not omit to mention certain loud detonating sounds occasionally heard in the room, and likewise certain glimmerings and flashes of light; these two sets of manifestations being heard and seen alike by all persons present, but satisfactorily accounted for by none.

It must be particularly remembered by those to whom these statements of fact and records of experiments are addressed that the writers, though they have had occasion to speak of conversations held with the table, and to mention identifiable tunes and intelligible messages elicited from the senseless wood, carefully refrain from entering upon the question of the source or origin of the intelligence thus manifested, or offering any analysis of the contents of the communications thus received. That is another matter altogether, which we do not here enter upon. This paper is prepared with the single, or at least the central view of establishing the fact of the movement of inanimate objects without mechanical contact. The rest is incidental and collateral.

But having stated that fact clearly, and supported with such evidence in our possession, we might perhaps be expected to offer some explanation of the extraordinary things we attest. In reply, we beg to say respectfully, that we are both too old, and possibly wise enough, to pretend to explain anything. When we were younger and knew everything, we could explain everything, at least to our own satisfaction. Now that we have lived long enough, we have discovered that the explanation of any one thing in the world raises at least two new interrogations; and we have no inclination to encounter new difficulties in geometrical proportion to the extent and accuracy of our researches. We are satisfied that no explanation explains anything till no further explanation is possible—that is to say, the end of all explanation is inexplicability; and such being the case, we may as well acknowledge the inexplicability of anything at the start as at the finish of futile speculation. If, however, we are pressed for an expression of opinion, regarding such things, we are in position to give one, from our intimate knowledge of the facts in the case. Our opinion is this:

1. The mechanical explanation is absurd and out of the question.
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As between the telekinetic view of the case and the spiritualistic, we incline to the former, for the simple reason that it is more nearly in line with ordinary human experiences, and that it seems to be desirable that we should utterly exhaust the possibilities and potentialities of the embodied human spirit before transferring our hypothesis to the possible potencies of our deceased friends. We ought not to jump at the latter conclusion just because it is so simple, so easy and so adequate. In the present state of our ignorance it is too easy and too simple, and if it proves anything it proves too much—or at any rate, it entails a load of logical consequences too heavy for the facts to stand up under. It also solves our conscience, saves us the trouble of thinking, and gives the scoffer a great go at us. All of which is undesirable. Since we find that embodied human beings are in some way connected with these phenomena, and probably necessary to their exhibition, we must satisfy ourselves absolutely that we are not ourselves the efficient and sufficient cause and origin of their manifestation, in some very natural way that we have yet to find out. Again, we must remember that not impossibly the phenomena are due in part to us and to this world we live in, in part to other persons in some other mode or sphere of existence. But if we ourselves can ever be absolutely eliminated from the problem, thrown out of the case as efficient and sufficient causes—then we should of course be driven to the only remaining alternative, the view that such things as we have witnessed and described are due to the agency of spirits other than our own, and presumably the spirits of deceased persons. In that event the spiritualistic theory would be the only one that could be logically entertained.

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THEORIES IN REGARD TO AUTOMATIC WRITING (SO-CALLED).*

By B. F. UNDERWOOD.

Anybody who has had an opportunity to observe so-called automatic writing and to investigate the subject through several weeks, months and years, as I have, cannot doubt the reality of the phenomenon.

And the number of persons that write automatically is much larger, I can say from personal knowledge, than one would suppose from the general ignorance which exists in regard to the subject. Among those who thus write are persons of more than usual intellectual ability. The late Joel Tiffany of this State, an inventive genius and a lawyer whose works are highly valued by the legal profession, wrote thousands of pages automatically on moral, religious and philosophical subjects. I am acquainted with a Unitarian minister who writes his sermons automatically. Camille Flammarion in the early part of his life wrote this way, and he thus describes automatic writing: "One rests one's hand motionless but docile on the sheet of paper and then writes. After a little while the hand begins to form letters, words and phrases. One does not create these sentences as in a normal state, but waits for them to produce themselves."

There is no question that this writing is produced without muscular exertion, directive volition or conscious effort on the part of the person by whose hand the writing is done.

With some, it is necessary to give attention to the writing, else it becomes incoherent; but others write just as well, and often better, when their normal mental powers are otherwise employed. The movements of the hand form no part of the activity which can be properly classed under habit or instinct. They are performed by a conscious personality that has ideas, emotions and mental peculiarities.

In one sense of the word, certainly, the writing is not in fact automatic, for automatic actions are those, the frequent repetition of which during a long time has caused the nerve groupings to become closely organized in the brain centers. Such actions are performed unconsciously. As mental processes become automatic, we act not from volition but from habit. Memory, reason and feeling disappear and the acts are performed without thought, without consciousness. That the brain has automatic power there is no doubt, and this probably enters into all the processes of the secret mechanism of thought. Dr. Carpenter says that this power, which he calls unconscious cerebration, has its object in a "previous habit" and that its conclusions are merely the resultant of the previous mental action and conception. M. Ribot declares that all unconscious actions of the organism are purely physiological phenomena. Be this as it may, the writing called automatic is not directed by an unconscious intelligence, nor are the thoughts written derived from an unknown source. Connected words and sentences, philosophical reflections, intelligent replies to questions, rhythmical verses and learned essays are produced, leaving no room for doubt that their source is conscious intelligence, possessing will, reason, memory, emotion, etc.

During the writing, the condition of the subject may be, so far as can be observed, entirely normal. The medium may question and criticize as freely as any other person present. The medium may write down in his or her own handwriting certain questions, then wait for the answer. It is often written rapidly without conscious effort on the part of the medium, either in the movement of the pen or in the composition. The answers are frequently written more rapidly than the medium is able to write by his own volition and in handwriting of a style which is sometimes in marked contrast to that of the medium. The theories and opinions presented in these writings are often at variance with the views of the medium.

What is the explanation of this writing? According to Alfred Binet's theory the ordinary conscious-

ness furnishes the idea and the secondary consciousness determines the manner in which the idea shall be expressed, there being a concurrence of the two consciousnesses, collaboration of the two egos for one common task.

Charles Richet, professor of physiology in the faculty of medicine in Paris, some years ago advanced the hypothesis of an unconscious ego, which gives attention, perceives, reflects and reasons unknown to the conscious self. This is scarcely an explanation. The most wonderful thing is that the intelligence operates without conscious effort or participation on the part of the person whose hand holds the pen. There must be a consciousness of the thought and composition and of the effort to produce them involved in this writing. It has certainly a consciousness not included in the chain of memories and psychic activities that belong to the waking state, even though it be a part of the total consciousness of the same personality. This intelligence, which seems to be extraneous, which invariably claims to be a departed spirit, now one, now another, is sometimes inferior intellectually to the medium. At other times, in certain lines of thought, in the use of words and in the statement of facts, the intelligence that directs the pen evinces larger knowledge than the medium generally possesses, the spelling is sometimes different, and often the writing contains evidence of knowledge that the medium could not have obtained in any known way. Aware that incidents long forgotten may be recalled, that possibly no lapse of memory is irrevocable and that under certain conditions from the submerged self may be sent up memories which cannot be distinguished from newly acquired knowledge, still I am confident that names and statements of facts have been written not only once but many times, which were not and never had been any part of the conscious knowledge of the medium nor of any other person present.

We are accustomed to regard our personal consciousness as a closed individuality insulated from other individualities, but possibly intelligences interpenetrate one another. If the sub-conscious self is susceptible to a common psychical influence, a certain stratum of the zögeist, possibly this may explain the similarity in the thought and style of trance speaking and automatic writing: for, as Professor William James says: "The odd thing is, that persons unexposed to Spiritualist traditions will so often act in the same way when they become entranced, speak in the name of the departed, go through the motions of their several death agonies, send messages about their happy home in the summer land and describe the ailments of those present."

Dr. E. Von Hartman has recourse, to explain some of the alleged spirit phenomena, to the supposed hidden consciousness, somnambulic in its nature, that exists throughout the normal life of the subject, that possesses telepathic power and may see the entire past and present of another's life, a consciousness that sometimes becomes clairvoyant and, bringing the subject into relation with absolute being, enables him to know whatever is or has been. This hypothesis, though consistent enough with some of the psychical experiences and rather ingenious, can hardly be regarded anything more than fanciful.

Ribot one of the French physiological psychologists, holds to the theory that organic individuality is the basis of all distinct forms of personality, that the ego is the resultant of a coherence and co-ordination of states, conscious or unconscious; that certain states of consciousness, by reason of alienation, may come to be regarded by the ego as no part of itself, but as objective and as a distinct, independent foreign existence. There are then two egos existing in the same person. It is certain that we have authentic records of patients who, in certain critical periods, passed into the condition of secondary consciousness, which lasted months, and was connected by memory, not with the ordinary consciousness but with the previous secondary consciousness; there was to all appearances, an entire lack of fusion between the two periods of psychic life. Facts like these have led Binet and others to assume that there may

exist in hysterical persons two rational faculties that are unknown to each other. Indeed, after referring to the case of Felida, described by Dr. Azam of Bordeaux and others who presented two successive lives with two different characters and two different chains of memory, Binet says we have established almost with certainty in fact, that in such subjects there exists side by side with the principal personality a second personality which is unknown by the first, which sees, hears, reflects, reasons and acts.

But most automatic writers, so far as I have observed are entirely normal when they write. Many of them are in health, have never been hypnotized, have never suffered mentally from any physical derangement. The intelligence that directs the hand is not apparently a partial or incomplete personality, but an intelligence that seems to possess all the ordinary faculties. During the writing there are no indications in such persons of any impairment of intellectual power, as would doubtless be the case if the controlling intelligence were an alienation from the personality of an automatic writer.

A very common statement is to the effect that automatic writing is one of the forms in which neurosis manifests itself. This explains nothing, for neurosis is a term of such wide meaning that it may be applied to any class of physical activities. Many writers from Seneca to Lombroso have written in regard to the relationship between genius and insanity. An author of a recent work, applying what is now known in regard to the localization of brain functions and the kinship of many mental and nervous disorders to the life histories of hundreds of the greatest geniuses that the world has known, reaches the conclusion that genius and insanity, although at opposite poles of the intellect are but different phases of neurosis; that genius, whether considered as a creative gift, as literature and art or that native ability which is necessary to excellence in any given sphere of thought or activity, is a manifestation of nerve energy due to the nervous sensibility or of the lack of balance in the cerebro-spinal system, that all special aptitudes depend upon the fact that certain areas of the brain have a greater supply of nerve force than other areas and possess, therefore, more vivid recollections and more enduring records. According to this view, both a man of genius and a mad man owe their thoughts and actions to the excessive stimulation, deprivation or excitability of certain regions of the brain. The explanation of the genius of Shakespeare is that he was a victim of neurotic disease and so of other possessors of genius. And yet, of genius, Oliver Wendell Holmes says: "It is the Zeus that kindled the rage of Achilles; it is the muse of Homer, the daemon of Socrates; it is the inspiration of the seer; it comes to the least of us as a voice that will be heard. It lends a sudden gleam of sense and eloquence to the dullest of us all. We wonder at ourselves, or rather not at ourselves, but at the divine visitor who chooses our brain as a dwelling place and invests our naked thoughts with the purple of the kings of speech or song."

The two principal theories which are now the subject of discussion are first, that of a subconscious or subliminal self, and that of a spirit apart from the primary self that once lived in the flesh but is now disembodied.

If these messages that purport to come from extramundane minds are actually expressions of the subconscious or secondary self, certain questions naturally force themselves upon us. Why does the intelligence represent itself at different times as different spirits of varying degrees of intelligence and moral character? Why does it control the hand and write messages and ascribe them to hundreds of persons, distinguished or undistinguished, who are dead? Why does it thus intentionally or unwittingly deceive the principal self? If it possess sanity, knowledge, discrimination and judgment necessary to write intelligently, to discuss philosophical questions, compose verses, give detailed substantial statements respecting events and scenes, should it not be able to distinguish between this mundane state of being and another, real or imagined, which is supramundane,

* A portion of this paper is condensed from articles by the author which appeared originally in the Arena.

between itself and other personalities? If the lower self has the power to make these distinctions, why does its writing purport to be directed by many spirits? Why is this lower self thus untruthful and given to deception, when the upper self is as to veracity and trustworthiness beyond suspicion? If the subconscious self really imagines that it is at different times all the personalities it claims to be, that its thoughts and feelings and its expressions of them are those of persons as unlike in intellect and character as an Emerson and an American Indian, how shall we reconcile this fact with the average intelligence and reasoning power exhibited in the communications that are given? If the subconscious self is half-asleep, dreaming, or undisciplined in thought, or if from any other cause, it is subject to illusion and hallucination, still the question remains unanswered: How can thoughtful, discriminating statements and reasoned thought come from such a mental source?

There are many persons whose character and bonafides are beyond doubt, who are moved to write as it seems to them, by an entirely extraneous intelligence; and it is not surprising that so many who are acquainted with this phenomenon believe that the thought comes from, and that the writing is directed by, spirits; for the handwriting, the variety and style of writing, the views advanced, statements sometimes made, showing knowledge supernormally acquired, or at least forming no part of the conscious knowledge of the medium or others present, the general agreement in the description of spirit-life, and the persistence with which the controlling intelligence declares that the messages are from spirits, combine to strengthen the conviction of thousands that the writing, if not always by those whose names are signed to the communications, is at least done by the agency of some invisible beings.

On the other hand the frequent assumption of great names and giving communications as from those who bore those names, which indicate but very ordinary intelligence; the impossibility of obtaining generally any test statements pertaining to the personality or thought of those whose names are given, that is, all statements beyond the knowledge and grasp of the medium; the impossibility, at least except rarely, of getting a statement of facts and circumstances to identify the communicating intelligence, the disinclination to give names and particulars when the investigator shows a disposition to ask certain questions; the indefinite and commonplace character of most of the messages from often the most "advanced" spirits, and the undoubted inferiority of what purports to come from great minds compared with their acknowledged works written when they were alive on earth; the certainty that in the writing are usually, indications of the medium's thought and peculiarities, though produced without his or her conscious thought—these are among the facts which make careful thinkers, even those who see no a priori reasons against spirit intercourse, very doubtful of the agency of disembodied spirits in producing the writing.

That there are communications written as from the spirits, in which the handwriting, characteristic style, including peculiarities of expression of the person whose name is given, all unknown to the medium, are reproduced; those in which detailed statements unknown to the medium and to others present are made, disbelieved and afterwards shown to be substantially correct, statements of a personal character, apparently sufficient to prove the identity of the personality from which the messages purport to come, cannot be denied. Will double consciousness and telepathy explain these facts? They may, but there is as yet no theory that has been verified which shows how this can be done.

That there is a consciousness, be it called subconsciousness, subliminal consciousness, or secondary consciousness, is, beyond reasonable doubt. It crops up sometimes into the principal consciousness, and even replaces it, taking the initiative in conduct. The case of Ansel Bourne referred to yesterday by Mr. Myers is a good example. There are cases on

record in which there was not only an abrupt break in memory, but a complete change in character. In the Scotch Medical Journal an instance was reported of a man who every other day was a melancholic maniac, and every other day an active, shrewd business man. On the days he was in his normal condition he could not be made to understand that he had days of insanity, and on his insane days he could not be made to believe that he had bright days. Maenish, in his "Philosophy of Sleep," gives an account of a young woman, who on waking from a deep sleep several hours beyond her usual term, had lost every trace of her acquired knowledge, which was considerable. She had to learn even how to spell, read and write, and she slowly became acquainted with her surroundings, "like a being for the first time brought into the world." In a few months she had another fit of somnolency, on arising from which she was restored to her primary state, with no memory of what had occurred during the period of secondary consciousness. In what she called her old state she possessed the knowledge acquired in that state; in her new state only what she learned in it. These periodical transitions lasted four years. The two consciousnesses seemed independent of each other. Numerous illustrations are familiar to all who have made double consciousness a subject of study. But I doubt whether the facts of temporary periodic or permanent amnesia help to explain so-called automatic writing; for, as I have said, while this writing is going on, the medium may be in as normal a condition, as alert, reflective, discriminating, and judicial as he or she is at any time; may be unconscious of, and observers may be unable to see indications of, any mental alienation or disturbance; may discuss theories and speculations as to the cause of the writing as any other individual might, and show no impairment of ordinary mental power. There is no trance, no hypnotization, no mental aberration, but a movement of the hand, impelled and guided apparently by a foreign intelligent force and a construction of sentences in which the medium takes no part consciously, even the words of which are unanticipated before they are written, and the language and thought of which may be criticised and discussed as freely by the medium as by any person present.

Professor Pierre Janet and other French writers say that there are patients in whom secondary consciousness speaks when the patient is awake. M. Binet says: "I have seen three patients who, when we slightly pricked their insensible members, suddenly would complain in a loud voice, crying, 'You hurt me!' It was the second personality that spoke, for if we addressed the patient directly and called her by name, she would invariably declare that she said nothing." Binet admits that double consciousness, of which he thinks automatic writing a form, is not confined to hysterical persons, but may exist in persons apparently sound in mind and body.

If the secondary consciousness may exist, unacquainted with the primary consciousness, and if the former can under certain circumstances speak, while the latter, although awake, takes no note of the fact, the phenomenon suggests that one of the so-called personalities might also write without the other personality's cognizance of it. According to the reports of French experimenters, this is actually done. Readers who are familiar with experiments in hypnotism will readily recall those of Professors Janet and Richet with the peasant woman, Mme. B. (Léonie, Léontine, and Léonore), which revealed in the subject latent personalities in addition to the normal self, or it is probably more correct to say, different phases or strata of the same personality. Among the acts which the ordinary self was made to do while awake, by the secondary personality, was writing letters of which Mme. B. knew nothing until she discovered them, when she tore them up. Sometimes she sent them off as addressed without knowing it. Once Professor Janet received a letter from Mme. B., which was written in her usual respectful style, with her true name signed. On the opposite side of the sheet was a letter which read as follows: "My dear good sir, I must tell you that B. really, really makes

me suffer very much; she cannot sleep, she spits blood, she hurts me. I am going to demolish her; she bores me. I am ill also. This from your devoted Léontine." Mme. B., remembered distinctly writing the first letter, but nothing of the second. These letters by Léontine were quite numerous. Professor Janet was able to watch Mme. B., when some of them were written. The woman was not in a cataleptic condition, but awake, though absent minded and sometimes humming a rustic air; her right hand wrote quickly, and as it were surreptitiously."

But when automatic writing is going on, the medium's ordinary consciousness may note it, question the directing intelligence, hears all verbal questions, and reads and discusses the answers. There is no insensible member, no break in the chain of memories which constitute her ordinary consciousness no distraction, no absent mindedness, no disturbance of the normal self.

It has been suggested that the thought of an individual, without the aid of external signs, is transmissible to another individual placed near him or distant from him; that this is possible in different degrees in different persons, and that the transmission acts on the unconscious intelligence, and not on the conscious activity, of the individuals who transmit or perceive the thought. This hypothesis has been mentioned as a possible explanation of the dominance of certain ideas, tendencies and movements simultaneously in countries far apart, but this if established as a fact would not explain the writing of sentences by the hand of a person entirely normal, who is unconscious of any mental or physical effort, either in the composition or in the formation of the letters. According to the statements by Mr. W. T. Stead, recording some of his extraordinary experiences in automatic telepathy, which are supported by other testimonies, the thought transmitted often comes from the unconscious activity of the individual transmitting it, thus the conscious self neither sending nor receiving it.

While the fact of automatic writing, so-called, is known, the explanation of it has not yet been satisfactorily given and the different hypothesis in regard to it have for me only a tentative value. However far they are from the exact truth, they lead to discussion and will help us, no doubt, to solve the problem.

Hypotheses are allowable provided we hold them not as finalities, but as possible explanations and approximations to the truth to be subjected to every possible test. Imagination is useful to the man of science and indispensable to the discovery of new truths. Imagination often enables us to get glimpses of what is beyond verified knowledge, as the lamp on the miner's cap enables him to see a little beyond the position he occupies. The man of science imagines what may be and, then proceeds to learn by patient and laborious observation and by every kind of verification whether the hypothesis he has invented is consistent with all and inconsistent with none of the facts. Thus examined the different theories as to automatic writing seem to be so defective that one may well withhold assent to any of them.

I am satisfied that automatic writing and kindred phenomena, such as are described by Allen Kardec in his work on mediumship, and such as have been observed by many who are now before me, have been important factors in the world's religious history. Men have written, moved as they have believed by the Holy Ghost, inspired by supernatural wisdom, and the words thus written have been regarded as revelations from God, and of course as authoritative in their character. Those whose hands have written or whose lips have uttered words of wisdom without their conscious effort, have been in many cases looked upon as seers and prophets, and the chosen representatives of God to teach religious truth to the world. Other forms of mediumship, not referred to here, but quite as remarkable as the one I have made the subject of this address, have I am satisfied, had a large influence in the same direction. The recognition of these influences may yet be found nec-

essary to explain much of the so-called sacred literature of the world.

The fact that automatic writing has been for a long time and in various countries a fact of human experience, and the general ignorance of scientific men, as to the existence of the phenomena, suggest how much there may be within the proper domain of scientific research, which up to the present time, they have failed to notice, much less to scrutinize.

It may be that the different forms of automatic verbalization are expressions of a stratum of our being which is as normal as any of the activities of our conscious life, that the ordinary powers known to us, are, as Mr. Myers has suggested, powers that have been brought above the threshold, above the line of the subconscious part of our nature, because in the storm and stress of life they have thus been evolved by some process of natural selection to conserve our existence in this material environment, but that the subconscious or subliminal part of our being is just as real, just as essential, and that in the totality of the individual self is a unity of all the apparently disparate parts in which is realized a consciousness of all activities, including those of strata which to our present limited consciousness appear to be the region of automatic phenomena.

FORCE AND ENERGY AS MATTER AND MOTION.

By C. STANILAND WAKE.

My attention was called some time ago, in the course of certain inquiries, to the relation between "energy" and "force," terms which are commonly used indiscriminately to denote the same physical activity. That there is an actual difference between the phenomenal expressions of this activity, which difference I propose to mark by the above terms, is admitted by physicists, as shown by the application of the phrases "kinetic" and "potential," "dynamic" and "static." The grounds of that difference is not yet **always** clearly recognized, however, and I propose to point out as concisely as possible in what they consist. Let me premise that my views are the result of much thought, and have been fully elaborated in a manuscript which is ready for publication.

If we consider the relation which subsists between the phenomena of heat and those of chemism, we see that they stand in opposition to each other. Chemical combination is attended with the emission of heat, and chemical decomposition, with the absorption of heat. Heat is separative in its nature, and expansive in its operation, and hence it is rightly termed an energy. On the other hand, chemism is aggregative in its nature, and contractive in its action, and it may with equal propriety be called a force. We thus see the distinction proposed to be made in this paper between "energy" and "force," the former being separative and the latter aggregative. Hence all separative agencies or activities in nature must be regarded as energies, as rather as phases of energy, and all aggregative agencies or activities as phases of force. A further application of this view is to be found in the relation between electricity and magnetism. Of these activities, the former is as distinctly separative in its action as heat, and the latter is as distinctly aggregative as chemism. Hence electricity can only be regarded as an energy, and magnetism therefore must be designated a force. Heat and electricity are thus especially related as phases of energy, while chemism and magnetism are especially related as phases of force.

We have thus made a decided step, if it be merely one of classification, based on the distinction between energy and force. But the phenomena of heat differ so much from those of electricity, on the one hand, and those of chemism differ so much, on the other hand, from the phenomena of magnetism, that it is evident some important principle besides that of the distinction between energy and force is operative in those phenomena. What that principle is becomes apparent when we remember that the phenomena of heat are associated with atomic matter. Such must be the case also with the phenomena of chemism, notwithstanding the fact of chemical action often be-

ing molecular. This action is one of aggregation, and the aggregation of atoms forms molecules, which themselves combine to form chemical compounds, but they are none the less atomic in their nature because formed by the aggregation of a series of atoms, or even of molecules composed of atoms of a similar nature. Thus while the phenomena of heat are those of atomic energy, the phenomena of chemism are those of atomic force. There appears to be but one way in which the differences between such phenomena and those of electricity and magnetism, as phases of energy and force respectively, can be explained. That is by supposing the latter to be molecular, according to which view, as heat is atomic energy and chemism atomic force, so electricity is molecular energy and magnetism molecular force. The distinction between the two phases of energy, as between the two phases of force is thus based on the difference between the atom and the molecule, which is possibly fundamental in nature, and may be so regarded for our present purpose.

Nothing has been said yet with reference to light or gravitation, which may be viewed from one standpoint as bearing towards each other a relation similar to that which subsists between heat and chemism, or between electricity and magnetism; and from another standpoint as being related to each other in a similar manner to that in which atomic energy and force are related to molecular energy and force. If such be the case, light, which is separative in its nature, must be classed as essentially a phase of energy, a position which is always assigned to it, if not the very principle of energy; while gravitation, as having an aggregative nature, must be regarded as a phase of force, if not the very principle of force itself.

According to the above theory, energy, as the separative principle in physical nature, appears under the three forms of heat, electricity and light, and force, as the aggregative principle shows itself under the three aspects of chemism, magnetism and gravitation. Let it be noted, however, that the difference between heat and electricity, as that between chemism and magnetism, arises from their respective associations with atomic and molecular matter. We must expect, therefore, that the special phenomena of light and gravitation also have a special material basis, and in fact their associations are with the molar phase of matter. We thus have three energies and three forces with three forms of matter, to association with which we may suppose the particular characters of the energies and forces are due.

The following table exhibits the conclusions above arrived at:

Matter.	Energy.	Force.
Atomic.	Heat.	Chemism.
Molecular.	Electricity.	Magnetism.
Molar.	Light.	Gravitation.

Here the terms atomic, molecular and molar apply primarily to the forms assumed by "matter," but they are applicable also to the energies and forces themselves, which may be described accordingly as atomic, molecular, and molar. Thus it may be said that heat is energy under atomic conditions, electricity is energy under molecular conditions, and light is energy under molar conditions. In like manner, chemism is force under atomic conditions, magnetism is force under molecular conditions, and gravitation is force under molar conditions. Hence the three phases of energy and force respectively are related to each other as atomic, molecular, and molar, a relation which I will now proceed to show is universal throughout nature.

If we consider any object, however large it may be, or however small, we perceive that it is made up of parts, each of which possesses certain elements, and hence we may affirm, that "every whole is made up of parts and elements." Thus everything has a threefold nature or condition of existence. This rule, which is so universal as to constitute a law, is applicable to the modes of motion, as well as to the phases of matter with which they are associated, or which give them their special characteristics as

forms of energy or force. In relation to energy, therefore, it may be stated that the molar energy light, if not a composition of the atomic and molecular energies heat and electricity, is the formal expression of heat and electricity under molar conditions; which is only another mode of saying that heat and electricity are light under atomic and molecular conditions respectively. Similarly as to force the molar force gravitation is chemism and magnetism under molar conditions; in other words, these atomic and molecular forces are merely expressions of gravitation under atomic and molecular conditions.

But the rule of three-fold constitution applies, not only to the phases of matter and the modes of motion, but also to the energies and forces considered as atomic, molecular, or molar. Thus heat and chemism, the atomic energy and force, answering in respect to their separative and aggregative activities to elements and parts, or rather the atomic matter which is thus affected, must have a molar condition. This condition is what is known as gaseous; just as the molar condition of the molecular matter affected by the separative and aggregative activities electricity and magnetism is that of liquidity, using this term in an extended sense. The "matter" with which the molar energy and force, light and gravitation are associated, must none the less have a molar condition, which can only be that of the "solid." The "solid" may thus be said to form the molar aspect of the gaseous and the liquid, which represent the atomic and molecular, each of these phases having its separative and aggregative phases; the atomic standing in a special relation to the molar energy light, and the "matter" with which it is associated, and the molecular having a special relation to the molar force gravitation, and its material associate. Such being the case, light which as an activity may be described as radiation, must have a special relation to the atomic phase of matter, and gravitation, the reality of which is concentration, must stand in a similar relation towards the molecular phase of matter.

I do not propose here to consider the cosmical bearings of these conclusions, as they are of so wide and important a character that it would require too much space for me to do so satisfactorily. I would mention, however, what is of little less practical importance, that each phase of energy and force, whether atomic, molecular, or molar, has its static and dynamic aspects. Of these aspects, the static is always material in its relations, while the relations of the dynamic are those of motion. But further the static is an expression of force, as the dynamic is an expression of energy, and thus the special associations of force are with matter, and those of energy with motion; from which we may infer that matter, in its grosser phase as distinguished from what is usually understood by the term "ether," may be regarded as an expression of force, and energy as that of motion. But as energy and force are merely the separative and aggregative aspects of the same principle in nature, the former may be said to be this principle operative under a condition of radiation, the latter being such a principle operating under a condition of concentration. Moreover the static and the dynamic aspects have in all cases three phases, which stand towards each other in the relation of atomic, molecular and molar.

It was stated above that everything in nature considered as a whole possess elements and parts, or at least what is equivalent to these, the combination of the elements forming the parts, and the combination of the parts forming the whole, which as a molar formation possesses different properties from those of its elements and parts, or rather displays the operation of the same properties under different aspects; as light, electricity and heat are merely different phases of energy, and gravitation, magnetism, and chemism different phases of force, that is energy and force operative under different conditions—etheral or material. Thus the system which I have above outlined, although dualistic in the sense that it is the expression of the interaction of energy and force, is triplistic in the fact that energy and force always as-

sume three phases, the atomic, molecular and molar. But these three phases are dependent on each other, as the whole is dependent on its parts and elements, and the parts on its elements, as these exist only as elements and parts of a whole. Hence the system is also unitary, and in all its phases it may be expressed in a triangular form, the sides and base of the triangle answering to the atomic, molecular and molar, or to energy, force and power, power being the molar expression of energy and force. The system itself is thus really the exhibition of the static and dynamic aspects of Power in nature, those aspects being, according to my view, elasticity and vorticality, of which all other static and dynamic aspects are varying expressions, depending on the physical conditions, whether atomic, molecular or molar, under which they are operative. This conclusion can be verified by proper mechanical contrivances, simple in their structure.

The above is but a slight sketch of a system which may be regarded as a dynamic expression of the relations between the several phases of energy and force under all their aspects. It is more than this, however, as it shows also the static condition under which energy exists as such. It throws light, moreover, on the relation between the different forms of matter, and of the several phases of energy and force to those forms. It goes still further, as it throws light also, not only on the constitution of the atmosphere, but on the nature and operation of the ether, and of the sun and other solar bodies, as the fountains of force and energy. If the principles laid down are true, they must indeed be of universal application, and hence they must be capable of explaining all the phenomena of energy and force throughout the physical universe, viewed as the expression of power, including those even of the so-called organic world.

NAMES OF RELIGIOUS ASSOCIATIONS.

BY JUDGE JOEL TIFFANY.

No association which in character is merely ethical, seeking to establish character by ethical means alone, should assume the name of Christian. Ethical associations are valuable, and as such, they are entitled to respect and encouragement. When by "pursuing a line of thought," they seek through it to build up "freedom, fellowship and character in religion," they are operating in the plan of John Baptist, preparing the way for the incoming of the Christly spirit; but, as such, they attain to no knowledge of the essentials of true Christian character.

Those religious associations which do not teach the necessity of absolute spiritual regeneration, or that one naturally born, must become spiritually born, or regenerated, before he can become capacitated for the heavenly kingdom; or who do not teach the absolute necessity of overcoming in one's self all those impulses and desires which tend to antagonize with universal welfare; or that do not teach that spiritual salvation of the individual depends upon absolute spiritual regeneration, are not in character, Christian.

Such ethical associations do not teach the necessity of fasting and prayer in that deep, spiritual sense, in which Jesus taught and practiced the same, as constituting an essential part of his system. Thus they fail to cultivate and develop the devotional feelings and sentiments with a view of attaining to more interior spiritual states of conscious reciprocity and responsiveness in themselves. They do not teach the practical use of seeking states of spiritual impressibility; by means of which the Holy Divine and universal spirit may gain access to the individual consciousness, and communicate thereto, ideas, perceptions, understandings, comprehensions, feelings, desires, purposes and aspirations, infinitely beyond anything possible to any "line of thought," carried on by any individual mind, and by means of which, the individual is caused to become a new man in Christ.

The inmost or religious nature of the human, calls for union and conscious communion with the inmost presence of the universe; the self-existing, self-act-

ing, the self-sustaining, the infinite, the eternal, the absolute presence, creating and operating the universe in every department thereof, because the individual is made conscious that it is from such inmost that it exists and is, and that its future is conditioned on such conscious communion. As an intellectual and rational being, the human individual is conscious that it can comprehend nothing of existence, which cannot take in the consciousness the form of an ideal; and that whatever pertains to the limitless in extent, in duration, or in action, cannot become a truthful ideal, either in the intellectual or rational department of the mind. That there must be some method by which the consciousness can be informed other than "by pursuing a line of thought," if the individual human is ever to be able to attain to a perception of the infinite, the eternal and the absolute of being. Hence, one can to some extent, appreciate the profound truthfulness of the following from Arnold's *Light of Asia*:

"Measure not with the words
The immeasurable; nor sink the string of thought
Into the fathomless; who asks doth err;
Who answers errs, say naught. . . .
The books teach, darkness was at first of all,
And Brahm, sole meditating in that night:
Look not for Brahm and the beginning there.

Nor him, nor any light
Shall any gazer see, with mortal eyes;
Nor any searcher know by mortal mind,
Vail after vail will lift; but there must be
Vail upon vail behind."

It is a mistaken idea and one fatal to success in seeking for inmost truths, to suppose that they, or any of them, can be found by "pursuing a line of thought" in the plane of the intellectually rational consciousness. This conclusion might readily become inferred by one considering the nature and character of the physical consciousness. In the physical department, physical consciousness lies entirely outside of the intellectual consciousness and no "intellectual line of thought" can become a substitute for any of the physical senses. There can be no intellectual means by which one born blind and remaining so, can be caused to perceive light, color or any phenomena of the same. Such revelation cannot be made by "pursuing any line of thought."

The intellectual faculties have to do with that, which has become a conscious presence in the individual, by means of some kind of inflowing therein. But such conscious inflowing depends upon status of conscious reciprocity creating reciprocity; and hence responsiveness on the part of the individual. There is a life or spirit in man capable of being made conscious; but it takes this inflowing from the Almighty to create the consciousness, giving the proper understanding. Without the physical senses as a means of an inflowing consciousness, physical objects could not be perceived; and hence could have no representative existence in the mind. Without such knowledge, the intellectual faculties would have nothing upon which to act, or to exercise their powers; and as a department of the individual, they could have no existence.

The intellectual and rational faculties have to do with the construction and arrangement of ideals of existence from those perceptions and cognitions which are present in the consciousness. But these perceptions and cognitions are dependent upon conditions of reciprocity in the department of the consciousness to which they properly belong. The intellectual faculties can never become a substitute for the perceptions of sense; nor can the rational faculties of one department become a substitute for the rational faculties of another department.

One may have a conscious perception of order, of beauty, of harmony, etc., but he does not obtain these perceptions through the exercise of his intellectual and logical faculties. One not having such a perception as a status cannot obtain it by any intellectual or rational process. If one has not the ear for music, the eye for beauty, the sense of order, intellect and the rational faculties combined, cannot create them, "Poeta nascitur, non fit." Intellect and

reason cannot create the poet, the painter, the artist. There is no "line of thought" that can take the plane of conscious reciprocity of that which is essential to give character in any of these departments. The consciousness making reciprocity possible to give reciprocity must be present; and it can come from no other source than an inflowing, constituting an inspiration; depending upon status in the individual.

But inspiration as a conscious operation can take place only where there is a state responsive thereto; and to be thus responsive one must be in harmony with the spirit thereof, so that the consciousness pertaining to such status may become present in the individual spirit, giving status. It is thus that the individual becomes qualified for receiving spiritual truths and perceiving their significance. And, until a proper status has been attained, such an influx into the consciousness cannot take place—and hence such truths cannot become revealed to the understanding, and the intellectual and logical powers cannot engage in their higher fields of labor.

The appropriate consciousness is the basis of all mentality in the individual of whatever degree, and in whatever department of mind. And there will be as many and as different departments of the consciousness as there are of mentality to become unfolded to constitute the perfect man. For illustration: A physical consciousness differs widely from a social consciousness, which includes the natural affections pertaining to the many social relations possible to the individual. And the social consciousness differs from that which is incident to the several social domestic relations; and the social and domestic consciousness differs widely from the moral consciousness, giving a sense of moral duties and relations and the moral consciousness differs as widely from the spiritual and religious, calling one to the universal; which, when perfected, extinguishes self that the soul may become at one with the divine—constituting the atonement.

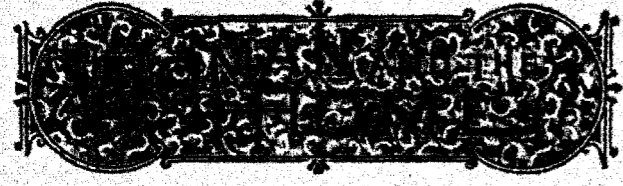
This, in every stage of enlarging unfoldment, causes the individual consciously to approach the infinite and universal; and he commences drinking in of its infinite fullness, and at last the "dewdrop slips into the shining sea" "and becomes at one with it."

(TO BE CONTINUED.)

LIMITATIONS OF OUR SENSES.

We gain our experience of the world through our senses. Man is born with intellect, and through the senses that intellect is trained. The newborn baby possesses already some knowledge of touch acquired before birth, and this knowledge he afterward rapidly expands by constantly feeling his body over and over, as if in exploration of unknown territory. Later he acquires the faculties of hearing and seeing, and likewise of tasting and smelling. Now, these senses, five in number, are they which train the intellect. They are all very imperfect. Sight: but the greater part of the solar spectrum is invisible—that is to say, more rays which come to us from the sun are invisible than those which our eye can see. Hearing: but there are sounds so low and sounds so high that they are inaudible. Taste and smell: very imperfect. Touch: but there are millions of particles of dust to the square inch of the hand which we cannot feel. Yet, even with these imperfect means of education, many men have reached the conclusion satisfactory to themselves that they are clever; but the wisest man knows nothing in comparison with perfect wisdom.

The whole of the known universe consists of matter in motion. All sensation, everything we know of the outside world, comes to us through motion. The motion sets up a movement in the nerve ending, on the skin, on the retina of the eye, or wherever the proper ending capable of receiving the particular motion may be situated. This motion is carried from the nerve ending along the nerve to the special central organ of the brain where it is interpreted. Light, sound, touch, taste, and smell are the only forms of motion we are capable of appreciating, because for each of these forms of motion we have a special apparatus which can receive, transmit, and interpret. There are other forms of motion which we cannot appreciate—magnetism, for example—and this simply because we have no nervous mechanism which responds to that kind of motion. In like manner there can exist around us forces in infinite variety of which we have absolutely no knowledge whatever.—Prof. Graham Lusk, in *The Popular Science Monthly*.



FAITH.

Richard and Maud are friends most true;
When one is cross the other is too—
"Brother" is seven and "Sister" is four,
Come peep with me at the nursery door.

That fairy, golden-haired dot in white
Is our little Maud—the veriest sprite.
Last night, after the prayers were said,
And the children safely tucked in bed.

I bade the nurse that, should it rain,
The children must at home remain.
As I left the room I heard Maud say,
"I hope it will wain so we can play."

Next morn bright clouds went gliding by,
And with each cloud a childish sigh,
They wished and longed, and wished again;
They watched the skies, but all in vain.

Then Richard cried, in joyous tone,
"I know how we can stay at home:
You stand close to the window pane,
And I'll pray God to make it rain!"

Trusting, he knelt beside his bed,
And this in solemn voice he said:
"Dear God, please let the raindrops come,
So Maud and I can stay at home."

A pause; then Maud said: "Try again."
And Richard prayed: "O, make it rain."
Faith shone clear on each childish brow
As Maud announced: "It 'pinkles now!"

—KATHERINE CUTLER.

THE HIRED GIRL PROBLEM.

"The hired girl problem," was one of the questions that came up before the Labor Congress held recently in Chicago. Prof. Lucy Salmon, of Vassar College, read a paper on "Economic Questions in Domestic Service." Of course a Vassar professor would be likely to treat the subject from a theoretic standpoint mainly. She stated that at the lowest estimate \$160,000,000 is paid in wages to domestic servants in the United States.

"The omission of the subject of domestic service from economic discussion," said she, "has up to this time been largely due to two things: First, the personal element has entered into the occupation to such an extent that employers have resented any inquiry into the service as an unwarranted intrusion into private affairs; and secondly, the occupation is not wealth producing, although it is wealth-consuming probably beyond that of any other form of labor. A careful study of the subject, however, must show that neither of these is a valid reason for the permanent exclusion of domestic service from economic consideration. It must be seen that other relationships besides the personal ones are established when that of employer and employe is assured; the employer becomes a member of the great class of wagepayers and the employe joins the ranks of the wageearners. Domestic service, whether given or received, becomes a part of the labor problem, and it must be judged as an occupation by the same tests that are applied to every other business."

The lecturer went on to state that three-fourths of all the domestic servants in the United States are foreign born or of foreign parentage.

The vexed servant question will never be settled without a little business education on the part of mistress and maid alike. The woman who would gladly do her own housework, would rather stand behind a counter for six dollars a week or take home sewing at starvation rates rather than humiliate herself to become a first-class cook in a private family where she would be sure of board and lodging, good wages and in a position requiring little outlay for running expenses. The girl in the shop or store must be well dressed, often the employer demanding "stylish" attire, and there are car fares, fines, (if late), and numerous other expenses that eat into the meagre income. But in an American girl, pride is stronger than comfort and she will not submit to become "help" unless she can be treated as one of the family. A common stipulation is that she must eat at the same table, ignoring the fact that she is obliged to be constantly rising to attend to duties in the kitchen or dining-room. Any good clerk, even a first-class private secretary or stenographer will say that she suffers an equal in-

dignity, if it is to be considered one. Because she knows all of her employer's business, and the habits and peculiarities of his friends, it does not follow that she is on a social footing and must be introduced to whoever comes in the office as a personal acquaintance. She neither desires nor expects it. A man understands gradations and so long as he is getting a fair recompense for his services, does not care for social amenities; and so it should be with women. Many members of firms and corporations do not recognize confidential clerks when they meet them outside of the office, but the women so treated are shrewd and recognize the fact that relations that are purely business ones are more advantageous. An American woman who was "help" would leave at once, if her mistress failed to bow if she met her two blocks from home.

Then again, the mistress of the household fails in business training. She does not always recognize the rights of her servants as she should. She does not remember that having engaged a servant for an agreed amount of work, she should not demand of her constantly services not stipulated for. When an unusual amount of work is made necessary by company, sickness, death, or the hundred and one little vicissitudes that come to every household, she does not bring in extra help, or if her means will not permit, and her own strength fails, does not with tact and kindness help over the rough places by showing she appreciates the sacrifice. A horse will struggle harder to lift a heavy load with an encouraging pat or a wisp of hay than he will with blows and curses, and so it is with human workers in all grades of life.

Then again, a mistress should never ask her servant to sleep in unhealthy, damp basements, on uncomfortable beds or live on inferior food, like a rich woman known to the writer who asked her butcher to send her two pounds of "servants' meat." Another thing is the unquestionable privilege of time off. In many households a servant's work is never done. She is never supposed to want to go to the theatre, to an occasional party, to take a little trip out of town. Of course this does not apply to all households, but it applies to many more than it should. There are some families where servants stay year after year, and where the household machinery moves on with few jars.

In this world we need not draw caste lines too closely nor feel ourselves so much better than our neighbors, for as we snub those beneath us, so are we snubbed by others still above us. The real solution of the vexed servant question is a little common sense, a little tact and above all the old homely rule, of putting one's self in the other's place. If that rule were followed no servant would leave at a moment's notice when the baby was sick or the unexpected company arrived, and the mistress would think when Bridget was cross that perhaps she was tired or worried or sick, and would not notice with nagging reproach every shortcoming, and peace and harmony would prevail more generally than it does to-day.

Mrs. Helen Van Anderson, whose book "The Right Knock" is in its sixth edition, is said to be a pure type of the Western woman. She was born and reared in the uplands of Iowa, but is now a resident of Chicago. In the ten years devoted to literary pursuits, she has written two books, "The Right Knock" and "It Is Possible," many short stories and poems, edited a magazine for young readers, translated from the Scandinavian, and in fact, proved herself to be not only a versatile but a strong and vigorous writer, of whom even better things may be expected. A third book is soon to be published by a Chicago firm.



Willie Tillbrook.

Scrofula
In the Neck.

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:

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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.]

An Inquiry Into the Truth of Dogmatic Christianity. Comprising a discussion of the Bishop of the Roman Catholic Church. By William Dearing Harden. G. P. Putnam's Sons, New York, 1893. Pp. 268. Cloth, \$1.50 (A. C. McClurg & Co., 117-121 Wabash Avenue, Chicago.)

The author of this work is a well-known member of the bar of Savannah, Georgia, where he has held an important judicial position. He is a member of the South Carolina Society of Cincinnati and First Vice President of the Sons of the Revolution in Georgia. He is one of those men who in the midst of a busy professional life finds time to devote their minds to philosophical, historical and literary studies. Judge Harden is a scholarly man, deeply in earnest and of a reverent spirit. He says: "With the earnest soulful prayer that if there be error in my views, the conviction of it may be brought to my mind before it can possibly affect others." This occurs in the author's dedication of the work to his children. The work, as the title indicates, after a few introductory pages, takes the form of a discussion between a Catholic bishop and the author, conducted under propositions advanced by Judge Harden in regard to the Church, its authority and influence, the divinity of Christ and the Bible, free will, etc., all of which are treated with much fairness as well as ability. The temper of the work is admirable. There is no odium theologium to be found in this book. Yet the author is very fearless in handling certain religious questions and in exposing religious pretensions that have no basis in truth. The claims of supernaturalism are thoroughly examined and whatever is preposterous in them is boldly exposed. In regard to Christ, he affirms what is undoubtedly true, that he did not even claim divinity or divine descent. He also takes the ground that Jesus taught no new morality. Judge Harden says of the Golden Rule and of Christ's ethical teachings, that "They are the embodiment of all true religion and are probably the grandest ethical conception of the human mind in any age." It would not be difficult to show we think that Jesus taught no new moral precept but the influence of his personality gave to old precepts a new meaning or at least aroused the moral and religious nature to an enthusiasm of humanity which made these teachings more than mere formal, ethical propositions. Judge Harden is doubtless right in the belief that there is an ethical consciousness running through the race and that underneath all differences of time, circumstances and education, there is the same ethical feeling, aspiration and law, the same in essence in all times, the best proof of the moral destiny of man and of the future possibility of the race. We conclude this very inadequate notice of Judge Harden's work with the quotation of the closing sentence of his volume:

"Rather would I believe as I do that the more important the faculty, the greater the capacity for progress and that in the spiritual as well as in the physical world, the mistakes of the past are the stepping stones to the truths of the future and that spiritual truths will always be provided for the yearning human soul which shall thereby continue to grow and progress higher and higher, purer and purer, wiser and wiser, happier and happier, here and hereafter, through all time and eternity."

Facts and Fictions of Life. By Helen H. Gardener. First Edition. Charles H. Kerr & Company, 1893. Pp. 269. Cloth. Price, \$1.

This volume contains a number of essays by Miss Gardener, most of which have been printed before in different magazines. Some of these essays were read before the World's Congress of Representative Women in this city some months ago. Two or three of them attracted attention when they appeared in the *Arena*; two were published in the *Popular Science Monthly*. They discuss reform subjects in a very bold and radical manner, with much ability and with no fear of Mrs. Grundy. Such papers as "An Irresponsible Educated Class," "Sex in Brain," "The Moral Responsibility of Woman in Heredity," "Heredity in its Relation to a Double Standard of Morals," etc., are well worth reading, for they contain most important truths presented in an attractive manner. We heartily commend this book to general readers.

MAGAZINES.

The Independent Pulpit for August has a number of anti-theological articles, the first of which is "Science and the Bible," by J. P. Richardson. E. Hannum writes on "The Transgression of the Law," and Grace Danforth on "Women and War." Dr. D. R. Wallace has an article on the "Briggs Trial," which is sensible. This with other communications and bright editorials making a very good number of this southern freethought magazine.—The Non-Sectarian, a monthly journal devoted to the cause of liberal religion is a new venture in the field of magazine literature. It is edited by H. R. Whitmore and on the first page is printed a list of regular contributors, who if they do contribute regularly will be pretty sure to help make a very strong and attractive publication. Reasons in this issue are "Some of the Reasons why Modern Spiritualism should be Investigated," by Rev. T. E. Allen; "Evolution and Religion," by S. S. Huntington; "The Kingdom of Heaven," by R. C. Cave; "A Safe Religion," by Rev. Joseph Henry Crooker. Editoria notes, etc. The articles are all good and we wish the Non-Sectarian great success. \$1 per year. The Non-Sectarian Publishing Company, 813 Chestnut street, St. Louis, Mo.—The Social Economist for September has an article by the editor on "The President's Message," which says, "It will remove the last vestige of hope that Mr. Cleveland is capable of rising above the plane of personal and party consideration." Van Buren Denslow contributes an article on "The Second Bank of the United States." Alice L. Woodbrige has an article on "Our Working Women." "Ethics of Journalism," by Channing H. Huntington, "Our Liberal Outlook," by Edward Timme, with articles by the editor make up a very readable number of this magazine. New York, 34 Union Square. \$2 a year.

Dr. Albert Snaw, editor of the Review of Reviews, contributes to the August number of his own magazine an illustrated article upon the career of the late Senator Leland Stanford. The article covers in an interesting way the early period of Stanford's life, his migration to California, his rise as a business man, his services as a war governor, his instrumentality in the construction of Pacific railways, and finally his crowning work in the establishment of the Leland Stanford, Jr., University. The article is an interpretive discussion of the principles that underlay the career of this eminently successful man.—Worthington's Illustrated Magazine for September shows great diversity of material and an excellent list of contributors. The interest and value of its leading articles, and the fine literary quality of its stories, poems and Department matter, are supplemented by fine press work and specially prepared illustrations. The leading article for September is a well-written and highly entertaining paper upon "Seals and Sealing," by Joseph Stanley-Brown. In the interest of the United States Government, Mr. Brown spent many months at the Pribilof Islands, the home of the seal during at least half the year. Mr. Brown made good use of the rare opportunities for photography and the large number of illustrations which accompany the article are reproduced from his pictures. "Hours with Percival," by Richard Storrs Willis, Yale '41, is a paper of great literary value, concerning an American poet and scientist of whom the present generation know too little. "An Old-Fashioned Love-Match," by Helen Campbell, is another paper of great literary value, embodying facts and incidents in the life of Anne Bradstreet, one of the strongest and most cultured among the Puritan colonists of Massachusetts. "Do Women Dress for Men?" an essay upon a much discussed subject, by Junius Henri Browne, will be sure to attract notice and excite comment. Taken all around Worthington's Magazine for September, is, like its predecessors, especially adapted to the varied tastes and needs of the American family, and as such may safely be recommended to all who desire bright, wholesome and instructive reading. A. D. Worthington & Co., Hartford, Conn.

The Century Magazine for September is an unusual number, both in the illustrated articles and in its fiction. The first part of a notable novelette by Bret Harte is a Scotch story called "The Heir of the McHulishes." Miss Sarah Orne Jewett contributes a sketch of New England country life—"The Hiltons' Holiday." Several papers lend extraordinary biographical interest to the number. "Phillips Brooks's Letters from India" reveal the great preacher a genial traveler of the

widest interests and of the heartiest human sympathies. The chapter of "Leaves from the Autobiography of Salvini" describes his South American tours, his first visit to New York, and his early experiences in Paris and London. In "A Glance at Daniel Webster" Mellen Chamberlain strikingly sums up the power and influence of the great debater from the point of view of to-day, while the physical characteristics of Webster are strongly pictured in the frontispiece taken from a daguerreotype of about 1850, not long before Webster's death. There are many valuable papers in this number of the Century.

NEW BOOKS RECEIVED.

"Hypnotism—Laws and Phenomena. By Carl Sextus. Pp. 304. Cloth. Price, \$2.00.
"Money, Co-Operative Banking and Exchange." By William Van Ornum. Pp. 65. Paper. Price, 25c.
"A new Method of Treating the Insane." By Charles Williams. Liverpool: Chas. B. Blundell, Printer, 13 Stuart Road, Walton.
"The True Grandeur of Nations." By Charles Sumner. An Oration Before the Authorities of the City of Boston, July 4, 1845. Boston: Lee & Shepard, Publishers, 10 Milk street, 1893. Pp. 132. Cloth. Price, 75c.
"Not Angels Quite." By Nathan Haskell Dole. Author of "A Score of Famous Composers," etc. Boston: Lee & Shepard, Publishers, 10 Milk street, 1893. Pp. 327. Cloth.



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PROGRAMME OF THE CONGRESS OF EVOLUTIONISTS,

To be held in the Memorial Art Palace, (Michigan avenue, foot of Adams street,) Chicago, September 27, 28 and 29, 1893.

Committee on Organization.—Benjamin F. Underwood, Chairman; Lloyd G. Wheeler, Secretary; Prof. E. S. Bastin, Prof. E. R. Boyer, Franklin H. Head, Thomas Whitfield, C. Staniland Wake, Rev. J. Vila Blake, Rev. Jenkin L. Jones, J. R. Cummings, Prof. E. G. Cooley, Dr. Bayard Holmes, Judge A. N. Waterman.

Committee on Programme and Correspondence.—Dr. Lewis G. Janes, Chairman, James A. Skilton, General Secretary; Prof. E. S. Bastin, Edward P. Powell, Prof. John Fiske, Benjamin F. Underwood, Rev. John C. Kimball, William Potts, Dr. Robert G. Eccles, Daniel Greenleaf Thompson, George Hes, J. W. Alfred Cluett, Rev. Minot J. Savage, Dr. Martin L. Holbrook, Duren J. H. Ward, Ph. D., Lloyd G. Wheeler.

WEDNESDAY, SEPTEMBER 27TH,
10 A. M.

HALL XXVI.

Constructive Evolution—Opening Address by the Chairman; "The Progress of Evolutionary Thought," Benjamin F. Underwood, Illinois; "Social Evolution and Social Duty," Herbert Spencer, England; Remarks by James A. Skilton, New York; "Constructive Evolution," Edward P. Powell, New York; Remarks by Mrs. Celia P. Woolley, Illinois, and others.

WEDNESDAY, SEPTEMBER 27TH,
2:30 P. M.

HALL XXVI.

Biology, as Related to Evolution—"Origin of Variations—Effects of Use and Disuse," Prof. Edward D. Cope, Ph. D., Pennsylvania; "Evolution of Music Fiber—A Microscopical Study," Martin L. Holbrook, M. D., New York; "Present Status of Biological Science," Prof. Edward S. Morse, Massachusetts; "The Inheritance of Acquired Characters—A Botanical Study," Prof. E. S. Bastin, Illinois; "Weissman's Theory Reviewed," Edmund Montgomery, M. D., Texas; "The Marvel of Heredity and its Meaning," Rev. John C. Kimball, Connecticut.

WEDNESDAY, SEPTEMBER 27TH,
8 P. M.

HALL OF WASHINGTON.

PRESENTATION.

The Heroes of Evolution—"Herbert Spencer's Contributions to the Theory of Evolution," Edwin Hayden, Michigan; "Charles Darwin—The Man and His Work," Duren J. H. Ward, Ph. D., Pennsylvania; "The Poets of Evolution," Mrs. Sara A. Underwood, Illinois; "Asa Gray, and America's Contribution to Botanical Science," Prof. T. J. Burrell, Illinois; "Edward Livingston Youmans, Instructor of the People," Hon. John A. Taylor; "The Life-Work of Richard A. Proctor," Miss Mary Proctor, Florida; "Emerson, the Prophet of Evolution," William J. Potter, Massachusetts.

THURSDAY, SEPTEMBER 28TH,
10 A. M.

HALL XXVI.

Psychology, as Related to Evolution—"The Relativity of Knowledge—Spencer's Unknowable," Benjamin F. Underwood, Illinois; "The Relations of Feelings," Herman Gasser, M. D., New York; "Evolutionary Psychology as Related to Education," Prof. Almon G. Merwin, Ph. D., New York; "Constructive Forms of Intuition," John E. Purdon, M. D., Dublin; "Psychology in its Relation to Aesthetics," Harvey C. Alford, South Dakota.

THURSDAY, SEPTEMBER 28TH, 2:30 P. M.

HALL XXVI.

Sociology, the Science of Society—"The Evolution of the Social Body," Rev. A. N. Somers; "Evolution as Applied to Disease in the Progress of Social Development," Bayard Holmes, M. D., Illinois; "The Evolution of the Modern Family," Mrs. Florence Griswold Buckstaff, Wisconsin; "The Beastliness of Modern Civilization—Evolution the Only Remedy," Miss Mary A. Dodge ("Gail Hamilton"), Maine; Evolution and the Fair," John H. Copeland, Texas.

THURSDAY, SEPTEMBER 28TH,
8 P. M.

HALL XXVI.

Economics, as Related to Evolution—"The Evolutionary Basis of Social Economics," Prof. George Gunton, New York; "The Relation of Evolution to Political Economy," Charles S. Ashley, New York; "Some American Problems of Evolutionary Economics," James A. Skilton, New York; "Universal Economic Progress, as Related to Ethical Economy," Alfred W. Smith.

A Symposium of Brief Papers on the following Questions:

I. "Does the doctrine of evolution, in its sociological aspects, in your opinion, offer wise suggestion for the solution of the grave social and economic problems of our time.

II. "What, in your judgment, in accordance with such suggestion, should be the next step taken, in our own country, looking toward the solution of these problems?" Prof. John Fiske, Massachusetts; Edmund Montgomery, M. D., Texas; R. W. Shufeldt, Washington, D. C.; Rev. Myron Adams, New York; Star Hoyt Nichols, New York; P. M. Holland, Massachusetts; Benj. B. Kingsbury, Ohio; T. B. Wakeman, New York; Robert Mathews, New York; L. R. Klemm, Ph. D., Washington, D. C.; Bayard Holmes, Illinois, and others.

FRIDAY, SEPTEMBER 29TH,
10 A. M.

HALL XXVI.

"Philosophy, as Affected by Evolution—Involution and Evolution," Prof. Elliott Coues, Washington, D. C., "Abstract of Paper on Monism" (translated), Prof. Ernest Haeckel, Jena, Germany; "Evolution of Cosmic Matter," R. G. Eccles, M. D., New York; "The Law of Evolution in the Spiritual Realm," Wm. Emmette Coleman, California; "The Knowable and the Unknowable," Sylvan Gray, New York; "Philosophy and the Doctrine of Evolution," Raymond S. Perrin, New York; "Evolution Optimistic," W. Alfred Cluett, New York.

FRIDAY, SEPTEMBER 29TH,
2:30 P. M.

HALL XXVI.

"Ethics: the Morals of Evolution—Influence of the Doctrine of Evolution on Ethical Sanctions," Rev. Minot J. Savage, Massachusetts; "Intellectual Relations of Morality," C. Staniland Wake, England; "Herbert Spencer as a Teacher of Ethics," Rev. Jenkin Lloyd Jones, Illinois; "Professor Huxley's Surrender," Dr. Lewis G. Janes, New York; "The Evolution of Morality," Rev. H. M. Simmons, Minnesota; "The Morals of Evolution," James T. Bixby, Ph. D., New York.

FRIDAY, SEPTEMBER 29TH,
8 P. M.

HALL XXVI.

"Religion, as Affected by the Doctrine of Evolution—The Relation of Evolutionary Thought to the Belief in Immortality," Dr. Charles T. Stockwell, Massachusetts; "The Evolution of the Old Testament Religion," Rabbi Emil G. Hirsch, Illinois; "The Evolution of Apostolic Christianity," Rev. Howard MacQuery, Michigan; "Christianity, in the Evolution of Relig-

ious Thought," Rev. Frank N. Kiale, Ph. D., New York; "The Future of Religious Evolution," Edward P. Powell, New York; "The Higher Evolution," Celestia Root Lang, Ohio.

From a daily paper of St. Paul, Minn., we clip the following notice of the arrival of Dr. and Mrs. Coues in that city on their way to the Pacific coast: Dr. Elliott Coues, one of the most distinguished scientists and perhaps the most prolific writer on scientific subjects that America has produced, is at the Ryan. He is accompanied by Mrs. Coues, who shares with her husband his interest in scientific research. "I have recently brought out," said Dr. Coues in describing the object of his visit to the Northwest on this occasion, "a new edition of the famous travels of Lewis and Clark, the pioneer explorers of the great West. The book is dedicated 'To the people of the great West,' and I am at present upon a scientific expedition over the whole trail of these pioneer explorers, from the Mississippi river to the Pacific ocean. I desire to personally examine the localities on the route of the great explorers which I have not previously visited in person. Besides the identification with greater precision than heretofore the places named by the early explorers, I am specially desirous of recovering in fac simile the signature of William Clark, which is said to exist today on Pompey's Pillar on the Yellowstone river. I have a letter from Hon. Daniel S. Lamont, secretary of war, addressed to all the commanding officers of military posts on the route requesting them to give me every facility for the prosecution of my historical and geographical researches. I expect to be gone a month or two."

Attention is called to the advertisement in this number of THE JOURNAL of the Zachos Stenotype which seems to be a very useful invention.

The Association for the Advancement of Women, of which Julia Ward Howe is the President, in view of the fact that the magnitude of the commemoration exposition at Chicago has put in requisition the energies of many of their most active members, it has been decided that instead of the usual Congress of three days, to hold the Twenty-first Congress of the Association for the Advancement of Women in Chicago, Ill., on Wednesday, October 4th, at Hall No. 5 of the Memorial Art Palace, beginning at 10 o'clock a. m.

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THE TEXAS STATE SPIRITUALIST ASSOCIATION.

A cordial invitation is extended to all Spiritualists of this and adjoining States, and all others who are interested in this new and interesting religious development, to meet in Dallas, Texas, on the 20th of October, 1893, during the State Fair, holding daily session for ten days for social and spiritual culture, and an interchange of views regarding the spread of spiritual knowledge and the expediency of establishing an annual meeting of delegates from all societies in the State to the State Spiritual Association already organized and incorporated. Speakers and mediums

will be invited (invitation is hereby extended to all who would like to spend the winter in the South) and every available means used to make the gathering one of interest and enjoyment; the great State Fair is also worth a trip to see. A grand rally of this kind will give an impetus to the spread of these important truths hitherto unprecedented in this section. By order of the trustees.

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This volume gives the author's views of "the infinite ether, that unseen monarch who holds all matter in the hollow of an almighty hand," of the nature of matter and the powerful physical agencies associated with it, the operation of electricity in the ether, as seen in the aurora, the comets and the solar corona, the phenomena of heat radiation upon the solar surface. It is an exceedingly interesting account of the nature of ether and its relation to matter, told in a manner to interest alike the scientific thinker and the unscientific reader.

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NOT OBLIGED TO "WALK ALONE."

When persons who have been identified with a particular sect are compelled from convictions to separate from it they often feel that they must in the future live isolated lives, that they must be in a minority of one, but sooner or later they learn that their sect formed but a small fraction of mankind, and that there is plenty of room outside it. Several years ago Rev. Frances E. Abbot in declaring he could not accept the terms of fellowship offered by the Unitarian Conference, said he would from that time on, have to "walk alone." B. F. Underwood, for many years co-worker with Mr. Abbot, and at that time editing the Index, thus commented on Mr. Abbot's remarks.

Mr. Frances E. Abbot, it is safe to say, will not, because he cannot accept the terms of fellowship offered by the Unitarian Conference, have to "walk alone." Giving Unitarians full credit for being advanced in thought beyond other Christian sects and for doing needed and valuable work, still we must remember that the membership of Unitarianism is not large, and that the Liberals included in its fellowship are but few compared with those who are not and never have been connected with any Unitarian church, are in no way committed to any theological creed, and are yet bound together in a fellowship of thought and spirit, without articles of agreement or any written "terms" whatever. This large and increasing class of liberal thinkers is composed of seceders from all the sects, and of men and women who have never belonged to any of them. Without any general organization, their influence is profound and far-reaching; and they are modifying and shaping the thought of the civilized world. Conspicuous among them are the names of Humboldt and Haeckel, of Mill and Lewes, of Darwin and Spencer, of Harriet Martineau, George Eliot, George Sand, Lydia Maria Child, Frances Power Cobbe, and Elizabeth Cady Stanton, of Parker and Emerson, of Wasson and Higginson, of Ingersoll and Bradlaugh,—persons who, whatever their differences of views and methods, all recognize the authority of reason over theological creeds, and contribute to the advancement of intellectual freedom. In these days, no liberal thinker need "walk alone." If he wishes social intercourse in addition to that afforded by society in general, he may find it in scientific, literary, reform or merely social clubs and associations in almost every community. Even though excluded from the churches by their absurd creeds and silly ceremonies, outside of them he may commune with the great minds of the world, and find companionship among independent spirits and opportunities for usefulness by unsectarian methods. No soldier in the grand army of progress can "walk alone," or help feeling the elbow touch of brave and noble comrades.

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A SENSATIONAL STORY

has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

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Soon after entering Dartmouth College, we were appointed to represent our class before a large college society.

The young gentleman (named Smith) who represented the junior class—a young man of considerable ability, but not very popular, thought it a good opportunity to make fun of our name. So he posted up on Milton's "Paradise Lost," etc., and did make considerable fun, closing by saying that for an angel we had accomplished very little in the way of argument.

As we rose to reply, a thought struck us, and in beginning we frankly admitted that perhaps for an angel we had accomplished less than we should have been glad to in the way of argument—but we believed we had accomplished one thing which had never been accomplished but once before in the history of the world—and that was when an angel opened the mouth of Balaam's ass.

There was great applause, and then we went on with our argument.

The name Balaam stuck to the young man through college.

On the foot-ball ground the boys called out, "Go it, Balaam."

But the young man never forgave us, and never spoke to us again during his entire college course.—Geo. T. Angell.

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THREE HARVEST EXCURSIONS.

Via the Chicago, Milwaukee and St. Paul Railway to all of the best farming sections of the West and Northwest, will be run on Aug. 22, Sept. 12, and Oct. 10, 1893. Return tickets good for twenty days. Low rates. Apply for further information to nearest ticket agent, or address Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

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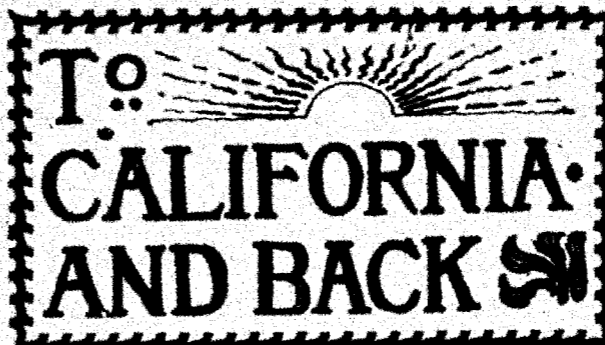
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CONTENTS.

Ethical Religion; The Ideal Element in Morality; What is a Moral Action? Is there a Higher Law? Is there anything Absolute about Morality? Darwinism in Ethics; The Social Ideal; The Rights of Labor; Personal Morality; On some Features of the Ethics of Jesus; Does the Ethics of Jesus satisfy the Needs of our Time? Good Friday from a Modern Standpoint; The Success and Failure of Protestantism; Why Unitarianism Fails to Satisfy; The Basis of the Ethical Movement; The Supremacy of Ethics; The True Basis of Religious Union.

OPINIONS.

W. D. HOWELL, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring."

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NO WONDER

the interest continues, for in it an indubitable testimony may be learned how a young girl was SAVED FROM THE MAD HOUSE.

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Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction.

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The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. E. W. Stevens makes reference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort.

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AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

BY PROF. ELLIOTT COUES, M. D.,

Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.

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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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CONTENTS.

- FIRST PAGE.—The Parliament of Religions.
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- THIRD PAGE.—The Open Court.—The Psychological Science Congress. On the Alleged Movement of Objects Without Contact.
- FOURTH PAGE.—On the Alleged Movement of Objects Without Contact.
- FIFTH PAGE.—On the Alleged Movement of Objects Without Contact.
- SIXTH PAGE.—Theories in Regard to Automatic Writing (So-called).
- SEVENTH PAGE.—Theories in Regard to Automatic Writing (So-called).
- EIGHTH PAGE.—Force and Energy as Matter and Motion.
- NINTH PAGE.—Names of Religious Associations. Limitations of Our Senses.
- TENTH PAGE.—Woman and the Home.—Faith. The Hired Girl Problem. Miscellaneous Advertisements.
- ELEVENTH PAGE.—Book Reviews. Miscellaneous Advertisements.
- TWELFTH PAGE.—Programme of the Congress of Evolutionists. General Items. Miscellaneous Advertisements.
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- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—The Publisher. General Items. Miscellaneous Advertisements.

For some time THE JOURNAL has been offering to send the paper to new subscribers for 50 cents for twelve weeks. This opportunity will not be given but for a few numbers longer. The interest in the papers read before the Psychological Science Congress is very great and as it is at present doubtful whether they will be published in book form or not, a subscription to THE JOURNAL affords a chance of knowing what these careful investigators think on psychical subjects.

PUBLISHER.

THE JOURNAL is gratified at the interest shown in the proceedings of the Psychological Science Congress. That the interest in subjects of this kind is increasing was manifested by the numbers of people who attended the sessions. Many of them saw THE JOURNAL for the first time and anxious to know more of the subjects treated in its pages became subscribers. It is indisputable that should a little trouble be taken by each subscriber to spread the knowledge of the publication of such a

paper, or send even a single new subscriber, much good would be accomplished. If a person is too poor or not sufficiently interested to spend his own money, send it for him. It is what many people are doing and what THE JOURNAL has been doing since it was first founded.

We thank most cordially and heartily those friends who have manifested their interest in the work of the paper by sending new subscribers even for three months. While recognizing the fact that in small villages it is difficult to find persons interested, in the larger towns and cities it is surely possible to obtain subscribers for the interest in psychical subjects is very great and the old prejudice against Spiritualism is fast dying out.

There are many old subscribers who have met with reverses, to whom the paper has been sent, awaiting the time when they could pay for it. It has never been the policy of THE JOURNAL to distress anyone who desired to read it, but to send it just the same. One subscriber, whose sense of honor was larger than his bank account, had fallen behind in his subscription. He enjoyed and wanted the paper, but the bill seemed a mountain to him. He proposed to pay 50 cents a month till the indebtedness was paid, and has kept strictly to his agreement. If everyone would show the same spirit, the debit and credit accounts would come out much more satisfactory to the Publisher.

Many letters of appreciation come to the office from Australia, Japan, Germany, France and many places nearer home, telling how they recognize the work of the paper and many emphasize their good wishes by proof that they had been at work to increase its circulation.

All THE JOURNAL asks is that each person who believes he has the most precious faith in the world and longs to have the whole world accept it as such will not sit down and fold his hands and patiently wait for the angels to spread the glad tidings, but do his little part in extending them. It takes good hard work and hard cash to do this and those who really believe in it and its work, will put their shoulders to the wheel. A burden that is very heavy when borne by a few is light when many share it.

The Congress of Religions, Missions and Church Societies which began its meetings on Sept. 4th, which has attracted large audiences, still continues its sessions. The Congresses to follow are:

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

Edgar W. Emerson, the well known speaker, seer and platform test medium, will hold public test sances under auspices of the "Chicago Harmonial Society" at 3 p. m. (sharp) on the Sunday of Sept. 21th, at Lodge Hall, 11 south Ada street.

F. N. Fitch, of Watertown, N. Y., writes: The season at the Temple opened most auspiciously the 3d instant, Mr. F. A. Wiggin, officiating. The subject in the afternoon was, "The Object and Purpose of Spiritualism," and it was listened to by a large audience with close attention and the highest appreciation. In the evening the Temple was crowded. After the lecture on each occasion numerous tests were given, all of which were recognized. The friends are certain that the same ad-

vantageous results will follow the work of Mr. Wiggin on this occasion as in the case of his ministry here a year since. Mr. Wiggin will remain with us during the entire month. Any one desiring to correspond with him may address, Mr. F. A. Wiggin, Care C. H. Mattison, 26 Main St., Watertown, N. Y.

In the Theosophist for August, referring to Borderland, "H. S. O." having occasion to mention the Society for Psychical Research, calls that Society "an offspring of our Society projected by our own members, although a child of matrimonial impulses." Now, unless the story usually told about the foundation of the Society for Psychical Research is utterly false, the Theosophical Society had about as much to do with its foundation as with the dome of St. Paul's, unless, indeed, Messrs. Sidgwick, Myers, and Podmore were members of that Society, which seems unlikely.—Light.

One of the peculiarities of the Church-Christian system of marriage is that it is a religious ceremony until the knot is tied, after which it becomes a civil contract, says the Moslem World. In other words, the church ties the knot, but cannot untie it; the civil courts must do that. Under the Islamic law it is always a civil contract, and has no connection whatever with religion. This is at least consistent.

Various requests come to us to send special numbers of THE JOURNAL as specimen copies. We are always glad to do so when convenient. It will, however, be impossible to send as specimen copies gratis numbers containing the reports of the Psychological Science Congress as there is a great demand for these numbers.

Mr. Gaunce, editor Democrat News, at Xenia, Ohio, called at THE JOURNAL office a day or two since. Like every journalist abreast of the times, he is interested in psychical research.

Dr. S. D. Bowker, who is an occasional contributor to THE JOURNAL called, with his wife, at the office last week.

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