# THE RELIGIO-PHILOSOPHICAL JOURNAL

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

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

## THE PARLIAMENT OF RELIGIONS.

The great Parliament of Religions, after sessions extending through seventeen days, closed last week in a very impressive manner. The attendance at the sessions averaged about thirty-five hundred persons. There were read one hundred and twenty-five papers, besides a large number of short addresses, giving careful statements of the various religious beliefs which were represented on the platform during that time. The object which Mr. Bonney and Dr. Barrows had in view in organizing this Parliament was to get an exhaustive statement of the doctrines of all the various sects, without any of that antagonism which necessarily comes from debate. It must be said that the object was accomplished with remarkable success. The papers read, at least a large number of them, so far as they defined the dogmatic beliefs and described the general religious convictions and feelings of the many sects that were represented, Judaism, Christianity, Buddhism, Brahmaism, Shintoism, Parseeism, Mohammedanism and a large number of other isms, great and small, were presented to the public in a way to command attention and to secure for these different religious systems and sects all the consideration to which they are entitled. The publication of these addresses in a volume or a number of volumes will be of the greatest value, not only to the respective adherents of these systems of religion, but to those who stand outside of all denominations and are unpledged to any formulated creed. The one important truth brought out was this: that in all religions there are general elements of worth held in common, that the fundamental elements of religion are found equally in India, Turkey, England and the United States, and that among these systems, there are superficial differences, such differences as correspond with the differences of environment, climate, soil, habits, customs, etc.

It was a pleasing sight to see systems and sects that have been so long antagonistic, the adherents of which in many cases have reddened the earth with blood and blackened the heavens with the smoke of human hecatombs over these differences in matter of faith, come together in such amity and listen to what one another had to say in defense of its beliefs. There was such concord in spirit as exceeded the most sanguine expectations of all interested in this Parliament. It is true there were a few things which were discordant, a few expressions which might better have been omitted, indicating the presence of that uncharitableness and bigotry, of which it was hoped there would be seen no manifestations at the Parliament. Rev. Joseph Cook was the first and perhaps the most conspicuous offender. Rev. Mr. Pentecost was another. He misrepresented the facts in regard to religious life in India, and in a most fitting manner his false statements were pointed out by one of the representatives of the Buddhist faith. Mohammed Alexander Webb encountered some opposition because of his remarks on polygamy, which if they had been fully understood as intended by Mr. Webb, who is no believer in polygamy, would probably have been passed by without any demonstrations.

No doubt men will continue to differ in the future as they have differed in the past and as they differ now, because climatic, social and national environment differ, but something has been gained in bringing representatives of different peoples and different religions together and to hear an expression of religious faith without any of the antagonism and acrimony which have been generally characteristic of religious discussion. Mr. Bonney and Dr. Barrows have reason to feel great satisfaction over the success of their project. They have worked with great persistence and unwearied industry and certainly deserve all the high praise which has been bestowed upon them on account of the success that has crowned their efforts. Quite as wonderful as the World's Fair itself, in our opinion is this great Parliament of Religions, the closing of which presented as picturesque an appearance as did its opening, to which we referred in a former number of THE JOURNAL.

What will the effect be upon missionary enterprise? When the people come to understand the high character, the learning, the amiability, the graciousness of the representatives of the different forms of paganism, what will be their response to calls for money to send missionaries to teach religion to the people whom these pagans represent. The tendency may be to invite attention to what is sometimes miscalled paganism in our own midst—the vice, the squalor, the wretchedness, the extreme poverty, which prevail in all our large cities. Of course it is a slander on paganism to use this name to characterize a condition of things, which representatives of paganism condemn no less strongly than do those of Christianity; in pagan countries, the word Christian has been used in the same manner—as a term of opprobrium, as for instance when the Mohammedans have used the expression "Christian dogs." Let us hope that all the different religious teachers will specially note the good in the various systems and that they will recognize the fact that the vice and crime and misery in the world are condemned by them all; and thus they may all unite, in order to lessen these evils and to bring about that golden age, which men have put in the past, but which surely belongs to the future of the race.

## THE CONGRESS OF EVOLUTIONISTS.

The Congress of Evolutionists held last week in the Memorial Art Palace was a decided success and in every way a most satisfactory series of meetings. The Congress extended through three days—three sessions each day. The hall assigned to this Congress was well filled during all the sessions and crowded during some of them. After the opening address by B. F. Underwood, the chairman, in which was sketched the progress of evolutionary thought, a paper on "Social Evolution and Social Duty," contributed by Herbert Spencer, was read, after which Edward P. Powell gave an address on "Constructive Evolution." During the Congress questions in "Biology" were treated by Dr. M. L. Holbrook, Dr. Edmund Montgomery and Rev. John C. Kimball. Edwin Hayden, Dr. Duren J. H. Ward, Mrs. Sara A. Underwood, Prof. T. J. Burrill, and Miss Mary Proctor (daughter of the great astronomer) paid tributes to "The Heroes of Evolution." Psychology as related to Evolution was the subject of addresses by B. F. Underwood, Dr. Herman Gasser, Dr. John E. Purdon, Harvey C. Alford and W. E. Coleman.

Sociology was considered by Rev. A. N. Somers, Bayard Holmes, M. D., Mrs. Florence Griswold Buckstaff, and Miss Mary A. Dodge ("Gail Hamilton"). "Religion as Affected by Evolution" was the subject of papers and addresses by Dr. Charles T. Stockwell, Rabbi Emil G. Hirsch, Rev. Howard MacQueary, E. P. Powell and others. Rev. M. J. Savage, Dr. Lewis G. Janes, C. Staniland Wake, Rev's Jenkin L. Jones and H. M. Simmons presented papers on "The Morals of Evolution." "Economics as Related to Evolution" was considered by James A. Skilton and others. An interesting feature was a symposium on this subject in the form of brief papers from Mr. John Fiske, Dr. Edmund Montgomery, Dr. R. W. Shufeldt, Benj. B. Kingsbury, F. M. Holland and others. There was not a note of discord during the entire Congress. A committee was appointed at a special meeting held last Sunday evening to arrange for another Evolution Congress [illegible]

## A CASE OF TELEPATHY.

Annales des Sciences Psychiques for July-August contains a case of telepathy in which Gambetta figures, reported by M. H. Cherrier to Prof. Chas. Richet:

"It is to Dr. Pozzi that you are indebted for the observation which my companion and friend M. V—— will transmit to you. Ten years ago I had a very severe pulmenary congestion. My two physicians Dubuc and William had given me up and my family in tears were awaiting my last moments. It was the night of the 31st of December to January 1st, 1882. In the course of my sickness which lasted from the 25th of December, I had heard it said that Gambetta, whom I had known when I was studying law and whom I had met on his coming into power, was, like me, very sick and in great danger.

Naturally, I had been impressed with the consequence of his death. My sickness had grown worse and from the morning of the 31st my life was despaired of.

All the day long I had hallucinations of the dance of death (hallucinations macabres). Everything in my chamber borrowed the form and appearance of skeletons who kept calling to me, attracted me, bent over me on my bed and made signs to me to follow them. Especially noticeable was the copper lamp which hung from the ceiling. All at once some one comes and sits down on the edge of my bed. It was Gambetta. A dialogue on our conditions of health ensued in which each of us insisted that the other would be the first to pass the banks of the Styx. This fatiguing, enervating dialogue lasted an hour. It ended by the disappearance of the vision with these words which I must have articulated with force for my nurse had come to my bedside attracted by the sound of my voice: "Old fellow, you will be the first to pass over."

At this moment I recovered from my feverish temper and feeling myself better, had the thermometer

placed in my armpit. It had fallen two degrees and I was saved—the happy crisis was passed. On the morrow Dubuc was saluted by me with the news of Gambata's death. He was much surprised at it for, not having as yet read the papers he was ignorant of the death of Gambetta which had taken place at the moment I was saying to him, Gambetta, that it was he, and not I that was going to die. Before Dubuc came I had announced to my mother and my wife the event. This is not a story made up after the event. In answer to some inquiries directed to him by Richet he says that he was not in the habit of addressing Gambetta in affectionate terms usually. However in my interview with him which I assure you was true and real, we addressed each other in affectionate terms (nous nous tutoyons). He frequently spoke of Gambetta during his illness and indeed to such a degree that his wife remarked that he "made her tired with his Gambetta."

He has not been subject to any hallucinations since this event.

## SPIRITUALIST UNIVERSITIES.

Every once in a while somebody, either in enthusiastic zeal or with some ulterior personal end in view, proposes to establish a Spiritualists' College. Very often the more ambitious word "University" is used to indicate the purpose and scope of the proposer. Such persons, it is hardly necessary to say, have no idea of the requirements of a university, of the money that is needed to establish one and to sustain it on the basis in any way comparable with the leading universities of the country. What they really aim at is the founding of a school, a private school, which shall employ a few teachers to instruct in the common branches, and in addition some "professor" to give lectures in defense of Spiritualism, "psychic science," etc. With the announcement of the intention to establish such a school is generally an appeal to the public for funds. It is an easy way to obtain money from enthusiastic Spiritualists who know very little about the methods of higher education and yet have an interest in its advancement, and who wish to see Spiritualism recognized by some educational institution. THE JOURNAL has no sympathy with any propositions of this sort. Indeed, it is opposed to them, for if they could be put upon an established basis, under the direction of those who would be liable to control them spiritualistic "universities" would do far more to hinder than to advance the cause of truth. A spiritualistic college or university would only be one more sectarian institution. Think of selecting professors with a view to their teaching Spiritualism dogmatically—because it could not be taught in the college before classes otherwise than as dogma, for any careful discriminating teaching and the examination of phenomena with a view to their verification or denial requires experiences such as could not be expected among students. The whole work of examining Spiritualism on a scientific basis, with a view to putting its claims beyond question among careful thinkers belongs not to a school or a college, not to a class of students but to experts who have especially qualified themselves for such investigation. We have in sufficient numbers already schools and universities well endowed, broad and liberal in their spirit and methods, in which the highest education can be obtained. Who is going to withhold from a son or daughter, to whom is to be given a liberal education, the advantages of such institutions in order that he or she may go to a little one-horse school-house and obtain a merely elementary and second rate education as such a school only can afford. It cannot be too often repeated that Spiritualists do not form a sect, that they do not wish to be isolated from the rest of mankind into a special religious cult. Spiritualists may be in the churches or outside, may belong to this or that or the other organization. They are Spiritualists not because of their associations or affiliations, but in virtue of their belief in the existence of spirit as primary being, the survival of the soul after bodily dissolution and the relation between the invisible realm and this sublunary sphere. For Spiritualists in these times when creeds are dissolving and old organizations are loosing their distinctiveness as sectarian bodies and intellectual breadth and sympathy are being manifested by the union of the most diverse religious elements on a common platform for the free expression of thought, for Spiritualists now to talk about founding a sectarian college or "university" is to show that they have not outgrown the spirit of dogma and the methods of the churches in which they were reared; but the mass of Spiritualists have no sympathy with anything of the kind and we have no doubt they are in entire accord with THE JOURNAL in discountenancing any movement, whatever the motive of its origination, such as we have indicated.

## CHARCOT.

Dr. Paul Gibier, who was a pupil of Charcot in the Academy of Medicine in Paris on receiving news of the death of the great man, said many pleasant things of him. We give the following:

I see his mark everywhere in therapeutics. Not only was he fecund by his own personal work, but he thought of various directions that afforded opportunity to studious young physicians, and he pointed them the way. I, fortunately, was one of those—but I must not speak of myself. Charcot, of course, is best known outside of the medical profession by his treatment of hysterical men and women by what was commonly called hypnotism. It would be too long and too technical to describe that method of treatment. But, for example, a boy or a girl, let us say a girl, was brought to him suffering from nervous attacks: she was bad tempered, she was vicious. First of all he would impress upon her that if she persisted in her present course worse would follow. He would let her know the cause of her disease; he would isolate her, separate her from her ordinary surroundings; he would treat her with a special diet; he would calm her; finally he would try to hypnotize her. How? Either by a sudden alarm or by other methods which it is just as well everybody should not know. Having put her to sleep he would treat her "by suggestion," as it is called. He would order her, "Now you must not do this," "You must not do that," always ordering her, commanding her not to do those things that had brought upon her her nervous disease. When she awoke she obeyed him.

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A London correspondent of the Inter Ocean, writes: The English and American readers are familiar with the current caricaturing of the average British peer as a repulsive creature, with slanting forehead and receding chin. No better opportunity was ever afforded for putting the indictment to test than this week. It must stand. It is abundantly proved that the composite photograph of those members of the House of Lords, who hold seats by inheritance and not by appointment, would be the personification of weakness mentally, morally and physically, self-indulgence, selfishness, bigotry and intolerance. Your correspondent has sometimes expressed the opinion that the English people were too firmly attached to existing institutions, to aristocracy, to sweep away the House of Lords, if it opposed popular will persistently, but he must add now the conviction that the only safety for the great prerogatives enjoyed by the 400 persons who rejected the home-rule bill this morning lies in the mysterious seclusion from which they emerged this week. If their faces and forms should once be depicted before the English people their political doom would be sealed.

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CORPORATIONS which are the sources of many deaths and accidents have specially qualified men to persuade the injured into accepting a bagatelle for an injury. A Chicago attorney recently related the following: "An old German named Swanson was injured on the North Side street railway. He was taken to the Alexian Brothers' hospital, where the claim agent of the company secured his signature, which released the corporation from all damages whatsoever, in consideration of $10. Swanson was in the hospital five or six days and during that time his folks did not know where he was. Hearing of an accident they went to the hospital and asked if he was there and received the reply that he was not. When he was let out his son found a check on his person from the city railway company for $10. The old man didn't know what it meant, as he could not read a word of English, but the company had four or five witnesses to the fact that he had signed away his right to bring suit. It was on account of this state of things that last October a few men formed the Good Samaritan society. Its purposes are to give aid to those who suffer from accidents on the city and steam railways, to protect them during their illness, assure them that their families will be taken care of while they are unable to provide for them and that their rights will be pushed in the courts. This society entered the hospitals by its representatives after a man was hurt. It has done some very good work. The railways learned of this and immediately took steps to prevent it. They are now barred absolutely from three of the most prominent hospitals in the city, and the parties in charge frankly admit the reason. 'You are coming here to urge these patients to bring suit against the railroad companies,' they say. 'Now they give us a good deal of money, so we must object to your coming here.' Henceforth they were barred from the doors had not a Good Samaritan crossed the threshold to befriend his suffering brother. The railway claim agents were permitted to come and settle with the victims at a low basis, especially if they are poor, which most of them are."

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SOME discussion has been going on concerning Herr Rosenbaum's recently proposed theory of sleep, namely: That the anæmic condition of the brain is due to an excess of water in the brain cells of that body. The supposition, as stated, is that sleep is essentially a matter of nervous action and the direct cause is thought to be fatigne of the nerve-cells, which communicate with the heart and bring about some change in the circulation; the nerve-cells are thus supposed to be full of water when sleep comes on, and this water during sleep passes into the venous blood as waste and the nerve-cells then receive nourishment from fresh arterial blood—then when the process is entirely over the sleeper awakes. According to this theory, sleep is not solely healthy because it rests the body and brain, but also because it invigorates them. It is also to be inferred from Rosenbaum's theory that the nerve-cells and brain of infants who sleep so much must contain more water than is to be found in those of adults and that the effectiveness of brain-cells is in inverse ratio to the water contents. Of not inferior interest is the theory of Dr. James Cappe, of Edinburgh, and also held by some other eminent scientists, namely: That the veins of the piameter, the inner membrane of the skull, are capable of congesting and dispersing comparatively large quantities of blood: that congestion produces vertigo and senselessness or stupor and that the dispersion of blood from the brain-cells produces a slight compression on the surface of the brain and thus brings about sleep.

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THE Congress of the Society for Ethical Culture held in the Art Palace last week was another Congress in the success of which all liberal thinkers should rejoice since it shows increasing interest in the ethical side of religion and life. Dr. Felix Adler, W. M. Salter, S. B. Weston, Dr. Stanton Coit, W. L. Sheldon and others gave addresses, and several interesting reports in regard to ethical work and progress were read.

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A SCHOOL of Magnetism has been founded at Paris in which a two years' course is pursued under the instruction of Dr. Encausse (Papus) in physiology, Vigouroux in anatomy, of Rouxel in the history of magnetism, of Durville in magnetic physics, etc. It opens on the second of October next.

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# THE PSYCHICAL SCIENCE CONGRESS

[We present to the readers of THE JOURNAL this week three papers read before the Psychical Science Congress, contributed by Prof. Oliver Lodge, F. R. S., Dr. Charles Whedon and Mrs. Janet E. Ruutz Rees. —ED.]

## ON THE DIFFICULTY OF MAKING CRUCIAL EXPERIMENTS AS TO THE SOURCE OF THE EXTRA OR UNUSUAL INTELLIGENCE MANIFESTED IN TRANCE-SPEECH, AUTOMATIC-WRITING, AND OTHER STATES OF APPARENT MENTAL INACTIVITY.

BY OLIVER LODGE, F. R. S.

It has long been known that in order to achieve remarkable results in any department of intellectual activity, the mind must be to some extent unaware of passing occurrences. To be keenly awake and "on the spot" is a highly valued accomplishment, and for the ordinary purposes of mundane affairs is a far more useful state of mind than the rather hazy and absorbed condition which is associated with the quality of mind called genius; but it is not as effective for brilliant achievement.

When a poet or musician or mathematician feels himself inspired, his senses are I suppose dulled or half asleep; and though probably some part of his brain is in a great state of activity, I am not aware of any experiments directed to test which that part is; nor whether when in that state, any of the more ordinary used portions are really dormant or not. It would be interesting but difficult to ascertain the precise physiological accompaniments of that which on a small scale is called brown study, and on a larger scale a period of inspiration.

It does not seem unreasonable to suppose that the state is somewhat allied to the initial condition of anæsthesia—the somnambulic condition—when, though the automatic processes of the body go on with greater perfection than usual, the conscious or noticing aspect of the mind is latent, so that the things which influence the person are no longer the ordinary events which affect his peripheral organs, but either something internal or else something not belonging to the ordinary known physical universe at all.

The mind is always in a receptive state, perhaps, but whereas the business-like wide-awake person receives impressions from every trivial detail of his physical surroundings, the half-asleep person seems to receive impressions from a different stratum altogether. Higher in some instances, lower in some instances, but different always from those received by ordinary men in their every-day state.

In a man of genius the state comes on of itself and the results are astounding. There exist occasionally feeble persons, usually young, who seek to attain to the achievement of genius by the easy process of assuming or encouraging an attitude of vacancy and uselessness. There may be all grades of result attained while in this state, and the state itself is of less than no value unless it is justified by the results.

By experiment and observation it has now been established that a state very similar to this can be induced by artificial means, e. g., by druge, by hypnosis, by crystal gazing, by purposed inattention; and also that the state can occur occasionally without provocation during sleep and during trance.

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Well now the question arises, what is the source of the intelligence manifested during epochs of hypnotic or automatic or somnambulic or trance or clairvoyant lucidity?

The two most striking cases of which I am now immediately or mediately cognizant, are the trance state of Mrs. Piper and the automatic state of Mr. Stead. Through Mr. Myers I know of many more varieties and instances; and without any apparent lulling of attention at all I am experimentally assured of the possibility of conveying information between one mind and another without the aid of ordinary sense organs; but the two cases mentioned are especially striking and will serve to narrow the field to what after all may be considered at present the main points.

Mrs. Piper in the trance state is undoubtedly (I use the word in the strongest sense, I have absolutely no more doubt on the subject than I have of any friend's ordinary knowledge of me and other men), Mrs. Piper's trance personality is undoubtedly aware of much to which she has no kind of ordinarily recognized clue, and of which in her ordinary state she knows or remembers nothing. But how does she get this knowledge? She herself when in the trance state asserts that she gets it by conversing with the deceased friends and relatives of people present. And that this is a genuine opinion of hers, i. e., that the process feels like that to her unconscious or subconscious mind, the part of her which calls itself Phinuit, I am fully prepared to believe. But that does not carry us very far towards a knowledge of what the process actually is.

Conversation implies speaking with the mouth, and when receiving or asking information she is momentarily in a deeper slumber, and certainly not occupied in speech. At times indeed slight mutterings of questions and replies are heard, very like the mutterings of a person in sleep undergoing a vivid dream.

Dream is certainly the ordinary person's nearest approach to the Phinuit condition, and the fading of recollection as the conscious memory returns is also paralelled by the waking of Mrs. Piper out of the trance. But instead of a nearly passive dream, it is far more nearly allied to the sonambulic state, though the activity, instead of being chiefly locomotory, is mainly mental and only partially muscular.

She is in a state of somnambulism in which the mind is more active than the body; and the activity is so different from the ordinary activity, she is so distinctly a different sort of person, that she quite appropriately calls herself by another name.

It is natural to ask, is she still herself? but it is difficult to answer, unless "herself" be defined. It is her mouth that is speaking, and I suppose her brain and nerves working the oral muscles, but they are not worked in the customary way, nor does the mind manifested thereby at all resemble her mind. Until, however, the meaning of identity can be accurately specified I find it difficult to discuss the question whether she or another person is really speaking.

On this point the waking experience of Mr. Stead is of assistance.

Mr. Stead's mouth does not speak, but his hand writes; and it writes matter not in his mind and which he does not feel that he is writing. His hand is writing and he is (or is not—often I fear is not) taking the attention of his own conscious mind away from his hand and letting it be guided by his subconscious or by some other mind.

The instructive feature about this phenomenon of Mr. Stead's (I call it Mr. Stead's though it has of course been long known, but it has broken out in his case with surprising vigor) is that the minds apparently using his hand are not so much those of dead as of living people. The great advantage of this is that they can be catechized afterwards about their share in the transaction; and it then appears that although the communication purporting to be from them really does convey what they were doing or thinking, in fact what they might have written, yet actually they knew nothing about the writing, neither the muscular fact nor the intelligent substance. It does not do to jump to the conclusion that this will always be the case, that the connection is never consciously reciprocal, as when two persons are talking, but it shows that at any rate it need not be so.

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To return to Mr. Stead. Since then the living communicant is not aware of the fact that she is dictating his handwriting, so the dead person need not be consciously operative; and thus conceivably the hand of the automatist may be influenced apparently by minds other than his own, minds both living and dead (one apparently as readily as the other) but not by a conscious portion of the mind of any one; but the sub-conscious or dreamy portion, if by any portion at all.

When Phinuit then, or Mrs. Piper in the trance state, reports conversations which she has had with other minds (usually in Phinuit's case with persons deceased), and even then the voice changes and messages come apparently from those very people themselves, it does not follow that they themselves are necessarily aware of the fact, nor need their conscious mind (if they have any) have anything whatever to do with the process.

The signature of Mr. Stead's automatic hand is equivalent to the assertion that Miss X—— for instance, is deliberately writing; Phinuit's statement is equally an assertion that Mr. E—— is deliberately speaking and the one statement may be no more a lie than the other is a forgery, and yet neither need be what is ordinarily called true.

That this community of mind or possibility of distant interchange or one-sided reception of thoughts exists, is to me perfectly clear and certain.

I venture further to say that persons who deny the bare fact, expressed as I here wish to express it without any hypothesis are simply ignorant. They have not studied the facts of the subject. It may be for lack of opportunity, it may be for lack of inclination, they are by no means bound to investigate it unless they choose, but any dogmatic denials which such persons may perpetrate will be henceforth, as in the very near future [redacted] phenomena thu[redacted] selves, the over-[redacted]

We must not too readily assume that the apparent action of one mind on another is really such an action. The impression received may come from the ostensible agent, but it may come from a third person; or again it may, as some think more likely, come from some central mind or zeitgeist, (I don't really mean the zeitgeist, but James calls it that and it is, I suppose, the most secular idea) to which all ordinary minds are related and by which they are influenced. If it could be shown that the action is a syntonic or sympathetic connection between a pair of minds, then it might be surmised that the action is a physical one, properly to be expressed as occurring directly between brain and brain, or body and body. On the other hand the action may conceivably be purely psychological, and the distant brain may be stimulated not by the intervention of anything physical or material, but in some more immediate manner; from its psychological instead of from its physiological side.

The question is quite a definite one if properly expressed: Does the action take place through a physical medium or does it not?

Guesses at a priori likelihood are absolutely worthless; if the question is to be answered it must be attacked experimentally.

Now the ordinary way in which A—— communicates with B—— is through a certain physical mechanism, and the thought of A—— may be said to exist for a finite time as an etherial or aerial quiver before it reproduces a similar thought in the mind of B——. We have got so accustomed to the existence of this intermediate physical process that instead of striking us as roundabout and puzzling it appeals to us as natural and simple; and any more direct action of A—— on B——, without a physical mechanism, is scouted as absurd or at least violently improbable. Well, it is merely a question of fact, and perhaps it is within the range of a crucial experiment.

But it may be at once admitted that such an experiment is difficult of execution. If the effect is a

physical one it should vary according to some law of distance, or it should depend on the nature of the intervening medium; but in order to test whether in any given case such variation occurs, it is necessary to have both agent and percipient in an unusually dependable condition, and they should if possible be unaware of the variation which is under test.

This last condition is desirable because of the sensitiveness of the sub-consciousness to suggestion; self-suggestion and other. If the percipient got an idea that distance was detrimental, most likely it would be detrimental; and although a suggestion might be artificially instilled that distance was advantageous this would hardly leave the test quite fair for the lessened physical stimulus might perhaps be over utilized by the more keenly excited organism. Still that is an experiment to be tried among others; and it would be an instructive experience if the agent some day was, say, in India when the percipient thought he was in London, or vice versa.

It is extremely desirable to probe this question of a physical or non-physical mode of communication in cases of telepathy and if the fact can be established beyond doubt that sympathetic communication occurs between places as distant as India or America and England or say the terrestrial antipodes, being unfelt between, or in the neighborhood of the source, then I should feel that this was so unlike what we are accustomed to in physics that I should be strongly urged to look to some other and more direct kind of mental relationship as the clue.

This then is the first question on which crucial experiments are desirable though difficult.

1. Is the mechanism of telepathy physical or not?

The second question of which I am thinking is one less easy to state, and far less easy (as I think) to resolve. It may be stated thus, in two parts, or as two separate questions:

2. Is the power of operating on the minds of terrestrial persons confined to living terrestrial brains?

3. Is the power of operating on or interfering with [illegible] universe confined to living material bodies?

I should conjecture that an affirmative answer to question 1 would render likely an affirmative answer to questions 2 and 3; but that a negative answer to question 1 would leave 2 and 3 entirely open, because, so far as we at present know, terrestrial people and people with material bodies may be the only people who exist.

It is this possibility, or as many would hold probability or almost certainty that renders the strict scientific statement of questions 2 and 3 so difficult. Yet they are questions which must be faced, and they ought to be susceptible in time of receiving definite answers.

That there are living terrestrial people we know, we also know that there is an immense variety of other terrestrial life; though if we were not familiar with the fact, the luxuriant prevalence and variety of life would be surprising; the existence of a bat, for instance, or a lobster, would be quite incredible. Whether there is life on other planets we do not know, and whether there is conscious existence between the planets we do not know, but I see no a priori reason for making scientific assertions on the subject one way or the other. It is only at present a matter of probability. Just because we know that the earth is peopled with an immense variety of living beings, I myself should rather expect to find other regions many-peopled, and with a still more extraordinary variety. So also since mental action is conspicuous on the earth I should expect to find it existed elsewhere. If life is necessarily associated with a material carcase, then no doubt the surface of one of the many lumps of matter must be the scene of its activity, but if any kind of mental action is independent of material or physical environment then it may conceivably be that the psychical population is not limited to the material lumps, but may luxuriate either in the interstellar spaces or in some undimensional form of existence of which we have no conception.

Were it not for the fact of telepathy the entire question would be an idle one, a speculation based on nothing and apparently incapable of examination, still less of verification or disproof.

But granted the fact of telepathy the question ceases to be an idle one, because it is just possible that these other intelligences, if they in any sense exist, may be able to communicate with us by the same sort of process as that by which we are now learning to be able to communicate with each other.

Whether it be true or not it has been constantly and vehemently asserted as a fact, that such communications, mainly from deceased relatives, but often also from strangers, are occasionally received by living persons.

The utterances of Phinuit, the handwriting of Miss A——, of Mr. Stead and others abound with communications purporting to come from minds not now associated with terrestrial matter.

Very well then, is a crucial or test experiment possible, to settle whether this claim is well founded or not?

Mere sentimental messages conveying personal traits of the deceased, though frequently convincing to surviving friends, cannot be allowed much scientific weight. Something more definite or generally intelligible must be sought. Of such facts, the hand-writing of the deceased person, if reproduced accurately by an automatist who has never seen that hand-writing seems an exceptionally good test if it can be obtained. But the negative proof of ignorance on the part of the writer may be difficult.

At first sight facts known to the deceased but not known to the automatist, if reported in a correct and detailed manner so as to surpass mere coincidence, would seem a satisfactory test, but here telepathy, which has stood us in good stead so far, begins to operate the other way; for if the facts are known to nobody on earth they cannot perhaps be verified, and if they are known to somebody still alive—however distant he may be—it is necessary to assume it possible that they were unconsciously telepathed from his mind.

But a certain class of facts may be verified without the assistance or knowledge of any living person; as when a miser having died with the sole clue to a deposit of "valuables," an automatist's hand, over the miser's signature, subsequently describes the place; or when a sealed document, carefully deposited, is posthumously deciphered: the test in either of these cases is a better one. But still, living telepathy of a deferred kind is not excluded, though to my thinking it is rendered extremely improbable for, as Mr. Podmore has often urged, the person writing the document or burying the treasure may have been ipso facto an unconscious agent on the minds of contemporaries.

Postponement of the apparent posthumous action for more than a century, so that all contemporaries are necessarily dead, strains this sort of telepathic explanation still more, in fact to breaking point; but such an event is hardly within the reach of purposed experiment—the other is; and responsible people ought to write and deposit specific documents, for the purpose of posthumously communicating them to some one if they can, taking all reasonable precaution against fraud and collusion; and also, which is perhaps a considerable demand, taking care that they do not forget the contents themselves.

But after all even if this were successfully achieved, the proof to us of mental action on the part of the deceased "agent" is still incomplete, for it may be that telepathy is not the right kind of explanation of these things at all; it may be that they are done by clairvoyance, that the document though sealed or enclosed in metal is read in some unknown or fourth-dimensional manner by the subliminal self.

The existence of such a power as this, however, can be separately tested; because if straightforward clairvoyance is possible, things unknown to any person living or dead may be read or inspected. And in trying this experiment a negative conclusion must not be jumped at too readily. A positive answer might be definite enough, a negative answer can only be a probability. Moreover it would be wise to tell an automatist who is endeavoring to decipher the unknown figures that in that collocation they have never been inspected by man, lest the knowledge should act as a gratuitously hostile or debilitating suggestion.

As to the third question I must defer its consideration, as this paper is too long. I pass to a fourth:

4. Is it possible to become aware of events before they have occurred?

The anticipation of future events is a power not at all necessarily to be expected on spiritistic or any other hypothesis; it is a separate question and will have important bearings of its own. An answer to this question 4 in the affirmative would vitally affect our metaphysical notions of "time," but they will not of necessity have an immediate bearing on the existence in the universe of intelligences other than our own. A cosmic picture gallery (as Mr. Myers calls it,) or photographic or phonographic record of all that has occurred or will occur in the universe, may conceivably in some sense exist, and may be partly open and dimly decipherable to the lucid part of the automatist's or entranced person's mind.

But the question for us now is whether we can obtain clear and unmistakable proof of the existence of this forseeing power in any form. It is not an easy thing to establish beyond any kind of doubt. Casual and irresponsible critics (like Mr. Taylor Innes in the Nineteenth Century,) frequently urge that a postmark on a letter which details an event either not yet happened or certainly not known by ordinary methods (like a recent shipwreck in mid-ocean, for instance,) would be proof positive to them of something occult, whether it would be telepathy or clairvoyance, and whether it happen to be of an event which has already occurred or of one immediately about to occur. Mr. Innes goes so far as to say that a document thus officially verified by a post-office clerk would be worth thousands of pounds to the British Museum. If so it would be singulary easy to get rich. I believe that a post mark on an envelope would satisfy some of these critics but a post mark on the document itself would be entirely convincing!

I wonder some enterprising Pigott has not endeavored to gull a leading journal by an elaborate account of the "Victoria" disaster, written on foolscap paper transmitted blank through the post at small cost, in preparation for any such striking event; or perhaps on paper subsequently covered with previous post marks by a genial post office friend, and decorated with red tape by a live government clerk!

The feeling that anything done by a postoffice official is conclusive, is of the same order as the opinion that barristers or criminal judges or medical practitioners are the only people fit to investigate unusual mental phenomena, because their practice makes them familiar with the warpings of the human mind.

But, to consider the case of a medical practitioner; as I understand a doctor's business, it is to cure an abnormality if he can, not to prolong and investigate it. True a doctor may be a scientific man in addition, but as a physician, he is out of his element as a general investigator; and as a leading practitioner he has very little spare time. Were it not so the record against the profession—the attitude of the main body of doctors has taken to everything new—would be not only pitiful, as it is, but essentially disgraceful.

To this day I feel sure that many promising subjects, some for investigation and some for psychical cure, are being lost both to science and to themselves within the walls of our asylums.....Meanwhile it seems to me propable that in this department of science, as in every other, the wholesome and valuable part of skepticism will ultimately be broken down if at all, not by any one conclusive experiment, but by converging lines of testimony coming in from many and unexpected quarters; and the breach will be assisted by the gradual perception that such psychical actions as are proved to occur are not portents or ruptures in the order of nature, but are natural and simple outgrowths from what science already knows; they are

first fruits from a promised land which has been seen from the hills but has not yet been explored.

It is the most unpardonable blunder for a scientific man to suppose that everything that can be known is already more or less within his cognizance; and his least justifiable attitude is that which holds that there are certain departments of truth in the universe which it is not lawful to investigate.

The same Lord Kelvin, who in a moment of aberration (I hope) wrote this very year that "one-half of hypnotism and clairvoyance is imposture and the rest bad observation*" uttered also the worthier sentiment that "science is bound by the everlasting law of honor to face fearlessly every problem that can be presented to it."†

*Stead's Borderland.

†Source unverified yet.

## MEMORY IN RELATION TO PSYCHICAL EXPERIENCES.

By Charles Wheedon.

Until recently the brain was believed to be one organ, indivisible, and always acting as a whole. Investigation has now established that it acts in parts, and each part quite independently; that a part may be removed and yet the remaining parts act.

With our present knowledge of the brain and its action, memory is a word, as ordinarily understood, that tends very much, I think, to confuse our psychical investigations and reasoning. Memory is defined to be, "the faculty of the mind by which it retains and can recall previous ideas and impressions!" This definition, like the old conception of an infallible consciousness, seems faulty and misleading. Let us consider it. A mind is the aggregate of one's ideas at any given time. It is the brain, not the mind that possesses the faculty of action; yet the brain is not the mind. The aggregate of ideas does not reproduce a like, or similar aggregate of ideas, but the brain under proper environment will do so. When the brain produces results a second time, similar to the first, those results are spoken of as memory. The brain has retaining powers, but our thoughts have no such power. The brain has the faculty to produce thoughts and that completes the operation. These thoughts may in turn act as a stimulus on a brain to cause it to produce still other, or like thoughts; but thoughts cannot be said to possess faculty, for they are cause and result, continually.

Two thoughts or their expressions, when substantially alike are said to be alike; when in fact they are not absolutely so. So it is generally, things that are substantially alike are spoken of as if they were exactly so. A song sung, a piece of music played, or a poem recited a second time by the same person, is said to be repeated. It is referred to as if the repetition were exact, as if the reproduction was in every respect like the first rendition. But on reflection we know the so-called repetition was not a perfect repetition; some note or word has been rendered slightly louder, and another slighly lower, and still others have been cut a trifle shorter, while yet others have been prolonged a trifle. Not enough to effect the rendition as a whole, perhaps, but still it was not an exact reproduction. A little more reflection and we are satisfied that every so-called reproduction will vary more or less. All attempted repetitions of a thought must necessarily be accompanied with more or less points of difference; as time elapses the differences will generally increase. The brain is not quite the same any two successive moments, and neither are the workings of it. And the environments that set the brain at work, and effect its action, are also always changing. Now with the productive causes of thought ever changing is it not natural that each successive thought should differ somewhat from all predecessors? And these slight changes accumulating in time, affect and change the condition of the brain, and the substance of a very old thought, or an approximate reproduction of it, becomes impossible; and we say it is forgotten. After many changes, great and small, the brain may be likened unto a tree that has been budded and grafted until it no longer produces its original kind of fruit.

Memory is really but a thought, or chain of thoughts, more or less, like a previous thought or chain of thoughts. Poetic license would permit the statement that a second rose is the memory of the first. For a recollection—or reproduction, certain conditions must unite; the brain or part of it to act must be in a proper condition; neither asleep, nor comatose. It must also be stimulated to the action by environments particularly adapted or effective for that purpose; and then like the seed in the soil, a new product is produced; it may be very much like a product previously taken from the same soil, or brain, but it is never quite identical, for the reason that the exact and peculiar conditions which produce a thought, or chain of thoughts, can never be in all respects exactly duplicated. And a second product must necessarily vary in proportion as the conditions are unlike the conditions producing the first. If very great and dissimilar conditions prevail the thought is said to be forgotten—cannot be reproduced. As the condition of a brain is changed by thought so repetition of a thought is possible with less outside stimulant. By this law we commit to memory.

But, says some one, "in sleep does not the whole brain cease to act." Perhaps so in perfect sleep; but is not perfect sleep quite exceptional; do not parts of the brain act fully or partially, in unnatural combinations thus producing strange dreams—dreams with inconsistances; and with connecting links omitted? On waking the inconsistances are pointed out by the whole brain are they not; assuming the dream is recalled?

A person's intelligence although always changing, remains, in the main, the same at short intervals; so when dual, or sub-personality, or a second intelligence is mentioned, no slight change of personality is intended.

The medical profession now recognize the fact that different parts of the brain perform different functions. That the brain strictly speaking acts in parts. The heart, lungs, stomach, legs, and etc., are but parts of a complete person; so the brain is composed of separate parts and these parts, two, (or more of them, as well as those) unite at times for the production of some general result. An injury to the back of the brain will affect the sight, and an injury to the brain at the side near the top and middle will affect a limb on the opposite side of the body. The portions of the brain that preside over the bodily functions occupy more especially the lower, back and middle portions of the head; while the intellectual, being somewhat later in development and consequently being less specialized, and more indefinate in their workings, occupy the front and upper portions. Experiments show that pressure at a certain point on the brain, or lesion, will destroy the power of the subject to move the leg; that with lesion or pressure at another point, the arm is useless, and at another the tongue is paralyzed. Remove the pressure and the power to move the part is restored. Some parts may unite with others to produce a given result; if one of those parts is injured or fails from any cause to act the usual or proper result is not produced. Walking and thinking; or speaking and gesturing show parts acting together that could act separately. Some parts can act separately and also in conjunction with others, and the possible combination of parts that may act together is very great. And some parts may overwork and others may fail to work at all scarcely. The brain of the mono-maniac is but a brain out of balance; some part, or parts, working excessively; while with the idiot, part or parts of the brain underwork or fail to act.

I have dwelt on these facts because they are very important from a psychical point of view and will enable us to understand the difference between dual-personality and psychical powers. Cases of the so-called dual-personality arise, I think, where some few parts of the brain, more particularly of the intellectual area, fall into a comatose or sleep condition; all the balance of the brain being in a condition to act. Thus we would get a personality differing from the true person—a personality differing from the individual when the whole brain is in a normal condition for action.

A certain part of the brain working, we will say, produces a movement of the arm, another part produces a thought, and a third part produces a movement of the organs of speech; here three small portions of the brain give us a thought and express it, and also move a limb. Other parts of the brain from sleep or disease, we will say, were comatose until now, when they in turn, act, giving us other acts and thoughts; neither set of thoughts or acts will be known to the other—that is, cannot be reproduced by the other, by the parts of the brain that did not first produce them. If half of the parts of the brain act while the remaining parts are comatose the personality is then made up of one-half of the brain. These special parts that fell to acting together, from disease, or otherwise—ceasing to act and falling into a comatose state—the vital powers of the system might arouse to action those parts of the brain that thus far had been comatose and a second set of acts and thoughts take place. Thus, dual-personality would appear. And no aptitude of brain would have been developed for a reproduction, or memory, of the acts, or thoughts, of either, by the other. The same parts might, however, under proper conditions reproduce results like their first products. Each half might be termed a personality and would be unknown to the other, and each would remember its own workings only. Diseased subjects have given us similar cases.

Perhaps a mesmerized or hypnotized person, who feels no pain during an operation on his arm has simply had that part of his brain which presides over the nerves connected with that arm temporarily paralyzed. I find the case of dual-personality entirely different and of different origin from psychic experiences as witnessed in [illegible] what our spiritual friends call [illegible]. In cases of dual-personality, the subject is suffering from disease, injury or other abnormal condition, and the personalities are incomplete, one or both failing to represent a complete intelligence in character and in general scope and range of knowledge. On the other hand, we find the person receiving telepathic messages, or acting as a so-called medium, is not different from other people, except he may be more sensitive than people generally are. Intelligences communicating through him, if I may be allowed the expression, are complete intellectual personalities. This manifestation of a full, complete and broad personal intelligence is especially prominent in cases of automatic writing. To this class of psychic phenomena I have given great attention and I speak with much confidence. To some extent the psychic may be walking while the strange intelligence is expressing itself; and the psychic may reply or converse with others intelligently, and in a manner showing that he has the use of his entire brain. So the strange intelligence will frequently show more knowledge, or a different kind of knowledge from that possessed by the psychic, or give facts that the psychic could not have known. The writing may be continued from time to time, if the subject is a long one, at appointed times, or as opportunity is given, and at each time the subject continued from the proper point, and so on until the completion of the subject. Then, to make it still more certain that nothing short of a complete intelligence was the author, the strange intelligences will occasionally go back to things that have been written and will make corrections by adding to, or crossing out, or changing words or expressions. Habit, or periodicity of abnormal conditions, are not sufficient to account for these things. All these things and many more are facts of which the psychic is well aware. While the strange intelligence is expressing itself, the psychic may move his limbs or body and he may think freely while his hand is being moved. Probably no psychic was ever able to satisfy himself that he was the author of the things written, no matter what his training or how skeptical by nature

A complete intelligence in the form of a dual-personality, or sub-consciousness, is apparently quite a physical and psychical impossiblity. To be a complete personality there must be full use of a complete brain with all its parts as required to express thought in a natural, orderly manner. An individual in and by himself alone cannot produce, or exhibit, two complete personalities, and let it also be borne in mind that the reproduction of a thought is always accompanied with knowledge of its having been previously produced; so when a thought or chain of them is produced which is new, with no recognizable cause, it is unreasonable to ascribe it to anything short of another intelligence, one outside the psychic. The same brain, all parts awake, would produce the same peculiarities, by which we know the individual, each time it acted to any extent. The same causes —condition of brain, etc.,—producing like results, as near as causes and results are ever repeated. And a dissimilarity such as would constitute a sub-personality could not originate in a normal brain with all parts awake. But such peculiar thoughts might have their origin elsewhere, and find expression through a brain and person in a normal condition, as in telepathy.

The consideration of the possible ways in which a thought, or chain of thoughts, could arise narrows down to this: 1. As a product of the whole brain awake and acting in the usual way. 2. As a product of parts of the brain awake and stimulated to action while other parts are asleep or comatose; and, therefore, not remembered by the other parts of the brain, or the whole of it together. So we see that if a person in normal condition gives expression by writing, or otherwise, to a thought, or chain of them, not consciously produced, or remembered, that person is a psychic, and the thought, or chain of them, must of necessity originate outside that person.

## EXPERIMENTAL CRYSTAL GAZING.

By Mrs. [illegible] A. Ruutz Rees.

Crystal Gazing in the present state of our knowledge can neither be written of as an art nor as a science. A most discouraging indefiniteness envelopes the subject as a whole, and such partial light as has been thrown upon it by intermittent interest is misleading and conflicting.

We know only that it has played a part in the history of the race, and that it appears far back in the uncertain dawn of later civilization as an inheritance from earlier races and as an efficient instrument in the hands of not too scrupulous priests and rulers of the people. Later on it has added weirdly to the mysterious practices of magicians and fakirs, and finally, owing no doubt to the opening up in our century of Eastern literature, it invites the attention of modern psychical research upon grounds of purely psychological interest. With its history in the past this paper has nothing to do. What it aims to present is a simple record of experiments undertaken with a sincere love of truth, but carried on under most disadvantageous circumstances, and offering little of value in definite result.

These experiments extend over three years, and began by the purely accidental discovery that upon gazing half indifferently into a glass of clear water, a scene containing several figures formed as it were in mist at the bottom of the tumbler. There appeared the figure of a slim woman, no longer very young, leaning against a tree, while several small dogs gambolled near a pond. At the time I had been carrying on telepathic experiments with Dr. Hodgson and was of course familiar with publications of the Psychical Research Society, including the very able article upon Crystal Gazing by Miss X——. I at once wrote to him and finding that at about the time of the vision he was calling at a place which answered in several respects to the account I sent him, my attention was arrested and I began a series of experiments noting as far as possible the result.

I adopted the following method at first from what I am now inclined to think a mistaken idea, that the hypnotic condition was most favorable to my clairvoyance. Raising my arm above my head I gazed steadily at my uplifted forefinger and then allowed my eyelids to fall for a second and lifting them again gazed steadily either into a glass of water or into a small mirror held in the hand. After a short time varying from five to twenty minutes, figures either singly or in groups always formed and scenes presented themselves which I could sometimes verify, but which I was usually disposed to consider either reminiscent, expectant, or imaginary. In such visions many difficulties naturally present themselves in an attempt at classification or indentification. In the first place they are almost always complicated; in the second, they are usually general rather than particular; in the third again they are so transitory that the mind unconsciously supplements the impression produced upon the eye and it is almost impossible to separate that which has been actually seen from that which supplements sight by suggestion.

I think I may safely state that no vision I can record has ever been correct in every detail; either more has been seen than can be verified, or the detail seen has been a mere insignificant accompaniment of something neither seen nor imagined. An instance which is of usual interest in another way as being indicative of prevision will illustrate this. I was one afternoon expecting two friends who always come by stage from the depot. When glancing in the mirror I saw them so distinctly walking that I exclaimed to my daughter: "Why, C—— and S—— are walking up for I see them." Five minutes later, the stage man arrived having in the carriage no passengers but on the front seat an immense Ascension Lily, and ten minutes later the ladies came on foot, dressed exactly as I had seen them, and explaining that having the lily besides their trunks they thought they would leave the seat free. In this instance I had no impression whatever of the reason for their change of plan which one would naturally suppose to have accompanied the vision of them.

Upon one or two occasions only has there been prevision even to so slight an extent as the above. I was expecting a young married friend and her baby and nurse, she having written that her husband would be unable to accompany her when I saw suddenly in the glass the face of Mr. C—— holding the child in his arms and laughing at me in such an expressive way that I called out, "I do believe Mr. C—— is coming after all." Later in the day I received a note from the wife saying that her husband would come instead of the girl and "play nursemaid," but no impression had been conveyed to me while looking in the glass that the maid was not to be of the party. I mention these two cases as being anticipatory and as carrying with them no distinct idea whereas my object in carrying on experiments was to obtain verdical visions and impressions. I am obliged to admit that in the majority of instances noted by me, the impressions I have been conscious of receiving have been false ones, excepting in the matter of color when they have without exception been correct. In looking, as I have done, a great many times for a daughter who is absent several days in the week, I have only twice seen her doing exactly as was really the case; once when she was very late in returning and I sat looking for her in the little mirror and saw a train rush into the station and discharge passengers at the precise moment that she arrived there which I noted and verified; and once when I saw her in the most unexpected way wearing a cap of white muslin which I found upon inquiry she was doing at the moment I looked for her. On the other hand when I have gazed anxiously to find out whether she was walking or riding from the station I have almost invariably been mistaken in what I saw.

A curious fact in crystal gazing seems to be that expectation and slight knowledge of surroundings act unfavorably for verdical vision. Looking for the first time for a stranger for instance is often productive of good result, while a second or repeated attempt fails after a longer acquaintance. I have had several experiences of this kind. For example, a lady introduced to me by Dr. Hodgson, much interested in Psychical Research and kindred subjects, was most anxious to have regular sittings with me for experimental efforts. The first attempt at vision on my part was remarkably successful. I knew absolutely nothing about her except that she was a widow, but I at once saw the face of an elderly man, and as the figure developed I noticed that he was holding an infant in long clothes which naturally struck me as strange;at the same moment I deciphered the first syllable of the name Roswell, and at once my new acquaintance told me that I had described, and given part of the name of, her father, who was greatly devoted to a sick infant of hers who was seldom out of his arms. The face I had described was she thought like him. Within a week of this occurrence her son was sitting one evening in my parlor when I said I would look for his mother. I at once saw her sitting at a small table with a book in her hand and wearing a light waist trimmed with black lace. She wrote me next day verifing this vision of her. Very strange, then, appears the fact that although I sat with her a great many times and tried numberless experiments with her at a distance, I never again described anything which was recognizable by her. I have omitted mention of having also on the first visit seen and described the face of a man a little past middle life with a slight peculiarity in one eye; this my acquaintance considered a remarkable test as her husband had such a blemish in one eye, but it was scarcely noticeable by ordinary observers. Each one of these experiences is capable of explanation by telepathy; the singular point in connection with them is that there is no reptition of such "tests" and that although I saw a great number of scenes, landscapes and persons whilst in her society, no one of them was ever in the slighest degree known to her, and therefore after a time, I relinquished the attempt to reach results with her. My notes furnish me with another illustration of the possibility of seeing what is absolutely unknown. I had a correspondent at a considerable distance, personally quite a stranger to me, and whom I have never met since. I therefore cannot assert of my own knowledge that my description of her person was correct although she says it was so, but I saw in connection with her a rather strange thing to be in a sitting room; it was what I took to be a clothes line stretched across it triangularly. In verifying my vision my correspondent said that she had a line of rope across her room for her pet birds to perch upon.

Whilst I have at different times carried on regular experiments at stated hours, I think my best results have been obtained accidentally; or if not quite by accident, at least without much expenditure of effort, and I am not as yet decided in my own mind whether knowledge of my intention on the part of the object of my search is helpful or not. In the following instance it would appear to have been so, but in the second case I shall record no such help was possible, as my friend knew nothing at all of my looking for her. The first was in this wise. A very intimate friend who is extremely skeptical and whose habit it was to laugh at all so-called clairvoyance challenged me to look for her one Sunday afternoon at 4 o'clock. In vain I called up a vision of her home upon the shore, I could not see her at all although I recognized one of her children on the piazza, but as I looked, there persistently appeared a black log or low bench on which were seated three grown boys or young men. I thought it so absurd that I tried to shut it out, but the more I tried to see something else the more evident appeared the figures sitting in a row and then, in connection with them, the figures and faces of two elderly persons, man and woman. I wrote my friend at once supposing myself to have entirely failed but her reply was as follows:

"At 4 o'clock I left home and went to Captain F——'s and was talking to him and his wife (quite elderly persons) when I saw through the doorway their three sons sitting upon a low bench or fallen tree. I looked at them inquiringly for quite a little time—I don't know what the children were doing at home as I was not there."

In this instance my friend was of course thinking

of me at the time yet I did not see her, but a day or two later I was expecting her to come and visit me and as she did not arrive I looked for her, and saw her quite plainly doing a singular thing. She was driving in the children's pony cart, alone, holding the reins taut and high over what appeared to be a quantity of lumps or bundles covered over with something gray. Her attitude was so singular that I felt sure I was mistaken; but next day upon going over to see her I related what I had seen. She listened in much amusement, and called her husband to hear it, explaining to me that in a certain emergency, being in need of a mattress, she had driven across the country in the children's pony cart, with the unwieldy load before and around her covered with a large gray carriage blanket. She had not consciously thought of me during the occurrence. Once again this friend afforded unconscious scope for my clairvoyant faculty. I called unexpectedly at her house and found her absent. Looking in a glass of water I saw her in a crowded store and following her movements saw her select and buy a white apron for the little daughter who accompanied her. This case, however, I have generally considered unsatisfactory as evidential, because knowing that she was shopping, my imagination might readily have supplied such ordinary details.

A greater dissatisfaction naturally attends long continued experiments which are relatively barren in definite results. In a series carried on most earnestly and with regularity as to time and place for nine weeks very little of actual evidential value was obtained, but as I was enabled by them to make certain observations in relation to clairvoyance and kindred subjects I do not regret the time devoted to them. The experiments began on the 25th of July, 1891, and were continued by me with scarcely an interruption until the 1st of October; every day I wetn to my study at 2:30 and devoted myself to a steady gaze into a glass of water placed upon my desk; each day I immediately noted the result and sent a written account to Dr. Hodgson who in Boston had agreed at the same time, when possible, to bear the experiment in mind. Before receiving my notes he posted to me a short record of his own occupation at the time. During the nine weeks, although I saw an exceedingly large number of "visions," very few were verified, and these never in their entirety but merely in some details.

The examples I shall give represent the very best results actually obtained and are from my notes: "In my study July 26, 25 minutes to 3. See confused bit of landscape, twice see the same house, first indistinctly in connection with a railway track and bridge, again very distinctly noticing deep awnings to the windows, house white, beyond it flowing water with a narrow footpath and grassy slopes, not like a river, more like large lake. Gazing followed by automatic writing on the subject of mediumship and impressions, how conveyed, etc."

Note by Dr. Hodgson dated July 29 on receipt of above account. "Was at Mrs. T——'s on 26th. Do not recall bridge near house. It is built chiefly of stone, rather dark, is near railway track and close to the sea which is seen from the house. Deep awnings at several parts of the house. At back is a narrow steep footpath descent with rockeries, a little artificial rivulet and small grassy terraces."

He adds: "The automatic writing concerns a question that I have been conversing about several times within the past fortnight,.....and the general subject of, automatic writing, modus operandi and kindred phenomena came up at yesterday's dinner table and was continued during the drive afterwards;.....it has been much in my mind lately."

Under date August 4th, I find this among my notes:

"On Monday evening late having just fallen asleep had a very vivid dream of fire starting from a ground floor near an open window."

Note by Dr. Hodgson dated August 6th:

"At above time was smoking cigar at Mrs. J. T. F——'s. dropped ash on grass, it was red hot and I feared the possibility of fire."

Aug. 8th. 2 p. m. in my study. (Note):

"Trying to reach Dr. Hodgson in Boston, probably shall find him at his club. See confusion of lettering, indistinct. See baldheaded man, upright figure, seated, dog on the ground at his feet. Letters again right across the glass like this H. I. D., large like sign over a store. Impression that the man is looking up something in dictionary. No sign of Dr. H——. Now looks like a procession of white robed men or tall boys. Idea of ceremonial. Landscape, tall trees, water, I think fountain or cascade, looks like a park or show place. Letters again. No impression of Dr. H——. Lady no longer young..... Aug. 9th, 2 p. m. Elderly persons sitting in linen covered chairs. Aug. 11, 2:30. Looking for Dr. H—— in Boston saw place like well kept park or garden, long low verandaed house with hanging lamp, shutters green, and general air of comfort. Approached by avenue of trees or shrubs. Cannot distinctly see Dr. Hodgson but catch outline of man's face with side view of beard."

From Dr. Hodgson notes:

"Aug. 8, 2:30 p. m. At Hyannis waiting in open field for base ball game, watching practice, etc.

"Aug. 9, 2:30. Close of dinner smoking at C——'s.

"Aug. 10. In club writing and reading letters. On none of these days did I think of the experiment. —R. H.

"Aug. 12. 11:15 a. m. Have just received Mrs. Rees' notes of 8th, 9th, 10th, and 11th.

"On Saturday 8th, lunched about 12:15 with C—— in hotel in Hyannis. Afterwards bought base-balls at store. Then adjourned to lawn in front of Capt. W——'s, who is a baldheaded, elderly man, upright figure, was sitting close to me with large dog on ground at his feet. Two or three base ball men about in white jerseys and knickerbockers and with HYANNIS over chest of shirts. About 1:45 a group of these men marched off to the base ball field some little distance away. Shortly afterwards C—— and myself followed, C—— (in white with red stockings,) instructing his men in subtle points of the game. A small crowd about to see the games, trees and water in the distance. On Sunday 9th, C—— and Mrs. C—— and myself sat out a good deal in arm chairs covered with white material. Bridge across water going to his house on his island. Ocean in the distance. C—— and self fished in his pond. Most of the time between 2 and 5 was reading outside or in the house which was a long low verandaed with green shutters, but I do not remember a hanging lamp."

The above is I think the best connected vision that was obtained during the course of experiments. Several times isolated veridical incidents were noted, as for example the following:

Thursday, Aug. 13. 10 a. m. to 2. "See Dr. Hodgson in chair at table, appears to have on loose linen coat, or sack, stoops a little, glass beside him, puts hand in loose pocket of coat, pulls out watch and looks at it, seems to be paring an apple, has a paper in his hand, turns it over, laughs and gesticulates, gets up, puts hand on back of chair, now see chair empty."

Dr. H——'s notes: "Aug. 13. 2:30 3 p. m. Reading comic papers at Club. Fliegende Blätter. Lunch —returned 2:50. Forgot all about experiment."

In a letter from Dr. Hodgson he refers to an incident I have forgotten but of which I must have sent him a record. He says:

"Your seeing C——y and D——r on Friday is curious as on that day I received a telegram from C——y inviting me to his place and received a letter from one of my most intimate friends whose name is suggested by D——r and who has been like a mother to me."

Several times I have seen letters and occasionally figures recognized by Dr. Hodgson as either in his mind or of consequence to him in some way. In my note Aug. 10th I say that "I see the letters Lyll" whereupon I find in Dr. Hodgson's letter of the 11th:

"Your seeing Lyll when I was reading Lyall is good." In a note of Aug. 4th I mention seeing N. S. and the figures 17.....At the time Dr. Hodgson was addressing a letter to Professor Coues whose number is 1726 N street. A rather curious experience of mine in feeling a sudden shudder and thought of Dr. H—— whilst talking to a friend who is discussing hair cutting having been noted, is found to correspond as to time, with Dr. Hodgson's visit to a barber to be trimmed.

Such trifling coincidences in themselves, are of little moment, but occurring frequently during a period devoted to experiment they acquire value. Taken as a whole the time devoted to these experiments is not to be regretted; doubtless better results might have accrued but for the pre-occupation of Dr. Hodgson who had so very many engagements at the time and who during the last four weeks of their continuation was traveling from place to place.

One or two points in connection with them appear worthy of note. First, that the most satisfactory of the attempts at veridical vision was made early in the series, August 8th and 11th, after which date my notes record nothing but glimpses possibly correct but also very indefinite. Second, that both on the 8th and 11th and on Aug. 13th, which were exceptionally good, Dr. Hodgson appears to have forgotten all about the experiment at the time, on the latter occasion distinctly saying so in his notes.

Putting aside all the experiments made during the four weeks of September when Dr. Hodgson was absent traveling, I have notes of thirty-five experiments, eight only of which contain anything which can be considered of value as evidence; a sufficiently meagre result when it is remembered that at every sitting without exception I saw figures singly or in groups, and noted landscapes of different kinds, mountains, rivers and seas. The question at once arises: What were these unverified visions? Mere subjective hallucinations? or actual occurrences unverified? Were they reminiscent or did they afford glimses into the surroundings of other friends? In beginning an experiment I usually noted what my more recent occupation had been and [illegible] reading, and as far as possible what I had in mind, but I was never able to trace any definite connection between my actual experiences and the visions. My slight measure of success with Dr. Hodgson again is somewhat curious in view of the fact that an earlier series of experiments in telepathy undertaken with him in the winter of 1890 were almost wholly unsuccesful. During several weeks he tried to impress me at a given hour and was only once in a very slight degree able to convey an impression to my mind when I saw a disc containing large capital letters at the moment he was making circles with ink having within them in capital letters the words Purity, Patience, Peace. On my side I was equally unsuccessful in an attempt to influence Dr. Hodgson and yet very shortly afterwards I had two veridical visions connected with him at times when he was not consciously in my mind at all. The first was quite remarkable in its way. I was lying in the dark one evening when suddenly in the air above me I saw Dr. Hodgson's face gleam out, as it were, and afterwards the face and upper part of the body of a very dark man, the face deeply furrowed, the eyes sunken, with a pipe in the mouth, seated in old-fashioned wooden chair. The vision lasted long enough for me to take in all the details and I sent an account of it on to Dr. Hodgson who in a letter of Feb. 25th remarks: "Your glimpse of the deeply furrowed face with deep set brown eyes is exactly the face I was much interested in at the time you had the experience. It belonged to a member of the Omaha tribe, a dark face but by no means black, and very deep set brown eyes; the face of a man, the lower part of whose figure was not visible to me. He was sitting, I think, on a wooden arm chair, not, however, old-fashioned especially, behind a large desk while Miss Fletcher was delivering a lecture on the 'Symbolism of Pipes Among the Omahas.'"—Signed, Richard Hodgson.

The second glimpse was less remarkable but still strange in its way. It occurred the night after the Psychical Research Society Branch was established in New York. I suddenly saw Dr. Hodgson in a close

cab flourishing, as it seemed, a red silk handkerchief at the time that he was driving from the station at Boston having such a handkerchief as described in his possession. Of this slight experience I kept no record and give it from memory only.

Recently I have again tried a few experiments with Dr. Hodgson, but I do not consider them of much value with one exception which affords a sort of clue to some of the abnormalities of clairvoyance. Looking for him two days after I had notified him of my intention, I saw him not as he was at the time I looked, but in surroundings which coincided with those of the time he dictated a letter authorizing me to try. My note May 11th, 3 p. m., says: "Could not see anything of surroundings but glimpse of river, bushes, chair with wicker seat and open arms. Saw figure lying down wrapped in dark gown with white stripes. Lady also with hat turned up at one side, little flowers and lace round the brim, etc." As to which under date May 26th, his assistant writes: "In your description of first experiment you seem to have described the scene where Dr. H—— dictated the letter to you. He was lying on his back in a cot on wheels, in front of him a wicker chair with a lady visitor near with hat turned up at side. But at the actual time of your experiment Dr. Hodgson was in the house resting." Signed, L. Edmunds.

My interest in this last experience is the greater because very often after failing to see at a given time, later in the day some scene has appeared quite independently of my effort, connected with what I was seeking without result.

Whilst I have included these various experiments under the general term crystal gazing, those who have been sufficiently interested to follow my narrative will here note that many of them occurred without any definite concentration of gaze, and my object in thus including them has been to emphasize the only conclusion I have arrived at in connection with my subject. This conclusion is that clairvoyance as such is not dependent upon, or to any appreciable extent assisted by concentration, that it is in itself an independent faculty of the individual and coincides only accidentally with concentrated gaze. It seems to me that the visions occurring upon abstraction are in the main, subjective hallucinations, imaginary or reminiscent, whereas clairvoyant vision occurs at all times, independently of circumstance, influenced probably, if by anything, by atmospheric vibrations and sensitiveness to their receptivity by the nervous system. In the case of hypnotized subjects clairvoyance would appear to act in accordance with suggestion, but in the normal state the clairvoyant is simply a person possessed of a faculty natural in itself, but like an ear for music or the capacity to visualize, not universal, and rarely cultivated because its cultivation demands patience, skill and opportunity and it has no recognized value. The erraticism of my own clairvoyance and a consideration of the literature of the subject lead me to the conclusion that studied preparation for veridical vision is the least satisfactory way of obtaining it. The concentrated gaze tends to abstraction and is followed, if long continued, by a condition akin to ecstasy, in which hallucinations visual and auditory are common, and which is also, in my own case, often followed by automatic writing. Whether as the expression of a sub-conscious self, or of a super-conscious external individuality has so far not been satisfactorily determined.

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The following list of historical apparitions connected with the names of famous men is taken from the Humantarian:

Goethe states that he one day saw the exact counterpart of himself coming toward him.

Pope saw an arm apparently come through the wall and made inquiries after its owner.

Byron often received visits from a specter, but he knew it to be a creation of imagination.

Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city.

Count Emmanuel Swedenborg believed that he had the privilege of interviewing persons in the Spirit-world.

Loyola, lying wounded during the siege of Pampeluna, saw the Virgin, who encouraged him to prosecute his mission.

Descartes was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

Sir Joshua Reynolds, leaving his house, thought the lamps were trees and the men and women bushes agitated by the breeze.

Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear, who told him he would become the greatest man in England.

Ben Jonson spent the watches of the night an interested spectator of a crowd of Tartars, Turks, and Roman Catholics, who rose up and fought round his armchair till sunrise.

Bostock, the physiologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the features and headgear as distinct as those of a living person.

Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty, whose reproaches turned him from his purpose.

Napoleon once called attention to a bright star he believed he saw shining in his room, and said: "It has never deserted me. I see it on every great occurrence urging me onward, It is my unfailing omen of success."

Nicolai was alarmed by the appearance of a dead body, which vanished and came again at intervals. This was followed by human faces, which came into the room, and, after gazing upon him for a while, departed.

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## THE SOULS OF MURDERERS.

In Wales there is a very strong prejudice among the peasantry against hanging, the idea being that troublesome spirits, being let loose, will wander about and annoy the living. Indeed, there seems to be a widespread idea that the souls of murderers find no peace in the grave, but must wander ceaselessly about until they have in some degree done expiation for their wickedness. Such ghosts, it is said, haunt churchyards, occasionally terrifying people, and making all kinds of weird and uncanny noises. But evil-doers guilty of a lesser crime than that of murder are said to wander after death. Those who in their lifetime have been guilty of fraudulent and other dishonest acts are thus punished. A milkwoman of Shrewsbury is condemned to wander up and down "Lady Studley's Diche" in the Rairu meadow—now the Smithfield—constantly repeating these words:

Weight and measure sold I never,
Milk and water sold I ever.

Likewise, on the Continent, the ghosts of those who removed their neighbors' landmarks are compelled to roam hither and thither, "sometimes forced to remove the old boundary line, then to move it again, constantly changing their course with their changing purpose." When an unjust relative has purloined the title deeds, in order to cheat the rightful heir out of the estate, he is prevented resting in his grave until the title deeds are restored to the proper owner. In short, any sort of wickedness has, from time immemorial, been thought to cause the souls of the guilty to wander.—Hampshire (Eng.) Telegraph.

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## THE HOME OF CHOLERA.

India is generally referred to as the "home of cholera," the disease being established endemically throughout a wide area. This, however, is not, as most Indian authorities once believed and many would even now have us believe, due to any mysterious or unpreventable causes, but in virtue of conditions which may all of them be removed, and which in time, I trust, will be removed. In India, as elsewhere, water has been the chief nurse and disseminator of cholera, and I believe that if every town and village in India were provided with pure and properly protected water, the so-called "endemic area" would soon become indefinite. Dr. M. C. Furnell, who has had great experience as Surgeon-General of Madras, is firmly of opinion that the general method of the propagation of cholera in India is by means of specifically polluted water, and he has had no difficulty in finding masses of facts in support of his opinions. The experiences of Calcutta, as observed by Dr. W. J. Simpson, the Health Officer of that city, go to show that those persons who have an abundant and pure water supply, namely, the Europeans and better class of natives—escape cholera epidemics except in isolated instances which can generally be accounted for; while the natives, who necessarily depend on tank water, suffer severely when a tank becomes polluted by the excreta of a cholera patient. It must be remembered that the natives bathe and wash their utensils and clothes in the tank because it is the only available place for doing so, and that they use the water of the tank, contaminated as it is, in addition by soakage and sewage, for cooking and drinking, because it is the only available water supply for domestic purposes. Dr. Simpson raises a very earnest cry against the scarcity of pure water. The first requisite for Howrah and the suburbs of Calcutta is a liberal water supply, whilst Calcutta itself needs an increased supply.—Ernest Hart in North American Review for August.

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The first thing that impresses a stranger in Chicago is the magnitude and magnificence of the buildings in the business districs. The fire of 1871, the most disastrous conflagration in history, was not without compensating features. It gave the world an opportunity to show its generosity; it gave the people of Chicago a chance to show the world the clear grit that lay at the bottom of all their undertakings; and, finally, it cleared the way for a better class of structures. For a time, it is true, buildings were thrown up regardless of appearances, of stability, or of anything except speed. They were in the nature of shelter-sheds. Winter was approaching, and business could not be carried on in the open air. Neither could it be conducted to advantage at points remote from the natural center of commerce. It was necessary to provide stores and warehouses and offices, and to do so at once. Before the debris was cool, while the bricks and stones that lay in confused heaps all over the burned district were still so hot that they could not be handled without gloves, thousands and thousands of men set to work to rebuild the city. There was no dearth of laborers, for in the absence of more congenial employment, or in the desire to aid in hastening the restoration, an army of clerks, bookkeepers, cashiers, salesmen, school-teachers, and others who had never known the use of their muscles. armed themselves with saws and hammers and trowels, and gave their services to the master-builders. Besides, every train that entered the city from the East brought reinforcements of skilled artisans. Buildings rose like magic, the owners or lessees moved in and business was resumed. Gradually these temporary make-shifts were torn down and replaced by more substantial edifices, and it is doubtful whether a single block that was pushed to completion within the three months succeeding the fateful 9th of October now remains standing. Indeed, many that were built in the next four years, in the expectation that they would serve for several decades, have also disappeared, and the rest are following in their wake.—St. Nicholas.

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What we call eternity is perhaps a minute between two world-miracles. "We know nothing," in respect of any conception of eternity. Let us deny nothing, affirm nothing, but wait in hope. It is a beautiful custom that when we pass away from earth we introduce music and incense as an expression of our yearning for a higher sphere. The day in which belief in an after life shall vanish from earth will witness a frightful moral, perhaps an utter spiritual, decadence. Some of us might perhaps do without religion, provided only that others hold fast to it. There is no known lever capable of raising a people which has lost faith in the immortality of the soul. The inner worth of a man is measurable by a certain religious tendency which exhibits itself in spite of his training, and which influences his actions throughout life. Pious people follow a shadow, but we follow the shadow of a shadow, and who can say how coming generations shall satisfy their aspirations after a higher life?—Ernest Renan, quoted in Literary Digest.

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Henry Ward Beecher in a letter to Rev. J. S. Kennard wrote:

Evolution strikes at the root of all mediæval and orthodox modern theology—the fall of man in Adam, and the inheritance by his posterity of his guilt, and, by consequence, any such view of atonement as has been constructed to meet the fabulous disaster. Men have not fallen as a race, men have come up. No great disaster met the race at the start; the creation decree of God was fulfilled. Any theory of atonement must be one which shall meet the fact that man was created at the lowest point, and, as I believe, is, as to his physical being, evolved from the animal race below him; but, as to his moral and spiritual nature, is a son of God, a new element having come up in the great movement of evolution at the point of man's appearance.

### SEPARATION.

By Miriam Daniell.

My friend was near though sundered wide
We moved on lands the seas divide,
My foe was far, though at my side
He held my hand and smiled and lied:
Such facts man's measurements deride.
I crossed the sea with easy stride,
And found my friend at every tide,
As faithful as my spirit's bride,
But when to touch my foe I tried
The distance all my strength defied;
Such facts man's measurements deride.

### CLOUDS HAVE A SILVER LINING.

By W. C. Piggott.

There's a light gleaming through the darkness of all our earthly hopes,
E'en the way-worn weary traveler feels at times he fully copes
With life's carking cares and trials and he ceases vain repining
Cheered with the blessed thought that clouds have a silver lining.

With fresh courage, then renewing his journey once again;
His purposes still pursuing, though sore and wearied with pain,
A-down life's rugged path, these trials all soul refining,
He trusts, aye, feels that earth's clouds have all a silver lining.

We never know the meaning until God's purposes are wrought;
We profit by experience, though the gain is dearly bought;
And thus we journey ever life's problem faintly divining,
Tho' the way be dark, we know our clouds have their silver lining.

This glorious silver lining gleams as we approach life's goal,
And we reap hope's full fruition, bringing peace unto the soul.
Laying down our cares and sorrows which all have been combining,
To fit us for the Heaven beyond the clouds, and enjoy the silver lining.

Shreveport La.

### FALSE PROPHESIES.

To the Editor: In the Arena of August, 1890, there was quite a lengthy contribution by Prof. J. R. Buchanan, entitled "The Coming Cataclysm of America and Europe." This article was quite largely quoted from by different spiritualistic papers; and in many quarters the writer was considered as having spoken with all the force of an inspired oracle. I think it is doubtful if there has been any one in recent years, of sufficient prominence to command the attention of the public, that has written a more pessimistic prophecy of the near future than Prof. Buchanan. Every one knows that prophecies are most generally remembered to the extent that they are fulfilled.

The greatest calamities foretold by Prof. Buchanan refer to events that are still quite distant in the future, but I have awaited with considerable impatience for some explanation of the reason why quite a number of other minor events foretold have not transpired, the date of their fulfillment having already expired. It should be remembered that the date of these prophecies is May, 1890. Prof. Buchanan said that "Victoria may not survive 1890; but it is possible her vitality will carry her into 1891." Three years have elapsed and yet Queen Victoria still survives, with no apparent indication that an early demise should be expected. Again he says: "July will be a dangerous month to the health of the Pope. He will not last two years, probably not one. Neither will Alexander be in existence two years from now—a death by violence seems to be his destiny. Less than three years will end the official career and personal existence of the two who stand at the head of this administration of the Republican party."

As to these latter prophecies, we can see how dismally they have failed, for the reason that Pope Leo, even at his advanced age, still retains his usual health and intellect. Alexander lives to smile at the futile attempts of nihilistic foes. The personal existence of President Harrison is still a fact, as is also that of ex-Vice President Morton. Professor Buchanan further says that "difficult as it may be to realize these things I am compelled to believe them, because they are demonstrated by the sciences I have esoterically cultivated. It seems to me that when so remarkable a series of prophecies, given to the public by a great magazine of the standing of the Arena, fail of fulfillment at the dates assigned, some explanation should be given by the author who says: "I am willing to risk my reputation as a scientist upon the prediction which my theory justifies in reference to events in the next twenty-five years."

G. H. H.

Hope Valley, R. I.

### THE COCK-LANE GHOST.

The Cock-lane Ghost has become a kind of proverb for a cock-and-bull story. A moderately well-read person, if examined as to his knowledge of the affair, will say that a naughty little girl scratched on a piece of wood, and drove all London out of its senses. Now, however short the road may have been, even the illiterate ignorant London of Walpole, Goldsmith, and Dr. Johnson could scarcely have been driven wild by a naughty little girl scratching on a piece of wood. This view of the case seems to have occurred to Mr. Howard Pyle, who tells the old story in the August number of Harper's Magazine. Mr. Pyle illustrates his narrative with designs of a rather ghostly character, and he does not take the trouble to cite his authorities minutely. Moreover he is not familiar, as it seems, with the spiritual ancestors and kindred of the Cock-lane Ghost, who was anything but an isolated phenomenon, who is, in fact, only one in a crowd. However, Mr. Pyle gently hints that the affair was never quite cleared up, and takes much the same line of argument as Mr. Robert Chambers adopted thirty years ago. The ghost of Cock-lane began to make more than a merely parochial stir in 1762. The lane, according to Mr. Pyle, was a dirty little slum at the back of St. Sepulchre's Church, between Snow-hill and Giltspur-street. The house where the ghost disported himself was tenanted by Mr. Parsons, clerk of St. Sepulchre's Church, who had a daughter aged twelve years, the "medium" in the case. To Mr. Parsons, in 1759, enters a Mr. Kent, or Kempe, who was living with his deceased wife's sister. They did not pretend to get married, because they could not legally be. Yet Mr. Parsons, with a liberality in advance of his age, allowed them to occupy lodgings in his Cock-lane abode. Each of these interesting lovers made a will bequeathing his, or her, worldly wealth to the survivor. On a certain occasion Mr. Kent had to go to a funeral in the country. Let us note, in the interests of science, that it was a funeral he went to leaving "Miss Fanny" alone in Cock-lane. The young woman invited Parson's little girl to share her bed, and both she and the child were kept awake all night by scratching and rapping noises. These phenomena recurred at intervals for some time, and were unexplained. Then the Kents quarreled with Parsons, and left the lodgings, and the disturbance ceased.

In her new lodgings, in Clerkenwell, "Miss Fanny" died, and then the trouble began again in Cock-lane, always attending Parsons's little girl. She became much alarmed, and a woman named Mary Fraser was procured to attend her. The name is Scotch, and Mary Fraser was probably not ill-informed about ghosts and their ways. She suggested trying to correspond by raps with the ghost, and Mr. Pyle says, "This was, perhaps, the first record of any such communication being held with the unseen world." Mr. Pyle does not know his subject. The "communication" was certainly held as early as 1525, at Lyons, when a novice in a nunnery was attended by raps. Apparently the method, even then, was well understood. The evidence is that of the priest who conducted the investigation, and printed his account of what occurred. Again, in 1533, the Franciscans at Orleans held communication with a rapping ghost that beat on the beds of some children. The Franciscans got into a libel case, by publishing what the ghost said, and precisely the same misfortune befell Mr. Parsons of Cock-lane. The ghost chose to allege that it was Miss Fanny; that it, or she, had been poisoned by Mr. Kent, and that it wanted Mr. Kent to be satisfactorily hanged. Not only did it rap, but it filled the room with a sound of fluttering wings, which certainly could not have been done by scratching on a bit of wood. All London now flocked to Cock-lane. Horace Walpole went with Lady Mary Coke (the daughter of the Duke of Argyll who fought at Sheriffmuir) and with the Duke of York, whom Lady Mary loved with a ridiculous passion. Her ladyship's memoirs unluckily do not include the year 1762, or we might know more about this interesting occasion. Walpole saw and heard nothing, and of course ridiculed the whole affair. But the Wesleyans took up the ghost, the Church of England followed suit, Dr. Johnson investigated it, and the end came shortly. The ghost promised to rap on her own coffin in the crypt of St. John's, Clerkenwell, but when inquirers went thither the ghost did not come to the scratch The investigators, ignorant of "their own silly business," did not take the medium to the crypt, and, to be fair, without the medium the ghost "had no show," as the American idiom has it. Moreover, it became known that Mr. Parsons and Mr. Kent had a quarrel about money, and here was an obvious motive for the accusations of the ghost. The child was taken to a strange house; she was hung up in a hammock; she was told that if the ghost would not "manifest" her father would be imprisoned as an impostor. The unlucky child therefore took a little board of wood to bed, and scratched on it. Even her skeptical audience averred that these noises were not the old noises, which the girl, like the Wesley family at their parsonage, was in fact "unable to imitate." However, the board of wood was an undeniable imposture. The old noises were not produced on it, but noises of a thoroughly normal character were produced. So all the Cock-lane people, including the Curate of St. Sepulchre's, were tried for conspiracy before Lord Mansfield, and, like the Franciscans at Orleans, two hundred and thirty years earlier, were found guilty and punished. Parsons was put in the pillory, but the rabble still believed, and collected money for him. The world then settled that the board of wood was the whole mystery, and Mr. Pyle seems to doubt the accuracy of the verdict.

The interest of the affair is that the story is not isolated, is not first found in the eighteenth century. It is a very old story, it crops up again and again, it is generally connected with very young girls; and examples can be adduced from every age since 1525, at which period, as it seems from the evidence in the trial in the Franciscans, the kind of thing was perfectly familiar. But it is extremely unsafe to believe what the ghost says—what the ghost says is not evidence. If Mr. Parsons had been a well-read man, he would have understood this elementary fact, and would have escaped the pillory, which is no place for a parish clerk. The committee which examined the child, we may note, reported that she had some means unknown of making noises. That queer accomplishment, in a long chain of cases, from Alis de Gorlée in 1525, to Hetty Wesley and the Fox girls, has been possessed by children. Yet nobody has pathologically investigated the physical conditions of these children. Their modus operandi has never been discovered, and the phenomena must have a physical basis beyond a mere board of wood. The Cock-lane ghost made all sorts of queer sounds, but its favorite sound was like that produced "by a cat scratching a cane-bottomed chair." There is a kind of analogy to electrical phenomena here, and if a new Miss Parsons were to arise, electricians might look into the matter. But certainly there does not seem to be money in it.—London Daily News.

### SENSATIONAL REPORTS ABOUT CHOLERA.

It is agreed by medical authorities that the virulence of an epidemic may be increased by the element of fear in the public mind. In this connection Dr. D. B. St. John Roosa, president of the New York Academy of Medicine, writing in the Engineering Magazine on the cholera prospect, says:

During an epidemic of any kind each individual should endeavor, as indeed he should under any circumstances, to maintain his mental equilibrium—in other words, to keep cool. It is very difficult in our time to accomplish this, for the simple reason that some of the daily journals think it their duty to print sensational head lines, and sometimes sensational paragraphs, which have very little actual foundation, but which excite and terrify the timid, and sometimes even the brave-hearted. The writer was once in a foreign country, where an epidemic was prevalent. He never knew how violent it was until he received the newspapers from his own country describing it. Such an effect did they have upon his friends that he was written to by several of them, urging him to fly at once, when, as a matter of fact, he was in no more danger than he would have been in his own dwelling at home. The cholera was only prevalent among the vicious, intemperate, and ignorant classes, who violated the most ordinary rules of personal cleanliness, and yet the news sent from the same places intimated that every individual even in places entirely free from cholera was likely soon to be attacked and swept off the earth.

I am not in favor of governmental censorship of the press, but I am very earnest in my hope that the press in our country will be moderate and judicial in statement should cholera ever become epidemic among us. A panic-striken people become easy victims of disease, even if it be not the disease then prevalent. Every individual may not find it easy to maintain his peace of mind during a cholera epidemic, if the press continues to think it expedient—and the authorities allow them—to publish highly-colored paragraphs, in regard to the terrible disease. I think that it can be properly urged upon the citizens of New York and adjacent cities, should the cholera appear, that they refrain from reading about it, unless they are sanitary or medical experts, wishing to learn all they possibly can as to the progress of the epidemic, and are able to look upon it in a scientific and cold-blooded way.

### CAPTURING BIG SNAKES.

Standing in front of a great glass cage full of snakes, I said to Mr. Hagenbeck: "Now, how do you manage to get hold of these reptiles? They must be very dangerous."

"Ah!" he replied, with a thoughtful look, "I'll tell you later on one or two stories of dreadful adventures that I myself have had with snakes. In the meantime this is the way they are caught in India. In the dry season [illegible] on fire. As the snakes [illegible] rections, they are caught by the natives with long sticks having a hoop at the end, to which is attached a big bag, a sort of exaggerated butterfly net. After that the reptiles are packed in sacks made of matting, which are fastened to long bamboos, and carried to Calcutta on the shoulders of the natives. When Calcutta is reached, they are packed in big boxes, from twelve to sixteen in a box, that is when they are only eight or ten feet long; big snakes, from fourteen to sixteen feet in length, are only packed from two to three in a box. They are then sent direct to Europe without food or water on the journey, for they require neither. The principal thing is to keep them warm. Cold gives them mouth disease, which is certain death. I remember once," continued Mr. Hagenbeck, "that I had one hundred and sixty-two snakes reach London in perfect condition; a violent snowstorm then came on, and when the boxes were opened in Hamburg every snake was dead.—Raymond Blathwayt, in McClure's Magazine.

The difficult question which every year confronts the graduates of our schools and colleges is considered from the boy's point of view by Charles Barnard, in the Social Economist for September, under the title "What Is He Going To Do About It?" "The conditions," says Mr. Barnard, "are unlike any that have existed before." In the discussion of these conditions, among many practical suggestions offered is this especially timely one: "It should be observed that one of the great trades is being almost completely ignored by our young men. The farmer's boy deserts the farms and seeks the cities. Is he wise? The farm is said to be dull, and the farmer's life unprofitable and uncertain. All these things are being rapidly changed. The trolley road is completely changing the social life of the farm. Farming is becoming a manufacture and more of an exact business, and it must in the nature of things before long become, what it once was, a safe and profitable industry demanding the highest skill, and giving ample reward for all its labor. The old homestead of the poets may indeed disappear, with its bad drainage and pretty sentiment. The food manufacturer is the coming man in the world's greatest business."

### THE LIGHT OF REASON.

BY BELLE BUSH.

Love is the light of reason,
"The fulfillment of the law"
While hatred, working treason,
Finds everywhere some flaw.

Oh, love and weary mortals
Ever reaching for the good,
See how long before your portals
The angel love hath stood.

Hear her meekly pleading with you,
Go seek her shining face;
Hear her sweetly singing to you,
"Love must redeem the race."

Oh, rise and bid her enter;
She is the heavenly guest
Of every good the centre,
She alone can give us rest.

Ask not that all earth's teachers
Should tread the self-same road,
Nor countless as his creatures,
Are the avenues to God.

Not one shall fail of reaching
A haven of rest at last
Though some, through error's teaching
May feel his furnace-blast.

God's truths are all eternal—
Only human errors die;
And souls in realms supernal
Will see with clearer eye.

Oh, what fetters will be rivers,
What ancient wrongs decay,
When all can walk toward heaven,
Each in his chosen way!

Not shakled by opinions,
Not bound by iron creeds
How free will be thoughts' pinions,
How beautiful man's deeds!

When no right of one impinges
On what another claims,
When the love that now but fringes
Our hearts will leap to flames.

But oh, not yet for ages
Will the world be purified
Nor love make here slow stages
And must oft be crucified.

But let us strive and labor,
To the end that it may come;
And blessing each our neighbors,
Will light love's lamp at home.

Belvidere Seminary, New Jersey.

### WOMENS' WORK AND WAGES.

Edward O'Donnell, of Boston Typographical Union No. 13, in the National Printer-Journalist, in speaking of women as union printers, says:

"The greater portion of our women printers never learned the business in union shops, but with religious and semi-religious firms who expound Christian teaching upon pauper wages; and in most instances before they have been three months at the business they let themselves out to impecunious rat firms where they were enabled to make 50 cents a week extra. With the little experience here attained they seek broader fields, and finally bring up in 'free-shops' having no sympathy with unionism.

"So long as they can earn $4.00, $5.00 or $6.00 a week they are content, and will always cut the throats of their own sex in case of a strike, as was illustrated in the office of the New England Newspaper Union here a few weeks ago.

"Even those employed in strict union shops, where they receive as much as the men, reluctantly hand over to the chairman the small dues imposed. At recent hearings at the State House and City Hall, where the union was demanding an equality in wages for both sexes, would your correspondent be surprised to learn that union women, employed by State and city printers, came before the committees and declared they could not do work as perfect and rapid as men, thus refuting the claims of the officers of the union in their behalf.

.....

"I believe in equal wages for equal work; the Boston women do not. They depreciate their own work and prefer to remain a menace. There are too many of them in it, or I should favor forcing them into other more honorable vocations."

Mr. O'Donnell has found one difficulty in the way of women obtaining equal pay for equal work. There are many women who have had it so dinned into their ears that they are inferior to men, that it is hard to convince them to the contrary. A man will not stay year after year with the same firm unless he is advanced from time to time. A woman rarely demands a "raise," but those who do ask it, believing their valuableness has increased pro rata, usually receive it without question. Mr. Carroll D. Wright states several reasons why in most occupations women receive less wages than men; and why, in his opinion, they will continue to do so, in spite of legislative or other considerations. These are that "woman is an entirely new economic factor in the industrial system, occupies a lower standard both in physical features and in mental demands, has an insufficient equipment for life work, due largely to matrimonial hopes, lacks the influence which comes from combination and association, and her entrance to the industrial field has created a supply out of proportion to the demand." He also says, that "there are few lines of renumerative employment which are not now open to woman, that in domestic service she dominates the field, that in the trades she divides the field with men in the proportion of nearly two to one, and that we find her in professional life, whether we turn to religion, medicine, literature, art, music, the drama, education or science," and professional women are paid as well as men.

Mrs. M. G. Fawcett does not approve the idea that women could raise their wages by the aid of trades unions. She holds that the cardinal fact regulating wages is the productiveness of the most productive kind of labor within the reach of each individual worker. Because a man has a wider training than a woman, he has more of such employment to look to, hence can demand higher pay. What women most want is more training to enable them to pursue more skilled handicraft and a larger number of professional occupations. She regards it as an error to advise women under all circumstances to demand the same wages for the same work as men.

An editorial in the Chicago Tribune in dealing with this subject says:

"It is logical to conclude that so long as the supply of men for certain work is less than the supply of women, in proportion to the desirability of employing them, the men will command the higher remuneration under free conditions in the market for labor; and it is open to grave question if it would be well to impose artificial restrictions for the enforcement of an equality which is not natural. Generally it is found that, sooner or later such attempts do more harm than the supposed good that may have been accomplished earlier. There is no more reason for legislative equalization of pay for the sexes than for men engaged in different kinds of occupation."

### LOVELY FANS AT THE FAIR.

There has been a vast change in the evolution of the fan, since according to Dr. Holmes, the goddess Venus plucked some feathers from her fan-tailed pigeon and tied them with a lock from her ambrosial hair, but from that day to this, love lurks in behind a fan, deftly wielded by graceful fingers and held before coquettish eyes.

Of all the fans shown at the Fair those from France are by far the most beautiful. Many of them are of historical as well as artistic value. One valued at $235 bears a spirited hunting scene, with a lovely landscape and a flight of birds across the stick. One of the time of Louis XV. is painted in water color and inlaid in silver. There are others of carved ivory and silver filagree. Many of carved sandal wood, tortoise shell and gold gauze spangled with gold and silver or embroidered with gold thread, are shown in great variety of form, color and size.

Germany sends some beautiful ostrich feather fans, ranging in value from $50 to $200. There is one of lovely lace, the sticks studded with ever-changing opals.

The Spanish fans are not at all unique or especially handsome.

The Japanese fans are of course varied and range from the common paper ones to costly ones of silk, elaborately embroidered with sticks intricately carved and inlaid. Some of the sticks have insects of metal upon them.

There are many lovely Chinese ivory and sandal wood fans, carved so delicately that they are as fine as beautiful lace.

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Elizabeth Cady Stanton takes Herbert Spencer to task for his remark about a woman who died early in life, after having showed remarkable promise by some essays on "Induction" and "Deduction," to the effect that "mental powers so highly developed in a woman are abnormal and involved a physiological cost that the feminine organization cannot bear without injury more or less profound."

Mrs. Stanton mentions Caroline Herschel, Maria Mitchell, George Eliot, George Sand, Harriet Martineau and Frances Power Cobb as women who not only did considerable hard mental work but after living healthful lives, died at a ripe old age, and she also calls attention to the fact that Darwin was an invalid all his days and Mr. Spencer himself has little opportunity to boast of his own poor health. She concludes by saying:

"I doubt whether as many women die annually from writing essays on 'Induction' and 'Deduction' as from overproduction of a family, and yet no flags of danger are raised on the housetops where mothers of a dozen children languish and die, or on workshops where multitudes of women labor from fourteen to sixteen hours a day."

## BOOK REVIEWS.

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

*The Recrudescence of Leprosy and Its Causation.* A Popular Treatise. By William Tebb, London: Swan Sonnenschein & Company. Paternoster Square, 1893.

Leprosy is no doubt the most terrible disease that afflicts the race of man. It destroys the tissues and organs. It is hopelessly incurable and hideously disfiguring. Its victims are the most pitiable objects that the imagination can conceive. Often many years pass before death rids them of a life of misery, scarcely alleviated by any kind of pleasure. During the last thirty years, leprosy has spread rapidly. The author of this book having for many years been interested in this increase, his attention having been first called to the growing ravages of leprosy during a visit to Asia Minor in the year 1884 and to one source of infection, the extent of which is imperfectly realized, that is, vaccination. By the perusal of the evidence brought before the select Parliamentary Committee on Vaccination of 1871 by Dr. Hall Bakewell, although the danger of communicating leprosy by vaccination has been admitted in official and other reports, this author says that he has found it very difficult to get at the facts. Copies of important documents have been refused by officials both at home and abroad. He thinks it may be too much to expect that those who regard Jenner as one of the greated of human benefactors will display much energy in bringing to light such cases as he refers to in large numbers in this volume. The book is full of information in regard to leprosy and we recommend it cordially to those who are interested in the study of this subject.

## MAGAZINES.

The October Season, just out, is filled with a variety of handsome and practical illustrations for the late Autumn and early Winter Costumes; also, illustrations of new and very practical ornaments for home decorations; all designs being so plain and carefully designed as to make them easy of reproduction. The children's outfits are exquisitely pretty, useful and comfortable. The International News Company, 83 and 85 Duane street, New York, N. Y.—The Columbian Exposition is made the theme of two articles in the October Popular Science Monthly. Mr. Charles M. Lungren opens the number with an illustrated account of "Electricity at the World's Fair," describing the enormous ten thousand lamp generators, the marvelous electric fountains, the electric railway and launches in operation, and other wonders of the most wonderful of scientific arts. Under the title "Household Arts at the World's Fair," the exhibits relating to the daily life and labors of the home are described by Mr. Frederick A. Fernald. "The Duty of the State to the Insane," is the subject of an article by Dr. Andrew Macfarlane. The author describes the system of caring for the insane that has been recently adopted by the State of New York, and advocates greater differences between the care of curable and of hopeless patients than are now customary.—Worthington's Magazine for October is an unusually bright and varied number. There is never any falling off in interest and value in this exceptionally attractive periodical. It always comes to hand laden with good things from cover to cover, and no magazine is more welcome to our table. The October number contains J. Stanley-Brown's second paper on the "Pribilof Islands." He vividly portrays native life and scenes in the most entertaining manner, and gives an interesting account of the character, amusements, occupations, and life of the native sealers in those far-off islands. Mrs. Livermore concludes her papers on life in "Ole Virginny." Mrs. Sara A. Underwood contributes a carefully prepared article on "Woman at the World's Fair." It is superbly illustrated. "A Manifest Destiny," by Constance Goddard DuBois, and John T. Russell's "The Tater-Bug Parson" will hold the attention of readers to the end. "The Tater-Bug Parson" by the way, is a tale of real life in Eastern Tennessee. The scene of the story and the chief characters in it are so thinly disguised by slight changes in some of the names that it is easy to fix the exact locality of the story. Altogether Worthington's for October is a royal number. Its low price brings it within the reach of all. $2.50 per year, 25 cents a single number. A. D. Worthington & Co., Hartford, Conn.

M. L. Holbrook will publish early in the autumn another book by Bertha Meyer, author of "From the Cradle to the School," entitled, "The Child, Physically and Mentally; Advice of a Mother according to the Teaching and Experience of Hygienic Science; A Guide for Mothers and Educators." It has been translated by Friederike Salomon, revised by A R. Aldrich, and dedicated, with special permission, to Her Imperial and Royal Majesty Victoria, Empress and Queen Frederic of Germany and Prussia. Bertha Meyer's book, "From the Cradle to the School," has been warmly received by kindergartners and become a household work for mothers in the training of children, and it is believed that this new work by the same author will find an equally cordial welcome. The price will be, in paper covers, 50 cents. M. L. Holbrook, New York.

The Century Co. has bought well nigh the complete literary "out-put" of Mark Twain during his year of residence abroad, and both The Century and St. Nicholas will have serial stories by this popular humorist among the attractions of the new year. For the Century he has written a novel which is said to abound with humorous and dramatic incident, and in some chapters to be a revelation of tragic power. Its plot includes a most ingenious employment of science in the detection of crime. It is called "Pudd'n'head Wilson," and like "Huckleberry Finn" and "Tom Sawyer" is a story of a Mississippi steamboat town.

## A BOSTON WOMAN'S IMPRESSIONS OF IRELAND.

(From a private letter.)

When slowly going from Portrush to the Giant's Causeway (on the only electric tramway in Ireland,) the first glimpse of the Scottish Coast was had, a misty glimpse, as the unusual heat of the summer in these isles causes haziness, and the fogs are frequent; yet there is a subdued beauty in the views thus softened. One does not see the streams to advantage, and the Irish fishermen were deploring the small catches of fish and bemoaning "the driest summer Ireland had ever known."

The poor folk counting upon the winter supply of food and fuel through the profit of the fishing season will fare sadly, I fear. The Irish seem such an easy, short-sighted people, that it is not to be expected that they have made provisions for unsuccessful seasons. The poverty in the southern part of Ireland is appalling and the beggars a nuisance. The grand journey from Glengariff to Killarney is made wretched at times by the tiny beggars (who come just about to the hubs of the carriage wheels,) whining in monotone what one cannot understand, but easily imagined a blessing and a petition for pennies). How the little legs can keep up with the good pace of the strong horse for a third or half a mile was a mystery, and when I wished to enjoy the scenery I found my mind tending to that awful question of mendicancy, without the power to change conditions.

I never gave a half-penny to a beggar, unless I first received a bit of information or assistance; but the manner of the folk when refused alms was so polite that it was a constant surprise. A "Thank you" and a blessing, or a civil or kindly reply to some friendly remark made after a refusal without a tinge of malice, was so different from expectation that I have pondered upon their gentle spirit. It is this gentle spirit and the hospitality of the people which warms one's heart toward them. Stopping at the very humblest huts of the very poor and asking for milk and food I often found it difficult to get the hostess to take pay for my luncheon. At times I persuaded them to use the money for the children or the church, and at other times I saw they felt the conditions of inhospitality and for the very best they could offer they would take nothing. It makes my eyes moist when I think of the pathetic sights and tales which came to me during my nearly six weeks traveling about Ireland.

Cork I found to be a dirty city and my three days' stay was due to vain searches for various things of a scientific and useful nature. I had a most delightful visit with the Biological Professor of Queen's College. I visited Blarney Castle and kissed the famous stone! A glorious view is to be had from the top of the ruinous pile. The limestone caves interested me much and the jackdaw's circlings and nestings near the top of the turret where I sat was a fascination. My four nights at Kinsale with the days among them were filled with experiences. It would take not a little time to relate them, and my entertainment at the Castle at Innishannon where we landed after our row in the Bannan. I doubt if there be a more charming stream in the kingdom enlivened by sea and land birds. Passing a few hours at Drumoleague I pressed on from Bantry to Glengariff, where the night was passed. A glorious drive is that about Bantry and Glengariff Bay, even when the mountains have on their mist caps and you can only fancy the heights. The next morning, however, the mountain tops were gloriously distinct and I had seen the moon rise on the waters of Glengariff. That night I passed at Killarney, where I made a nine days' stay, resting, writing and sight-seeing. Through the Gap of Danloe I walked, collecting botanical specimens. I climbed (with a guide) to the top of Mangerton and got wet, for we had what I should call hard showers, but the guide told me "a Killarney shower lasts twenty-four hours. This is only a little perspiration." The rows on the lakes gave varied views of the banks, cliffs, mountains and islands. I paid a little visit to Castle Island, a quiet village even on butter market day, and a contrast to the place where moonlighting once made a famous stir. I was told by an Irishman that for half a crown (60 cents) one could hire a man shot in those sad days.

My stay at Tralee covered one night and I was glad to start on early the next a. m., so unattractive did I find the town. Like nearly every other Irish city and town, it was dirty. At Listowell a jaunting car took me to Tarbert, where a little boat took me to the fine steamer Shannon, which landed me at Cappa, where the railway train carried me on to Kilkee, a watering place frequented by Limerickers. Finding that no boatman would go out on the water on Sunday, I had to abandon the idea of entering the caves; but took a jaunting car from Kilkee to Loop Head, where one of the treats of my life awaited me. I saw from an unfinished bridge at Loop Head, the island on which sea gulls, puffins and corhorants bred. A marvelous sight was their home, and their notes a study which I too shortly enjoyed. The next a. m., I was a little stiff after my drive of over thirty miles in a jouncing car. I had walked much and plucked many flowere to break the thirty-four mile drive. Cottage hospitality was again experienced on that journey. I did not linger at Limerick, only to attend to business and to have a hasty look about; but went outside the city to Castle Connel for the night. The famous water falls, Dooliar, had lost their grandeur for the dry season had left the stream very low and the rocks exposed. I enjoyed water from a fine iron spring before leaving the next a. m. for Limerick. My next stopping place was Galway and an early visit was paid to the Cradach where live the fisher folk; but there the Eirse tongue is losing ground as in other parts of Ireland. I got some folk to talk Eirse to me and amused them and others by attempting to talk it. There is a beautiful college (Queens) just outside the city of Galway and I enjoyed my visit there. A steamer took me to the Isles of Arran, where I was followed by a crowd, quite as much a curiosity to the islanders as were they to me. The panpootes of the men and children are pieces of cow-hide made into primitive a foot covering. I got two pairs; saw one of the wheels on which the wool which is made into clothing for the family is spun, and passed most of my stay in a cottage waiting for a cottager to find a Boston letter, which had announced that a member of the family had fallen heir to a fortune of seventy pounds, by the death of his sister. The looks of admiration that went round because I could read the letter so well were amusing.

I saw this most primitive people who speaks the purest Eirse for too short a time, although some of them and their fish or pigs were taken on board the steamer on my leaving. A fiddler with an instrument with broken strings, and a dancing sailor made diversion on the passage back to Galway. The Arran women are the money keepers and it was droll to see them dole out money and food to the men with admonitions or orders. The women work hard and their costume is peculiar. A petticoat made like the one hung from the hips is thrown over their neck, and under it may be seen the vest of a man and sometimes a shirt. The petticoat is sometimes lifted from the neck to cover the head; but oftener a little shawl acts as head covering.

My next start was for Dublin which I greatly enjoyed. Such a change from the parts where I had recently been. A stirring city with many places of interest. After nearly a week's stay I left almost in tears. Howth is a charming watering place. It is worth being proud of, as are the Dubliners. "The Royal Irish Tounament" was twice seen before I left Dublin, and I passed most of a Sunday in the Zoological Garden. It was my intention to stop at Enniskillen longer than one night, but I gave up the idea and pressed on to Londonderry where I stopped a few hours seeing the city from a jaunting car and by alighting. From there I went on to "The Giant's Causeway," the place I had longed most to see in Ireland and well repaid was I for my longing. Sadly I left a few days later, hoping to pay another and much longer visit to the grand scenes.

The folk in the North of Ireland are brighter than those I have met in Scotland. I attribute it to the intermarriage of the Irish with the Scottish poeple. They are much more intelligent than those in the south, east or west of Ireland; I mean the common folk. No beggars are allowed at the Giant's Causeway. Better land laws give the Northerners the advantage over their Southern countrymen. In the South the air makes one feel indolent and it may be a great factor in the shiftless lives of the people. I saw evicted farms in the South of Ireland, and an Irishman (whom I met on the steamer which took us to the Isles of Arran,) told as the reason of many evictions were that if a man living in a cottage had a pretty daughter and she would not yield to the land owner's desires, the family was evicted. He said there was one land owner who had three sisters under his roof. "Oh!" said he, "there are many things a lady like you traveling about would not hear." He was taking one of his children to Arranmore to place him under the direction of a relative, who was a priest. I think if the landlords had spent their money at home in place of carrying it away from the country, the condition of Southern Ireland would be better to-day. The land owners should stay at home before they have Home Rule. It is not encouraging for the poor soil workers to improve the land and have rent raised, when the land owner has not improved conditions. The little patches of potatoes and cabbages are free from weeds, and the rows of plants as straight as the flight of an arrow. One admires the regularity of the gardens. The peat farms are a novelty; but in the North very few are seen. I only saw one field of flax; but that was just bursting into bloom as I went toward Portrush on leaving The Giants Causeway. The flax fields are only seen in the North. Robinson and Cleaver's in Bedfast is the best shop I ever did shopping in. The goods are shown you as if to do so were a pleasure, and the house is noted for its honorable and prompt business ways. The linen is all made on hand-looms, which visitors are allowed to see in action, and the linen is very beautiful and cheap. I must say throughout Ireland I found the people interested in the Chicago Exposition, and fearing the Fair would keep travelers from this side of the Atlantic.

ISABEL L. JOHNSON.

## A SPIRITUAL SENSE.

At a séance where Eglinton was the medium, a few years ago, a not very successful séance certainly, for the influences in some way were adverse, there came from between the curtains behind which Eglinton was sitting what appeared to be the undulating form of some person, though there was no head developed, and the thing was very ethereal. Now, this figure was seen by only two or three of the circle, while the others did not see it, the circumstances being equally favorable for all. The question arises naturally, Why was this?

But before proceeding to attempt the discovery of an answer, certain other well-known facts deserve consideration. We believe it will be acknowledged that there are plenty of people who would accept the phenomena of Spiritualism without hesitation if they ever were able to witness those phenomena in any way which was personal to themselves: but whatever they see, or whatever they are told of, as long as the facts do not appeal to them personally, they reject the spiritual hypothesis. And it is needless to say those personal manifestations never come to them.

Is there, then, a "spiritual sense," wanting to a large part of mankind, and developed very variously even among those who possess it? In the case given at the beginning of this article, the spiritual sense must have been developed certainly in at least one of those who did not see the figure, so that if there be a spiritual sense it was probably an instance of a different degree of development. And, on the same supposition, the spiritual blindness of the majority of people may be attributed to the more or less complete absence of the same sense.

The existence of the five senses, and of no more than five, has become so much one of the "facts" of our daily life, that to add to them would not be acceptable to most; nevertheless, the old belief has been receiving more shocks lately in the well-ascertained occasional overlapping of the senses of hearing and sight. And the necessity of such terms as "color-sense" shows that the "sense" of sight does not of itself cover the whole area of what is meant by "seeing."

Moreover, that part of the theory of evolution which teaches how organs may become extinct, or when remaining become useless through disuse, comes in helpfully in this connection. Our commercial civilization is essentially a material civilization, and the use of the spiritual sense has been weakened, if not generally destroyed, by its influence. Spiritual atrophy has been the natural consequence of its want of exercise. And that this is so is borne out by the fact that so-called uncivilized peoples, and people who though civilized have yet not been thoroughly tainted by the corrupting influences of our modern civilization, invariably recognize the spiritual agencies about them, and are amenable to, and believe in, the impact of the Unseen. It is also worthy of notice that the revivification of this spiritual sense has been almost exactly coincident with the doubts which men have begun to show as to the value of the materialistic civilization which has for so many centuries been their boast.

Let it be understood, nevertheless, that the possession of such a sense does not necessarily involve the presence of either moral or intellectual superiority on the part of its possessor, though it does involve great responsibility. The sense may, however, be cultivated, but it would seem that the more it is cultivated, the less it is affected by material things, it being gradually intromitted into the consciousness of higher intelligences, with intuition as the result. From this there arises some difficulty. One sometimes wonders whether by any means whatever a man born blind could be made to realize what is meant by sight. The thing is apparently impossible. So it is with intuitional knowledge. It is very difficult, it is indeed not possible, to explain to those not having the spiritual sense what is meant by intuitional knowledge. And yet a man may have that kind of knowledge without being either a vain man or a fool. —Light.

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Mr. Mozoomdar, who represented the Brahmo-Somaj of India, at the Parliament of Religions said: The new system of religion in the Brahmo-Somaj is called the new dispensation. The Christian speaks in terms of admiration of Christianity, so does the Hebrew of Judaism; so does the Mohammedan of the Koran, so does the Zoroastrian of the Zend-Avesta. The Christian admires his own principles of spiritual culture, the Hindoo does the same, the Mohammedan does the same; but the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings and disciplines and makes them into one system, and that is his religion. For a whole decade, my friend, Kashub Chunder Sen and many other apostles of the Brahmo-Somaj have traveled from village to village, from province to province, from continent to continent declaring this new dispensation and the harmony of all religious prophecies and systems unto the glory of the one true living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fullness of time you have called this august parliament of religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our very lives, the ideal of our very being. I do not come to the sessions of this parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted; and this poor man who has come such a long distance to crave your sympathy and your kindness, shall feel himself amply rewarded. May the spread of the new dispensation rest with you and make you our brothers and and sisters. Representatives of all religions, may all your religions merge into the fatherhood of God and in the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled, and mankind may become one kingdom with God our Father.

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## CONTENTS.



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 Psychical 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.

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The Congress on Household Economics of the World's Congress Auxiliary will be held in the Department of Agriculture beginning Oct. 16th at 10 a. m., and continuing till Oct. 24th. The Congress is under the general direction of the Columbian Association of Housekeepers, who are endeavoring in a practical way to settle the vexed servant question and to simplify present methods of doing housework. The programme is an excellent one and many well-known women are to read papers. Prof. Lucy M. Salmon, of Vassar College, will read a paper on "Education in the Household. The Practical Application of Economics, Science, etc." Mrs. Mary Hinman Abel, of Ann Arbor, Mich., will speak on "The Scientific and Hygienic Preparation of Food," and Mrs. Ellen H. Richards, of the Institute of Technology, will tell "How to Detect Adulteration." Miss Emily Huntington, of New York, takes up the "Value of Kitchen Garden Methods," and Miss Juliet Corson will read a paper on "Diet Kitchens." The Congress bids fair to be an interesting one not only to housekeepers but to the general public.

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The Marshalltown (Iowa) Statesman says: "Marshalltown has been honored in the selection of one of its talented ladies as a candidate for superintendent of public instruction on the populist ticket. Mrs. T. W. Woodrow has that honor. There is, of course, no probability of her election, but should such event transpire the office will be well filled; as creditably, we are sure, as it has been many times in the past. Mrs. Woodrow is a lady of culture, high attainments, and possesses unusual good common sense. She is modest and unassuming in her demeanor, and while an advocate of the rights of women to a fair share of the advantages in government with man and an equal showing with him in the battle of life in the official and commercial world, she is in no sense an offensive woman suffragist or believes in the neglect of home—the destruction of home circles by the mother, wife or daughter. Mrs. Woodrow is well informed and up with the times, and an ardent advocate of our public school system. She is, therefore, well equipped for the duties of that office, which, however, we feel quite confident in saying is to be again refilled by a democrat, Prof. Knoepfler.

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"Mr. Heaphy's Ghost" is a pamphlet containing the London artist's own account of a wonderful apparition. There are also the letters written by Charles Dickens to Mr. Heaphy, referring to the peculiar circumstances which attended the original publication in "All the Year Round" of an inaccurate version of the story. We have a number of copies, some shopworn, that we will send on application, accompanied by two two-cent stamps.

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Among the callers at THE JOURNAL office the past week were Mr. and Mrs. J. T. Lillie, who were in Chicago a few days before going East to fill an engagement; Mr. H. D. Barrett, President of the Cassadaga Camp Meeting Association; Mr. George P. Colby, of Lake Helen, Fla.; Mr. J. Simmons, of Brooklyn, N. Y., who traveled so many years with Henry Slade; Mr. A. J. King, of Hammonton, N. J., one of the veterans in the cause; Dr. J. H. Dewey, of New York, whose books "The Open Door," and "The Way, the Truth and the Life" are well known to most readers of THE JOURNAL; Mrs. L. Milner and daughter, of New Orleans, who are enjoying the Fair; Mr. W. O. Pierce, of Winchester, Ind.; Hon. John A. Taylor, Dr. Lewis G. Jones and James Skilton, of Brooklyn, N. Y.; J. D. Shaw and wife, Waco, Texas; Capt. R. C. Adams, Montreal; Wm. McDonnell, Lindsay, Ont.; and Charles Watts, England.

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We have a few copies of the book "Man and his Destiny," written by the Hon. Joel Tiffany. It is a book that has had a very large sale and it is a valuable one. There are but a few copies of it left and we shall be glad to fill orders for it at $1.50.

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People who are interested in the Society for Psychical Research can procure back numbers at this office. Some of the older numbers have become very rare and we have but a few that we can sell. For prices, see advertisement on another page.

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The Congress of Religions, which has aroused great interest among all kinds of people and attracted large audiences, brought its sessions to a close last week. The Congress of Evolutionists was an interesting one and many valuable papers were read. The Congresses to follow are: XVIII. Public Health.....Com..Oct. 10. XIX. Agriculture.....".....Oct. 16.

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