

# RELIGIO THE SOPHICAL 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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## THE INFLUENCE OF SPIRITUALISM.

A friend writes: "In your last issue, on first page, I find an able article entitled 'The Evolution of Religion.' Now it seems to me the author of that article has signally failed to give the one movement of all others proper credit for the evolution of religion. Spiritualism is not mentioned until the last paragraph allows it to come up quietly in the rear ranks of modern liberal movements and the word 'Spiritualists' is readily admitted as an unimportant factor, just barely worth mentioning. Now the fact is, as you know and I know from thirty-five years of observation, that Spiritualism, with its mighty forces seen and unseen, has done more than all other mentioned helpers combined to forward the evolution of religion. Then why does this author ignore it? Is it on account of ignorance or is it modesty, or still worse, can it be possible it is a lack of moral courage.

I am an earnest admirer of THE RELIGIO-PHILOSOPHICAL JOURNAL."

The author was to show that progress had been made in the evolution of religious thought and to indicate some of the factors which had combined to produce this progress. The progress of religion extends through not only many decades but many centuries and the causes which have united to bring about the results are so numerous, so complex and subtle, and some of them so imperceptible that it is utterly impossible in an article two or three columns in length to give an explanation of the present conditions of religious thought. THE JOURNAL recognizes Spiritualism not merely as a sect, but in all its various organizations and forms of faith which were mentioned. It did not refer to Spiritualism as a distinct organization for the reason that as such its influence has not been large, and has not always been even on the side of progressive thought. Spiritualism in its influence has not been limited to forty or fifty years, but it has pervaded all religious systems in a greater or less degree, and it has been back of evolution, not as an organization, not as a sect, but as an immanent and powerful force which has given direction and form to all the religious systems of the world, in all the ages of human history. THE JOURNAL recognizes Spiritualism in the Catholic and Protestant churches, in the Buddhist and Mohammedan religions, certainly in Unitarianism, Universalism and Free Religion, as well as in that particular movement which, by and of itself is labeled Spiritualism.

Just in proportion as Spiritualism so-called has been spiritual it has been effective for good, but often for it has been substituted mere spiritism, mere belief in the existence of and communication with spirits, a belief which of itself may be unaccompanied with high spirituality or lofty moral conceptions. Without the distinctive belief in communication between this and the Spirit-world, there may be spirituality of a high order and moral conceptions and moral character of a lofty kind. Now THE JOURNAL takes the ground that there is a distinct difference between Spiritualism and spiritism. Spiritualism is

not confined by any means to the mere movement which is so characterized. No small proportion of those who are called Spiritualists are very much less spiritual than many in the churches and outside whose blindness they deplore. THE JOURNAL does not attempt to represent mere spiritism, nor Spiritualism even as a sect, but it rather stands for spirituality in religion and for character and conduct regardless of mere speculative belief.

We freely admit that what is termed modern Spiritualism, that is that the movement which had its rise in this country about fifty years ago, has had a powerful influence in modifying old theological conceptions and in emancipating the multitudes from the thralldom of cast-iron creeds. If in the article referred to, Spiritualists were mentioned after Unitarians and Universalists, it was not because the influence of Spiritualism was under-estimated, but because as a modern movement it came in the historic order after Unitarians and Universalists, and the Free Religious Association was mentioned as it was because it was a departure from Unitarianism. We did not undertake to compare the relative influence of these different forms of Liberalism. We certainly recognize Spiritualism as an important factor, even considered as a movement of comparatively recent origin, but as an inconceivably greater factor considered as an influence that has permeated the religious world and has stirred individuals and peoples into religious activity and contributed to that intellectual and moral progress which has characterized man's thought from the earliest times of which we have any record. Spiritualists must come to understand that as a mereism Spiritualism is of small importance compared with Spiritualism as a great quickening force and lofty influence that run through all the ages and rescue the human mind from that materialism of life and from that fixedness of dogmatic belief, which are the enemies of all progress. Certainly THE JOURNAL has not shown any lack of moral courage in defending Spiritualism and giving it its proper credit in the history of religious thought, and while it has not ignored any of the statements of faith that have spiritual life in them, it has not been over modest in emphasizing the great value which has come from the renewed vitality which was awakened and perpetuated, when the old orthodoxies were comparatively unprogressive and intolerant, by the advent of modern Spiritualism.

## CHARITY BEGINS AT HOME.

Reverend Frank Bristol, a Methodist minister of this city, who is very frank in the statement of his opinions in religious matters, says that he does not understand why millions of dollars should be spent every year to convert foreign heathens when within a few minutes' walk of every church in Chicago, and of every other city in the United States, there are plague spots of vice and crime as bad as exist anywhere in the world. He says, to quote from him, as reported in the papers:

"Right here in Chicago we are paying thousands upon thousands of dollars to evangelize the brownstone fronts on Michigan avenue, while almost nothing is being done to evangelize Plymouth place and South Clark street. I could lead you in four minutes

from where we stand to as dark a spot as ever defiled the face of the earth. It is useless for us to talk about saving the heathen abroad unless we can save the heathen at home. If you cannot save Chicago you cannot save Calcutta. Unless you can save San Francisco you cannot save Shanghai. Unless you can save Boston you cannot save Bombay."

Mr. Bristol says we plant our altars among the silks and satins rather than amidst the rags of Chicago; among those whose tables groan with luxury and not among homes that are empty and where children are in want; and he thinks that if Christ were here to-day that he would refute this kind of Christianity and would insist upon missionary work near at home, in devoting much of the energy which is expended in converting heathen to brightening up the dark spots that disgrace our own civilization. Mr. Bristol is entitled to credit for this courageous expression of what ought to be obvious to every thoughtful and candid observer. In this country, in our large cities poverty, vice and squalor, are not difficult to find and indeed the observation of them is not easy to escape. That so little should be done to remove these evils is a sad reflection upon the hearts of those who profess to be Christians. It is surprising with one who remembers the words of Jesus, who was concerned with the wants of those immediately around him and did not fail to help those who applied personally to him, is surprising. Where there is unusual zeal for the collection of money to send missionaries thousands of miles to convert people in order to save their souls from suffering in another world, and at the same time entire indifference to the real and present sufferings right under our own eyes, there naturally arises among observing and thoughtful people a suspicion that a great deal of the talk about missions is merely perfunctory and often hypocritical, without very much humanitarianism in it or behind it. Charity begins at home.

## WOMAN IN AMERICA AND AMONG MUSSULMANS.

Says the Moslem World: "Last month Mrs. Sarah Goldstein, a poor widow with six children, was turned out of her squalid apartments on the top floor in the rear of 181 Orchard street, this city, because she could not pay her rent. She had managed to support herself and her little family, by taking in washing, until the children were taken sick with measles. Then her money went for medicines and doctors and the rent ran behind. Under a dispossession warrant she and her children were hustled into the street and the baby, six months old, almost died from exposure.

"Such an event could never have taken place in a community of Mussulmans because, under the Islamic laws, women and children are invariably supported and provided for. Such deplorable incidents are by no means infrequent in the large American cities and they are the most striking commentaries on that civilization and religious system about which we, as a people, boast so freely.

"Those Eastern Mussulmans, who read our newspapers, look upon us with pity and consider us the most bigoted, heartless and intolerant people on

earth, except the English. Do not such occurrences as the eviction referred to above furnish them with pretty good grounds for such an opinion of us?"

Such cases as the above are certainly to be deplored, but this should be said, that the very individuality which is accorded to woman and the independence which she enjoys, however lacking in completeness, in pursuing occupations for her support and the support of her children, gives rise to such experiences as the one to which the Moslem World alludes. In a country where woman takes a place in industrial life, in the arts, trades and professions, there must inevitably be instances in which women are reduced to want through the failure of their efforts, the same as in the case of men, and of course there will be instances in which charity does not come to the relief of the suffering as quickly as it should; but generally speaking in this country, where there is actual want, there is a readiness to give relief, not surpassed perhaps by the charity of any country in the world.

Such a case of cruelty as is mentioned above is very rare and it could not occur with the knowledge of the people generally living in the community. "Such an event," says the Moslem World, "could never have taken place in a community of Mussulmans because under the Islamic law women and children are invariably supported and provided for." Yes, women are supported and provided for, but is it not true that they are ignored in many of the relations of life, dependants in a position of subordination, in which they have no opportunities of initiative or enterprise, in a condition in which there are no avenues of activity open for the exercise of their intellectual faculties, no opportunities for developing their individuality and asserting their influence in social and public life? We are not disposed to repeat or to favor any of the misrepresentations which abound in Christendom regarding Mohammedan countries, but it is the very general testimony of travelers and it is the general admission even of intelligent Mohammedans, at least some with whom we have conversed, that woman's condition in Mohammedan countries is very much inferior intellectually and socially to their condition, for instance, in this Republic. The Oriental idea of woman which prevails in Mohammedan countries is that her position compared with that of man's is one of inferiority, that man should govern, that woman should obey, and the idea of the equality of the sexes, such as prevails to some extent in America, is foreign to the old Oriental civilization.

#### MEDICAL LEGISLATION.

How shall society effectually protect its members from the impositions and dangers of charlatans and frauds who, without any knowledge of the human system or of the rudiments of medical science or any other science, engage in medical practice and live by preying upon the credulous and the sick? If the sale of poisons may be regulated by law, the prescription of them by persons who are unacquainted with their nature and their effects when used as medicine may, with no less justice, be prohibited. How is this to be done?

A common reply is that we must have a stringent law against the practice of medicine by quacks. There are difficulties surrounding the subject which many who thus reply do not see. Where shall the line be drawn between quacks and physicians who are not quacks? Only a few years ago, the "regulars" denounced the homœopaths and all other physicians not of the allopathic school as quacks; and many now regard all such as quacks. But homœopathy has gained many friends, and grown into respectability the past few years; and it has become an authorized school of medicine. Many of the homœopaths now readily join the allopaths in attempts to prevent the practice of medicine by quacks. Possibly some of the new schools not yet "authorized" possess more truth than any of those now recognized in the law of the State.

Medicine is not an exact science. It commenced in quackery—empiricism—and the first application of all remedies and all first cures by the use of such remedies are necessarily empirical or experimental;

for no logical sequence between a disease and its specific has ever been discovered. Since all new modes of cure must begin as experiments, it is to be expected that valuable additions to medical science will from time to time be made by quacks or those who are outside of all recognized schools of medicine. Physicians generally do a large amount of guessing and experimenting in the treatment of the sick; and, when they speak with the greatest confidence as to the results of their remedies, they are often doubtful whether their pills and powders will benefit or injure their patients. This is true of all the schools of medicine. Considering these facts, the State cannot wisely decide between them. The people should be left to judge for themselves as to their respective merits.

Some go further and insist that, if even the most ignorant charlatans find people who believe in them and are willing to put themselves under their treatment, society, represented by the State, has no right to interfere. But the health of the people is a matter of public concern of the utmost importance; and to guard it, as far as possible, against the danger of the ignorant and unscrupulous medical practice, by legislation, would seem to be as much a right and duty as to guard against a multitude of other evils, which, left unchecked by law, all admit would injure the health and peace of any community. If protective legislation is ever justifiable, there should be a law in every State against the practice of surgery and against prescribing medicine professionally by persons who have no knowledge of the human frame and who cannot administer medicine without danger to the health and life of those whom they treat.

If there are favored individuals who possess, as they claim, special endowments or arts unknown to the medical profession, still some knowledge of anatomy, physiology, and hygiene, and of the medicinal qualities of the remedies they use, would do them no harm; while the requirement of such qualifications, in all who practice medicine, would help to protect society from the results of ignorance and unscrupulousness in a profession in which ability, scientific knowledge, and high moral character are of inestimable importance to the public. To a board of examiners, composed of educated physicians of the various schools of medicine and of other members selected from outside of the medical profession, should, we think, be intrusted the examination of all practitioners. As for the persons known as faith-cure and mind-cure doctors, Christian scientists, clairvoyant doctors, etc., there is certainly no call for any special legislation in regard to them. There should be the fullest liberty compatible with public safety in teaching and applying methods of cure, as in teaching religious doctrines and practicing religious observances. This does not imply, however, the right of ignoramuses to take the title of a learned profession and to kill people or destroy their health under the pretense of professional medical treatment.

It is rather surprising that the churches should so persistently run after the Jews, when there is such a constant decrease of believers amongst themselves, says the Chicago Israelite. Where there was one disbeliever fifty years ago in their own midst, there are now fifty. It is hard to see how an intelligent Jew can be asked to accept that which is rejected by so large a proportion of the educated people of the world who were born and raised in the Christian faith. The skeptics in their own midst include fully one half of the greatest thinkers of the age, and they should bring these back into the fold before they approach the Jews.

The scientific method is penetrating our organizations for charity and reform. We are learning to make philanthropy preventive as well as remedial, and are discovering that the remedial department is the transient instead of the important feature. The scientific method of dealing with crime and helpless incompetence is also extending to governments. Industrial instruction is displacing public almsgiving. Education and moral training is seen to be cheaper

than reform schools, police, and prisons. All these substitutions rest mainly on the scientific principle of the economy of power. Unconsciously, many social arrangements are governed by it. It is perceived to be inexpedient that the rich should constantly supply the poor from their superfluity. Experience shows that in the end such inconsiderate almsgiving does not serve the highest welfare of either rich or poor. That which our carefully studied observation shows to be best we unhesitatingly do, no matter how many ancient theories of duty are thereby overthrown. This constant habit of induction from experience proves how deeply the scientific method of dealing with human affairs has penetrated modern society.

LIKE many comedians, songstresses, circus riders and such other public show people, who when played out in Germany come to America to sell the cinders of their burnt out talent, Mr. Stoecker being completely done for in Germany, in the church no less than in politics, comes to the land of the free, perhaps in order to be cured of his chronic maladies, says the Chicago Israelite. He will have bad luck here, if he comes to convert the German Protestants. They are far ahead of Stoecker's mystic orthodoxy, most of them are Unitarians or agnostics, the Catholics, of course, excepted, and they will not have much to do with Mr. Stoecker. If he has come to strengthen any mission to the Jews, he might just as well go home as soon as he can get a vessel to carry him back to the Fatherland; for the American or Americanized Hebrews stand intellectually and morally too high above Stoecker's mysticism and fanaticism labeled Christianity; and among immigrants it is the lowest sediment of people that could be purchased and then only to play the Christian a little while in the Stoecker style. He has come to the wrong place.

SAYS George H. Johnson, Sc. D., in Science: The number of eminent visitors from abroad who have participated in most of these Congresses has been sufficient to make the term "International" no misnomer. So many valuable papers have been read at these meetings, and the average excellence has been so high, that it is very desirable that the proceedings of all the Congresses, including the discussion of papers, should be published in uniform style, fully indexed, and offered for sale at a price to secure a large circulation. An effort is to be made to have such an edition published and widely distributed by our government. The whole work would be a kind of thesaurus of practical knowledge. The theorists and visionaries have contributed their part to each subject, but generally it has been only a subordinate part; and the proceedings as a whole have been characterized by great practical wisdom. The World's Congresses have been a kind of university for which the Fair has served as museums, laboratories and recreation grounds. The Congresses, although they have the mottoes, "Not things, but men," "Not matter, but mind," are officially designated as "auxiliary" to the Exposition; I am inclined, however, to consider the Exposition as auxiliary to the Congresses.

The Parliament of Religions, now in progress, could not have been held until now says the Inter Ocean. Many have been the seasons of religious awakening that the world has felt, but all of them—until this—have been of denominational religion, Mohammedan, Catholic, Protestant, Buddhist, or what not. It is during this century, during the last half of it, almost during the last decade of it, that it has become possible to hold a conference and parliament of all religions. The world was not ripe for it so recently as the time of the Centennial Exposition. The place of holding it is pre-eminently well chosen; always a cosmopolitan city, always a municipality in which Protestant and Catholic, Jew and Armenian, Greek and Hindoo held equal rights before the law, and worshiped with equal freedom from molestation, Chicago now is, by virtue of the concourse to the great exposition, a microcosm, a compendium of the world's civilization.

## THE PSYCHICAL SCIENCE CONGRESS

[This week we present able papers by Walter A. Leaf, Litt. D., and Dr. A. S. Wiltse read, before the Psychical Science Congress, and Mrs. Elizabeth Lowe Watson's eloquent address delivered at one of the sessions of the Congress.—Ed.]

### HINTS ON THE THEORY AND PRACTICE OF EXPERIMENTAL HYPNOTISM.

BY WALTER LEAF, LITT. D., OF ENGLAND.

So many crude ideas, survivals of the now discredited theories of "Animal Magnetism" and "Electrobiology," are still abroad, that the Council of the Society for Psychical Research have thought that it might be useful to publish a few hints to beginners of the study of hypnotism such as might help them to a conception of the manner in which the subject is now regarded by the most serious and sober students. The Council have already stated, in a circular to their members, their opinion that hypnotism can be legitimately practiced only with one of two objects; either as a therapeutic means, or as an engine of psychological inquiry. With the former object, though it is undoubtedly the most practical and is at the moment arousing the strongest interest, I consider myself, as a layman, precluding from dealing; and I should most emphatically regret any attempts to lead other laymen into this field. I speak therefore, only to those who wish to do something for the study of psychology, and of them only to beginners. Even with this limitation, the space at my disposal permits only a small selection of the subjects that might be touched upon, and, in the province of theory, only the roughest and most popular presentation of ideas which for their proper treatment would demand a long and careful analysis.

#### HYPNOTISM AND SUGGESTION.

Although the main facts of hypnotism are now generally admitted, and its phenomena are the matter of daily investigation by a large number of acute observers, it cannot be said that we are yet able to give a complete and satisfactory definition of hypnotism itself. Our knowledge of the brain is not such as to enable us to define in terms of physiology, and the psychological manifestations of the hypnotic state are as yet so complex, and shade into one another by such infinite and infinitely small transitions that a psychological definition, though the only one yet possible, cannot be really sharp and exact. But it is possible to give a rough statement of what is meant by hypnotism, if we are satisfied with an approximate working hypothesis which, without pretence of scientific accuracy shall at least make no supposition contrary to what is admitted by all psychologists.

Leaving out of account the purely reflex and vegetative nervous functions, it is known that the remaining phenomena of mental activity may be divided into two portions; those of which we are conscious, and those of which we are unconscious. The importance of the latter class is only beginning to be properly recognized, though their existence has long been admitted. It seems probable that natural sleep implies a diminution of activity of both these classes of functions; by hypnotism we mean a diminution of activity like that of natural sleep, but affecting only the conscious functions, while the unconscious remain awake.

The most obvious result of this partial sleep is that it gives a wider scope to the action of suggestion. Suggestibility is the name given to the tendency inherent in all minds to the realization of any idea which is strongly presented. Thus if we fix our thoughts intently on any action, it seems that there is in all cases a tendency in our limbs to move as

though to the accomplishment of the action; if we think intently on a visible but unseen object, there is tendency in the mind to produce a visualization of the object. The same tendency exists, and is subject to the same correction, in the case of ideas which are presented to us not from our own minds, but by external suggestion from others. In the normal waking state it is the function of the conscious reason and judgment to correct this tendency by continual comparison with the reality, and the correction it habitually so rapidly applied that we are not in general aware of the tendency.

In the hypnotic state the corrective powers of the conscious judgment are put into a more or less torpid state, while suggestibility, the quality of the unconscious mental functions, remains unimpaired. The hypnotic subject thus is ready to accept without question any suggestions which come to him from without, and realise them, according to their content, as actions, or hallucinations visible or otherwise.

But even in the hypnotic state the mind is capable of receiving suggestions from itself. Though the conscious active power is asleep, yet ingraining habits of thought, and all deeply grounded trains of association, which seem to be rooted in the unconscious region of the organism, are still capable of affecting the action. These are commonly known as "self-suggestions" and must never be lost sight of in hypnotic experiments. The best experimenter may be said to be the man who is most capable of detecting these self-suggestive tendencies, and so taking advantage of them as to turn them to his own purposes. Where they are strong it is probable that even in the deepest states of the hypnotic trance they may prove superior to any external suggestions which may contradict them. This is notoriously the case with the "fixed ideas" of insanity and, in some cases, of hysteria.

Though different persons vary enormously in this respect, the opinion is growing that every healthy person is capable of hypnotization; that it is only a question of time and patience even with the most refractory. Still the time and patience required may be such as to render some, for all practical purposes, incapable of hypnotization. But an eminent medical hypnotic practitioner has told me of one patient with whom he had no less than sixty-three apparently fruitless sittings; at the sixty-fourth deep hypnosis suddenly appeared. There are probably few or no refractory subjects who have been tried for anything like this number of times.

No means have yet been discovered by which it is possible to tell beforehand if a given person will prove to be a good subject or not. Even the most experienced hypnotists are unable to tell, though they may be well acquainted with the character of the person in question. Nothing but actual trial will settle the matter.

The proportion of those who will show the effect of hypnotic suggestion in one or two trials has been variously estimated. If we consider a slight drowsiness as a symptom of hypnosis, this proportion is certainly very large. It would hardly be put by any experienced hypnotizer as low as 50 per cent. of all those who were tried; many students would put it over 90. A larger percentage is found among the less educated classes; perhaps because they are less addicted to the analysis of their own sensations, a habit which certainly interferes with the earlier stages of hypnosis. It has been often remarked that a regiment of soldiers furnishes a particularly large proportion of good subjects. This is easily intelligible when we consider that the soldier's training is eminently directed to the increase of his suggestibility; drill aims before all things at securing the immediate carrying out of an order without any control on the part of the conscious reason. Both sexes appear to be susceptible in about the same degree. But women are perhaps more ready than men to submit themselves to the experiment.

It is stated on good authority that Esdalle in India succeeded in hypnotizing at least one native without

his knowledge. But in the case of such subjects as are likely to be dealt with by readers of this paper it may be taken as certain that conscious consent to the experiment is a primary condition of success; that no one can be hypnotized, for the first time at least, who does not aid the operator by deliberately endeavoring to bring his mind into a state of passivity, and that intentional resistance will infallibly prove effectual. The subject must let himself go, yielding to the first symptoms of drowsiness, and putting himself so far as possible into the state of mind which precedes natural sleep.

Hypnotic phenomena cover in a continuous series a very wide range, extending from a mere feeling of restfulness to complete somnambulism, in which the subject, with his eyes open, moves and acts as a mere tool of the hypnotizer; or again to deep catalepsy, in which his body is rigid and he is apparently incapable of responding to any exterior stimulus. Many attempts have been made to divide these phenomena into different stages; but these can only be regarded as rough classifications, as in all cases we invariably find intermediate steps which lead by insensible gradations from one stage to the other. Perhaps the most important and easily recognized distinction is that afforded by amnesia, the inability to recollect when awakened that which has occurred during the hypnotic state. But even here we can draw no sharp line. One subject will have a hazy and confused recollection; another will appear to remember nothing till one or two leading questions have been put to him, when he will be able with an effort to recall all or much of what has happened; many are unable to do this with any amount of assistance. When memory is thus definitely lost, it may be taken as certain that what we may consider as the deeper state has been reached.

But even in the lighter state many of the phenomena can be observed. That which is commonly looked for first, and gives the earliest definite sign of hypnosis, is the inability to open the eyes. On this there generally soon follows a ~~loss of consciousness~~ ~~over the simpler movements of the limbs~~, the subject is unable to move the arm when told that he cannot do so, or is without the power to stop a movement which has been given to arm or hand. He will stammer to order, and be unable to repress a sneeze when told that he feels a tickling in the nose. Sometimes too it is possible even in this lighter stage to produce analgesia (absence of pain) or anaesthesia (absence of all sensation) when a stimulus, even a very painful one, is applied to a given portion of the body. But as a rule this can only be obtained with certainty in the deeper stages. As a rule too—for among these Protean phenomena nothing can be laid down absolutely—it is only in the case of those who pass into the deeper stages that we can obtain actual hallucinations of the senses. But in good subjects such hallucinations can be evoked at will with a reality which makes them indistinguishable from real sense-impressions, even when the attention of the subject is called to them; if he holds a real flower in one hand, and an imaginary flower in the other, the subject is unable to tell which is which, even when he is assured that one is only the product of his imagination.

Perhaps the most significant and important fact in connection with hypnotism is that a command given in the hypnotic state to be carried out in the normal state will generally have its effect. In many cases it will be carried out exactly, even at a distant time, if so commanded. In other cases, though not actually carried out, it will be found to have been remembered, and to have produced some effect, though it may be but a slight one; and in all probability no such command is ever quite without result. The effect of all suggestions seems to be cumulative; even those which may appear to have been absolutely disregarded at the time at least pave the way for an easier obedience if the command is repeated. On this fact rests the importance of hypnotism as a curative agent, and in it is found the deepest theoretical interest of the study. It is likely that by suggestion

artificial habits may be formed; if so, we may look for an entire revolution in the science of education.

More than this; in many persons suggestibility is such that commands given in the waking state will be executed mechanically, as well as if they had been given under the influence of hypnosis; and in those of less extreme suggestibility by nature the faculty may be so heightened by hypnosis that after a time the actual induction of hypnotic sleep becomes needless.

The length of time during which a command given during the hypnotic sleep will remain effective is at present an unknown quantity; it probably varies enormously in individuals. Cases are on record in which a command was accurately executed after the lapse of a year. But this is a point on which more experimental knowledge is greatly needed.

We are thus led to consider the dangers, some of them real and obvious enough, to which the practice of hypnotism may lead:

1. Many dangers arise solely from ignorance on the part of the hypnotizer. One of these is difficulty in awaking the subject. This usually happens when hypnotism has been tried as a sort of game by those who have had no experience to guide them. I have never heard of a case of it where the operator was properly acquainted with hypnotic practice. But should one arise, perhaps the best advice is that the subject should be put to bed and left to awake naturally. It is said that this will generally come about in the course of some hours. No more violent means of awakening should be tried than repeated verbal orders, blowing on the forehead, and plenty of fresh air.

2. "Cross-mesmerism" is said to produce unpleasant consequences sometimes. This is the name given to hypnotization in rapid succession by two persons, the second obtaining hypnotic influence before that of the first had passed off. I have heard of a case of this, but haven't met with one personally, though I have repeatedly hypnotized subjects in immediate succession to other hypnotizers. I have even seen a subject hypnotized by another while still subject to a negative hallucination induced by myself, without any ill consequences. Nor do the German and French hypnotizers seem to know of the existence of such a danger. I am inclined to think it is no more than the result of self-suggestion by the patient, who may have heard of the danger spoken of as existing, and unconsciously fancied himself bound to realize it. Still, while such a possibility exists, it must not be left out of sight.

3. It is very important that all commands or induced hallucinations of an experimental character should be deliberately cancelled, even if they seem not to have taken effect. On one occasion I suggested to a lady in the hypnotic sleep, "When you wake, you will stammer, till I tell you to stop." On awaking she stammered slightly for a short time, but soon regained command of her tongue, and I thought that the effect of the suggestion had entirely passed off. But next morning I found her unable to articulate a word, in a violent fit of hysterical stammering, which ceased at once when I gave the command to stop which I had omitted the evening before.

4. Some subjects, especially hysterical women, are apt, after being hypnotized, to fancy that the hypnotizer has gained some occult influence over them; that he can "magnetize" them at a distance, and so forth. It should always be explained to the subject before beginning that there is no occult power in question. The subject will often refuse to believe this, but firm suggestion to the same effect in the hypnotic state is practically a certain safeguard.

5. The marked heightening of suggestibility which in many persons is produced by repeated hypnotization must be regarded, in itself, as a real ill. It can however be avoided by protecting suggestion. Where a subject is found to be very susceptible, suggestions to the following effect should never be omitted. "You can never be hypnotized except with your full knowledge and consent, and by a person whom you fully know and trust." "If at any time

any suggestion is made to you which in your waking state you would consider wrong, you both can and will refuse to carry it out." In the case of a woman, it is well to add, "You can never be hypnotized except in the presence of a third person whom you know and trust." With these suggestions, hypnotism will be found rather to strengthen the will than to weaken it. They may, of course, in particular cases be emphasized and extended; but those given should be taken as an absolute minimum.

6. The last section will show how the much discussed question of the use of hypnotism for criminal purposes may be met. The day may come when every child may be subjected to protective suggestion with more regularity than to vaccination. But meantime it is not proved that hypnotic suggestion is capable of overcoming the self-suggestion of a deep-seated moral habit. It is true that certain persons have been made to go through all the formalities of crime, such as the administration of sugar, which they had been told was arsenic, to their dearest relatives; but no answer is as yet possible to the objection that they may have been all the time aware that they were committing no more than a "laboratory crime" which could have no serious results. If any crime has been committed by means of hypnotic suggestion, it has, for obvious reasons, not been scientifically published. For the present we must rest in the belief that such a misuse of hypnotism is perhaps impossible, and in any case probably preventible.

7. For his own sake, no man should on any account attempt to hypnotize a woman except in the presence of a trustworthy witness. And I may here emphatically repeat what I have already said, that no one should attempt to hypnotize at all till he has made himself fully acquainted with the actual phenomena, and has been able to begin under the personal guidance of a practiced hypnotizer. And finally, hypnotism should on no account be used as a mere pastime.

8. There is no established case of any harm produced by hypnotism where these or similar precautions have been observed.

Various points have been already suggested on which further knowledge is much needed. Indeed the whole subject of "automatism," the action of the unconscious portion of the mental organism, is still so new and obscure, that any steady and careful student of hypnotism may reasonably hope to add something to our stock of knowledge. But there is one region to which members of the Society for Psychological Research will naturally turn.

There seems good reason to suppose that it is these unconscious functions which are especially concerned with thought-transference, telepathy, and similar obscure phenomena, on which more than anything we need experimental investigation. As hypnotism lays bare these functions, by removing the influence of the conscious mind, we may reasonably suppose that it is in the hypnotic state that we have the best chance of obtaining the phenomena in question. This supposition is strongly confirmed by the striking results of Mrs. Sidgwick's long series of experiments in "number-guessing" at Brighton. These may form a model for systematic observation, which may be almost infinitely varied.

A still more hopeful field seems to have been opened by Dr. Wetterstrand, the eminent practitioner at Stockholm. He has been in the habit of sending some of his patients into the hypnotic state for many days, and even weeks, at a time. It appears from what he says that during this prolonged sleep the power of thought-transference may develop to an extraordinary extent. There are probably few hypnotizers who could arrange the surroundings needed for a repetition of this experiment, and still fewer subjects who would submit themselves to it, unless for therapeutic purposes. But there is good reason to hope that, if it could be frequently repeated, it might furnish the best possible proof, an actual scientific demonstration, of thought-transference.

### SOME EXPERIMENTS IN THOUGHT-TRANSFER-ENCE AND THEIR SIGNIFICANCE.

By A. S. WILTSE.

"Canst thou by searching find out God?" In the light of all that has yet been discovered by men this question of Job's may be answered in the decided negative. But if we put the question a step lower and say canst thou by searching find out man? we should, in the light of recent advances, be honestly inclined to answer: Thou canst!

As I understand the ultimate aim of the Society for Psychological Research this is the very object of all our research.

After a careful study of Mr. F. W. H. Myers' series of chapters upon "The Subliminal Consciousness," with the many instances in my own experience and others in which his claims have seemed demonstrated, I feel a calm assurance that we have the object of our search pretty certainly located, and if we have only the patience and the will to work and to wait all things will come to us in due time. But it is a hard field in which we have chosen to labor; a field in which each and all of our senses must be used only with the most carefully adjusted and precise touch of judgment. Since upon the one hand, in many cases it seems extremely hard to accept the evidence of our senses, and upon the other it is far from safe to do so. Upon both sides we may go to unwise and unscientific extremes. The Spiritists at large I think accept the lightest evidences of the senses with an easy nonchalance which to my mind is foolhardy while many of rare scientific ability go about as far in the other direction.

I wonder if others who experiment in this field feel as I do? I often wish I knew. I wonder if at times they find themselves confronted with a shamefaced feeling that possibly they have been careless in their methods or their conclusions and so perhaps merit as the return of their labors only the scorn of unbelief in their readers or hearers? Have I been the dupe of pseudo-memory or of trick or of coincidence?

Upon the subject of this pseudo-memory I had an experience a few days since which is so instructive to that I will relate it here hoping that trivial as it may appear, it may nevertheless prove of practical use to others.

I was watching a small round patch of beautifully tinted cloud which was floating in an almost clear afternoon sky; after watching it for some time my eye caught a similar patch in another part of the sky and I turned to look at it. I watched it for probably a minute but it was not so beautiful as the first, so I turned to look at that again when to my surprise it was nowhere to be seen; it had vanished leaving not the tiniest fleck to prove it had ever existed. Almost immediately I found myself in that peculiar hazy state of doubt, as to the fact of my having actually seen a real cloud, that I have always experienced upon the vanishing of a vision or an apparition, or the dying out of a voice, or of music which was not afterward explicable by ordinary physical laws. Had I merely had a waking dream, or just thought of such a cloud? and the thought leaping out of the specious present grown into a seeming reality of the near past? I could not help smiling at my reversed credulity, for had I not noted the size, location, figure, and tint of the cloud? And it is not unusual for small cloud patches to suddenly expand into invisibility. But neither is it for an apparition to do the same thing; in fact they nearly always do so. Then why should I pass the sentence of pseudo-memory or day dream in the one case more readily than in the other? If one may project an apparition out of his subliminal, why not a cloud also? If he may project an audible voice out of his subliminal, under surroundings in which no person possible can be accountable for the voice, then why not project a thunderclap during a clear sky? If my subliminal can project a palpable touch upon my face, why cannot it accomodatingly knock me down that a black eye may the better convince me the next day that the matter is not a case of pseudo-memory or a bit of a waking dream?

Prof. G. Stanley Hall objects to my method of experiment in thought-transference upon the ground that there is probably an object habit just as there is the number habit. The objection is well put. It may be well just here to describe my method. I blindfold myself and the agent fixes the thought upon any objective form he chooses. I then record in writing the images I seem to see and the agent also writes down the object thought of, neither knowing what the other has written; then we compare notes. This is the usual procedure, although in some of my first experiments I did not have the agent reduce the matter to writing, but as these were counted as a matter of somewhat sharp rivalry, as in a game of chess, I think their acknowledgment of defeat too honest for me to doubt. I advise, however, that the plan of both sides recording in writing be invariably followed.

Curiously enough, I seldom succeed with numerals chosen within any limit. I can rarely see images of them. I ask, as a mere question which I hold no opinion about, if it is probable that my entire dislike of mathematics and absolute stupidity in regard to numbers may have anything to do with this?

I keep an accurate account of failures and successes with any given agent, but as soon as failures begin to come along too thick, I postpone operation for that time. If I find a person with whom I get no successes or very few, I cease to experiment with him, as being no agent for me, and do not count those experiments at all. I find many more with whom I cannot succeed than of those with whom I can. I think we must look to the interest of success as well as in other affairs if we would come at the percentage of facts. If in hunting for a good agent I count all failures until I find him, as against the successes with the good agent, when I have found one, it would not be the right method of coming at the facts.

I here present a record of forty experiments, twelve of which were failures. The third experiment in the list, although I had originally esteemed it a failure, I conclude was not so since as the agent was thinking of the abstract subject "shall we do well," that is financially, probably unconsciously visualized the forms of the objects of wealth which in our case would have been the very objects of which I saw the images. If we can find two persons upon earth, one of whom can perceive such portions of the other's thoughts or feelings, by means outside of the sensory channels, as to largely preclude the possibility of chance coincidence, it seems fair to say this would prove the fact of telepathy. Fortunately the true percentage of chance has been approximately established.

In experiments for the settling of this vexed question, we shall do well to give due heed to Prof. Hall's suggestion of object habits as we have already learned to do in regard to the number habit. We might do well to look forward to the possible existence even of general idea habits.

Prof. Wm. James truly says we are walking bundles of habits and doubtless there is much similarity in their general features. It has been proven that in the drawing of figures there is a fixed habit of choice in individuals.

#### THE AGENT.

I have found it to be a common opinion among people that strong visualization on the part of the agent is the factor of success, as if the passive mind of the percipient were a green cheese, and the trenchant thought of the agent the steel blade to be thrust through it by force of pressure. This I suspect is an error in most cases.

In a previous paper I have advanced the opinion that in telepathy the percipient is dealing with the subliminal of the agent. If this is the case then strong concentration of the supraliminal on the part of the agent would probably act more as a hindrance than a help.

I am the more inclined to this view from the fact that I seem as often to catch the casual or even un-

conscious thought of the agent as the thought more firmly fixed upon by the supraliminal.

#### EXPERIMENTS IN OBJECTIVE THOUGHT-TRANSFERENCE METHOD.

A. S. Wiltse, M. D., percipient, covers his eyes with a fold of dark cloth. The agent fixes the thought upon an objective form unknown to percipient.

Ex. No. 1, Feb. 22, '91. Mrs. Wiltse, agent.

Percipient saw a mountain. (Correct.)

Ex. No. 2. Same agent.

Percipient saw a house. (Correct.)

Ex. 3. Same agent.

Percipient saw a variety of images as dogs, cows, etc., mainly a failure, as agent thought of the abstract subject, "Shall we do well?" meaning financially.

Ex. 4. Same agent.

Percipient saw a man on a horse. (Correct.)

Mrs. W—— was thinking how percipient looked on horseback in past years?

Ex. 5. Same agent.

Percipient saw dim image of Mrs. W.'s mother. Correct, as she was looking at her mother's picture hanging in front of her and thinking.

Ex. 6. Mrs. Wiltse, agent.

Percipient saw a circle, but could not tell whether a wheel or ring, on account of smoky, dull clouds. Agent was thinking of a chimney with smoke pouring out.

Feb. 23. A. S. Wiltse, percipient. Mr. T. Raseco, agent.

Ex. No. 7.

Percipient saw dull colors like clouds or perhaps mist and snow; also few people.

Ex. mainly, though not altogether a failure. Agent was thinking of a certain railroad station, with train standing in front and people standing about. Also of the smoke and steam of the engine.

Ex. 8. A. S. W——, percipient; T. Raseco, agent.

Percipient saw, but dimly, a church with open doors. Agent was thinking of M. E. Church at this place, with preacher and congregation inside.

Exs. 9 and 10. Mrs. W——, agent; A. S. W——, percipient.

Failures. Could see no image at all.

Ex. 11. Jason Wiltse, aged 15, agent; A. S. W——, percipient.

Saw scene in Cumberland Mountains with man and dog hunting. (Correct.)

Ex. 12. 6:30 a. m. Jason, agent; A. S. W——, percipient. Both in bed but on opposite sides of the room. Percipient saw a black-covered book. Agent said he was thinking of a train of covered wagons. Asked how he chanced to select the object, and he said he had been reading about a journey with covered wagons, and had looked at the pictures of the train.

Book was brought out and proved to be black-covered. Agent undoubtedly visualized the book as vividly as the wagons, but unconsciously.

Ex. 13. Jason, agent; A. S. W——, percipient.

Saw images after long waiting, but not correct ones.

Exs. 14 and 15. Jas. King, agent; A. S. W——, percipient. Both experiments failures.

Ex. 16. Mr. Frank Neuner, agent; A. S. W——, percipient.

Saw figure of young woman. (Correct.)

Ex. 17. Mr. F. Neuner, agent; A. S. W——, percipient.

Saw almost immediately a field of some kind of small grain like yellow ripe wheat, but the image appearing so soon and not in the usual order, gave it no heed. Afterwards saw two horses in harness and two men. Agent was thinking of his wheat crop and of how he should gather it, but claimed he had not thought of horses or men, as he gathers with a reaper; he most likely visualized the whole force for the work, but not consciously.

Ex. 18. Jason as agent; A. S. W——, as percipient.

Could see nothing.

Ex. 19. Jason as agent; A. S. Wiltse as percipient. Saw mottled flying clouds, between which could discern patches of blue sky. Thought the clouds very peculiar, as they were so small and there were so many openings between them; later, saw some animal, either wolf, dog or lion. Agent was thinking of immense flocks of ducks, flying in circles over his head, as he had seen them during the day. Afterwards looked at and thought of the house-dog.

Ex. 20. Jason as agent, A. S. W—— as percipient.

Saw bright red spots, but could not make them out. Agent was watching a game of checkers, and favoring the side with red men.

Ex. 21. Stolen interview with Mrs. Wiltse's private meditations. A. S. W—— sitting, writing, at his desk perceives that agent is wrapt in thought; drops his face on his arm and attempts to catch her thoughts. Saw mountain scenery, Mrs. W.'s brother, Mrs. Skem and another woman, both women on horseback. Mrs. W—— was thinking of her home in Cumberland Mountains, of her brother, who lives there, and of herself and Mrs. Skem, visiting their friends in the mountains, but said she had not thought of horses. (Suggestion.) Horseback riding is the prevalent mode of travel in the mountains and as Mrs. W—— thought of visiting different parties there, she probably unconsciously visualized her method of locomotion.

Perhaps the sphere of the supraliminal as the more material and crude is entirely limited to material means of expression, so that supraliminal can only deal with supraliminal through material roadways. If then, I as percipient, fail to so far place my supraliminal under such conditions that I may raise my subliminal above the threshold of consciousness, I shall not be able consciously to catch the object sought. Again, is it not possible that even the subliminal itself is unable to read off the message from the supraliminal? Then unless the subliminal of the agent shall also be presented to the subliminal of the percipient, **those both subliminals above the threshold of consciousness, there will be failure.** This is probably carrying the theory too far since it often proves that the message is given and consciously perceived with no conscious knowledge on the part of the sender of the message. This following will illustrate this:

Mrs. L. A. W—— riding in a street car on W—— street July 19th, last, suddenly feels a hand laid upon her shoulder and has the inward impression of a whisper at the right ear saying: "They are eating your preserves and having a good time with them."

She was not thinking of the preserves at the time although she was on the way to see the person who had them in charge in order to have them sent to her.

Mrs. W—— says that she had not suspected such a thing as the friend who had the preserves in charge is a popular preacher and she had unbounded confidence in his faithfulness. However, when she met him she said: "Did you find my preserves good?" When he blushingly acknowledged to having used them and promised to pay for them. He had frequently told her that her preserves were perfectly safe and had promised many times to send them to her and as often plead forgetfulness in excuse for failure to do so.

R——, Mass., July 26, 1893.

Having read the above statement as written by Dr. Wiltse, I certify that it is true and actually happened as set forth in the statement.

MRS. L. W——.

It seems quite evident that the clerical gentlemen or some of his associates were unconscious agents in this case.

This would seem to indicate that the raising of the subliminal of the percipient into the realm of material consciousness alone was insufficient. I cannot suppose that the subliminal of our being is an unconscious or even a semi-conscious faculty. On the contrary, I suspect that the faculties we consciously deal with, work with, are but the unwitting agents of the

subliminal and "the servant knoweth not what his master doeth."

From some instances in my own experiments, I favor the conclusion that if I wish, for instance, to cause my own apparition to appear to A—as a haunting presence, I have only to try by strong concentration under auto-hypnotic conditions of greater or less degree to produce the effect, when the subliminal will be liable to take the work up for me, and, seizing the advantage of proper conditions in A—, conclude the matter successfully without my conscious knowledge or volition. These instances are so few at present, however, that I put this forward as a suggestion of possibility in order that others may be on the lookout for the same phase of phenomena. The incident to which I refer occurred at my home in the Cumberland Mountains and I think is related with evidence appended in a former paper presented to the S. P. R. I will give the experiment here, although as I write this in Boston, I have not the time at this late date (Aug. 6) to obtain the evidence.

I had agreed with Mr. J. M. Melton, one of my hypnotic subjects, to try to cause some of the members of his and his mother's household, who had never been hypnotized, to see my apparition. I particularly enjoined him to make no mention of the matter to any of them and I do not believe he did.

I made the effort on two or three occasions, but apparently without effect. It turned out later, however, that upon more than one occasion several members of the two households were deceived both by my apparition and my voice; this coming about after I had ceased any effort in such direction and was probably not even thinking of the subject.

On one occasion at least the hallucinatory voice was collective; several members of the two families who were sitting at table in Mr. Melton's house thinking they heard me calling to them from the yard, and one of the young ladies seeing me leave the yard. So perfect was the hallucination that Mrs. Melton upbraided her husband for not going to the door, who replied: "Don't worry yourself; he knows enough and is well enough at home to come in." But a few moments later, on going to the door, was himself surprised not to find me. I quote this from memory after some months, but feeling certain that it is substantially correct. This, with many more incidents in the experiences of others, seems to indicate that the subliminal may accept the hint, as it were, of the supraliminal, and carry out its designs without either the aid or knowledge of the latter.

If the theories advanced are correct, then their application is world-wide. Enough well authenticated incidents have been reported in which this touching of minds seems to have occurred at distances so great as to body as would indicate that for mind there is no space.

I have reported to the S. P. R. some cases of my own in which the distance seemingly traversed by the telepathic force was many miles, and still more striking cases both as to the phenomena and distance have been reported from many others. Granting these theories to be true, then we may at once account for successes and failures in our experiments with every shade of their degrees. Nor is this all; we shall be enabled to account in a general way for the many presentiments, apparitions, hallucinatory touches, etc., which are daily occurring and which turn out to amount to nothing, as we are apt to say, because we do not chance to trace them to any apparent source or practical outcome.

I think it is not unreasonable to suppose that any of us may at some moment of our lives chance to come into that peculiar psychic condition in which the subliminal shall rise above the threshold of external consciousness, at which moment it may read off the read off the contents of the subliminal of some one of whom we never heard and may never hear.

Our sympathy is not confined  
To tribe or family or kind  
May pass the laurelled conqueror by  
To reach a beetle or a fly

Some sparrow's joy or agony  
My awake a conscious thrill in me.

The reader may look at this as only poetry, but I have come upon a few incidents which point me to the idea of an actual bond of sympathy between man and the lower orders which if really existent, would clothe my rhymes in the garb of actual truth, and although the field may seem hopelessly beyond reach or even worthless, I am not without hope that in future years, when our relations with our kind shall have been more fully settled, this field may also be successfully explored.

I once saw a very distinct image of the ocean upon which a terrible storm seemed raging. I saw plainly the black hull of a sailing vessel, of some few tons burden, apparently sailing to the East, which in a few moments foundered and went down. I was far inland at the time, almost cut off from newspaper communication, and I can never know whether such a thing did really occur at that time; but as there can be no effect without some adequate cause, I felt that had I a brother, a son, or a friend then at sea, I could not have avoided some anxiety on their account. I was not thinking of anything of the kind when the picture suddenly appeared to me. Is it unreasonable to suppose that some sailor who never heard of me, and of whom I never heard, in the moment of his peril and agony touched my soul with the mighty impulse of his own feeling; just as a brother or a son might have done under like circumstances?

If the subliminal sets itself up within the level of consciousness, then we shall simply be aware during the moments it may remain of what arrows strike it, and the random flight of some far off and unknown shooter may chance to hit the bulls-eye while the purposely and carefully aimed arrow of the archer at short range flies wide of the mark. But what arrows hit at near or far range when at its usual level below the plain of external consciousness, we have perhaps little or no means of discovering. I as a poet may receive many of my happiest inspirations from such unconscious and unsuspected hits of random arrows, albeit some may come from some stronger in the orient who has drawn the long bow at a venture, perhaps even in some vivid dream, the contents of which have passed out of the grasp of his supraliminal before the dreamer has fairly awakened. Some may smile even audibly at this idea, and I shall not blame them if they do, only advising that they think twice while they smile once, since it is pretty safe to lean most trustfully upon that theory which seems capable of fairly answering the most questions. It is this peculiar faculty I think which gives evolution the advantage over so many ologies and isms.

Of course the theories here set up get us into a great sea of seeming difficulties, since if we are liable to such a sympathetic correspondence with the whole realm of sentient life, we shall certainly be troubled with no end of presentiments, apparitions, mysterious emotions, and the like, which we shall never be able to trace. Exactly so; if our subliminal selves are often found above the threshold of consciousness, we shall certainly be liable to such a state of things, just as our eyes and ears are assailed constantly by a thousand sights and sounds, in which we have no personal interest; and, just as we cannot identify every bird of whose flight we catch a passing glimpse, or tell just where its nest is, or trace every passing sound to its origin, so we cannot trace these mysterious readings always, nor even often, in their source.

Then as to quality of these effects: Not every local upheaval and consequent cropping of the eocene or carboniferous fountains will be found rich in the distinctive fossils of these deposits, and he would be an unwise geologist who, finding one such cropping barren of these treasures, should therefore determine that whole system to be without sign of past flora or fauna.

We are the geologists of mind and the same stratum which shows us at one point of upheaval

only some paltry hysterical phenomena may, at some other perhaps not far distant point, display to us the beautiful crystals of the most rare genius, while as for genius itself, it may be, as I think Mr. Myers holds, only the faculty of drawing at will from this hidden treasury of the mind.

The views set forth, easily explain Mr. Stead's wonderful correspondence with Miss Summers and others, while "Julia" may be no other than his own deeper self. The few instances of error in the correspondence he has given in "Proceedings," Part XXIV., page 56, may be explained if we suppose the subliminal to have momentarily sunk below the level of external consciousness which would leave a gap filled up perhaps with an involuntary guess by the supraliminal which must nearly always be wrong, the percentage of chance for it to be correct being very small indeed.

There are certain classes of telepathic phenomena, however, in which, if we refuse the hypothesis of disincarnate intelligences as the agents, we have as yet no theory which will reasonably explain them; but I hope every avenue of escape from that admission may be thoroughly tried ere yielding to that view, since one so greatly desires such to be the fact, that if it comes, let it be as actual knowledge and not weak supposition.

Thus for the nonce I feel that we have found a footing for a restful and safe survey of surroundings and now what next! Simply to try these theories at every point and see if they be sound and safe, but this will take time and careful labor. In the meantime we may inquire what are the peculiar conditions favoring as necessary for the lifting up of the subliminal faculties into the realm of external consciousness—I had almost said of awakening them, but we may suppose them always awake, although this question needs investigation before it can be pronounced upon with any approach to definiteness. I once supposed passivity to be the sole factor in the lifting up of the subliminal, but have been forced to the conclusion that at best it is but a helper, from the fact that often when the supraliminal is at its best and busiest, the supreme condition comes in as full force as when lost in the laziest and haziest brown study. Yet passivity would seem to be a factor of no little value since the hypnotic states so favor the telepathic action of mind. But I doubt if passivity is so nearly the condition of the supraliminal in the hypnotic states as is concentration of some peculiar order, which, however, must be entirely different in its order from that concentration specially reached by profound thinkers like Newton and other philosophers. That, for instance, which held Archimedes in the last problem of his life.

The form of concentration in the hypnotic may be a sort of charmé or ecstasy which sees only the one object and this only as a dazzle of brilliancy like an obscure yet rather vivid dream, though why or how this should bring about the telepathic result I cannot clearly suppose. I believe we must not look too confidently for any one condition as the absolute and only factor, as there may be several either singly or combined and perhaps varying in different individuals. Of this we may rest assured as a law that like conditions always produce like effects; but it does not follow that, because a quarter of a grain of morphine will cause profound sleep in one man, it will in every man, since men are not all alike nor even one alike every day, so that we may easily catch such conditions as will bring about opposite effects from the first even in the same individual. Hypnosis of some form or degree, varying with different individuals, I think may prove the surest beginning point for the reaching of the telepathic phenomena. The fact that many good percipients, automatic writers, etc., often suddenly or gradually lose their power seems a discouraging feature. The power might perhaps be restored by the use of suitable suggestion. If, by our research, we shall ever be so fortunate as to discover the exact conditions for telepathic action and the method of always or even generally producing them, then indeed will a mighty step in evolution have been completed.

### THE RELIGIOUS SIGNIFICANCE OF PSYCHICAL REVELATION.

By Mrs. ELIZABETH LOWE WATSON.

Mr. Chairman, Ladies and Gentlemen: Those who have been in patient attendance upon the sessions of the Psychical Science Congress have heard narrations of psychical facts, which I am sure many in this audience could duplicate from their own experience. The difference between yesterday and today in the relations of psychical phenomena to absolute knowledge, and anything like an attempt at a solution of the greatest problem of our human life is this. Now for the first time in the history of psychical experiences, which extend from time immemorial to the present moment, there is an attempt being made to scientifically explain, or at least to formulate some scientific basis upon which we may rest our thought in regard to these experiences. The worst form of insanity in the world is man's fear of truth, fear of investigation. Truth is a unit and has always been man's best friend. Ignorance is the only evil in this or in any other world. The nearer we get to truth, the larger is our hope. The more we have of knowledge, the less need have we of unreasoning faith. Fear has been manifest in some quarters, lest scientific investigation should wrench some flower of faith from the human heart. Fear not! For so frequently has religion, worship, been the child of ignorance and fear, that the best intelligence of this age feels that it is high time that we had a religion of reason. In fact, the best thinkers of the world are hastening to the conclusion that we have arrived at a time, or that we are swiftly approaching a time, when the question will not be what phase of present-day religion will exist, but rather a choice between a religion resting upon fact, a religion having for its basis science, the known laws of nature, or no religion.

You are all more or less acquainted with the battle which has been waged between so-called religion and science. I affirm that there can be no antagonism, no disagreement between pure and undefiled religion and nature. Science, what is it? It is the interpretation, the right reading of nature, and there is nothing outside of nature, and there is nothing true that may not some time be proven. I repeat, truth is a unit and the religion that has a reason for being springs from natural sources, has its tap root in the very soul of things. And I shall attempt in a brief ten-minutes talk to tell you what seems to me suggested by the psychical facts, the narration of which we have listened to with breathless attention for the last three days.

You know, of course, that these psychical experiences are nothing new in the world. They have been the source of bibles and of religions from the first dawn of human history, and it seems to me, the most natural thing in the world that in this age of scientific investigation these psychical experiences should afford us a wonderful field of discovery, from which we need fear the loss of nothing that has been precious to us, but may suggest to us, that possibly somewhat before which we have stood with fear and trembling may prove at last to be man's best friend, the source of his highest hope.

You all know that every phase of religion in the world is founded primarily upon the thought of man's existence beyond the grave. The thought of immortality lies at the very core of all religions, and it seems to me that the psychical experiences which are becoming almost common in the world, similar to those described from this platform, by men known to the scientific world as most careful observers, give us a vision, more or less clear, upon which may be predicated a rational religious belief.

It has been our faulty interpretation of psychic phenomena, our belief that to inquire into the mysteries of God, and the spiritual world were forbidden of man, which has kept religion so long in the realm of blind superstition and which has hampered the human heart so long with the bond of fear, fear of God, fear of the future, fear of nature, fear of everything. Fear of science? What do we not owe to

science? What enjoyment of this beautiful day is not more or less owing to scientific discovery? What wonderful thing in that world of wonder, that white city by the inland sea, is not owing to the patient scientific research of thinking men and women? The nearer we get to the understanding of nature's laws, the nearer are we to the finding out of the mysteries of God.

Devout men, good men, wise men in their way, have feared that science would dethrone God and that materialism would take the place of the old time Spiritualism, which has built altars, magnificent cathedrals, churches, at the cost of countless millions of money and the labor of countless human beings. On the other hand, I believe that in exchange for the false worship and fearful dread of the old time religion we shall have a wise veneration for truth, a pure worship of love.

To what great fact in nature do these psychical experiences point? To the fact that man here and now is a spiritual being within a spiritual world. How is this fact communicated to those in these modern times, how is it related to established religions, and how does it concern the church of the future?

There is no doubt in my mind that religion, man's reverence for the good and true, the worship of the beautiful and belief in the brotherhood of man, will increase in the world rather than diminish under psychical revelations; for science, instead of pointing out impassable barriers between one class of human beings and another, or discovering an abyss, stretching darkly between now and then, between here and hereafter, reveals the unity of life, the unity of interest, the unity of spiritual nature, and in place of the crude conceptions which we have had of the spiritual world, of the heavens to be opened above, or the hells to yawn beneath us at the gate of death, we have revealed through psychical experiences a boundless universe, the life and soul of which is an indestructible reality. Instead of looking to the cloudland of impossible existence for those from whom we parted at the grave and conceiving them as unreal, uncanny beings to be avoided—from which we shrink, as Mrs. Browning says "with unreasoning awe," it reveals to us the fact that death does not lead into a supernatural, superhuman life, but that it is a progressive process of endless being. Instead of propping up the old theory that death is the end of growth, of opportunity for the increase of knowledge and power, it reveals the fact that it is the intensification of all individualized power, the multiplication of the senses over those which we are aware of here in the physical organism, that instead of being the destruction of anything beautiful and desirable to the human spirit, it is the evolution of new organs, of new powers, of new beauties, new wonders on the part of the human spirit. Instead of sustaining the old theory that death draws sharp lines of distinction between classes of men in their superior state of existence, or after death, it reveals the fact that still there exists the individual idiosyncrasies, nature leading the least one of us to perpetuate that splendid variety in which there is eternal harmony. In other words, it reveals man as a spiritual being, governed by immutable law, a progressive being subject to evolutionary changes, that of death being one of the most important, and one which brings more liberty than restriction. Now, all phases of religions are attempts at explaining the relation which man shall sustain to nature, to life, to God, hereafter. All religions are concerned with the condition of life after death. I believe that these psychical revelations will bring religion down from the clouds into our everyday existence, and that instead of having altars here and there set apart, to which we bring our special offerings, and sacrifices, every hearthstone will be found to be a sacred place, every man and woman a priest and priestess in the houses of the Lord.

It brings God and the spiritual world so near. The experiences which have been related from this platform during the various sessions of this Congress could be duplicated a thousand-fold and every one, it seems to me, points to the fact that our relations to

God here and now will be sustained there, hereafter, forever and forever. The immutable laws of nature are but the expression of God's purposes, and instead of having aught to fear from truth in any one of her expressions, we may look to truth for the supreme comfort of human life, and above all things, ladies and gentlemen, What we need in this world, is that promised by the gentle teacher of Nazareth, "the Comforter;" and even the Spirit of Truth. I believe instead of coming from the clouds, from an unreal, supernatural radiation, he is to come clothed in the garb of scientific investigation, he is to come bearing in one hand the torch of science and in the other the torch of love; for when science shall have achieved its crowning act, when it shall have reached the apex of its power, it will have told us how we may elevate and spiritualize the conditions of man in this world and how we may help to dignify life for its further enfoldment hereafter. Men of science, cannot afford to stop where they now are. They have already done much for the world, but so far as getting at the secret of life, the king among them all will admit that as yet they cannot tell how the tiniest blade of grass in the springtime is made to grow, from whence springs the secret power, from whence has issued the fiat which causes it to come forth; but we are arriving at knowledge of the alphabet of science, and the result is seen everywhere in the world, not in the lessening of human faith in God, not in the destruction of the heavens, but in increased reverence for truth and in the attempt to build up our heavens now and here. The result is shown in freeing the souls of men from the bondage of superstitious fear, and to-day I begin to dream of a time when our thought of God shall be one of trust and tenderness, not only for ourselves; most of us feel that by some peculiar condition of sympathy on the part of the infinite that our little selves shall be saved to better conditions, but our further scientific pursuit shall at last bring us to a time when we shall feel springing up in our hearts a hope not alone for little 'I,' but for all humanity; not only for man's redemption in the life beyond, but for his redemption now, here in this world. Sacrifice, toll, these are to transform the real hells of earth into schools of progress for the human spirit; and my faith in the scientific spirit of the age is so great, that, when I think of the men who, within the last five years, have been swept from our vision into the mysterious beyond, I affirm if it is true, this old fear of the orthodox church, and there is a bottomless pit somewhere into which sinners are plunged, I feel sure that these men of science in the Spirit-world will search until they find a remedy, they will scale the walls of this pit, they will quench its fires and raise the souls there struggling into light, into truth, into goodness, beauty and eternal joy.

Psychical science reveals a spiritual world that is purely natural. We do not need wings in order to reach this golden realm of splendid possibilities and wondrous achievement. It reveals the fact of universal immortality and universal progress. How does it reveal it? Through the messages that come to us, well authenticated, along the lines of life that bridge the abyss of death, from mother, father, brothers, friends saying, "I have not found the end of my life's possibilities, opportunities still open before me. God's kindness in the change called death is as manifest as in that of birth;" and sweeping over to the shore of human struggle and care there are borne to us divine argosies of consolation. There come from the silences, from that awful unknown, sweet whispers of their love, and instead of wrenching the altar from the highpriest of religion, instead of desecrating sacred places, dedicated to faith in God, it brings offerings of love, of knowledge, of hope, of consolation, and to-day the rills of new power are rippling through every religious body throughout the world. To-day while men of science narrate facts bearing upon the life of the soul here and the mysterious properties bound up in the physical organism, all over the earth the silent ministry of the soul-world, is transforming our religious faiths, not killing them but giving unto them new life, new hope,

new inspiration. Spiritualists, you have imagined, perhaps, that ministering angels were confined to your séance rooms, your circles and your halls where gather the faithful defenders of this faith in spirit return. On the contrary, spiritual ministry is as universal as the sweet radiation of our solar system. Long before men had dreamed of the wonders of the solar realm, long before they had perceived one of the laws governing your system, countless human beings had revelled in the warmth, radiance, beauty, the transforming power of the sun. So is it with the spiritual sunshine. You may now bring your spectroscope to bear upon these radiations, but long before one of these mechanical contrivances were imagined or thought of, long before you began to classify these facts, long before the dawn of exact science, countless thousands of human souls had sunned themselves in the radiance that ever streams from the spiritual world, and thus have sprung up spontaneously, faith in God, hope of reunion with our loved ones after death, and I predict that the influence of psychical research upon the religious thought of the world will be a spiritual awakening, burning enthusiasm, such as the world has never seen before; such sacrifice of self, such faithfulness to present duty and such courage and fortitude under awful trial as the world has never seen. I predict that these revelations will revolutionize all faiths without establishing that which is absolutely new. Like a magnet it will gather up all that is true, all that can be scientifically proven, all that can be humanly experienced, all that helps love to make practical and potent its ministry, and focalize it into one universal religion; a religion under which all hearts may feel the benedictions and baptisms of truth and knowledge. I predict that these psychical revelations will give us a new interpretation of biblical accounts of spiritual experiences, for in the light of psychical science, the Bibles of the ages shine with new glory. A miracle in the ordinary use of the term, is an impossibility. A miracle is an event, the manifestation of a power for which we have no adequate explanation. That is the only miracle I believe in; and if St. Paul saw a spirit light and under the inspiration of an angel voice fought a good fight and became the wise expounder of a great faith, I do not know why there should not be similar experiences now. If John on the Island of Patmos talked with angels, there is no scientific absurdity in supposing that men and angels may be put in communication in modern times. The Christian church has in these psychical experiences its truest and best friend. Not for the upholding of its dogma of vicarious atonement, total depravity and final judgment at the gate of death; not for the support of a belief in a God of wrath, but in the fact that they reaffirm its most precious truths; in affording irrefragable proof of immortality through which is accentuated man's sublimest hope; and in furnishing the highest incentives to a pure spiritual life.

Science is remaking the earth. Her miracles are wrought on land and sea, and she now makes real the Prophet-vision of a rainbow bridge between Heaven and our "vale of tears." Slowly but surely nature is disclosing her methods to the human mind and from dreams of superstitious terror we are waking to the joyous realizations that life is a progressive arrangement; a series of births into higher states of being; and into the ear toil and grief angels are whispering "Fear not, fear not."

Through winter's storm and rayless night  
The earth in perfect safety rolls,  
Guided by her attractions might  
And thus it is with human souls.

When all life's surface writhes in pain  
And by some cruel fate seems driven,  
We still are held by love's bright chain,  
Safe-sheltered in the breast of heaven!

We cannot controvert God's will,  
Within its circle all abide,  
There is no depth He does not fill,  
There is no height to us denied.

As atoms into crystals build,  
Moved by a silent, unseen power,  
Or sunlight's fairy pencils gild  
The satin cheeks of opening flower.

So does the weakest man obey  
A law of life that slowly brings  
From all his fellowship with clay,  
A shining soul that soars and sings.

Then though we may not understand  
The mighty, veiled Alchemist  
Whose sweet, unuttered thoughts command  
The birth of pearl and amethyst.

Oh, let us fill, with heart content,  
The place He deems for each the best,  
Of love a willing instrument  
Trusting to time and God the rest.

A MERE vague and nebulous rhetorical rhapsody over "rising to a higher plane" is not worth the paper on which it is written, writes Lillian Whiting in *The Budget*. The readers of the "World Beautiful" would be only wise to turn from any such outpouring as that, if it held no related significance to daily life. But as the life of culture is higher than that of crude ignorance, so is the life of spirituality higher than that merely of intellectual culture. The spiritualization of thought can be achieved and held to form an atmosphere in which the individual may live continually. It is gained by the perfect acceptance as well as the clear realization that to hold the integrity of the spirit is the one essential thing of this mortal life. Precisely how this spirit, whose temple is the bodily form, is to be housed and clothed and fed is a subordinate question. The real consideration is how it shall grow in sympathy and tenderness and consideration for others; how shall it feed itself on great thoughts and noble aims; how shall it be swift to to recognize and avail itself of those opportunities of usefulness which are its best channels for growth; how shall it hold its clear, direct and intimate relation with the Divine?

The submission of man's nothing—perfect to God's all-complete.

As by each new obeisance in spirit I climb to his feet.

The answer is in serene and cheerful obedience and in all believing and all-confident love. Believe and love. All the duties of the world and all the privileges of heaven are condensed in those three words. Believe and love. Not only trust, but know, believe. Hold fast to the conviction that the forces of life are divine. Come into harmony with them, and thus live above the plane on which discord is possible—thus overcome the world.

An interesting story comes from Sweden. In the counting-house of Herr Fidler, a merchant in Gothenburg, a young woman is employed as a correspondent. One day she wrote involuntarily the name "Sven Stromborg"—a name wholly unknown to her. Her employer is a Spiritualist, and at a séance held shortly after in his own house the medium was asked if she could throw any light on it. She is a Swede, but in answer the following was, curiously enough, written in English. "Stromborg wishes you to tell his family that he died in Wisconsin on March 15th. I am impressed that he speaks the truth. I believe he said that he lived in Jemland. Is there such a place? In any case he is dead, and his wife and children are in America." As Stromborg was thought to be present, some photographs were taken, and on one plate was found a man's head above that of the medium, and through the writing medium came the following: "That is the portrait of Stromborg, about whom I spoke to you. He did not die in Wisconsin, but in New Stockholm, not on the 13th, but on the 3d of March. He formerly dwelt at Ström-Stoking, Jemland. He went to America in 1886. He was married, and the father of three children, and died respected and lamented by everybody. He desires me to beg you not to take too much trouble on his account." The medium said, later, that he wished the photographs and intimation of his death to be sent to his relatives in Ström-Stoking. The pastor of this place was written to, and in reply he said he could find no such name on his register. Herr Fidler then wrote to the Emigration Commissioner, who reported that there was no such place in North America. Finally a letter was sent to Herr Olea, a personal friend of Fidler's, and in about six weeks the latter received the following particulars: "A

farmer named Sven Stromborg, born at Ström-Soken, in Jemland, Sweden, died in the previous spring on the settlement of New Stockholm in the Assiniboine district, leaving a widow and three children. The settlement was begun in 1886." The intimation of the death appeared in the *Manitoba Free Press* of July 9th, 1891, and on August 8th Herr Fidler received a letter from Osel Stanberg, a friend of the deceased, reporting that Sven Stromborg died on March 31st. On September 8th the same gentleman had a communication from the Ström-Stoking clergyman explaining that he had discovered the real name of deceased to have been Sven Errson, but that after his arrival in America he had for some unknown reason taken the name of Stromborg. The dates 3rd and 13th instead of 31st appear to have been errors of the medium. The date on which the young clerk wrote the name was April 3rd.—Light.

The *Washington Post* has some remarks on Dr. Ernest Hart, of England. It thinks he is not especially conspicuous for broad liberality of thought, delicate tact or exemplary modesty and gentleness. It seems that he attended the Pan-American Medical Congress recently held in Washington. He visited that city to address this distinguished body, on which occasion he denounced homeopathy as quackery. The *Post* says: "It occurs to us to suggest that Dr. Hart's efforts to take part in the proceedings of a body of which he was not a member and to dictate as to the disposition that should be made of the measure before the Congress, were hardly in the best of taste." Says one of our Chicago dailies: "Dr. Ernest Hart is a rasping little man. He does not seem to have imbibed the spirit of harmony and good fellowship that has brought together men of various crafts this year. His mission appears to be the spread of the gospel of uncharitableness. He should cheer up and take the world kindly or we shall be forced to the belief that the initials after his name mean Fellow of the Rasping Community of Seoflers. For example, why should Dr. Hart take it upon himself to attack the worthy and respectable scholars of homeopathy? In the Washington medical convention yesterday the doctor called the homeopaths 'quacks,' and cited Dr. Johnson's definition in proof. Sir, as Dr. Johnson would say, you might as well quote Epaminondas on lawn tennis. The good doctor and his definitions are back numbers. We know homeopaths and we know quacks. The homeopaths of America are not quacks, for they do not 'boastfully pretend to knowledge not possessed.' When Dr. Ernest Hart quacks of the wonders of allopathy he is getting dangerously near the line himself. The followers of Hahnemann in this country are quiet, learned and deeply respected practitioners. They go about curing people who believe in rhus tox, and they mind their own business, something Dr. Hart has not yet learned to do. But they are mortal and they may not like talk about 'quacks.' Dr. Hart should be careful lest they in their turn go in for rasping. *Similia similibus.*"

The following paragraph taken from our English contemporary, *The Medium and Daybreak*, shows how some of the Spiritualists regard the Psychical Research Society and those who are investigating psychical phenomena independently according to the methods of science, and irrespective of the claims of those who, as Spiritualists affirm, or as anti-Spiritualists deny, that the phenomena are produced by spirits: "In the *American Psychical Review*, the particulars are given of a Psychical Science Congress, to be held at the World's Fair, Chicago, on August 21. Various forms of mediumistic phenomena will constitute the theme of discussion, things that Spiritualists have studied since the earliest days of the movement, beginning with A. J. Davis and his predecessors; yet we have this conflicting statement: 'Spiritualism will, of course, come in for a share of attention.' It is all Spiritualism under a 'psychical' name! A clique of persons, mostly little acquainted with the subject, have 'organized' themselves to become leaders, though they have not yet mastered the alphabet, and shut out those who know, because they have no such 'organization.' Thus the public are misled in more ways than one. 'Spiritualism' includes all that they contend for and much more. It is not a 'society' but a 'science'; it investigates, it does not trade on the investigations of others, and, having sucked their brains, ignore or misrepresent them, like the psychical researchers." Who is the "clique of persons" referred to? And what foundation is there for our contemporaries' disparaging remarks concerning the Psychical Science Congress? The *Medium and Daybreak* should read the proceedings of the Congress, tell the truth and correct the false impression that the paragraph quoted above will convey to those who have no other means of obtaining information respecting the Congress.





### HOW OAHSPÉ WAS WRITTEN.

TO THE EDITOR: Mr. Underwood in his excellent paper on so-called automatic writing read at the Psychological Research Congress, concludes by stating his belief that this sort of writing has been an important factor in the world's religious history. The inference he draws is that people in early times, ignorant, of subliminal consciousness have taken these communications to be revelations from God. I believe Mr. Underwood has stated a truth here. I have long been convinced that even in our times the same influence has been at work and that the Mormon religion had its origin in psychic phenomena. At any rate the initial movement was of this character, but I began this communication to bring to mind again some facts regarding the origin of Oahspe, or the new Bible written through the hand of Dr. Newbrough. It was evidently a case of so-called automatic writing on a large scale, and if it had had its origin among primitive races it might have produced similar results to those produced by the Koran. I knew Dr. Newbrough quite well and once asked him for some particulars of the production of this book. He sent me the following which appeared in the Banner of Light:

Some ten years ago, Oahspe was mechanically written through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this automatic movement of the hands, independent of one's own volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased. In my own case I discovered, many years ago, in sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward, nor could I control them any other way than by withdrawing from the table. Sometimes the power thus baffled would attack my tongue, or my eyes, or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate Spiritualism, and I investigated over two hundred mediums, traveling hundreds and hundreds of miles for this purpose. Often I took them to my own house and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In course of time, about ten or fifteen years, I began to believe in Spiritualism. But I was not satisfied with the communications; I was craving for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things; I wished to learn something about the Spirit-world; what the angels did, how they traveled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my shortcomings in governing myself in thought and deed. In six years' training I reduced myself from two hundred and fifty pounds down to one hundred and eighty; my rheumatism was all gone, and I had no more headache. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands; instead of the angels holding my hands as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a type-writer, which writes by keys, like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels pouounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on these two years as

an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both hands on the back, and they went for the type-writer, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also, before sunrise, the same power came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel, with her hands on my shoulders. My looking did not disturb the scene; my hands kept right on, printing—printing.

For fifty weeks this continued every morning, half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book Oahspe. The peculiar drawings in Oahspe were made with pencil in the same way. A few of the drawings I was told to copy from other books, such as Saturn, the Egyptian ceremonies, etc.

Now during all the while I have pursued my avocation (dentistry), nor has this matter nor my diet (vegetables, fruit, and farinaceous food), detracted any from my health or strength, although I have continued this discipline for upward of ten or more years. I am firmly convinced that there are numberless persons who might attain to marvelous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion.

J. B. NEWBROUGH.

NEW YORK, January 21, 1883.

There is much more to be said on this subject, but I leave it here for the present.

M. L. HOLBROOK.

### PATERNALISM.

TO THE EDITOR: Before depreciating paternalism as a form of government we should meditate on the prominent place the family institution has always held in the history of civilization.

Even to this day how natural and advantageous for a father and mother to preside in the care and support of children. A household is more likely to dwell together in unity, health and happiness with the experience, wisdom and affection of parents to provide food for body and mind, than in any other way.

It is not necessary for parents to be despotic and selfish, as some are inclined to be, nor is it reasonable for them to be committed to old and decayed customs, although the deep affection for their children may be their excuse for it.

Paternalism and maternalism are affected favorably by increasing intelligence and moral culture, outgrowing the abuses attached to them and may therefore continue most important factors in promoting the domestic prosperity.

Wise parents encourage free thought and self-determining power in their children when quite young, and never resort to any but fair and honorable means to regulate their conduct.

On the whole the homes of civilized communities, even in instances of adult children composing them in part, exhibit evidence of the salutary nature of paternalism.

Parents recognize the natural inclination of the young to have homes of their own and to form particularly friendships outside of the family circle. Though trying to the strong and tender parental affection to notice or even to suspect a partial transfer of concentrated love upon outside friends, no mother would for a moment abridge the happiness of a son or daughter on that account, nor would a son or daughter ever become alienated from the home ties.

It is true there are many exceptions to the general rule of contented life at home, the fault or misfortune belonging jointly to the various relations of parents and children, brothers and sisters, but the point to be kept in mind is the method of paternalism compared with any other method.

Would fraternalism be an improvement upon paternalism in a family circle? Would it be wise and practicable for the children to take the responsibility of conducting all the domestic affairs, divide the

money among themselves, manage all the necessary and prospective arrangements for household happiness?

At the University in Cambridge it has been thought advisable to invite the undergraduates to have a hand in the government thus uniting paternalism with fraternalism. Something of that kind is just and feasible in domestic management, but not to the disparagement of a wise paternalism.

Parents and children may gain very substantially by co-partnership and co-operation and set an example in a small circle of the cooperative commonwealth in industry and civil relations, but it would be very unwise and impracticable to abolish paternalism and substitute fraternalism.

It is unfair to accuse paternalism as the agent in favoritism in regard to corporations. If the Congress of the United States instigated by avarice has conspired with soulless corporations to ignore the common welfare, it deserves no such title as paternalism. It is an unfatherly piece of business, and only such government as was represented by Washington and Lincoln is entitled to the epithet of paternal.

Fraternalism had a poor showing in the case of Cain and Abel and has unfortunately many followings, although there is a true fraternalism just as there is a true paternalism. We hear of books that are books—and so there is brotherhood that is brotherhood.

Some are unreasonably prejudiced against Papacy as a method of ecclesiastical government. Congregationalism may be an improved method, but the paternal system has advantages that need not be ignored.

Abuses and corruptions will creep into every design and device of man, but the design and device must not bear all the blame, though they may be superseded by new combinations.

The parental and fraternal relations are inherent and permanent. A beautiful home, fragrant with mutual reverence and self-denial, justice, truth and love, purity, patience and progress, involves the recognition of parents and children, brothers and sisters, seeking each others freedom and happiness.

The same constituent moral elements enter into beautiful churches and nations, manufacturing villages and schools of all kinds. The doctrine of the Fatherhood of God and the brotherhood of man has not utterly failed in effectiveness, but still waits for a truer conception of paternal and fraternal communion. Theology is still in its infancy, rendering it impossible to carry a true God idea into our daily thoughts; and the same trouble attaches to the man idea.

It is a great pity, because a successful career in life implies a trustful uplift to the perfect love, and a loving outlook upon our fellow-man.

The popular religion is suffering by its effort to live without the thought of God as an all-wise and impartial Father, the most important reality, always to be kept in mind. Having outgrown the old idea of an arbitrary Monarch, we have outgrown also the old habit of family prayers and vocal addresses to the Deity, without substituting the better method of perpetual recognition of the power, wisdom, love and beauty everywhere manifested. They, however, and the number is growing who worship the Father in spirit, carry the spirit of a Father into their daily dealings with their fellow men.

If we should adopt a State Socialism that had not the power, wisdom and character of a perfect Father, it would hold the common people in subjection and if we should have a cooperative commonwealth that recognized no supreme Fatherhood, no Supreme Reality in command, either visible or invisible to be looked up to, it would not last long. On the whole, therefore, the order of nature which includes paternalism or fatherhood and fraternalism or brotherhood in mutual and sympathetic communion seems vindicated.

The great desideratum is to have parents of the finest quality to be associated with children of the finest quality to make beautiful homes; and to send to our seat of government statesmen of the noblest quality to give paternalism a worthy character and to inspire confidence and respect in the minds of the voters, not forgetting to invite all the voters to have a hand in making and criticising the laws of the land.

W. G. BABCOCK.

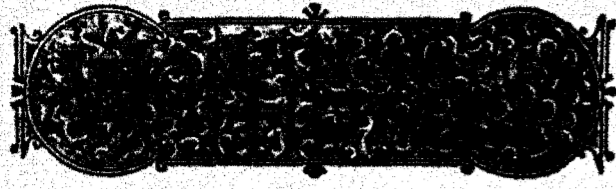
### OLDEST BOOK IN THE WORLD.

The only complete work that, without question, can lay claim to being the oldest book in the world is known as the "Papyrus Prisse," and now forms one of the treasures of the Bibliotheque Nationale, says Knowledge. It was presented to the great library of Paris by a Frenchman of the name Prisse, who discovered the papyrus at Thebes. The tomb in which it was found contained the mummy of one of the Entews of the eleventh, or first Theban, dynasty. The date when the manuscript was written cannot, therefore, have been later than 2500 B. C. But if the exact age of this identical copy should be doubtful, we know precisely, from the text itself, the date of its composition, as it states it was compiled by one Ptah-hotep, who lived in the reign of King Assa. The full title runs: "Precepts of the Perfect Ptah-hotep, Under the King of the South and North, Assa." As this king was the last but one of the fifth dynasty, Ptah-hotep, who flourished in the reign of this Pharaoh and held the distinguished office of "prefect," must have compiled his work about 3350 B. C. Divided into forty-four paragraphs, or chapters, the work is something very much more than a mere literary curiosity. It is written in the Egyptian hieratic character; is rhythmic, if not poetic; is addressed to the educated classes and embodies throughout high and noble principles for the regulation of individual life and conduct, and for the maintenance of good government. The man in authority is enjoined by this very ancient writer to labor at all times to be a true gentleman, lest from his own defects of character he suffer the authority given him by favor of the Supreme Being to be weakened. An Egyptian prefect was the highest dignity in the land, second only in authority to Pharaoh himself. It was the office held by Joseph in the biblical story: "Only in the throne will I be greater than thou." The prefect had the custody of the key of the Larit, or royal granaries, to which no entrance could be obtained without the production of the prefectorial seal. The holder of the office was at once the Egyptian "of the treasury, chancellor, querant, in his judicial chief justice of Egypt."

All our greatest Egyptian testimony to the extraordinary civilization of ancient Egypt. The work of Ptah-hotep fully confirms this position. It testifies to a height of culture and refinement obtaining in Egyptian society 5,240 years ago that to our western circumscribed notions of modern superiority are simply inconceivable. The teaching of the "Precepts" more than justify all that has been said by Egyptologists. "It is certain," says Professor Renouf, "that at least 3,000 years before Christ there was in Egypt a powerful and elaborately organized monarchy enjoying a material civilization in many respects not inferior to that of Europe in the last century." Lepsius writes: "The fourth dynasty ascended the throne about 3124 B. C. and at that time, long before our usual ideas of the development of nations, there is found a people highly instructed in all arts of peace; a state carefully organized; a hierarchy firmly founded, minutely divided and organized even to the smallest external matters; a universally diffused system of writing and the common use of papyrus; in short, a civilization which in all essential points has already attained its full maturity, and only by close investigation is further development in some directions discovered." So also Professor Maspero: "In one of the tombs of Gizeh, a high officer of the first period of the sixth dynasty (B. C. 3703) takes the title of 'Governor of the House of Books.' Not only was there already a literature, but this literature was sufficiently large to fill libraries, and its importance was so great that one of the court officers was specially designated for the keeping of the royal library." The wisdom and high moral teaching embodied in the precepts of Ptah-hotep abundantly confirms this testimony.

### THE NATIONAL SALUTE.

The United States national salute is a gun for each State; for the President twenty-one guns, seventeen for the Vice-president, fifteen for cabinet officers, governors, etc. Originally the President was saluted with as many guns as there were States in the Union. This idea was finally abandoned in the year 1819 when there were exactly twenty-one States, the commissioners deciding that hereafter "twenty one guns shall be the national presidential salute."—The New World.



MOTHER LOVE.

BY MIRIAM DANIELL.

You are the shore, my child,
And I am the wave
Borne from the measureless wild,

You are the shore my dear
And I am the wave
Spent by a terrible fear
Lest I may not save

You are the shore my child,
And I am the wave,
See a gift undefiled
I wish you to have,

You are the shore my child,
And I am the wave,
Faint with the love that I bear
I ebb to my grave,

You are the shore my child,
And I am the wave,
Faint with the love that I bear
I ebb to my grave,

NIKITA.

Mlle Louise Nikita, who has been spending the summer in Chicago is said to be the prettiest as well as the youngest prima donna on the operatic stage.

Her European debut was made March 5, 1887, in Nice, where she gave a grand concert for the benefit of the earthquake sufferers.

Sweden, Norway, Holland, Roumania, Poland, Finland, Russia and a part of Siberia and Italy, and in each country the same story of success and brilliant triumph was repeated.

Elizabeth Stuart Phelps in a recent number of The Outlook in an article on "The Art of Going Without," says: "The monetary strain through which our nation has been passing will bring a vast amount of familiar misery upon thousands of people well used to being miserable in certain familiar ways, but it will bring upon other thousands of another sort a species of suffering as new as if they were expatriated to another planet."

"The family had lost two fortunes," said a guest from a southern home. "I was with them once when we had nothing to eat for three weeks but fried potatoes, three times a day. And I never was so happy in my life."

WAX VS. ART.

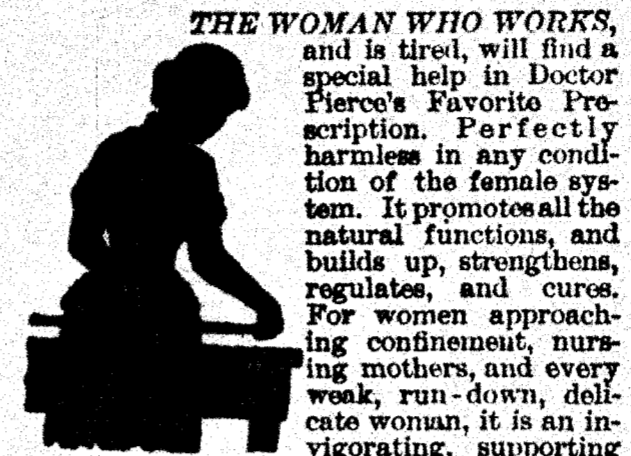
A lady was telling another of certain pictures to be seen in the Art Gallery at the Fair. An old gentleman, who, by the way happened to be a minister and a Quaker, broke in:

Mrs. Potter Palmer is the recipient of a royal gift in the shape of an album from the Queen of Siam. The cover is heavily embroidered in roses and lilies, and in one corner is a silver elephant, Siam's emblem.

Up stairs in the Massachusetts building at the Fair are a number of interesting and historical garments. There is a brown satin dress that belonged to Mrs. John Adams and was worn when she had her portrait painted by Gilbert Stuart.

There is a piece of the bed quilt which Rose Stanish embroidered when on the "Mayflower," of linen covered with tulips

and peacocks. Another interesting quilt is made of pieces of Lady Washington's dresses.



THE WOMAN WHO WORKS, and is tired, will find a special help in Doctor Pierce's Favorite Prescription. Perfectly harmless in any condition of the female system.

UNITY Freedom Fellowship and Character in Religion. A Weekly Journal of Natural and Rational Religion, seeking to unite the various phases of free thought in a religious movement that will find its basis of work in a desire to ennoble souls.

Religio-Philosophical Journal THE RECOGNIZED ORGAN OF THE Committee of the Psychological Science Congress

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THE JOURNAL is a high-class spiritual paper, abreast of all important questions of the day, and from the number of new subscriptions coming in, it is apparent that its influence is increasing.

JESUS AND THE PROPHETS AGAINST PAUL. BY ALSHAH.

Their teachings are placed side by side in this pamphlet and will be found interesting.

Price 10 cents per copy. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

DEATH, IN THE LIGHT OF The Harmonial Philosophy. BY MARY F. DAVIS.

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness paths the pure principles of true spiritualism. The sorrowful may find consolation in these pages and the doubtful a firm foundation and a clear sky.

Herbert Spencer's SYNTHETIC PHILOSOPHY. By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages. "A very able and satisfactory exposition of the synthetic philosophy."—DR. H. G. ECCLES.

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

ANGEL WHISPERINGS FOR The Searchers After Truth.

BY HATTIE J. RAY. This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings."

Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.

"The book before us, aside from its mystic method, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana.... but we need not follow the details for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time."

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THE COSMIC ETHER AND ITS PROBLEMS.

The Invisible Actuator of The World of Matter and Life.

BY B. B. LEWIS.

This volume gives the author's views of "the infinite ether, that unseen monarch who holds all matter in the hollow of an almighty hand," of the nature of matter and the powerful physical agencies associated with it.

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BOOK REVIEWS.

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

**The True Grandeur of Nations.** By Charles Sumner. An Oration delivered before the Authorities of the City of Boston, July 4th, 1845. Boston: Lee & Shepard. Pp. 132. Cloth. \$1.  
Additional examples and illustrations have been introduced into this Oration since its first publication, but the argument and substance remain the same. It was at the time the occasion of considerable controversy, and many were disturbed by what Mr. Sumner called his "Declaration of War Against War." This showed itself at the dinner in Faneuil Hall immediately after the delivery. There was friendly dissent also, as appears from the letters of Judge Story and Mr. Prescott, which will be found in the biographies of those eminent persons. A letter from John A. Andrew, afterwards the distinguished Governor of Massachusetts, shows the completeness of his sympathy. "You will allow me to say, I hope," he writes, "that I have read the Oration with a satisfaction only equalled by that with which I heard you on the 4th of July. And while I thank you a thousand times for the choice you made of a topic, as well as for the fidelity and brilliant ability which you brought to its illustration, (both, to my mind, defying the most carping criticism,) I cannot help expressing also my gratitude to Providence, that here, in our city of Boston, one has at last stepped forward to consecrate to celestial hopes the day—the great day—which Americans have at best heretofore held sacred only to memory."  
The oration was noticed extensively at home and abroad. Three or more editions were printed by the City Government, and several by the American Peace Society. Portions have been printed and circulated as tracts. There was also an abridgment in Philadelphia, edited by Professor Charles D. Cleveland, and another in Liverpool, by Mr. Richard Rathbone. As all the former editions are out of print, to meet a continual demand for this famous oration, the revised edition printed from the complete works of Charles Sumner, is offered at a moderate price, and is worthy of being used as supplementary reading in High Schools and Academies.

**Henry Ward Beecher; The Shakespeare of the Pulpit.** By John Henry Barrows, D. D. Cloth, 12mo. Pp. 557. With Portrait and copious Index. Price, \$1.50. New York, London and Toronto: Funk & Wagnalls Company.  
This masterly biography contains, also, some reminiscences by Rev. S. B. Halliday, Mr. Beecher's assistant in the pastoral work of Plymouth Church. It is, moreover, valuable on account of numerous contributions by distinguished contemporaries of the pulpit orator, which show what a profound impression he made on various gifted minds. It is further enriched by many of Mr. Beecher's characteristic utterances, and contains an account of his closing days. In swift, flowing narrative the author gives the story of Mr. Beecher's spiritual inheritance, his interesting early development, his various achievements, sorrows, and triumphs. The main theme of the book is his richly endowed personality, and to a large extent he has been allowed to speak for himself.  
The author, having had access to all that has been hitherto published in book form, also to many pamphlets, reviews, and newspaper articles concerning his hero, has brought his well-known talents to bear upon his work in such manner as to produce a biography which will, no doubt, prove the most popular, as it is the latest, issue from the press having for its subject the life of Henry Ward Beecher.  
The contemporaneous historical matter interspersed through its pages renders the book doubly enjoyable and instructive. The copious index adds to its value. "Henry Ward Beecher; the Shakespeare of the Pulpit," is Vol. IX. of our "American Reformers" series, edited by Carlos Martyn. An educational series which has been received with much public favor.

NEW BOOKS RECEIVED.

"Koradine Letters." A Girl's Own Book. By Alice B. Stockham, M. D., and Lida Hood Talbot. Chicago: Alice B. Stockham & Co., 278 Madison street. Pp. 400. Cloth, \$2.25.  
"A Remarkable Experience." Chicago: F. M. Harley Publishing Co., 87 Washington street. Pp. 22. Paper, 15 cents.

"As Tres Dontrinas." Bahia: Imprensa M. Santos, 28 Ruado Colligio. 1893. Pp. 19.  
"Third Hand High." A novel. By W. N. Murdock. Boston: Lee & Shepard. Pp. 254. Paper, 50 cents.  
"Humanics. Comments, Aphorisms and Essays." By John Staples White. New York, London and Toronto: Funk & Wagnalls Company. Pp. 250. Cloth, \$1.00.  
"Sleep and Dreams." A Scientific Popular Dissertation. From the German of Dr. Friedrich Scholz. By H. M. Jewett. New York, London and Toronto: Funk & Wagnalls Company. Pp. 148. Cloth, 75 cents.  
"Henry Ward Beecher; The Shakespeare of the Pulpit." By John Henry Barrows, D. D. Funk & Wagnalls Company. Pp. 557. Cloth, \$1.50.  
"The Columbian Historical Novels." Vol. IV. Independence: A Story of the American Revolution. By John R. Mursick. New York, London and Toronto: Funk & Wagnalls Company. Pp. 480. Cloth, \$1.50.

MAGAZINES.

New Occasions for October, the fifth number of this magazine opens with a paper on "Individualism and the Communist Idea" which is an article of notable ability by Lewis Worthington Smith. Eldridge Morse has a thoughtful paper on "America's Danger," which he thinks is anarchy, but not the kind of anarchy which usually passes under that name. H. C. Blackwood Cowell contributes a very thoughtful paper on "Metamorphoses of Character." Under the title "New Occasions Teach New Duties." Mrs. Sara A. Underwood has some carefully considered words on economic, social and industrial conditions. William Francis Barnard, the Chicago poet, contributes a beautiful poem, entitled "The Leader." Edgeworth has an article on "Land Tenures" and Charles P. Wootton writes in regard to "The Elliot-Lewis Marriage." There is a symposium on "The Hill Banking System," to which Charles H. J. Douglas, D. H. Lamberson, W. H. Van Ornum and Thomas E. Hill contribute. \$1 a year. Edited by B. F. Underwood. Publisher, Charles H. Kerr & Co., 175 Monroe street, Chicago.—The Arena for October gives us for a frontispiece a portrait of Mrs. General Pickett. The opening article on "The Psychology of Crime" by Henry Wood is well worth reading. W. H. Van Ornum presents his views on "A Ready Financial Wealth," which he finds in the establishment of an association of merchants, manufacturers and other business men of every city and town, which shall supply all needed money at a low rate of interest. M. M. Trumbull writes about "Judge Gary and the Anarchists." Rev. Howard MacQueary has an article on "Proctor, the Astronomer." Gen. A. J. Warner has a strong article on "Silver, the Fiat Money." W. E. Manly, D. D., attempts to show that Aeonian "punishment" is not eternal. William Jackson Armstrong writes of "Mr. Ingalls and Political Economy." Among the other papers is one by William P. Mackenzie on "A Free Church for America," and "The Common Religion" by the accomplished editor, Mr. B. O. Flower. There are a number of book reviews by well-known writers. The number is fully up to the standard of this excellent magazine.—The International Journal of Ethics for October is a very strong solid number, indeed rather too strong and too solid for general reading, especially in these times of hurry, when one almost by intuition selects books and papers that can be read and understood at a glance, rather than those which require prolonged and careful thinking. Prof. Henry Sedgwick contributes the opening paper on "My Station and its Duties." W. L. Sheldon has an article entitled "What Justifies Private Property?" John S. Billings states "The Effects of his Occupation upon the Physician." Prof. Josiah Royce has an article on "The Energy of Good and Evil." C. M. Williams writes on "A Phase of Modern Epicureanism." There are discussions on motive, on marriage and moral distinctions. A number of books are reviewed by eminent thinkers. This magazine is one that every one interested in social and economic problems and has the time for the careful study of these subjects ought to possess. It is edited by an editorial committee consisting of Felix Adler, Henry C. Adams, of Ann Arbor, G. von Gizycki, Phd. of Berlin, J. S. Mackenzie, of Manchester,

and others. Communicating editor is S. Burnus Weston, who for some years was the lecturer for the Ethical Society of Philadelphia. \$2.50 a year. International of Ethics. 118 S. 20th street.



Poisoned

Mrs. Mary E. O'Fallon, a nurse, of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon terrible ulcers broke out on her head, arms, tongue and throat. She weighed but 78 lbs., and saw no prospect of help. At last she began to take HOOD'S SANSAPARILLA and at once improved; could soon get out of bed and walk. She is now perfectly well, weighs 128 pounds, eats well, and does the work for a large family.

HOOD'S PILLS should be in every family medicine chest. Once used, always preferred.

THE PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

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An Account of Experimental Investigations From the Scientific Treatises

—OF—  
JOHANN CARL FRIEDRICH ZOLLNER  
Professor of Physical Astronomy at the University of Leipzig; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London, of the Imperial Academy of Natural Philosophers at Moscow; Honorary Member of the Physical Association at Frankfurt-on-the-Main; of the "Scientific Society of Psychological Studies," at Paris; and of the "British National Association of Spiritualists," at London.  
Translated from the German, with a Preface and Appendices,  
—BY—  
CHARLES CARLETON MASSEY,  
Of Lincoln's Inn, London, England,  
Barrister-at-Law.

This is an exceedingly valuable work, giving an account of Professor Zollner's experiments with Henry Slade and his theories regarding those phenomena, including the theory of the "Fourth Dimension" with evidence of Samuel Bellachini, Court Conjuror at Berlin, admissions by John Nevill Maskelyne and other professional conjurers.  
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

The Sixth Sense, OR ELECTRICITY.

A Story for the People. BY MARY E. BUELL. 12mo., Cloth, 521 pages. Price, \$1.25.

This admirable book might have been called Dorothy, but then the title would have given no clue to the contents. The author "hopes the story of 'The Sixth Sense' may not only prove sweet and rich to all young people, but that it may fill their receptive minds with a higher and fuller sense of that 'Elder Brother' and his mission on earth eighteen hundred years ago." Some writers have described wonderful psychical experiences without daring to attempt a discussion or explanation of their causes. Mrs. Buell essays the task of explaining the laws and naming the forces by which denizens of the Spirit-World return and manifest. Whether she is wholly correct will remain a moot question with many; but it may be truthfully said that she is very much in earnest, and in the simplest language possible sets forth her views. While the story has a high motive, it is not prosy. On the contrary it is a breezy, healthy, inspiring volume, adapted to both old and young.  
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With Notes and Comments. A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.  
Written down by M. C.  
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THE INFLUENCE OF FOOD ON CHARACTER OR VEGETABLE VS. ANIMAL DIET.

BY REUBEN PERRY. The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation of character.  
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BOOKS.

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—A—  
CHAPTER OF EXPERIENCES. BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.  
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TO SPIRITUALISTS.

BY JOHN HOOKER, Of the Connecticut Bar. This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents.  
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

### THE USE OF OIL ON ROUGH WATER.

Captain Bower, while on a voyage from New York to the Mediterranean last December in the steamship Ponca, encountered a strong gale with very high seas. He says: "The vessel was deeply laden with grain and became unmanageable. We were running before the seas and shipping large quantities of water, until two small bags filled with colza oil were put over on each side of the bridge. This oil was found to be too light and of little use; but after olive oil was put in the bags no more water was shipped and the decks became almost as dry as in fine weather, although the gale continued for two days. The vessel was drawing twenty-six and a half feet of water, and, if we had not used oil, I do not think she could have withstood the storm."

Captain William Peake, master of the schooner J. F. Krantz, while making a passage from Port Spain, Trinidad, to Boston, met a terrific gale off Cape Hatteras and had the following experience: "The sails were blown away, men washed from the pumps, and boats and other things above the deck wrecked by the heavy seas. I was compelled to head southward and scud under bare poles. Then I thought of oil, and determined to see what effect it would have on the sea. Two wooden, ten-gallon kegs, containing boiled linseed oil, were lashed to the quarters of the vessel. The oil was allowed to ooze out through two small holes in the heads of the kegs. The effect was all that could be desired. After the oil had spread, no water came on board, the men returned to the pumps, the vessel was pumped out, and the decks were cleaned up. During the sixteen hours in which oil was used eight gallons were expended."

An examination of thousands of reports like the preceding ones demonstrates that a small quantity, say two quarts per hour, of the thick and heavy oils, especially those of animal and vegetable origin, when allowed to drop into the sea soon spreads over its surface, forming an oily layer within the area of which the waves, instead of breaking, become huge rollers upon which the vessels rise and fall without shocks and without shipping any water.—G. W. Littlehales in The Popular Science Monthly.

The great mystery which has surrounded the little wooden Catholic church in this city, and famous throughout the whole world, has again broken out and greater than ever before. Notwithstanding the fact that the windows were all taken out of the church and replaced with rough pine boards by direction of Bishop Cotter, of Winona, in order that the vision of Mary and her child should forever be a thing of the past, the claim has gone out that the vision is plainly seen on one of these pine boards. The excitement, which is being renewed, is something beyond comprehension. Five citizens of the place swear they can see the woman with her child in her arms as plainly as she was seen when the windowpane was in.

But the miracle does not end here. A number of the faithful claim that down on the gilt altar inside the church the vision is as plainly seen as it was in the west window, and many are frightened half out of their senses, for they say it is "the hand of God marked on the wall" for some good or evil purpose. Already a second pilgrimage has begun to pour into Canton, as before, made up of people anxious to be healed of their ailments by the touching of the altar.

There is a fact or two, however, connected with this great Canton "mystery" which has never been mentioned, and which to all thinking people will forever put a dead, cold damper upon this great fake of the nineteenth century. Your correspondent has taken great pains to ascertain the cause of all this trouble, anxiety, and suffering, and believes that what has been learned is all there is to it. First, six months ago, Bishop Cotter told the writer there was nothing unnatural about the "appearance" (mind his stress upon the word "appearance") of the picture on the window glass. If there were any such picture it came there in a natural way, and in fact the whole thing was a hallucination. In part the bishop is right and in part wrong. That the cause is natural is true, but the theory that it is a "hallucination" is wrong. Now for the facts:

A very good man by the name of Jones has been the priest at this Catholic church. Mr. Jones is the celebrated magnetic and spiritual healer known throughout the East, especially in Philadelphia, and who, it is claimed, performed some good work in relieving pain for a short time. At

this business he continued until he attained a large fortune, not in charges but in gifts, for it was his method to take what was offered.

The majority of his patients were credulous and looked upon his "miraculous" powers as those from another world and an omnipotent hand. Losing a large amount of his patronage, however, he came here as a priest. After he had been here some months, part of the congregation learned of the true character of Father Jones and "kicked" on his continuing at the head of the church. Fearing he would lose his pastoral mission, Father Jones and his followers invented, it is said, this picture-on-the-window scheme. There is in reality nothing to be seen on this board or on the front of the altar, but Father Jones is possessed of that power known as hypnotism, and upon certain of his flock exerts such influence as to cause them to see something purely conjured in his brain. This is true, for those who see this apparition are riveted to the spot and cannot turn away from the "vision" until the "operator" has brought them out of the hypnotic state, at which time the "appearance" vanishes.

In conversation with several who went to see the vision it is learned they could not see anything, but felt a terrible feeling come over them, as if they were going to faint, showing that Jones' power was a little too weak for his strong-minded subjects. Whatever the claim may be regarding this "wonderful face on the board," there is nothing in it, for your correspondent thoroughly investigated and knows the whole thing is hypnotism. It is not denied that Jones has taken in since January, 1892, \$15,000, besides his salary, and positively not a man, woman, or child has been cured, and 30,000 people have come here on crutches and every other way, paid enormous board bills, carried their crutches home under their arms, and are now using them again.

Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia by Hood's Sarsaparilla. Full particulars sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

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Psychics have entered, in the opinion of true believers, upon a new era. Societies of learned and distinguished men and women exist for the exploration of this borderland of knowledge. Annual reports are issued, and now the science, or pseudo-science, has attained to the dignity of a World's Congress in connection with the Fair. Nobody doubts that there is something in these things besides fraud, something even besides self-deception. There is a good deal of evidence of the communication of ideas or feelings at a distance, and even apparitions of persons living or dying.—The Chicago Evening Journal.

John Johnson, aged 88, whose home is in Wisconsin, had a remarkable experience near Plainfield, N. Y. He was on his way to New York on a Royal Blue line train. While sleeping in his seat he arose and unnoticed walked out upon the platform. He was seen as he started to descend the steps of the car. The train was running at full speed—about fifty miles an hour. Before any one could stop him he swung himself off as easily as if jumping from a horse car. He struck upon his feet and then rolled over several times and lay extended beside the track. When help reached him it was found he was not yet even awakened. He was apparently unhurt and had not the slightest idea of what he had done.

Mrs. L. Ormiston Chant said at the Peace Congress: From the earliest ages women have been encouraging war, and a great deal has been said about the mothers who sent their sons to the conflict with orders to return victorious or not at all, but there are mothers who have shown greater heroism by keeping their sons free from the crime of shedding blood. The Sunday schools came in for a scoring at Mrs. Chant's hands for raising "boys' brigades," in imitation of militarism. All these brigades should be driven out of the schools and the women can do it, because the great majority of the Sunday school teachers are women. Sunday school concerts in which songs are sung glorifying war and military heroes were also condemned. "The kingdom of peace," said Mrs. Chant, "will some time be established on the earth. What the prophet has foretold must surely come to pass. Woman has now greater advantage than ever before to raise her voice in the interest of peace. One hundred years ago she could not have done so. Woman now not only labors side by side with man in peace societies, but they have peace societies of their own. The question as to whether war is to be abolished may be settled by the present age, and let us hope that it will be solved in the interests of peace."

Sphinx in the July number has an account of a seeress of East Prussia who has occasioned much excitement by her prophecies. Her condition dates back to 1887. She was (and still is) in the habit of falling into a state of "ecstasy" on Thursdays which continued with short interruptions until Friday following at about 3 p. m. During this time of ecstasy or trance she saw and heard things which were prophecies which her adherents say were fulfilled. Thus she at one time prophesied that a priest in the place by the name of Herrmann would die in June, 1891, of paralysis. He in fact died on the 30th of June, 1891, after long and severe illness. The chaplain Reddig in the summer of that year soon after the beginning of his sermon made mention of this prophecy in the presence of the subject of it, the priest Herrmann, who, much scandalized, rose from his chair and cried out to the choir-master to play the organ. "Such teachings from the chancel we have no use for,"

said he. Chaplain Reddig went into the sacristy but soon returned and, raised his arm before the altar and cried out, "Believe all, that I have told you about the prophecy," then left the church. Hereupon arose a great excitement, the greater portion of the assembled believers left the house of God and so far as could be learned the greater portion took the side of the chaplain Reddig. He was, however, on application to the bishop forced into retirement and the seeress conducted out of the village amid curses to the priest Herrmann and it was only after a long time that peace was restored to that congregation. The seeress is now dwelling in a house purchased for her by wealthy people. She is in her twentieth year, of slight form, with a somewhat dull expression but by no means unsympathetic. She is visited in her trance condition by numerous people, especially by elderly women. She seems to have a special fondness for predicting the death of human beings, without however always having success. She is an object of aversion to the Catholic clergy and has been refused the sacraments and is in fact regarded as excommunicated.

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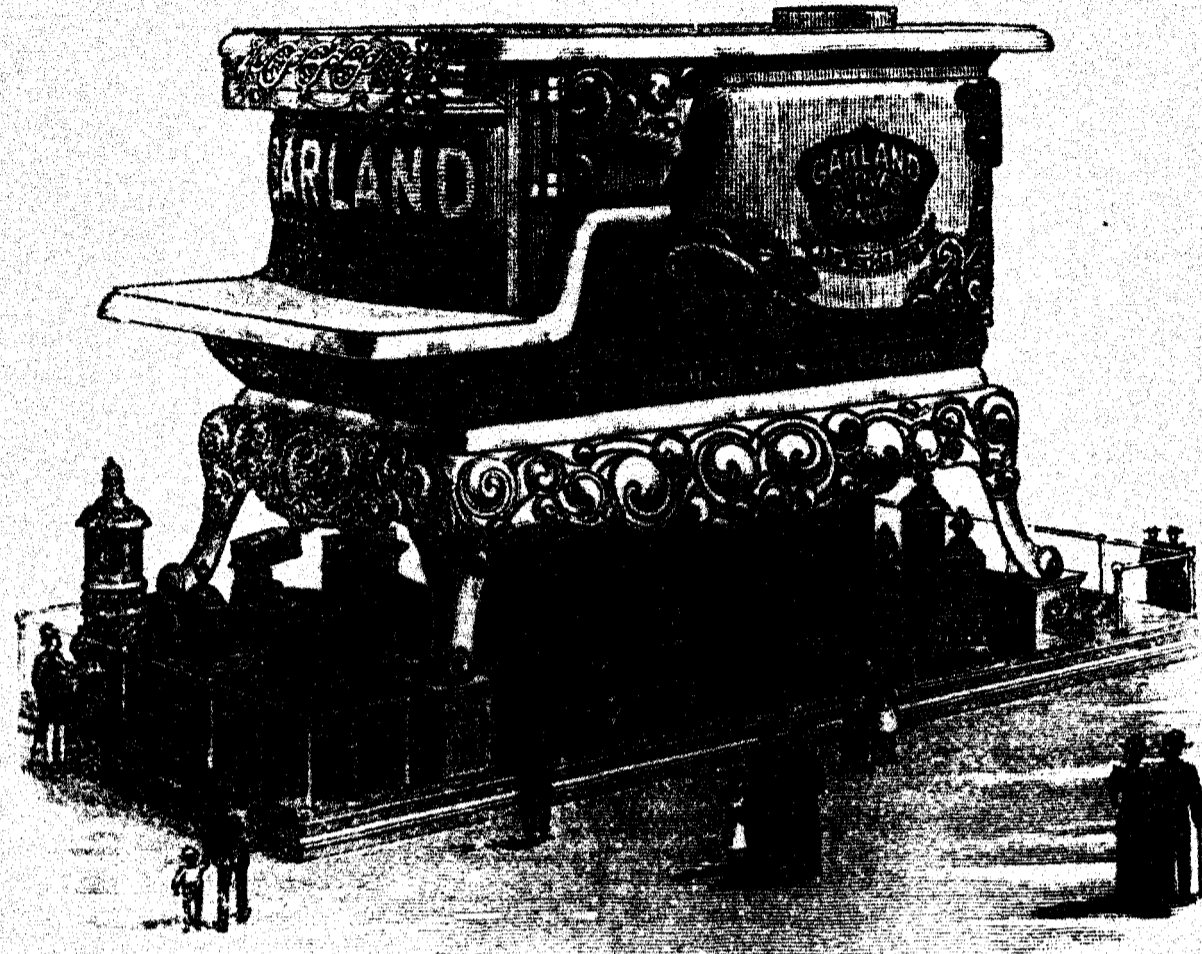
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APPENDIX. This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book. This is the English edition originally published in 1800. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre. 8vo., 412 pages. Price, \$2.00. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.



## RELIGIO-PHILOSOPHICAL JOURNAL

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

Word has reached us of the transition of Anna Julia, daughter of Prof. Frederic and Harriet Thorp Huidekoper, of Meadville, Pa. The funeral services were conducted by Rev. Henry H. Barber and on the morning of September 10th he preached a memorial sermon in the Unitarian church. He said: "I should say with all her gentleness, diligence, exactitude, that

energy and aspiration were her characteristic qualities. She desired, and set herself, to understand all her relations, and then she went forward to fulfill them. The work for Liberal Christian literature that filial piety moved her to undertake, was carried on in the strength of an ever fresh and growing interest. She worked earnestly in the furtherance of industrial education and she took an effective part in everything that served to enlarge the opportunities of her own sex. She was an active member of the woman's committee of the Chicago Exposition. She will be grievously missed. We express our deep sympathy with Mr. and Mrs. Huidekoper in their bereavement, and trust that they carefully realize that death removes our dear ones but a little way, not so far but they can come to us with words of comfort, love and cheer.

The following is published by request: All spiritualistic or spiritistic societies, benevolent institutions connected with them, and all periodicals devoted to Spiritualism and allied subjects at home and abroad, which desire to find mention in this Almanach free of charge, are requested to send in their addresses and necessary items before November 1st, 1898 at the latest, to the Secretary of the Berlin Sphinx Alliance, at the following address: Secretariat der Vereinigung "Sphinx," Schwedterstr. 224, I., Berlin N.

It is requested, that the communications be accompanied by clearly written answers to the following questions:

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All Presidents of Societies and all Editors at home and abroad, who may think this enterprise likely to serve the common good and the universal brotherhood in faith, are desired to make this appeal known as widely as possible and to publish it repeatedly in their papers.

Any profit, resulting from this enterprise, is entirely devoted to a further introduction of Spiritualism in Germany.

We have recently gotten out a new edition of the popular little pamphlet, "Heaven Revised," by Mrs. E. B. Duffey. This is an excellent book to give to persons who are anxious to know what Spiritualists believe in regard to the future life, as it is a "narrative of personal experiences after the change called death." Those who are already Spiritualists will be interested to see how it compares with their individual conceptions and experiences. Price, twenty-five cents. For sale at this office.

The London Spiritualist Alliance is about to reprint Stainton Moses' "Spirit Teachings" with the addition of a biography of the author. The first edition is out of print. The memorial edition will be produced in as handsome a form, and at a reduced price, which we shall be able to mention later.

"The Hymnal" is the title of a collection of songs for congregational singing on religious and social occasions, published by H. A. Budington. This will no doubt fill a long-felt need. There are familiar and favorite songs such as "Araby's

Daughter," "Old Oaken Bucket," "Comin' Thro' the Rye," "Last Rose of Summer," "When the Mists Have Cleared Away," etc. The words of well known hymns are changed to suit the liberal thought of the day. Price, ten cents; postage, two cents.

Mrs. Flora A. Brown has returned to Portland, Oregon. Meetings were resumed at the Church of the Spirit the first of October. There was a good attendance and evidence of renewed interest in the work.

"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.

Mrs. Watson's address before the Psychological Science Congress, presented in this number of THE JOURNAL, was given promptly and is printed from the reporter's notes. It reads very well, but Mrs. Watson's presence and voice are necessary to convey an adequate idea of the impressive character of her discourses.

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.

THE JOURNAL has a number of "Stories for Our Children," by Hudson and Emma Tuttle that we will dispose of at ten cents each. They embody liberal ideas in a form suited to childish minds. Many habits of animals are treated of in a way to incite curiosity and study and the stories are all entertaining and well told.

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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