

RELIGIO THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, OCT. 28, 1893.

NEW SERIES—VOL. 4, NO. 23

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

IMMORTALITY.

The belief in the immortality of the soul is very ancient and widespread. It has perhaps more than any other belief contributed to make life endurable under circumstances the most adverse. It has been a solace to man in the deepest affliction. It has buoyed him up with courage in the presence of the greatest danger. It has made him resigned to the inevitable in the face of the sternest experiences, indeed of the most terrible tortures. To millions in all ages, in all circumstances of life, amid every variety of condition, its influence has been felt, inspiring man with hopefulness, when without it, he must have sunk in despair.

The evidence of immortality does not consist in any class of "phenomena." It cannot be proven by any special occurrence, whether the occurrence be natural or "supernatural," normal or supernormal. The mere fact of the movement of a table without contact or a communication from an invisible order of being cannot prove immortality. A communication from one who has departed this life can only prove the continued existence of that personality under other conditions. It cannot prove that that personality will exist through the unending ages of the future. This is not susceptible of proof by an appeal to any class of experiences whatever. There are those who will question whether, given the proof of the survival of death, it is even a probability of the eternal persistence and continuity of the individual. Certainly it affords no actual proof that the individual will live forever.

Perhaps the strongest, most universal proof of the immortality of man is to be found in the very intuition of man's nature, in that which makes him bold to look forward to an endless future as his heritage, which makes belief in future life necessary to the conception of the completeness of his being, which makes him shrink from the contemplation of annihilation, to dread passing from the fullness of life to nothingness. Man may argue that as matter is immortal, so is mind, but this does not very much strengthen the conviction in the immortality of the individual being. Man may claim that there is no evidence that the soul in its essential nature had a beginning or will ever have an end, but this is more of the nature of speculation than of absolute certitude. Man may argue that there is no demand in the universe without supply and that, therefore, the demand for immortal life requires the fulfillment of the desire and expectation, but this is an argument, however satisfactory to many, which makes but small impression upon some minds. The fact is, belief in immortality did not have its origin in experiential proof nor in logical reasoning, nor is it very much affected one way or the other by appeals to evidence and argument. It has its foundation in the nature of man, in the deepest part of his being, in his affections; and it persists through all the changes of this changing world because of its ineradicable basis in the human mind and human heart. If there were not a life larger than this to which man is destined after his earthly career, the belief would not be so

necessary to his happiness. It would not form so dominating a part of his convictions; it would not be the subject of a vast amount of his thought; it would not give rise to altars and temples; it would not make man sacrifice here often everything that he values most, even this life itself, if there were not some basis for it deep in man's nature.

Spiritualism does not then come to prove the immortality of the soul as so many imagine. At most it only confirms that belief by showing that those who have dwelt in the flesh still live, possessed of their rational and moral faculties and thus encouraging the world-wide hope that the life which is continued beyond will in some form and under some conditions persist without end. This is a belief that does not admit of demonstration. It is a faith which has a rational foundation in the consideration that this universe is a cosmos and not a chaos, that there has been a progressive development of life from the moneron up to man, that man is the highest product of the forces which have been in operation for millions of years, that no other rival appears or is to appear in the evolutionary process, that evolution must come to a standstill or continue in man's onward progress, that the final extinction of life on this globe without the theory of continued life beyond involves the extinction of all the progress made during the past millions of years; that, therefore, there is a rational demand for personal continuance in the very nature of things as an explanation of the struggle and suffering and progress which have marked the history of this earth through millions of years.

SUNDAY AND THE FAIR.

The attendance at the Fair on Sundays now a days is from 100,000 to 150,000 a much larger number than attended on week days during the early months of the Fair. This number probably exceeds the attendance of all the evangelical churches of Chicago on that day, though very likely some of the persons who attend the Fair, also attend church on the same day. The representation made so often that the people did not want the Fair open on Sunday, that there was no considerable number that would attend, has been completely refuted. The inducements for attendance now are not large. Many of the exhibits are covered, many of the restaurants and other accommodations inside the buildings, are closed and the visitors do not have the benefit of a complete Fair by any means. Yet the attendance is very large, multitudes availing themselves of the opportunity offered to study the series of object lessons presented on Sunday.

The proportion of wage-earners has not been as large as was at first expected, but the reason is obvious. The admission to the Fair is fifty cents. The car fare which has to be paid going to and returning from the Fair is also considerable. Most of the working men that would like to avail themselves of the Fair we are to suppose have families. They like to take with them their wives and children. How many men with families receiving from \$1 to \$2 or \$2.50 a day are able on Sunday to take their wives and one or two children each and bear the expenses incident to going to the Fair, amounting to some dol-

lars even with the closest economy. It would not have been amiss if the managers of the Fair, especially when the receipts were sufficient to meet all indebtedness, had made provision for the attendance on one or two days of that large class of men and women who are not able to attend at the present rates and under present conditions. Arrangements have wisely been made for the attendance of children. Now let a day or two be assigned for laborers and their families and let the conditions be so easy that they will be able to attend this great exhibition of the arts and industries of life. There is something in this world besides money, and the managers of the Fair could not do a more benevolent and worthy act than to make it possible for the attendance of those large crowds in this city to attend who have not been to the Fair and may not be able to unless some generous provision is made such as we have suggested.

THE CHURCHES AND SPIRITUALISM.

Some Spiritualists think that the most important thing for them to do to prove that they are Spiritualists is to put themselves to the test by attending to the churches. This is a mistake. The churches have creeds that are absurd enough, it is true, and forms and ceremonies to which minds thoroughly rationalized do not generally care to conform. Nevertheless the churches represent a vast amount of moral and spiritual worth. They afford social opportunities for multitudes who have no other associations; they have an atmosphere, which if it is not absolutely pure, is better morally than the atmosphere of many clubs and other societies which exist. An essential teaching of all the churches is the spiritual nature of man and unending life beyond the grave, in this respect agreeing with the essential teaching of Spiritualism. Of course there are a great many who belong to the churches from considerations of expediency, for business and social reasons, and who possess very little spirituality and very small interest in the higher things of life; but there is a large element in all the churches which is honest, sincere, devout, which however much absorbed with affairs of this life, with the things of sense and time, has an abiding interest in the realities beyond this life and is interested in whatever tends to quicken the spiritual nature or to throw light upon the prospects or possibilities beyond the tomb.

It is among people of this kind that Spiritualism has in the past made great progress and among such will be its conquests largely in the future. Such people, when they become Spiritualists feel a serious interest in the subject. It becomes to them a religion and not merely a matter of curiosity, of phenomena-hunting, of wonder-mongering. Of course there are such people as these outside as well as inside the churches. There is no special reason for such people leaving the churches if they find themselves pleasantly situated, merely because there are old creeds written centuries before they were born, but in which nobody now really believes, which formerly expressed the faith of these churches; and it is folly on the part of Spiritualists to make indiscriminate attacks upon churches when in them is a large class of the best people susceptible to the higher spiritual

influence. The churches are conducive to contemplation, to cultivation of the religious spirit, the development of the spiritual nature.

In the future, Spiritualism will probably show its most marked progress in the churches, even in the orthodox churches. Indeed, already quite a large portion of the membership is thoroughly permeated with Spiritualism. Hundreds of thousands of copies of Mr. Stead's Review which contained accounts of his experiences were purchased, largely by members of the churches. To-day, we know from correspondence that the churches are full of Spiritualism. Many expressions of it reach us in one form and another. Experiences of a spiritual nature are common in the churches and probably there never was a Time, not even in the early ages of the Christian church when there was so large a number of persons who could testify from their own personal knowledge of remarkable experiences, indicating, however imperfectly, some kind of communication with the unseen. Let Spiritualists continue, if they see fit, to criticise creeds, but it is time that they ceased mere indiscriminate warfare against the church in an iconoclastic spirit. The churches are not going out of existence in a day. They are touched by the time spirit and show evidence of that progressive life which marks every organization in these days, be it secular or ecclesiastical. Already many of the churches almost ignore creeds and insist, as the Ethical Society for Ethical Culture does, upon character and moral worth as the condition of membership and the criterion of recognition. Let Spiritualists open their eyes to this fact and recognize in the churches a multitude of friends and co-workers who are perhaps even more helpful in the cause of Spiritualism where they are than they possibly could be, all things considered, outside of the churches in which they have been brought up and with which they and their ancestors have been traditionally connected for a long time.

MR. MYERS ON THE SURVIVAL OF DEATH.

Macmillan has published a volume from the pen of Frederic W. H. Myers entitled "Science and a Future Life; With Other Essays." In a review of the work in *The Nation* we find the following extract, given as an expression of Mr. Myers' positive faith:

"Of late years the induction of hallucination in sane and healthy persons during the hypnotic trance has begun to be recognized as an experimental method of great value in psychology. But comparatively few savants have as yet recognized the extreme variety and instructiveness of the phantasmal sights and sounds which occur spontaneously to normal persons, and which is now for the first time becoming possible to study in a systematic instead of a merely anecdotic manner. . . . The study of cases of (a certain) type, many of which I have set forth elsewhere, has gradually convinced me that the least improbable hypothesis lies in the supposition that some influence on the minds of men on earth is occasionally exercised by the surviving personalities of the departed. I believe this influence to be, usually, of an indirect and dreamlike character, but I cannot explain the facts to myself without supposing that such an influence exists. I am further strengthened in this belief by the study of the automatic phenomena. I observe that in all the varieties of automatic action—of which automatic writing may be taken as a prominent type—the contents of the messages given seems to be derived from three sources. First of all comes the automatist's own mind. From that the bulk of the messages are undoubtedly drawn, even when they refer to matters which the automatist once knew, but has entirely forgotten. Whatever has gone into the mind may come out of the mind, although this automatism may be the only way of getting at it. Secondly, there is a small percentage of messages apparently telepathic—containing, that is to say, facts probably unknown to the automatist, but known to some living person in his company or connected with him. But, thirdly, there is a still smaller residuum of messages which I cannot thus explain—messages which contain facts apparently

not known to the automatist nor to any living friend of his, but known to some deceased person, perhaps a total stranger to the living man whose hand is writing. I cannot avoid the conviction that in some way—however dreamlike and indirect—it is the departed personality which originates such messages as these. I by no means wish to impose these views upon minds not prepared to accept them. What I do desire is that as many other men as possible should qualify themselves to judge independently of the value of the evidence on which I rely—should study what has been collected, and should repeat and extend the observations which are essential to the formation of any judgments worth the name.

"I place together, then, as I claim that history gives me a prima-facie right to do certain experiments which have, so to say, gained general acceptance but yesterday, and certain cognate experiments which are on their way (as I think) to general acceptance on some not distant morrow; and I draw from these a double line of argument in favor of human survival. In the first place, I point to the great extension and deepening which experiment has given to our conception of the content and capacities of the sub-conscious human mind—amounting, perhaps, to a shifting of man's psychical centre of gravity from the conscious to the sub-conscious or subliminal strata of his being—and accompanied by the manifestation of powers at least not obviously derivable from terrestrial evolution. And in the second place, I claim that there is, in fact, direct evidence for the exercise of some kind of influence by the surviving personalities of departed men. I claim that the analysis of phantasmal sights and sounds, treated by careful rules of evidence, indicates this influence. And I claim that it is indicated also by the analysis of those automatic messages which in various manners carry upwards to the threshold of consciousness the knowledge acquired from unknown sources by the sub-conscious mind" (pp. 32, 33).

NINOFF has succeeded to the glories of Bishop and Cumberland as a mind-reader according to *L'Etoile Belge* of the 1st of April last. He was subjected to the severest tests in a séance with some journalists at la Scala at the instance of the staff of this paper, the most prominent journal in Belgium. It says: "There were ten of us, fully decided to put M. Ninoff to the severest tests. He came out of them victoriously to his honor and to our great amazement. Without saying anything about the order which we gave to him mentally, without looking at the subject, without opening the lips, we saw M. Ninoff go and find a piece of money carefully concealed and slide it into the pocket of a designated bystander, we saw him upon an order purely mental rush towards one of our companions and remove the glove which he had on his left hand; finally we saw him select from twenty cartes-de-visite the very one which he had been given the order silently to withdraw from the pack. We came out of this private séance where there had not been the least suspicion of trickery, somewhat disconcerted and strongly shaken in our skepticism."

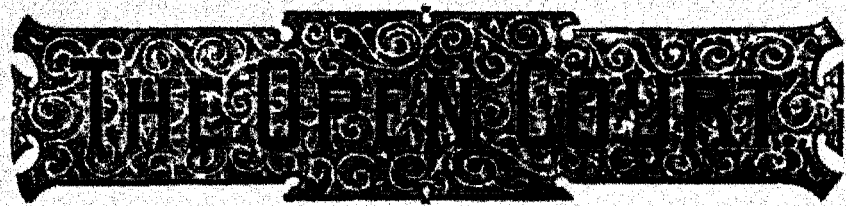
The forces at work in and upon religion to-day are multiple, says the *Christian Register*. They are physical, social, intellectual, and sentimental. Some of them are occult, and some are evident. The great physical forces of the world—the power of steam which drives the printing-press, the railroad, or the steamship; the swiftness of electricity, which brings men into nearer neighborhood—are all at the service of religion. Without such aids as these which science has placed at our disposal the Parliament of Religions would have been an impossibility. The intellectual advance of the nineteenth century has made its contribution to religion. It is seen in the remarkable gains which modern criticism has derived from the development of the new scientific method in historical criticism. It is seen in the removal of many obstacles to religion which were simply intellectual stumbling-blocks. On the other hand, the development of the humane

sentiments has had an equally marked influence on religion in purging it from cruel and heartless conceptions of God and cruelty toward man. While these great forces have made their contributions to religion, they also make fresh demands upon it. The most urgent demand is that religion shall adjust itself to the new light and warmth which the intellect and the heart have shed upon our relations to mankind and our relations to the universe. In the matter of cosmology, for instance, it is absurd to assume that the intellectual frame-work for religion which existed two or thousand years ago is perfectly sufficient for to-day. It is idle to accept the Bible as a guide in science instead of a spiritual comforter and inspiration. And it is criminal to ignore either the advance which has been made in ethics, sociology, or philanthropy, or the claims which they make upon religion to-day.

Adolf Schubert, dating from Kaaden, April, 1893, communicates the following circumstances to the Dutch "Sphinx": In 1875 I was an artillery corporal in garrison at Prague. I was young, healthy, and slept well. On February 21st I went to bed at my usual hour, but this time I could not close my eyes. An unaccountable anxiety and nervous insomnia quite mastered me, and, in addition, I was compelled to think incessantly of my mother, who dwelt in my native place, Atschau, near Kaaden, in Bohemia. I strove to drive my thoughts away, and finally I prayed, and also for my mother. It was of no use, and the feeling of anxiety would not leave me. Next morning I received a telegram informing me that my mother was dead. I immediately got home on leave, and when I asked my sister at what time mother died, she replied, "On February 24th, at twelve midnight." She further told me that before her death mother could not speak, but signed with her hand as if she wished us beside her, and when we went to the bedside she motioned us away, and again made the same sign. We concluded she must be thinking of you, and wishing to have you beside her."

DR. ACEVEDO has published in Spanish a book "Los Fantasmas" from which Horace Pelletier translates for the *Revue Spirite* for September the following: "One evening," relates Dr. Acevedo, "as some people were amusing themselves with the table, raps announced that the spirit of M. de S— was communicating. M. Baron de S— could not refrain from laughing, and begged the table to kindly furnish a proof of what it was saying. The table continuing to rap, reminded him of several facts which he knew and at last gave him a description of secret drawers which an old cabinet of his father had concealed in it, and of which he was entirely ignorant of the existence of in this piece of furniture. The spirit gave accurate indications of its mechanism as well as details concerning the objects which they enclosed and their purpose. The Baron opened the cabinet, discovered the secret drawers and put his hand on their contents. To his great amazement all that the table had asserted had proven true in every particular."

Mr. Mandal N. Drivedi Braham, of Bombay University in an address before the Parliament of Religions said: I must say a word here about idol worship, for it is exactly in or after the pauranika period that idols came to be used in India. It may be said without the least fear of contradiction that no Indian Idolater as such believes the piece of stone, metal or wood before his eyes to be his God in any sense of the word. He takes it only as a symbol of the all-pervading, and uses it as a convenient object for purposes of connection, which, being accomplished, he does not hesitate to throw it away. The religion of the Tantras, which play an important part in this period, has considerable influence on this question; and the symbology they taught as typical of several important processes of evolution has been made the basic idea in the formation of idols. Idols, too, have therefore a double purpose, that of perpetuating a teaching as old as the world, and that of serving as convenient aids to concentration.



THE PSYCHICAL SCIENCE CONGRESS

[Papers read before the Psychical Science Congress by Dr. Alexander Wilder and Dr. Elliott Coues are presented to the readers of THE JOURNAL this week.—Ed.]

PSYCHIC FACTS AND THEORIES UNDERLYING THE RELIGIONS OF GREECE AND ROME.

BY DR. ALEXANDER WILDER.

Whoever ventures to investigate the foundations of a religious faith is obligated as an honest man to consider it upon its fairer side. "The glory of religions," says Ernest Renan, "consists in the fact that they propose an aim that is above human strength, that they boldly pursue its realization and nobly fail in the attempt to give a fixed shape to the infinite aspirations of the human heart." With such a view and grasp of the subject we can find little that is common or unclean. We may not look at it through any medium which is dusky with disrespect or partisan prejudice, but must be willing to explore beyond what appears as chaff in quest of the nutritious and germinative kernels which it may hide. Nor may we overlook the fact that the dogmas and even the symbols and ceremonials of our later times are to a very large degree outcomes and transformations from the ancient faiths and rites of Greece, Rome and the older East. If we owe any veneration to the former, we ought likewise to accord somewhat of respect to the other. We are not excused from this by any grotesqueness, absurdity, or even moral dereliction which may sometimes come to view. Even modern religions in the countries which are regarded as civilized have their shades and blemishes, and our form of civilization seems to have both drunkenness and prostitution inherent and inseparable as a component part. In our explorations of religion, as well as of the culture of a people, it becomes us as candid inquirers to interpret its higher rather than its lower aspect as typical.

In our survey of the various forms of religious belief in the several countries of ancient Greece and Italy, we must bear in mind that they were not permanently fixed and crystalized, but from century to century, underwent numerous and important changes. The modes and ceremonials of public worship might be stable as being a part of the structure of society, but the religion of the family and the notions cherished by individuals were distinct and comparatively free from external dictation.

The religions of Greece and Rome appear to have a close family relationship to those of ancient Iran and India. There are distinct Semitic and Turanian features, indicative of former association and the infusion of foreign blood; but the substructure indicates a like source to that of the archaic faiths of the Aryan tribes. The Erad'dha custom and the rites of worship of ancestors were common to them all. The sacrifices described by Vergil in his fifth book which Æneas offers at the tomb of his father Anchises, were a counterpart of the funeral cakes still placed at the sanctuary of the dead in India. The family hearth was the altar where the deceased progenitor received offerings of food and drink, and family worship was propitiatory of the dead. Around this fire were placed the busts and simulacra of the ancestral protectors, and their preservation as well as that of the fire was regarded as essential to the perpetuity of the household. The bride was brought hither to be adopted into the family of her husband, and newborn children were passed through the flame as the baptism of fire which thus consecrated them and legitimated their birth. The spirit of the divine ancestor and his sacred fire made all sacred. "What is there more holy?" Cicero urges, "What is there

more carefully fenced around with every description of religious veneration, than the house of each individual citizen? Here is his altar, his hearth and household divinities; here all his sacred rights, all his religious ceremonies are preserved."

Thus the tomb was the temple, and the ancestor was the divinity, the good daemon or genius of the household. The fire upon the altar which might not go out or be fed with anything impure, became regarded in general belief, the representative and even the embodiment of the deceased one, and was invoked and supplicated by the worshippers who esteemed themselves as "of his home and flesh." For any one else to participate or even to witness the family or tribal worship was accounted a mortal offense. In the same spirit now no proselyte is desired to the Jewish religion.

It was the archaic belief that death was not the extinction or even cessation of mundane existence. The animating principle, though it had ceased to quicken the body, was supposed to remain in some way allied to it. Hence came the action that the peace of this spiritual essence depended essentially upon proper funeral rites and stated offerings. "We gave the soul of Polydorus repose in a grave," says Æneas to Queen Dido, "with loud voice we uttered the last farewell." In this way the religious belief of ancient Rome and Greece acknowledged the existence of the human spirit as a living being, acting as a companion and protector to the kindred. We have a vulgar maxim that every household has its skeleton; the former faith, as we here see, more exalted and sublime, assigned to every family and individual, a guardian genius. When families expanded into tribes these ancestral divinities were still revered. In process of time it became necessary for these families and tribes to confederate as peoples. In these cases they do not seem to have merged their respective religious worships, but to have developed a new one common to all. These tribal and household rites existed till the Roman Imperial and hierarchal power had subverted the former nationalities and religions.

This type of spiritism, however, did not include the entire theosophy and pantheon of ancient Greece and Rome. There was a faith which had its inception in the superior consciousness. It recognized a Higher Intelligence controlling physical nature and taking part in the affairs of men. For a time this concept was associated with the religion of the tribes and households, and partook of their exclusiveness. Each hearth-fire seems to have had a Zeus Herkeios of its own, or at least having a special relation to that body of worshippers different from the one sustained elsewhere. The Zeus of the Pelasgian Greeks having his temple and oracle at Dodona was distinct in many particulars from the Zeus who was supreme on Mount Olympus. It was the culture of many centuries that made identical the divinities of different shrines that bore the same designation, as well as to merge various worships into common rites. This was more feasible in the several countries of Greece, than at Rome. The Greeks were more flexible of temper, superior in mental qualities and of more refined spiritual perception. The changes which transformed the Pelasgians into Hellenes, were also indicated by analogous modifications of their national religions and conceptions of interior truths. Æschylos has commemorated this in his immortal drama, under the legend of the dethroning of ancient Kronos and the chaining of the unsubmissive Titan by Olympian Zeus and his younger gods. We do not doubt that conquest and intestine revolutions effected these changes. The allegoric tales of Theseus and Héaklés evidently signify as much. They are described as overcoming and slaying the monsters and murderous offspring of the older divinities that devoured men and laid waste the earth.

The people of Athens, always eager to hear and learn the new, and Sparta conservative of the old fairly typified the rival influences at work. Very expressive was the fact that a Spartan general was commander-in-chief when Greece stood up against Persia, while the wisdom and artifice of the Athenians compelled the stand against the invader which as-

sured the victory. The insensible modifications which time always effects, and contact with other peoples prepared the way for a radical transformation. The domestic religion had constituted a wall of partition between families and peoples, but the acknowledgment of a Higher Power supreme in the world of nature indicated the tendency to ulterior unification.

Even then, it was not possible for the national worships to crystalize. The religion of Zeus was to a great degree overshadowed by the worship of Apollo. With the overthrow of the pre-historic régime and the introduction of the tyrants and archons, came also the adoption of Bacchus, a Semitic divinity from the Orient. This worship gradually displaced that of Poseidon, once prevalent in the Morea, Thessaly and other maritime countries. As the son of Déméter he was admitted to her hearth that the Eleusinia; as the offspring of the Eleusinian maid he shared the temple of Apollo at Delphi. The "Great Dionysiak Myth," affords a key to much of the religious history and sentiment of those former times.

Only in a relative sense, however, does our present inquiry concern itself with historic manifestations. As has been already noted the ancients cherished a profound belief in the presence of spiritual and superhuman agencies in all the occurrences and vicissitudes of life. Not only did they suppose that every human soul participated in the career of kindred still living upon the earth, but that every department of nature likewise had its guardians. Thus the trees had their dryads, the rivers their naiads, the mountains their oreads, and every religion its tutelaries. "For all men have need of divinities," says the author of the *Odyssea*.

Hence to obtain communication with the powers of the supernal world was the prominent feature of life. This was sought in various ways, by charms and homely rites, by oracles, by initiation, and by philosophic contemplation. The Pelasgian Greeks had their oracle at Dodona, where the hierophants employed means very similar to those we hear of now, to bring themselves in rapport with divinity. The temples of Apollo at Delphi, Klaro and Branchidai were frequented by those who sought to learn the future, and what was the divine will. The interpreters were wont to inhale narcotic vapors before they uttered their vaticinations. These were regarded as prophetic, and Herodotus as well as later writers, gives numerous examples of their fulfillment, which appear incontestible. The human soul as an emanation of the divine mind was thought by many to be "in its nature prophetic," but to have been blunted and obscured by the opaque encumbrance of the body; through which, however, it pierced in fits of ecstasy and enthusiasm.

Much has been said, and justly, about the ambiguity and deceptive character of the utterances, and it has been shown that these were sometimes inspired by costly presents. Yet if there had not been a certain quality of actual truth in the responses, these shrines would never have attained the high esteem in which they were held, but would have speedily fallen into neglect. To accept as sublime that which we do not intelligently comprehend, may be folly; yet none the less, the deerying as untrue or unworthy of being known the things which we do not understand is little better than willful sottishness. To doubt what is undemonstrable is not necessarily an evidence of a scientific temper; but rather the spirit that denies is that of Mephistopheles. It is not in human nature to persist for ages in any belief or conviction except it has truth at the case.

Upon the mysteries, however, the spiritual life of Greece was centred. These were connected with revelations of the interior life, of life beyond the corporeal senses. They consisted of dramas, symbols and symbolic observances, expressive of the trials and disciplines which characterize the career of the soul during its progress in earth-life and till it attains its final condition. They were celebrated in different forms in different places, and were modified at different times; but their purpose and meaning

never changed, and they continued to be revered as the holiest part of religious worship. There were the Kabeiric rites of the Pelasgic period. Semitic in their origin and character, and then the later and more famous Eleusinia. These were typical of the Grecian development and character. At first they were circumscribed to citizens of Eleusis and Poseidon shared the sacred hearth; then they were extended to all Attika and Iacchor the son succeeded to the place at the Rite; next all Hellenes and finally other foreigners were admitted to the perfecting discipline. Significantly the Greeks described their mysteries as teletai or perfecting; while the Romans termed theirs initiatory as only beginning.

The Bacchic rites had similar significance. They differed in being Catholic, and open to all. In them there was no distinction made of sex, condition or even of nationality. In their numerous forms they expressed every type of Grecian character. In some countries they were gross, sensual and savage; in others they were characterized by a frantic enthusiasm; and it seems also, incredible as some may think, that in their higher concept, they were as sublime and elevating as any form of spiritual worship. Pindar praised the Eleusinian Rites as giving actual knowledge of life, its aims and divine inception. Plutarch bestows like commendation upon the Dionysia, and Euripides declares the Bacchic Orgies promotive of modesty in women, and tending to develop the prophetic quality. The Theatre in Greece had its origin in these Rites, and Herodotos identifies them with the ancient religion and philosophy. "The rites which are called Orphic and Bacchic," he declares, "are in reality Egyptian and Pythagoric."

It is true indeed that myth and mystery, drama and philosophy go hand in hand, and are really the same. We have no occasion to laugh at the grotesqueness or other incongruous features of the rites; they were all of them the outcome of human emotions, and all complete worship brings the entire nature into activity, curtailing and repressing nothing. There is **nothing intrinsically vain and of no significance in human life. Utterior purpose—the divinity that shapes our ends**—inspires every thought and action. We perceive this to be forcibly illustrated in the dramas and tragedies performed at the theatre, as well as in what we really know of the perfecting rites. They all aimed to exhibit human nature, human motive, human possibilities—in short, man himself, as a temporary sojourner on the earth, but having his home, his fatherland and inheritance in the world beyond.

The history of Rome externally was analogous to that of the Grecian States. There seemed lacking, that accessibility to spiritual influence. The Roman paid heed scrupulously to the externals of religion, and even to augury and divination; but it was his study always to be practical and utilitarian. The national religion, more than elsewhere, included the machinery of government. Rome, then as now, had her Supreme Pontiff, her sacred college and an elaborate ritual of worship. These were above every thing else, and it was long believed that the formularies of worship had exceeding influence with the Godhead. In the public services these were often repeated, lest an omission or blunder should interpose to destroy their efficacy. Wars were undertaken, battles fought or avoided, according as the omens indicated. It was said by a Hebrew prophet: "The King of Babylon stood at the parting of the way, at the head of two ways to use divination; he made his arrows bright, he consulted with teraphim, he looked in the liver." So, too, did the Pontiff at Rome, and it was believed that the mind of the Divinity was thus revealed. Only men of the priest- caste, the patricians were regarded as thus favored. The plebeians were not considered Romans, or permitted access to the worship. Even their marriages were decried as nullities and they had no rights before the law. The later kings of Rome had endeavored to help them; two were murdered and one dethroned.

With other peoples religious faiths took form from their peculiar genius, but the Roman Commonwealth

seems to have given no place to sentiment or imagination. Religion did not make Rome so much as Rome prescribed that should be religion. Fatherland was supreme above all gods. The State was superior to all, and directed what divinities the people should worship, what rites they should observe, what oracles and modes of divination they should employ. The Bacchic worship was introduced from Greece, but as its rites were different from those already in use, and as it called into exercise the emotions and pointed out a spiritual life, it was speedily outlawed and prohibited as endangering the existence of the Republic.

It is no wonder that the Romans considered themselves a religious people above others. The church was the State. There were more gods than inhabitants. Every phenomenon of nature, every human relation, every person and place, every virtue, quality and even physical functions had a superintending genius or divinity. Every pursuit of life, every festival every diversion, marriage, inheritance and contracts were regulated by a system which the Pontiffs had prescribed. This goes very far to explain the traditional gravity of Roman manners. There was nothing spontaneous, nobody free.

Philosophy finally interposed to break the chains which held fast thought and enterprise. Dropping the metaphors and symbols which were employed at the oracles and mystic rites it essayed to enquire for truth in language plain to all, and to instinct in speech easy to understand. The conquests of Persia had made the learning of Egypt and India accessible to the world. The Ionian sages were first to receive and promulgate the wisdom-religion. Pythagoras taught it in Magna Grecia; Anaxagoras and the Sophists in Attika. In the schools of Athens it received its European adaptation and was transmitted thence to other countries, to be preserved to later ages. Plato taught the episteme or over-knowledge, and that justice was superior to laws of the State. The philosophers accepting these teachings became indifferent to public affairs, and were often persecuted as cherishing principles subversive of those upon which every ancient commonwealth had been founded. Zeno uttered this sentiment more distinctly. He declared the individual man superior to the institutions; that the supreme merit was not to be a citizen of a country and existing for the State, but to be an upright man living in obedience to the Supreme Divinity. The hymn of Kleantes, acknowledging Zeus as Universal Father; declaring mankind to be his offspring and divine justice the ruler of all, became the religious creed of thinkers everywhere.

When Rome became supreme in Italy, she admitted the priest-families and nobility of the other countries as citizens and adopted their tutelary gods in her pantheon. In this way came numerous divinities of similar name and distinct character, and the incessant round of festivals and other observances which Ovid enumerates in his calendar.

The assimilation of foreign religions, however, was but a part of the results. A cultured people, even in a subject condition is certain to acquire a powerful influence over the less refined. The Roman overlords were rude and barbarous. They began to succumb to Grecian ideas. It was impossible for conservatives like Cato to arrest the tide. Grecian art, Grecian learning and Grecian manners swept all before them. Philosophy had also its adherents. Choice souls adopted the lessons of the Academy; others accepted the Storic doctrines, while in higher circles, even in the ranks of the priesthood, Epikuros had his followers. Grecian schools were thronged by pupils from the noble families of Rome.

The public worship was maintained with more scrupulousness than ever. It was openly declared that this was solely because it was necessary to keep the common people in order. But in their own circle the Supreme Pontiffs avowed their disbelief. Cicero represents Cotta as denying the existence of the gods. As a priest he believed, but his reason denied. The elder Pliny, though he was credulous in regard to charms and omens, yet boldly affirmed that the belief in divinity taking part in human affairs, and the

dream of existing after death were foolish delusions. A century and a half before this Julius Caesar himself did not hesitate to declare in the Senate chamber that there was no future life, and Cato the Censor approved the sentiment. Yet both had held priestly offices, one as Censor and the other as Supreme Pontiff.

Thus had the ancient religions fallen into decay. Liberty of conscience took their place. The human soul was no more to be enthralled by local worship and patriotism, but was restored to its citizenship in heaven.

We have not given attention in this thesis to those phenomena and occurrences usually attributed to supernatural agencies. Classic literature abounds with them. By no means do we ignore them or consider them as extraneous matters. We would not contend then, much as we agree with Hannibal, to prefer the counsel of an intelligent man above the omens of an animal's carcass. But we esteem those facts and theories as psychic, which pertain directly to the human personality and subjective character rather than to the notions which relate to phenomenal occurrences. Hence, we do not quite consider a worship as essentially a religion. We have endeavored to show, however, that the underlying theory of the religion, or perhaps we should say, the religions, of the former period was spiritual. The spirits of the dead were regarded as active in supervising and shaping the careers of the living. This belief constituted every family and tribe a sacred band and made every household tie a part of the religion. The fundamental law was indeed: "Thou shalt love thy neighbor or kinsman and hate thine enemy or person of another stock." Out of the family grew the commonwealth, invested and hedged about by the same sanctities. It was a Church including the State rather than the State having a Church establishment. This theory accounts for many of the customs and peculiar actions which later generations considered absurd and even ridiculous.

Thus the earlier religion was developed from the belief in the immortality of the human soul. Joined with this was the conception that dæmons and divinities, human in character and quality, but superior in nature and endowments, existed everywhere, and controlled the various occurrences and phenomena of the greater world. It thus became a part of the policy of nations to seek to learn the will of these divinities. Oracles were consulted and prophets as the spokesmen and interpreters of their utterances were rivals of the priests. Sometimes as in ancient Judea (Jeremiah XXIX. 26) the latter class were able to prohibit the others, but in the long run the more spiritual belief was certain to hold its own. The altars and public festivals were less regarded, and initiations employed to develop enthiasm and exalt the soul into communion with Divinity. We would not admit that this was an empty delusion. These rites were the outgrowth of conviction and aspirations for a life higher than that of the senses. When the former worship had developed the superior faculty, its uses came to an end, and the spirituality which had sustained it was transferred to its successor. In the Epopeteia—the apocalyptic vision of the perfecting rite—doubtless, men like Plato were brought, so to speak, face to face with God. Minds do not form such concepts except there is in them a core, a substrate of truth.

Despite the skepticism which came into view among the chief men of Rome, the introduction of philosophy was productive of renovation. There was no violent breaking with the past, but the old rituals and beliefs were left to those who found delight in them. As, however, men lost faith in the old religion, philosophy was present to show them what was better. If gods were no more to be found in rites and sacred observances, or in the phenomena of the external world, there was divinity in the human soul itself. "A holy spirit sits in every heart," says Seneca, "and treats us as we treat it." This is the belief which honeycombed the old religions of Greece and Rome and swept them like chaff off the threshing

floor. It saved the Empire when that salvation was necessary for the world's welfare. Ten righteous men would have saved Sodom in her calamity, but she had them not. Happily for Rome, she fell not with the Cæsars, because there were still Antonines in reserve. Even in the revolutions of later ages, the same divine revelation has continued to restore, renew, and uphold—not a dogma merely, but spirit and life.

REPORT OF THE COMMITTEE CONVENED AT MILAN FOR THE STUDY OF PSYCHICAL PHENOMENA.

By DR. ELLIOTT COUES.

[Translated, with Notes, from *Annales des Sciences Psychiques*, 3d year, No. 1, Jan.-Feb., 1893. Pp. 39-64.]

We call the attention of our readers not only to the text of this remarkable report, but also to the footnotes which M. Aksakof sent us after communication of the translation. These (hitherto) unpublished notes enhance the value of the report, and give it the interest of an original document—F. A. [This remark of M. Alcan refers to the notes of M. Aksakof which were published with the French translation, and are now republished with the English translation—not to the additional MS. corrections of the French report which are embodied in the text of the present English.—E. C.]

Considering the testimony of Professor Césaire Lombroso in the matter of the mediumistic phenomena produced through Madame Eusapia Paladino, the undersigned met at Milan for the purpose of conducting with her a series of studies, with the view of verifying these phenomena by submitting her to the most rigorous possible experiments and observations. There were in all seventeen sittings, held in the room of M. Finzi, Mount Piety street, between 9 p. m., and midnight.

The medium, invited to these sittings by M. Aksakof, was introduced by Chevalier Chiaia, who only attended a third of the sittings, mainly the early and least important ones.

In view of the impression produced in the newspaper world by the announcement of these sittings, and the various opinions advanced concerning Madam Eusapia and Chevalier Chiaia, we feel bound to publish without delay this brief report of all our observations and experiments.

Before entering upon the subject we should remark at the outset that the results obtained were not always what we expected. Not that we lacked plenty of facts, apparently or actually important and marvelous, but that, for the most part, we were unable to apply those rules of experimentation which, in other fields of research, are regarded as necessary in order to attain sure and indisputable results.

The most important of these rules is, to so vary successive experiments as to bring out (*dégager*) the true cause, or at least the true conditions, of all the facts. But that is precisely the point on which our experiences seem still insufficient.

It is quite true that the medium, to prove her good faith, often of her own accord offered to vary this or that experiment in some particular, and frequently herself introduced such changes. But this chiefly affected conditions which seemed to us indifferent. On the other hand, certain variations which appeared to us to be necessary, in order to place the true character of the results beyond a doubt, were either declined as impracticable by the medium, or, if carried out generally resulted in nullifying the experiment or at least in obscuring the result.

We do not believe that we have any right to explain the facts upon those injurious suppositions

*This translation is made at the personal request of Prof. Alex. N. Aksakof, Imperial Councillor of State of Russia, who obligingly furnished me with a copy of the *Annales*, marked with his own MS. annotations of the published text. These corrections I incorporate in my translation, without remark. The printed French text also includes various footnotes of M. Aksakof, which I translate and mark "A. N. A.," and certain editorial comments of the managing editor of the *Annales*, M. Félix Alcan, here translated and marked "F. A." My own notes are marked by my initials.—E. C.

which many persons still find to be the simplest, and which the newspapers have taken up.†

We think, on the contrary, that it is here a question of certain phenomena whose nature is unknown, and we confess our ignorance of the conditions necessary to produce them. To prescribe conditions to suit ourselves would therefore be as absurd as to test the Torricellian barometer with a tube sealed below, or conduct electrostatic experiments in an atmosphere of maximum humidity, or practice photography by exposing a sensitive plate to sunlight before putting it in the dark camera. But even admitting all this, which no reasonable person could doubt, the fact remains not less true, that the obvious impossibility of varying the experiments in our own way diminished the value of the results attained, by depriving them in many instances of that vigorous demonstration which, in cases of this kind, we have a right to require, or to which at we least should aspire.

For these reasons, we pass without remark, or merely mention, those among our numberless experiments which appear to us to be indecisive, or respecting which the several researchers might easily come to different conclusions. On the other hand, we note with greater detail the circumstances under which, in spite of the obstacles just indicated, a sufficient degree of probability seems to have been reached.

I. PHENOMENA OBSERVED IN THE LIGHT.

1. Mechanical movements not explicable by mere contact of hands.

a. Lateral levitation of a table under the hands of the medium, who sat at one of its short sides. For this experiment we used a deal table, made for the purpose by M. Finzi; 43.3 inches long, 27.6 inches broad, 31.5 inches high, weighing 17.6 pounds.‡ Among the various movements of the table by means of which answers were given, we could not but particularly observe the raps often produced by two of its feet, which were lifted together under the medium's hands, without being preceded by any movement of the table sideways, forcibly and rapidly, several times in succession, as if the table had been soldered to the medium's hands—movements all the more remarkable because the medium always sat at one end of the table, and we never let go her hands and feet. As these phenomena almost always occurred, and with the greatest facility, we (at the sitting of October 3rd) in order the better to observe what took place, left the medium alone at the table, with both hands flat on the top and her sleeves rolled up to the elbow. We stood up around her, having the space over and under the table in full view. Under these circumstances the table lifted itself at an angle of thirty or forty degrees, and held itself in that position for some minutes, during which the medium kept her legs straight and clapped her feet against each other. Then when we pressed with the hand upon the levitated side of the table, we felt a considerable elastic resistance.

b. Determination of the force applied to the lateral levitation of the table.

For this experiment, the table was hung by one of its short sides (ends) to a dynamometer attached by a cord to a small beam supported on two uprights. Under these conditions, the end of the table being levitated about six inches, the instrument marked 7.7 pounds. The medium was seated at the same short side with her hands placed entirely upon the table, to the right and left of the place where the dynamometer was attached. Our hands completed the circle on the table, without exerting any pressure; besides, our hands so placed could in no case have had any other effect than that of increasing the

†Referring, of course, to the simple and popular explanation that it was all trickery of the medium.

‡Original gives dimensions and weight in the metric system. As this is not generally understood in America, I translate in English inches, feet, pounds, etc., giving the nearest equivalent to one decimal point. Thus, in the above case, the length of the table was about forty-three and three-tenths inches, etc.; the weight, seventeen and six-tenths pounds.

downward pressure. On expressing a wish that the pressure should decrease, the table presently began to levitate on the side of the dynamometer; M. Gerosa, who was watching the indications of the apparatus, announced a diminution (of weight) expressed by the successive figures of 6.6, 4.4, 2.2, and no pounds, since the levitation became such that the instrument laid flat on the table.

We then varied the conditions by placing our hands under the table; the medium, in particular, put hers not under the edge, where she could have reached the cornice and thus exerted downward traction, but under the very cornice which connected the legs, and which she touched not with the palm but with the back of the hand. Thus all our hands together could only decrease the pull upon the dynamometer; when it was desired that the weight should be augmented, M. Gerosa presently announced that the indications increased from 6.6 to 13.2 pounds.

During all these experiments each foot of the medium remained under the nearest foot of the sitter on her right and left.

c. Complete levitation of the table.

It was natural to conclude that if the table could levitate itself partially, it could also levitate itself entirely, in seeming opposition to the laws of gravitation. That is actually what occurred; and such levitation, one of the commonest phenomena with Eusapia, was subjected to satisfactory scrutiny. It occurred usually under the following conditions: The person sitting at the table placed their hands upon it and formed the circle; each hand of the medium was held by the nearest hand of her two neighbors, and each of her feet rested under the feet of these sitters, who also pressed their knees against hers; she usually sat at one of the ends of the table, in the least favorable position for any mechanical lifting. After some minutes, the table moved sideways, levitated either on the right or left, and finally horizontally, with all four feet in the air, as if floating in a fluid, ordinarily to the height of 4 to 8 inches, exceptionally to 23.6 or 27.6 inches, and then fell down again upon all four feet at once. It ~~stayed~~ stayed in the air for several seconds, and sometimes more executed in the air some undulatory movements, during which the position of the feet under the table could be seen perfectly. During the levitation, the right hand of the medium often left the table, together with that of her neighbor, and remained in the air over it. During the experiment the features of the medium were convulsed, her hands were clenched, she groaned, and seemed to be suffering, as was generally the case when a phenomenon was going to happen.

To better observe the fact in question, we eliminated one by one the sitters at the table, having learned that the circle formed by several persons was necessary neither for this phenomenon nor for others; till finally we left but one of us with the medium, on her left; this sitter put his foot upon both of Eusapia's feet, one hand upon her knees, and held with his other hand the left hand of the medium, whose right hand remained on the table, in full view, or rather in the air during the levitation.

As the table stayed in the air for several seconds, it was possible to obtain several photographs of this phenomenon—something which had never before been done. Three photographic instruments were operated together at different points on the room, light being produced at the right moment by a magnesium lamp. We obtain altogether twenty-one photographs, some of which were excellent; thus, in one of them (our first attempt) we see Professor Richet holding one hand, both knees, and a foot of the medium, whose other hand Professor Lombroso holds, while the table is levitated horizontally as appears from the interval between the end of each leg of the table and the end of the shadow cast by each leg (see figure page 7 of the *Annales*.)*

*This illustration is very clear, and I regret that it is not herewith reproduced. The table is seen, by the shadows cast by two of its legs to be suspended horizontally in the air, several inches off the floor, while the two professors are holding the medium between them, in the manner described in the text. Two other persons, at a little distance witness the phenomenon.

In all the preceding experiments we chiefly directed our attention to watching closely the position of the hands and feet of the medium, and in this respect we believe we can say that the experiments were free from any objection.

However, in all candor (*par scrupule de sincérité*) we must not pass over in silence one fact to which we paid no attention until the sitting of Oct. 5th, but which probably was not absent from the preceding experiments. This is, that the four legs of the table could not be considered entirely isolated during the levitation, because at least one of them was in contact with the lower border of the medium's dress. That evening we noticed that, just before the levitation, Eusapia's skirt puffed up (*se goutait*) on the left until it touched the nearest leg of the table. One of us having been charged to prevent this contact, the table could not levitate as it did on the other occasions, and the levitation only took place when the observer intentionally allowed the contact to take place. This is obvious in the photographs taken of this experiment and also in those where the table-leg in question is visible to some extent of its lower end. It was remarked that the medium at the same time the medium had her hand upon the upper surface of the table, and on that side, so that this leg was under her control, both in its lower part by means of her dress, and in its upper part by means of her hand. We did not ascertain the amount of pressure exerted at this moment by the medium's hand, and could not investigate, owing to the brief duration of the levitation, what sort of influence the contact of the dress (which seemed to act laterally—*qui parait se faire latéralement*) could have in sustaining the table.

1. Remark by Prof. Aksakof. "I should however remark, that during the whole of the first sitting, when the table was entirely levitated in the air, both arms and both hands of Eusapia were stretched out over the table, without touching it, at a height of nearly two inches, her fists were clenched, and her arms twisted. I specially remarked this particular, and noted it down at once, for I had never before seen a levitation of the table under these conditions. This is an important point to observe in future experiments. On the other hand, at the sitting of Oct. 15th, during the experiment with the table, M. Richet kept his hand between Eusapia's two hands; and he informs me that, during the first levitation, the lower one of Eusapia's hands hardly touched the table, and during the second levitation her hand did not touch the table at all." (A. N. A.)

To prevent this contact, it was proposed to effect levitation while the medium and her sitters were standing up; but this was unsuccessful.

2. Remark by Prof. Aksakof. "To my question, why levitation of the table could not occur if Eusapia stood up, she replied that during the manifestation of this phenomenon her knees and feet trembled so that she was unable to remain standing—a fact," said she, "of which you can satisfy yourself even when I am seated, by feeling my knees." But I had no opportunity of verifying this." (A. N. A.)

We also undertook to place the medium at one of the longer sides of the table, but she objected to this, saying it was impossible. We are therefore obliged to state that we have not succeeded in obtaining complete levitation of the table, with all four of its legs absolutely free from all contact; and there are reasons for fearing that there may be an awkward analogy in the case of the levitation of two legs of the table which took place on the side where the medium sat. Nevertheless, how could the contact of a light fabric with the lower end of a table leg help to levitate it? That is what we cannot say. The supposition that her dress could hide some solid apparatus, skillfully brought into action to serve as a means of momentarily sustaining the table leg, is scarcely to be entertained. In fact, to sustain the whole table upon this one leg in any way in which one hand placed upon the top of the table could act, would require the exertion of a very strong force of which we do not believe Eusapia to be capable even for three or four seconds. We were satisfied of this by trying to do it ourselves.

3. Remark by Prof. Aksakof: "I should remark that the levitation of the table through Eusapia is entirely peculiar (*tout a fait sui generis*), for I have witnessed the phenomenon many times, with many mediums, but never under these conditions. I made in this matter one perfectly conclusive experiment. In 1876 I had invited Mrs. Mary Marshall (St. Clair) to our scientific committee; she very easily obtained complete levitation, in full light. To put this phenomenon to absolute test, I caused to be made a wooden screen to cover the knees and feet of the medium. This may be described as a coverless box, turned upside down, with one of its side removed. When the medium was seated in her chair, this box was fitted closely upon her in such a manner that the chair, with her knees, feet and dress, were covered. There was only left an opening two inches wide, on the front of the box, close to the bottom through which the tips of the medium's shoes protruded; for I then considered that a certain space was necessary for the free action of the hypothetical fluid. (*Qu'un certain espace, pour l'action fluidique présumée, devait être laissé libre.*) Besides this, on the right and left sides of the box, at the level of the bottom, were fastened boards, upon which the sitters next to the medium could place their feet and thus prevent any lifting of the box by the feet of the medium. Under these conditions, and with our eyes fixed upon the tips of the medium's shoes, we repeatedly obtained complete levitation of the table. I may name as witnesses Professors Boutlerof and Wagner.

"I should also add that at one of the sittings at which M. Richet assisted complete levitation of the table was produced whilst both of Eusapia's feet were separately tied by two strings whose short ends were sealed to the floor, one near each foot." (A. N. A.)

The only levitations of the table entirely free from this source of uncertainty would be those in which the two table legs furthest from the medium should be lifted; but this very frequent mode of levitation is too easily produced by a slight pressure of the medium's hand on the side where she is seated and cannot be allowed to have any evidential value. The same is the case with sidewise levitations, on the two legs respectively on the right and left of the medium, which she can easily produce by the pressure of either hand.

d. Variation of the pressure exerted by the whole body of the medium seated in a balance (scales).

This experiment was one of great interest, but also of great difficulty, because we understand that every voluntary or involuntary movement of the medium, on the platform of the scales, causes oscillations of the platform and consequently of the lever. In order to render the experiment conclusive, it would be necessary that the lever, once in a new position, should remain there for several seconds, to allow the weight to be ascertained by shifting the counterpoise. A trial was made with this expectation. The medium was put on the scales seated in a chair, and the total weight was found to be 136.7 pounds.

After some oscillations, a very marked lowering of the lever occurred for several seconds, which permitted M. Gerosa, who was close by, to ascertain the weight; this was 114.6 pounds, indicating a diminution of weight of about 22 pounds. The wish being expressed that the reverse phenomenon might take place, the end of the lever soon rose, thus indicating an increase of about 22 pounds' weight. This experiment was repeated several times, in five different sittings; once the result was negative, but on the last trial a self-registering apparatus enabled us to obtain two curves of the experiment. We tried to reproduce similar effects ourselves, but we only succeeded in so doing when we stood up on the platform, and leaned to this side or that, near the edge, with freer motions than we had ever observed in the medium, and such as her seated attitude would not have permitted. Nevertheless, recognizing the fact that this experiment could not be considered entirely satisfactory, we completed it by that which will be described under No. 3.

In this experiment with the scales some of us ob-

served that its success depended probably upon contact of the medium's dress with the floor, upon which the scales rested. This was verified by an observer specially charged to do so, on the evening of Oct. 9th. The medium being on the scales, one of us who undertook to watch her feet soon saw the lower border of her dress lengthen out till it hung below the platform. Whenever this operation (which certainly was not done by the medium's feet) was prevented, no levitation occurred; but whenever the hem of Eusapia's dress was allowed to touch the floor, levitation resulted repeatedly and obviously, as was indicated by a fine curve of the variation in weight which was registered by the dial.

Another time we tried to effect levitation of the medium by placing her upon a large drawing-board, and this upon the platform. The board prevented the contact of her dress with the floor, and the experiment did not succeed.

At length, on the evening of Oct. 13th, another kind of scales was prepared in the form of a steel-yard, with a platform well isolated from the floor, at a distance of nearly twelve inches. As we were specially careful to prevent any accidental contact between the platform and the floor, even by means of the hem of Eusapia's dress, there was no result. However, under the same conditions, we believed that we obtained some results on Oct. 18th; but this time the experiment was not conclusive, for we entertained the doubt whether a shawl, in which Eusapia desired to wrap her head and shoulders, had touched the top of the balance, during the incessant agitation of the medium.

We hence conclude that we have not succeeded in any levitation when the medium was entirely isolated from the floor.

2. Mechanical movements with indirect contact of the medium's hands, under conditions rendering their mechanical action impossible.

A. Horizontal movement of the table, the medium having her hands on a tablet placed on three balls or on four castors.

For this experiment, not less conclusive than difficult, the feet of the table were furnished with castors. A tablet, about 16.5 inches long and 12.6 inches wide, was placed on three wooden balls 1.5 inches in diameter, upon the table. The medium was invited to put her hands upon the middle of the tablet; her sleeves were rolled up to the elbows; her neighbors put their feet on hers and pressed their knees against hers; thus forming with the medium's legs and their own two angles in the opening between which were isolated two of the feet of the table. Under these conditions, the table moved several times back and forth, to the right and left, parallel with itself, for from 3.9 to 4.7 inches, and at the same time the tablet, though it was on the balls, seemed to be a part of the table (former we sent *tout avec la table*.)

In a second experiment of this kind, the balls, which at the beginning of the experiment, easily rolled out from under the tablet, were replaced by four castors,* which gave more stability to the apparatus, without making its movements more difficult. The result was the same as before.

b. Lateral levitation of the table with three balls or four castors and a tablet interposed between the table and the medium's hands.

This phenomenon, before obtained in the first experiment, was repeated with the tablet on castors under the conditions above detailed. The table lifted itself on the side of the medium and under her hands, together with the tablet or balls or castors, to a height of 3.9 or 5.9 inches, without any displacement of the tablet, and fell down again with the latter.

By this experiment was obtained the incontestible proof that lateral and vertical movements of the table can occur without any effort whatever of the medium's hands. In this case her hands only were watched; the table being surrounded by several persons, it was not easy to determine whether there was

*When the little board was thus put upon castors, it resembled closely a planchette. E. C.

any contact between the table and the medium's dress, which appeared in the other experiments to be a necessary requirement for success. The same observation applies to the experiment related beyond under No. 3.

To remove all cause for doubt on this score, there was prepared a fixture of pasteboard which, covering the medium and her chair in the form of a vertical cylinder, deprived her of all exterior contact from the floor upward for about 23.6 inches. But scarcely had the medium seen this than she declared that to be obliged to be shut up in it would take away all her power. We were therefore obliged to give it up. We used it once, but under circumstances which rendered its use superfluous.

3. Movements of objects at a distance, in contact with no person present.

a. Spontaneous movements of objects.

(To Be Continued.)

HOMEOPATHY VS. ALLOPATHY.

BY FRANCES C. ROBINSON.

There is a prevalent idea that the great distinction between allopathy and homeopathy is the infinitesimal dose used by the latter, but this is a mistake. The law of homeopathy—like curing like—was discovered by experiments made with ordinary doses. The nature and effect of the so-called infinitesimal doses are another matter altogether, and questions for separate consideration.

Allopathy doctors by contraries. It employs medicines that produce opposite effects from those resulting from disease. Homeopathy has proven that like cures like. This is the distinction between the two. *Similia similibus curantur* is the law upon which homeopathy is founded, and this is a law of the universe. Homeopathic action may be studied in the effect of heat, of light, of electricity, etc., as well as of drugs. "The law of the homeopath is not an invention, but a discovery."

"The laws of nature are general facts ascertained to be so by inference or induction from a great multitude of particular facts. They are discovered, and their truth proved and maintained by examining them as matters of fact. They are tried by the best methods, and on the best evidence which the nature of the case admits. It is the distinguished prerogative of a few individuals to discover them, but when once announced they become known to all, and must be put to the test of daily experiment and observation." It has been so with the law of specific gravity, discovered by Archimedes, the law of gravitation, discovered by Newton, the laws of Kepler, and so on. All these truths have been put upon trial and stood the test. Before they were known to science men blundered and guessed, whereas now they have method and certainty.

Homeopathy—like curing like—has also been put on trial, and has stood, and still stands, the test, as the world is gradually learning. The laws of science mentioned above were not accepted in a day, nor were they received without first meeting opposition and prejudice.

Another quite common error, in regard to the principle upon which homeopathy is founded, is that like curing like means the same curing the same. If a man is suffering from the effects of morphine homeopathy will not administer morphine. If a man is in delirium tremens, homeopathy will not administer alcohol.

Homeopathy has proven that the drug, or medicine, which will produce in a well person symptoms similar to scarlet fever, (not scarlet fever but symptoms similar to scarlet fever,) will if given in a case of scarlet fever, cure it. We may not understand how this can be, we know that it is proven, that it is so. We may not understand how the law of gravitation can be, yet we believe the law to be a fact.

Besides discovering the law of cure for disease, Hahnemann's teachings in general differ from allopathy and its methods. To the best of my ability I shall try to state what I have learned so far. It will

be understood that I can do so only according to my present understanding of the subject, and from my experience as a patient of allopathic doctors for many years.

Our family physician was always allopathic. I grew up under the belief that allopaths alone knew anything, or amounted to anything, in the medical profession. If homeopathy were mentioned, it seemed to me an absurdity. The idea of like curing like, and of using such diluted medicines, was to me, in my ignorance, perfectly ridiculous. Without knowing anything of the subject I was prejudiced against homeopathy. Perfectly natural—ignorance and prejudice go hand in hand. How often we require to learn this lesson by experience! Over and over again, when we decide to look into a matter, toward which we feel great prejudice, as we learn something of its real true nature, realize how ignorant we were, and find we are facing new truths, we are less willing to pronounce our judgments for or against. Over and over again we learn that it is wise to "prove all things," to the end that we may "hold fast that which is good."

It was the utter failure of allopathy to help me, and entire loss of my faith in allopathy, that finally led to my giving it up. Allopathic doctors have brought me through acute attacks of sickness several times in my life; (I do not know how much harm their medicines did me while, for the time, they helped,) but for ailments that had become chronic, and for general debility, they never succeeded in doing anything for me. From 1880 to 1891, (eleven years,) I was in a wretched state of health, and gave allopathy a faithful trial. During those years I watched the methods and carefully considered them. I observed that it was altogether experimental. Its doctors first would name an ailment, and then experiment to see if this drug, that, and the other, mixed together, would reach it. They weakened me with one mixture that was to reach one trouble, and gave me tonics to counteract the weakening effect, and so on, day after day, year in and year out. Finally it dawned on me that the whole treatment was guess-work, that they did not know what ailed me, and for that reason could not reach it. I therefore decided to give up doctors, and, sometime in 1891, did so. From that time on I wondered, quite often, what caused disease. I had noticed that allopathy had an idea that it was a material something which needed to be expelled. If one has a bilious attack, allopathy says the bile must be removed from one's system—if it is asked what causes biliousness, the answer is a sluggish liver; but what causes the sluggish liver is something it cannot tell. Allopathy cannot go back to a cause, and cannot reach the cause.

In the fall of 1892 a friend of mine decided to consult a homeopathic physician of this city and wished me to accompany her. I did so, and remained with her during a two hours' examination of her case. This examination was a perfect revelation to me and impressed me greatly. It was conducted entirely by questioning. He made no examination of the body whatever. When we commented upon this, he explained that whatever local weaknesses she had were simply effects, they were not the cause of her illness, and that were he to treat them locally, or directly, he would be dealing with effects only, and not reaching, or removing, the cause. We asked many questions and all his replies and explanations appealed strongly to our reason. He questioned his patient carefully and closely, about every disordered feeling she experienced and wrote a complete record of her case. It was the most thorough "cross-questioning" I ever heard in my life. But it was conducted with infinite tact; there was sympathy and gentleness that won our confidence, as well as skill in putting the questions and getting at all that bore upon the case. My friend and I were greatly impressed. We had much to think of that was new to us—new views of sickness and of health—new truths opening before us. A month later I consulted the same physician for myself. As time passed on and we both improved, I began to feel a desire to look into homeopathy—to know something of this mode of doctoring

that had always seemed to me so ridiculous and absurd.

Although our physician stands high in his profession and every moment of his time is of great value, we found him glad and willing to aid us in our desire for information. He first loaned me the "Organon" (Hahnemann's "Organon"—the Bible of homeopathy). The first thing I tried to find out was what the homeopathic ideas were as to the cause of disease. As stated above, my own experience had proven to me that allopathy did not know and that its practice was all guess-work and experiment. I have since found that allopathic physicians admit that this is so. I will make, just here, a few quotations from a little pamphlet compiled by J. Winfield Scott from addresses made by the allopathic physicians named:

Sir Astley Cooper, the famous English surgeon, says: "The science of medicine is founded on conjecture and improved by murder."

Dr. John Mason Good, F. R. S., says: "Medicine has destroyed more lives than war, pestilence and famine combined."

Dr. Abercrombie, F. R. C. P., of Edinburgh, says: "Medicine has been called by philosophers the art of conjecturing, the science of guessing."

Dr. Alexander Ross, F. R. S. L., of England says: "The medical practice of to-day has no more foundation in science, in philosophy, in common-sense, than it had a hundred years ago. It is based on conjecture and improved by sad blunders, often hidden by death."

Professor Barker, of New York Medical College, says: "The drugs administered for scarlet fever kill far more patients than that disease does."

Professor Magendie, the great Parisian physician, says: "I hesitate not to declare, no matter how sorely I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders called disease, that it would perhaps be better to do nothing and resign the complaint we are called upon to treat to the resources of nature, than to act as we are frequently called upon to do, with knowing the why and the wherefor and its obvious risk of hastening ... patient."

It is a matter of small wonder to me, now, that I should have lost faith in allopathy and have given it up, when its greatest physicians admit that the system is founded on "conjecture," and express their own lack of faith in it.

If these men could be brought to study homeopathy as seekers of truth, they would learn that there is cure for all disease if medicines are properly prepared and administered according to the law of cure. But if they look into homeopathy at all, it is in a critical, prejudiced frame of mind, so that "having eyes they see not" the truths before them.

Hahnemann says, in the "Organon," that: "Disease is a dynamic disturbance of the vital force."

As I understand it, the fact that we are spirits is emphasized in homeopathy—that we are spirits having material bodies. If the spirit-power, or vital force in our bodies, could act without hindrance, we should be perfectly healthy. But there has been and is, much ignorance on man's part regarding the laws of health. The present generation suffers the consequence of all the ignorance and willful wrong doing of others in the past, as well as of its own errors and habits in the present. Therefore perfect health is a rare thing. The vital force is more or less disturbed in every one. It is hindered and unable to act freely. We see from this that in order to cure, something must be found which can remove the hindrances and liberate the vital force. This is why homeopathic medicines (or remedies) are so successful.

Not only is the mixing together of several drugs a great mistake, but allopathic medicines are too crude and unrefined, too materialistic. They cannot mount so high as homeopathic remedies. The nature of allopathic medicines, in many cases, is to rush through and out of the body, thereby weakening and injuring it, or very often, part passes out and some

lodges in the system too long, causing drug-disease in addition to the first troubles. The potentized remedies of homeopathy have increased their spirit-like, electric power, by the process of preparation and are thus able to reach the vital force and remove that which is hindering it from working perfectly. A Doctor Jaeger, of Germany, who is celebrated as a chemist as well as physician, and who is a great authority with allopaths, has by recent experiments with an electric machine of his own invention, tested the electric power of medicines and found that the potentized remedies of homeopathy possess greater electric power than allopathic medicines and that the higher the potency the greater the power. He has publicly announced this.

Homeopathic remedies remain in the system long enough to do their work and yet never injure the body. People sometimes wonder how these potentized remedies can cure sickness, if they are harmless and of no effect when taken by a well person. A little thought explains this. That which is sensitive is reached, or affected, more easily than that which is not. An illustration used by our homeopathic doctor was, that a very tiny ray of bright sunlight will affect weak, or inflamed eyes, while a person having strong eyes might stand quite a glare. Since homeopathy has proven that infinitesimal doses are efficacious and sufficient, why should it use large doses? If a fraction of a grain cures diseases, is it not absurd to give twenty grains? Is it desirable to make "the cure worse than the disease?"

While in acute cases of intense suffering, homeopathy can afford speedy relief, it does not do so by using opiates. The remedies used for quick relief must be all in the line of cure. Opiates merely deaden the sensibilities, they do not cure the condition which is the cause of suffering. The usual thing in using opiates is that the patient has afterward not only his disease, but the after-effects of the drugs added to his suffering.

The nature of disease is to manifest itself on the surface. Eruptions, growths, pains, are outward manifestations, or expressions of disease. Suppression is dangerous. Rheumatic pains in one part of the body to another applications, until they finally reach the heart and prove fatal; or some little eruption may appear to be cured by the use of a salve, or ointment; while in reality, by stopping this eruption, the outlet of disease has been closed, and later on, the disease breaks out in the same or perhaps a far worse trouble. The condition which causes eruptions and pains and swellings and growths, such as tumors, cancers, etc., must be reached in order to cure. There is something in one's system upon which these abnormal growths feed, and it is vain to treat effects only. The common belief in "patent" medicines is due to mistaking suppression and palliation for permanent cure.

Homeopathy is not an experiment. All of its remedies have been "proven" on well persons. It never experiments on the sick. "The homeopathic physician learns the properties of drugs by experiments on himself, not upon his patients." "Hahnemann and his disciples were the first to carry out the method of learning the real effects of drugs upon man's health by administering them experimentally to healthy persons." It is necessary to test the properties of medicinal substances, and how much wiser and safer to experiment on strong, healthy people, than on sick persons. As said above, homeopathy has proven that the drug which will produce certain symptoms in a well person will cure the disease presenting those symptoms. Like cures like. This provides a sure guide for the physician by which to select his remedies. Homeopathic doctors can and do diagnose cases. But they are not obliged to do so in order to know to prescribe. It is not necessary that they name a patient's disease, or form opinions about it, before they can prescribe—for they have not got to "think up" what drug will reach this ailment, and what drug will reach that ailment—they must have ability to get at every symptom the patient has, every feeling of disorder and every unnatural or

abnormal thing and then prescribe on the totality of symptoms according to the law of cure—and "this is no holiday task."

Not one homeopathic doctor in a hundred really deserves the name. In order to comprehend Hahnemann's teachings, and practice accordingly, a man must be rarely gifted. He should possess intellect and skill, sympathy and gentleness, but beyond all the usual requisites in a physician, he should also possess a quick intuition, have a well developed spiritual nature, and be a student of spiritual science.

I used to think the man who called himself an eclectic physician—who practiced either homeopathy or allopathy, as cases seemed to him to require—showed great advance and liberality, but I have learned how erroneous that idea is. There can be no occasion that will warrant the use of that which has been proven to be wrong; of working first with a law, and then against it; of resorting to experiment when there is certainty.

The physician who calls himself homeopathic, but who uses local applications, and more than one remedy at a time, proves himself no true homeopathist, no true follower of Hahnemann. When a physician fails to follow Hahnemann strictly, or objects to doing so, it is very certain that he lacks comprehension of true homeopathy, that he has not the spiritual development required in order to grasp it.

It appears to me that allopathy and mental science are two extremes, while homeopathy strikes "the happy medium." Allopathy is too materialistic, while mental science is too indifferent to materialism. Allopathic medicines deal principally with the physical man. Mental science ignores the body, or advocates control by the mind only. Bodily ailments, and needs, are to be set aside. Homeopathy recognizes that while we are spirits, and may exert great power over the physical by the mental, we have material bodies, and that these bodies require material and spiritual aid combined. Mental science might as well advocate mind-power in place of food for hunger, as to teach that sickness needs only mind-power to cure it. Indeed, some mental scientists do point out the Orientalists, and ask us to observe how they can do without food, or drink, for great lengths of time, even while exerting themselves to work, or travel long distances. But to me all this seems like ignoring the present plane of our existence, and endeavoring to live on the next plane before we have reached it.

As disease is material disorder caused by a disturbed spirit-force, the remedy should be spirit-like, so that may reach, not only infinitesimal cells of the body, but also reach higher, and liberate the hindered vital-force—that force which is the connecting link between spirit and body.

THE VALUE OF COMMUNICATIONS.

There were appended to a curious description of a journey to Uranus, which appeared recently in Light, some few observations on the significance of such fatuous tales. These remarks were necessarily short, and the subject seems to demand a somewhat more lengthy treatment.

Judged by the standard of what is called common-sense—aided and abetted by the hereditary belief in a sudden transformation at death of even the most ignorant and vicious into a state of perfect knowledge and purity, when certain theological formalities have been gone through—the ordinary non-thinker has for his standpoint a fair argument against spirit-return as exemplified in communications of which the Uranus story is the type. Nevertheless, as was said in the note to that tale, the argument is really all the other way. The silliness of the communications is the strongest possible reason for the belief in their genuineness.

Knowing the prevalent belief in a sudden accession of vast knowledge, "knowing as they are known," the fraudulent medium, and the fraudulent spirit for that matter, would be far more likely at least to "attempt" the display of superior information than to lay themselves open to the chance of becoming the laughing stock of all decently instructed people. This, however, they do not do, as witness the story of that Uranus voyage.

The somewhat shallow witticism of Professor Huxley that spirit manifestation furnished him, if it gave him anything at all, with a reason for not commit-

ing suicide is of no value except as a fairly smart saying, for he mistook the meaning of the whole thing. Of the thousand of Englishmen, for example, who die daily how many are there above the average in intelligence? And, unless we are prepared to admit that they are all suddenly elevated into a state of exalted wisdom and mental power, which we do not admit, what right have we to expect their disembodied spirits to talk above the average of their conversation here? Here it is instructive to note how the French spirit-communications generally say something about the glory and influence of France, which is just what might be expected.

In the current number of the Proceedings of the Society for Psychical Research, there is an account of a spirit who acted exactly as he would have done on earth—his vicious and wicked falsehoods are as plain there as they doubtless were here. "As the tree falls so shall it lie" is capable of wider application than that of the usual continuance of human character. That the foul-mouthed frequenter of the low public-house should become in a second fitted for association with the angel Gabriel is an unthinkable proposition except with those who can believe that a few penitent and frightened words will save and glorify the soul of a blood-stained and treacherous murderer. Then why should not ghosts talk nonsense, if they have done little else before they passed over?

Spiritualists, however, have been much to blame. The absolute belief that some have unfortunately shown with regard to the communications purporting to come from the other side has done much to bring this argument in favor of spirit-life, into contempt. No matter how exaggerated and absurd the communication may have been, it has but too often been swallowed open-mouthed and with all the deference due to the sage of a hundred years' thoughtfulness. This should not be. There should be as much care in sifting the "ipse dixit" which come from spirit-life as there is in appreciating the utterances of men still in the flesh, however eminent they may be.

The argument, then, is this: Men are on the other side as they have been here; if they have been of low intelligence and poor judgment on earth they will be so when dead, and, being so, it is more reasonable to expect them to talk from a low intellectual standpoint than not: they do so, and therefore we believe that they really communicate.

It is a very peculiar illustration of the change which has come over the world of thought which is furnished by the spectacle of Mivart, the Catholic, defending the ethics of evolution against Huxley, the agnostic, says the Christian Register. It is in part accounted for by the fact that Mivart, accepting the doctrine of evolution, finds it necessary to make his system of thought and theology consistent and coherent throughout. It does not seem to us that Huxley's point of view is rightly taken by those who think he has been making concessions as to the failure of evolution to explain the moral nature of man. To us he seems to carry his agnosticism farther than ever, and to lead the way to universal skepticism. He evidently believes that the advocates of the scientific view have carried into their speculations the conclusions concerning ethics which they wanted to draw out again. He declares his independence of such processes. It will be a mistake to look to him as a teacher in the fields which lie outside of his special aptitudes. No man who takes such a pessimistic view of what is commonly known as the Divine Providence can possibly have any happy outlook toward the law of righteousness. If the supreme reality of the universe does not reveal itself as goodness and wisdom, it is folly to look for any law of goodness in the course of human evolution or elsewhere. Huxley is weighted down by his doubts, and Mivart is floated by his dependence on the authority of the Church. If they two could together formulate a law of development which to both would seem adequate, the long-drawn antinomies of religion and science would be over. We are not optimistic enough to expect any such consummation.

ALBERT SHAW writes in the Review of Reviews: There is more reading done in our farm neighborhoods than in our cities; and the good typical farm home has its newspapers always and its magazines quite frequently. Nor are the district schools so inferior, though their quality varies much from year to year. With a good teacher in charge, the country district school is better than the city graded school, because it is more free from mere machinery and better adapted to develop the individuality of pupils. Hundreds of men and women of high standing and wide experience to-day are thankful for the little wooden country school-house of their childhood days, in which the educational methods pursued were infinitely more scientific and valuable than those now followed in many of our city schools.



OCTOBER ACROSTICS.

BY LEE GARCELON.

Oh month mature with nature's favor,
Comely month of vine and fruit,
The woods and fields have luscious savor
Of gracious influences mute.
Bonfire of sumach makes salute,
Eve has aromatic flavor,
Refrain of bird is soft as lute.

Opulence of glory tender
Comes to forest, vale, and mountain,
To rippling stream, and sparkling fountain.
October's melancholy splendor,
Blithe the day with bee's low drone,
Every by-path Fall's defender,
Ruddy with bright leaves bestrewn.

"Oh for a lodge in some vast wood,
Care and violence shut away,"
The streams—the elms—the sky—the stars—
Only those things which are not bars
Between us and the abundant good
Ever convention rudely mars,
Refusing the immortal part main stay.

Sublimely, and oft subtly too,
He wedded thoughts and words of fire,
All creatures known he strove to woo,
Kindling genius to inspire.
Ever a pageant rose before him
Shining with intensest glow;
Pathetic breathings hovered o'er him:
Even the dumb pen seemed to know
A way of putting a story on page
Reaching simple mind, or sage,
Ever it beamed with wisdom so.

Sun and moon, and sky, and star,
Halo luminous threw o'er him;
All sentient creatures, near and far,
Key to nature's secrets bore him.
Expansive drama brought before him,
Subtle kinship made him limn
Passionate love, and (inly) war
Effacing the love with tenderness rife,
And shrouding it in background dim.
Revealing greed and vicious strife
Eager attending on every whim.

JOEL TIFFANY ON CHRISTIAN UNION.

To the Editor: While looking over some of my father's papers to-day, I ran across a short article of which I enclose you a copy. In view of the recent "Congress of Religions" of the world, the suggestions contained in the article may seem appropriate. A closer union of Christian churches may be within the possibilities of the future if not a union of the churches of the world.

W. M. TIFFANY.

HINSDALE, ILL.

What would be the probable effect of setting up a standard Christian life and character which all the denominations of professing Christians would accept as Christian in character, and invite all denominations professing faith in Christianity to aid in sustaining such standard without asking them to abandon the organization of which they are members. Some organizations have high moral and religious standards, others not so exacting or demanding so much. Some are religious, some are merely ethical; but still are working to improve individuals and society in character.

Let us bid all such God speed, and in a friendly spirit do what we can to induce the settling upon of higher standards. Let us work with a view of bringing all up to the Christly standard, so that in Christ there will be oneness independent of denominational distinction.

I think that laboring in the field of Christian endeavor, striving to produce character independent of denominational belief or creed, and yet not in conflict with it, would go far towards establishing Christian character in community.

Do as Jesus did: Treat all as being equally dear to the Father and give a helping hand to all. Be friendly to all individuals and associations that are trying to elevate the standard of life and character.

There is every possible stage of unfolding of character from the worst to the best; and the means by which one is to be aided in advancing differ in different stages, as well as in different dispositions. Let us find what it is that hinders advance in each and every stage and endeavor to labor to remove such obstacles.

We have denominations enough already. We do not need to increase their number. We need more to so live and act as to do away with them leaving Peter, James, John and Paul to work for Christ, that is: the at-one-ment of all, so that in Christ there will be no denominations, but all will work together for the redemption and salvation of the individual and the race.
JOEL TIFFANY.

PSYCHOLOGICAL PHENOMENA FOLLOWING AMPUTATION.

To the Editor: I noticed recently in THE JOURNAL a communication from a gentleman who was suffering from the effects of amputation of a lower limb. He did not understand why he should feel the limb intact, in its previous shape and that the pain so felt, should be greater than the pain which his feelings referred to the wounded part. To answer the gentleman's inquiry and clear up what appears to be a mystery to those who are unacquainted with the laws of nervous action, I volunteer this explanation:

John Smith (a fictitious person) at the age of forty has a leg amputated above the knee, near the lower third of the femur. Ever since he was born, the sensory nerves have been conveying sense—impressions from every part of his lower limb to a particular part of his brain. The sensory nerve sent to the limb, divides and subdivides and spreads out like a fan, or like a rope's end untwisted until each fibre stands out by itself. These terminal fibres are distributed to every part of the skin, muscles and other tissues of the limb, while the reverse end of the nerve ends in the spinal cord, and ultimately in the brain. This sensory nerve, for forty years has been conveying to John Smith, at his headquarters in the brain, feelings of pleasure, of pain, of touch, of muscular tension, and the tired feeling caused by a long continued use of the limb; and in addition to these and correlated with them, a feeling that gives a knowledge of its size, shape and weight.

The sensory nerve acts only as it is acted upon, by some force irritation or stimulus, and wherever the force may be applied, the feeling always appear to come from the terminal fibres. For instance when the (carzy bone), the ulnar nerve, at the elbow is struck, the pain appears to come from the skin and the fingertips, and when "the leg is asleep" from pressure of the nerve trunk, the pain and unpleasant feeling is, apparently, in the parts where the nerve fibres terminate.

If we should on a healthy limb, lay bare a nerve trunk and irritate it, the patient would feel the pain only at the extremities. The pain does not necessarily go to the extremities and come back and go the brain, although part of it may come in that way.

Now in our supposed case, John Smith's leg has been amputated, and inflammation and swelling sets in; the severed end of the nerve trunk is irritated by heat and pressure, and the pain appears to come from the extremity of the limb because the nerve cannot transmit the feeling in any other way. Every twinge of pain goes to John Smith's brain just as if it had started in the terminal nerve fibres, instead of at the severed end. These might be called false sense impressions, while those from the terminal fibres, which are thinly distributed to the wounded part, might be called true ones, and it is not strange that the former are more painful than the latter. With every impulse of pain that rushes along the nerve, comes the correlated feelings of the size, shape and weight of the lost limb and why is this so?

It is a habit of the brain of forty years standing. Every sense-impression conveyed to the brain produces a trace in the brain substance and a trace when often repeated causes a certain permanent form of structure. Also, every nerve impulse causes a physico-chemical change in the brain substance along the line of the habitual trace and form, and when a part of the sense-impression only comes along the nerve; it initiates the change, sets the machinery in motion, and from force of habit the whole impression, as previously given, is reproduced in the substance of the brain.

In the case of John Smith the feeling of pain comes to him through the nerve; and a part of the forty-year-old form is affected; the change is started along the old trace, like a wave, and the whole change is effected and he feels the change and thus becomes conscious of the pain and the lost limb at the same time. This cerebral action, or brain habit, is called memory.

Another illustration may help to clear

up the matter. John Smith once lived in a house for ten years, which was painted with a certain shade of color and of peculiar trimming. This house was burned down and like the lost limb it no longer exists, but the trace in the brain remains. Whenever John Smith sees a house with just such a color and trimming, the brain action, which was formerly habitual, is initiated and he sees the former house complete in every particular. In philosophical language we would say that both of these things which have no objective existence have a subjective existence in the brain. And this subjective existence will continue until the brain itself shall follow the house and the lost limb, into decay and forgetfulness.

CHAS. C. MILLARD

NAT. MIL. HOME, LEAVENWORTH, KS.

THE PSYCHICAL SCIENCE CONGRESS

To the Editor: It has been said that the Congresses held in the Chicago Art Institute constituted the best end of the World's Fair. Like the wife in the family, perhaps, while she gives way to the world's opinion that the man is the individual made in his Creator's image, yet, without woman, he would not have been in existence. Of course according to the story in Genesis, this is a light fabrication—but, on the whole, correct, we believe. Sojourner Truth once asked a very pertinent question touching upon this. It was at a Woman's Rights Convention at Akron, Ohio, in 1851, and the question was this: "Whar did your Christ come from?" and, as nobody answered, the woman replied herself: "From God and a woman"—and while the writer of this article declines to admit this statement as well as the one of Eve's creation, she is willing to let the old colored orator's daring question and answer stand, since it is the settled conviction of the so-called Christian faith. But, let us return to the World's Congress Auxiliary of the World's Columbian Exposition—and to that best Congress, because least expected to be so—the Psychical Science. The citizen asks: "Oh! watchman, what of the night?" and, as one of the advance guard in this great picket-line of watchers I answer: "Day is breaking, and all is well." Soon our standing army will be marching right into the camp of the enemy. Reinforcements are arriving from every direction, and war, of truth against fiction and fancy, is on. The Theosophist will indeed need to be incarnated, seven times at least, to be able to prove his mahatma; while the scavenger after drift-wood will find riches galore in the floating relics of bygone beliefs—the decaying vessels which have sailed out upon an ocean of faith only to be proven unseaworthy when the great equinoctial storm came on. How good it all is anyway! This trying and racing and believing. How providential that all men are not alike in faith any more than in talent and face! How tiresome it would be if all the world believed there was only one way to "do" the World's Fair! Every man, woman and child would then be at a given point at one and the same time. And, with our material bodies, this would be not only uncomfortable but dangerous. No, while man exists in the finite state he will have his own individual way of looking at things both spiritual and otherwise. In the next life when space and time are wide we shall have no such needs and environments as we have here, and there we may all think alike, believe alike, and change our minds alike, if we wish, without startling anybody, or disturbing anything.

MARY E. BUELL.

A DREAM OF SHIPWRECK AND SURVIVAL.

I often see some very extraordinary accounts of "dreams" reported in your paper, and I should like to offer another instance of a remarkable nature. Having just received my weekly budget of letters and papers from Australia, I read in the Australasian, of September 3rd, that the cook on board of the ill-fated barque, "Newfield," dreamt a very prophetic dream, and thinking it may interest many others of your readers, I submit it to them. The following are the chief heads:

The "Newfield" sailed from Sharpness Point. Some mistake was made in the dead reckoning; they imagined themselves on one side of King's Island and not the Cape Otway side. According to the carpenter's statement, the cook, a man named Jones, was made aware, by a vision in the

night, of the doom that was impending over the vessel, and he imparted his fears to several of the crew the day before the catastrophe. It was related that he saw in his dream the vessel lying wrecked upon the rocks, and a spectral crew was scrambling into the life-boat lying by the side of the ship, and then back into the vessel to regain her deck. He told his shipmates this beforehand, that when the vessel was lost, as he was convinced she would be, he himself would be among the number saved; and his presentiment in this particular was happily for himself correct. The look-out man, when first he alarmed the captain by the cry of "land ahead," ridiculed the idea, but he soon heard the keel of the vessel grinding on the rocks, where she soon became fast. Then the captain, seeing as he thought a favorable chance for their lives, ordered the life-boat to be launched, and it was near an hour before this could be done, as the gear was so stiff and the iron-work rusty, and when it dropped into the sea, the line that held it to the vessel broke, and the three occupants were not seen after. Undeterred, they launched the second life-boat, and all hands that possibly could scrambled into her. Then followed the scene he saw in his dream. The fatal mishap added to the increased death list. The painter of this life-boat was made fast to the barque, and all effort to part it failed, and as this small boat was on the seaward side of the "Northfield," so wave after wave rolled in on them with tremendous force over the reef, and so dashed her against the side of the steel-plated ship. But nothing could withstand the strain she was subjected to. Unfortunately eight seamen and her captain were drowned, who had sought refuge in her. She sank until her gunwales were awash in the water. Then for an hour there went on the struggle for dear life, men grasping wildly with bleeding hands, and torn by striving to catch hold of anything over the sides of the barque, in the vain effort to regain her deck. One by one they gave up the contest, and as they fell back into the water—some being crushed between the boat and the vessel—the life was speedily crushed out of them. Some of the strongest reached the deck, and helped in every way possible to assist the others. But after a time the painter broke, and the boat then sank. The painter's cook was saved, as he drount he should be.—Silverpen, in The Medium and Day-break.

We stand in reality but on the threshold of civilization. Far from showing any indications of having come to an end, the tendency to improvement seems latterly to have proceeded with augmented impetus and accelerated rapidity. . . . There are many things which are not as yet dreamed of in our philosophy; many discoveries which will immortalize those who make them and confer upon the human race advantages which, as yet, perhaps, we are not in a condition to appreciate. We may still say with our great countryman, Sir Isaac Newton, that we have been but like children, playing on the sea-shore, and picking up here and there a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lies all undiscovered before us. Thus, then, the most sanguine hopes for the future are justified by the whole experience of the past.—Sir John Lubbock.

It seemed to puzzle an old countryman, who was doubtless visiting Chicago for the first time. Among the passengers were many ladies. The conductor was calling the names of the streets, and stopping the car, as one after another of the passengers wished to get off.

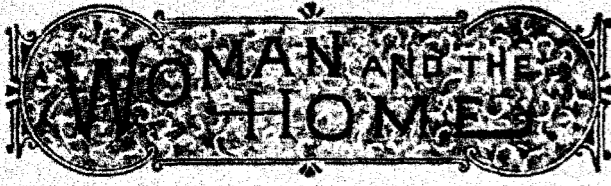
"Elizabeth!" he called. A woman rose, he rang the bell, and she got off.

A few squares farther "Ada," was called, and another woman made her exit.

The old countryman began to look interested, and when the conductor shouted "Mary!" and another woman gathered up her bundles, he made no attempt to conceal his astonishment.

In quick succession came "Pauline," "Roberta" and "Augusta," and as it happened every call was followed by the departure of a passenger. The old man could stand it no longer. With bulging eyes he made his way to the rear platform, where he said in a stage whisper to the conductor:

"Great snakes, mister! Do you know the names of all the women-folks in this town?"—The New World.



THE WOMAN'S FLAG.

[An original poem read on the adoption of a badge and flag with a single star as the emblem of the Los Angeles Woman's Suffrage Association.]

BY MRS. ELIZABETH A. LAWRENCE.

"A single star—just one," you say,
"In all that azure field!
Why does it cast its lonely ray
Where forty-four should yield
Their beaming light?—Is that lone one
Some planet new, some burning sun?"

"Is not the flag your fathers bore,
And that for which they died,
The one deserving us of yore,
Your fealty and your pride?"
You question thus, when woman's hand
Has raised her standard in this land.

Our country's stars are glowing fires;
We seek no better light
Than shines upon our sons and sires
With radiance clear and bright.
The torch of freedom lit those stars
And bound them with her crimson bars.

We love it well, our country's flag,
The old red, white and blue;
Where'er it floats o'er tower or Craig,
Its stars and stripes embue
Each woman's heart with hope and pride
In this dear land whate'er betide.

She proved her love, her pride, her faith,
In flag and native land,
By sending forth her sons to death,
When war's relentless hand
Sent shame and blood and tears like rain,
To cleanse it free from one foul stain.

The dark-hued sons of Africa's soil
Had reason to rejoice,
When freed from grinding, unpaid toil,
A Sumner raised his voice
To plead their cause, their rights defend,
And made the Nation the freeman's friend.

In darkened homes sad mothers wept;
For sons in battle slain;
And weary wives the burden reaped
Of bitter toil and pain;
When hungry, tired, and oppressed,
Who plead their cause, their wrongs redressed?

Our country's stars, with none effaced,
With brighter luster shone;
But dark the night that woman faced,
Her star of hope gone down;
Its rayless form was buried deep
Where soldiers lay in dreamless sleep.

And standing there beside that grave,
She plead with tearful eyes
That toil-worn wives and mothers brave,
Who made this sacrifice,
Should hear a voice to make them free,
In every State from sea to sea.

But lo! not one of all the States
From Maine to Oregon,
From Everglades to Golden Gates,
Would see this justice done.
The precepts taught in Faneuil's hall
Unheeded were, at woman's call.

The Union grew, and newer stars
Were added one by one;
But still above the thirteen bars,
Wyoming's star alone
O'er woman's path shines clear and bright,
With steady, pure, progressive light.

A polar star, 'twill safely guide
Benighted ones aright;
O'er foggy seas they'll swiftly glide,
And right will conquer night;
'Till then that one lone star shall be
Our star of hope for liberty.

Oh! Freedom's land, one flag alone
Should on thy breezes float;
Thy people all, should be as one,
Thy stars and stripes denote
That equal rights and equal laws
(Those corner stones in woman's cause),

Are not mere words, but facts indeed;
That all our country's stars,
Are emblems of fraternal creed,
And all its crimson bars
Unite us in one common band,
Our flag and home and native land.

A GREAT ADVANCE.

Lucy Stone Blackwell, whose voice has even been heard on the side of freedom and progress is at rest. She however lived to see realized in part the emancipation of women for which she had worked so long. Her plain but kindly, genial face will be missed by many friends all over

the country. When she began her work, very few avenues were open to women. To-day there is scarcely a trade or a profession that does not feel the impress of women. A woman may be a gold digger in South Africa or explore the jungles of India, or she may discourse learnedly in reviews or from college platforms on any subject. No one interferes with her, provided she feels within herself an abiding conviction in her mission and shows a capability to fill the place she seeks.

At the time Lucy Stone began to work in the cause of woman's suffrage, the subject was considered ridiculous and preposterous. To-day the ablest thinkers in the country favor woman's suffrage. Since women were admitted to the suffrage in Wyoming there has apparently been no dissenting voice and there is every indication that Kansas, which already has partial suffrage, will follow the example of her sister State. Even Connecticut, narrow and conservative as she is, begins to feel the progressive spirit of age. Over four thousand women voted for the election of school officers, which was their first opportunity of exercising their privilege. New York, which has done so much to give equal rights to women in the matter of property, etc., is not far behind in the good work. Not only are women to be allowed to vote for delegates to the convention to be held for the revision of the State constitution but may themselves become candidates to that body, which is said to be an authority that has never yet been exercised by the women of any State. And so the work which was begun by a few earnest women many years ago, is about to be crowned with success. It is due to the self-sacrificing and persistent efforts of women like Lucy Stone that women of the present generation have so little with which to contend in their struggles to be independent. All honor to the strong yet gentle soul whose earth work so faithfully performed is now ended.

Caroline S. Brooks, who first came to notice during the Centennial by her modeling in butter, is at work upon a Columbian memorial which she hopes will stand on the site of the Arkansas building at Jackson Park. The design is a bit of Moorish architecture surmounted by heroic statues of Columbia and Uncle Sam, and enclosing bas relief portraits of noted men and women in the past. The center will contain "The Reverie of Queen Isabella" on either side of which will be placed Columbus and Amerigo Vesputius. There are small medallions representing various familiar scenes in connection with the discovery of America. There will be portraits of the men who have helped the progress of the world in the past and the present will be represented by directors, governors of the States, etc., who have helped to make the Fair a success. The base will represent in great curved lines the waves of the sea, around which will be piles of minerals, tributes from the States, much of which has already been contributed. Mrs. Brooks hopes to receive an order which will enable her to put the memorial into marble, bronze or aluminum.

Mrs. Cyrus W. Field, Jr., whose brave and noble attempt to pay off the family indebtedness by opening a millinery store, has been deservedly praised for her pluck. An interview reports her as saying: "Do you know that since my own reverses overtook me I have had very serious thoughts as to how girls should be trained? I am going to bring my daughter up according to ideas of my own. She shall learn a trade—dressmaking or millinery. Fortunes are so quickly shattered in this country that one should always be prepared for the hurricane of disaster. Then, too, a girl should always be independent. She should be able to support herself and never marry except for love, and if love comes not then she can look after herself. So many girls go to the altar with breaking hearts because they marry for a home or position and not for love."

Edward Terry says that women compose some of the finest dance music and some of the best songs of the day. The composer of the extremely popular song "In the Gloaming," is Lady Arthur Hill, whose nom de plume is Fortescue Harrison.

The only woman designer and jeweler in all England is Mrs. Philip Newman, who has a place in Bond street. She is said to have been asked by Tiffany to come to America and design for him.



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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.]

Humanics, Comments, Aphorisms, and Essays. Touches of Shadow and Light, to Bring Out the Likeness of Man and Substance of Things. By John Staples White. New York, London and Toronto: Funk & Wagnalls Company. Cloth, 12 mo., 250 pp. Price, \$1.00.

This new book is full of ideas, written in plain language, "to bring out the likeness of man and the substance of things." In some of his remarks the author will undoubtedly be found open to unfavorable criticism, while many of his contributions to moral and social ethics will be found calculated to convince as well as to instruct, are of high merit, and provide hundreds of apt quotations. These contributions will be found of especial use as an incentive to thought, and inspiring for those whose profession calls for constant exercise or study in sociology, moral philosophy, etc. The following partial list will serve to indicate the range of subjects treated: Animal, Civilization, Consciousness, Death, Evolution, Faith, Genius, God, Heaven, Happiness, Human Nature, Humanity, Humbug, Immorality, Knowledge, Language, Law, Love, Man, Mind, Money, Nature, People, Politics, Reputation, Sensation, Sentiment, Self-conceit, Sin, Skepticism, Slander, Society, Soul, Speculation, Spirit, Style, Trade, Whisky, Will, Woman, Work, etc.

Joseph Zalmonah. By Edward King. Boston: Lee & Shepard. Pp. 365. Paper, 50 cents.

Joseph Zalmonah is a strong study in realism. It deals with the Hebrew refugees of one of the worst tenement districts of the "East Side" of New York, which is presented in all its grimness and gloom. Almost within a stone's throw of wealth and fashion, lies a section, swarming with human beings, whose condition is one of hopeless slavery. Every chapter deals with thrilling scenes and the pictures of the sweater hells, the long strike, the rescue from the burning tenement and the abode of the Wonder-Rabbi hold the reader in breathless attention. Many to whom this plague spot of New York is unknown will claim that the story of misery and wrong is overdrawn, but all who have investigated even in a slight measure the horrors of the sweating system will feel that Mr. King has but begun a crusade against wrong and oppression that others should carry on until such injustice and fraud are impossible. Joseph is an austere Jew, wholly unselfish and devoted to the cause of his people, of whom he is the self-appointed leader; and around him are grouped many quaint characters that are strongly individualized. The questions of socialism, strikes, labor-unions, etc., are dealt with incidentally, but in a manner to show that the author is thoroughly posted on all these subjects. It is a book that will be and should be read.

Third Hand High. By W. N. Murdock. Boston: Lee & Shepard. Pp. 251. Paper, 50 cents.

This is a pleasing novel in which the plot hinges on the inheritance of a million which plays an important part with many characters in the tale. The dialogue is crisp and piquant and in spite of a somewhat hackneyed plot, the author has made an original story. Sam Hawkins and Sadie are well drawn and are good examples of the average American, whom money does not spoil and who are not daunted by evil fortune. It is a story that is sure to please.

Hypnotism: Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences. By Carl Sextus. Illustrated with numerous engravings. Chicago: Published by Carl Sextus, 1893. Pp. 304. Price, \$2.00.

Mr. Carl Sextus has had a large experience in the field of hypnotism and in this work which he issued in answer to written demands that he publish his experiences and reminiscences, he has described a large number and variety of phenomena in relation to hypnotism and cognate subjects. He has furthermore aimed to show the relation of hypnotism to society, its significance morally and legally, its importance as an agent in therapeutics. In this work we find such head-

ings as: Hypnotism as a Remedy; Hypnotism, Clairvoyance, Crystal Vision; Magnets and Od; Hypnotism and Animals; Somnambulism or Sleep-Walking.

Mr. Sextus gives an account of his experiments in hypnotism in the homes of a number of well-known people of Chicago and numerous extracts from the press in regard to his sances. The book contains a number of illustrations. It seems to have been written with much care and, so far as we can judge, it is reliable as to its statements of facts.

NEW BOOKS RECEIVED.

"Jesus and the Modern Life." By M. J. Savage. With an introduction by Prof. Crawford H. Toy. Boston: Geo. H. Ellis. Pp. 230. Cloth, \$1.00.

"A Victorious Union." By Oliver Optic. Boston: Lee & Shepard. (A. C. McClurg & Company, 117-121 Wabash avenue, Chicago), 1894. Pp. 361. Cloth, \$1.50.

"American Boys Afloat or Cruising in the Orient." By Oliver Optic. Boston: Lee & Shepard. (A. C. McClurg & Company, 117-121 Wabash avenue, Chicago.) Pp. 343. Cloth, \$1.25.

"Woodie Thorpe's Pilgrimage and Other Stories." By J. T. Trowbridge. Boston: Lee & Shepard. (A. C. McClurg & Company, 117-121 Wabash avenue, Chicago.) Pp. 269. Cloth, \$1.25.

"The Philosophy of Mental Healing." A Practical Exposition of Natural Restorative Power. By Leander Edmund Whipple. New York: Metaphysical Publishing Company, 1893. Pp. 234. Cloth, \$2.50.

"The Hymnal." Songs for the Congregation, on Religious and Social Occasions. Springfield, Mass.: H. A. Buntington. Pp. 21. Paper, 10 cents; postage, two cents.

"Sub-Coelum." A Sky-built Human World. By A. P. Russell. Boston and New York: Houghton, Mifflin & Company, The Riverside Press, Cambridge. Pp. 267. Cloth, \$1.25.

"The Witness to Immortality in Literature, Philosophy and Life." By George A. Gordon. Boston and New York: Houghton, Mifflin & Company. The Riverside Press, Cambridge. Pp. 310. Cloth, \$1.50.

"Not Lost but Gone Before." By Mrs. Gatty. Purdy Publishing Company, 170 Madison street, Chicago. Ill. Pp. 26. Paper, 15 cents.

MAGAZINES.

The rugged features of the Governor of Colorado meet the glance of the reader on opening the October number of the Phrenological Journal. The very interesting sketch of Charles Darwin's home life is concluded, and being by a lady who was an intimate acquaintance of the Darwin family, it is a specially valuable contribution to American literature. Dr. Oswald continues his Race Studies, concluding the paper on Italy. Fowler & Wells Co., 25 East 21st street, New York.—Professor T. Harwood Pattison, D. D., opens the Homiletic Review for October with a comprehensive article, "The Minister's Literary Culture," in which he pleads for a broader education of the ministry along literary lines. Prof. Philip Schaff gives a series of pithy and valuable "Homiletical Suggestions;" and Dr. William Hayes Ward adds another valuable contribution to his series on "Light on Scriptural Texts from Recent Discoveries." His paper this month is on "The Chronology of the Kings of Babylon and Persia."

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VISIBLE AND INVISIBLE.

Only the grosser forms of matter are visible to the eye. We cannot see an atom, a molecule, or electricity. The most powerful material agents are invisible. We behold a few acres of the earth; we perceive rocks and minerals; also vegetable forms, from the tiniest flowers to the great trees that have braved the storms of centuries; animal growths, from the microscopic insect to the huge mastodon; the illimitable universe, with no conceivable center or circumference, boundless, infinite; and finally man, endowed with mind, soul, and a radiant spark of the divine spirit; we recognize life, consciousness, substance, and rest in the conviction that the universe, visible and invisible, is the thought of the Divine Mind in expression. Consciousness is everywhere, life everywhere, substance everywhere. Manifestations of Supreme Power are discernible in intelligence force and matter; superior to their manifestations is the eternal and unknowable; but visible Nature, which we can study and know, is the outward expression or manifestation of the invisible, the infinite and the eternal. There we find, as Pope says,

"That God of nature who within us still Inclines our actions, not constrains our will."

By the close study of nature we can pass from the visible to the invisible, as by a ladder reaching from earth to heaven. Note the steps as indicated by a modern scientist: "We pass from solid matters, such as metals, to the liquids; from the liquids to the gases; from the gases to radiant matter; from radiant matter to the forces of nature—gravitation, magnetism, light; from force to sensation; from sensation to thought, idea, purpose." Here, too, as with animal and vegetable life, we may well believe, that there is no break in continuity." How soon we pass from the visible to the invisible. In fact we begin with the invisible. A material atom no one can see. It is the indivisible and infinitesimal form of all matter. Science can weigh atoms, but not a single atom. Molecules, made up of atoms, are also invisible, yet science tells us how many there are in a given space, how heavy they are, and how swiftly they move about. A mass, or object, the smallest visible form of matter, is formed of molecules, each one or which, it is said, is "about as much smaller than a pea as an orange is smaller than our earth." We fail to comprehend the infinitely little or the infinitely great.

The more attenuated the forms of matter the farther apart molecules are, and yet they never touch each other in rock or metal. When many molecules are massed in a single form matter is visible. Invisible forms of matter are most powerful. Steam, in which molecules are farther apart than in water, is more powerful than water. Expansion develops power. Electricity, more subtle than steam, is vastly more powerful. Yet, without mind to control and direct it, electricity would be today an untamed force and economically valueless. Even matter cannot act on matter without the intervention of mind. The hammer does not drive the nail into the board and fasten it to a building. Nor is it the man's arm and hand that drive it. Place nail and hammer and board together; attach a dead man's hand to the hammer, with head and body perfect; apply steam or electricity; the nail will never be driven. A higher force is needed—the force of life itself, acting through the machinery of brain, body, arm and hammer, all directed by intelligence. The man himself, by virtue of invisible power within, drives the nail. Spenser, earliest of English poets, said:

"For of the soul the body form doth take,
For soul is form and doth the body make."

The visible is a small part of human life. For the child, that unconsciously breathes a few times and passes away, as for the centenarian who, equally unconscious of the infirmities of age, leaves a worn-out tenement, this life is short. Briefest or brief, rest assured the earthly incarnation is essential to the evolution of the soul. Not for fame, wealth, glory, do the saviors and benefactors of the race perform their mission. They are apostles of the Divine Unseen. Serve humanity and live. Serve self and die. Such is the eternal law. This visible life is a strange compound of weakness and strength. Deeply implanted is the sense of immortality, and yet it is strangely set aside for the baubles of space and time. Immortal aspirations and desires alone can loosen the shackles

that bind the soul to earth. Material force is a visible manifestation of the spiritual reality behind or within it. Separate from life there is no force. He who accepts the material and denies the spiritual admits the effect but ignores the cause. Accepting both the spiritual and the material, who shall set a limit to the manifestations of the former through the latter? Paul's words come to mind: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

Inspirations come to prophets, poets and seers from the realm invisible to mortal eyes. Martyrs welcome torture and death sustained by a mental power that renders nerves insensible to pain. Desire for earthly honor never has such a sublime effect. Marvelous is this occult power. Note the experience of Paul with the viper fastened to his hand, and the poison having no effect, for "he shook off the beast into the fire, and felt no harm." Here was manifested the supremacy of mind. It counteracted the effect of the poison of a serpent's fangs. So, too, the invisible is the factor in every life. It is no longer regarded as evidence of intellectual weakness or delusion to accept the teachings of Christ, the Great Healer, and of his apostles, as facts that may be repeated; or to believe that angels walk by our side in crowded cities and lonely woodlands, and watch us when we sleep, though the human eye then sees nothing, not even material objects, for it can no more discern spiritual presences than it can, without a microscope, see the multitude of living creatures in a drop of dew or a ray of sunlight.

Scenes continually change around us; we note the impermanency of all material forms; to get the most of life we too must change to a new and higher environment; but here we should live near to Nature, calmly passing from one day to another through nights of rest and without sorrow for the dead past; live aright in the present and fear not the issues of the future. The invisible furnishes a lofty ideal; there is no work too humble or too great for men to do; no unselfish aim too high for human endeavor; and, as the cycles run their course, the highest welfare of humanity is attained by the faithful performance of present duties while striving for the loftiest ideal. Thereby the visible and invisible are united in achieving for the human race the greatest good both now and hereafter.

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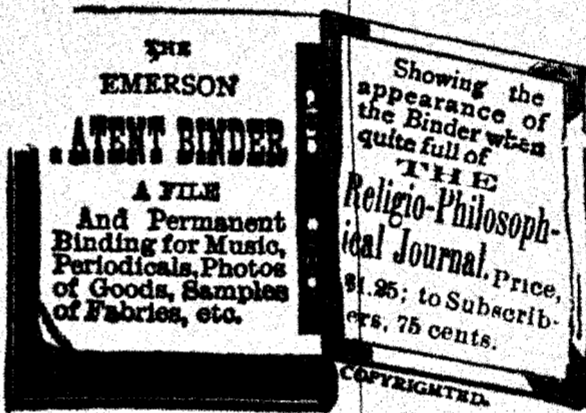
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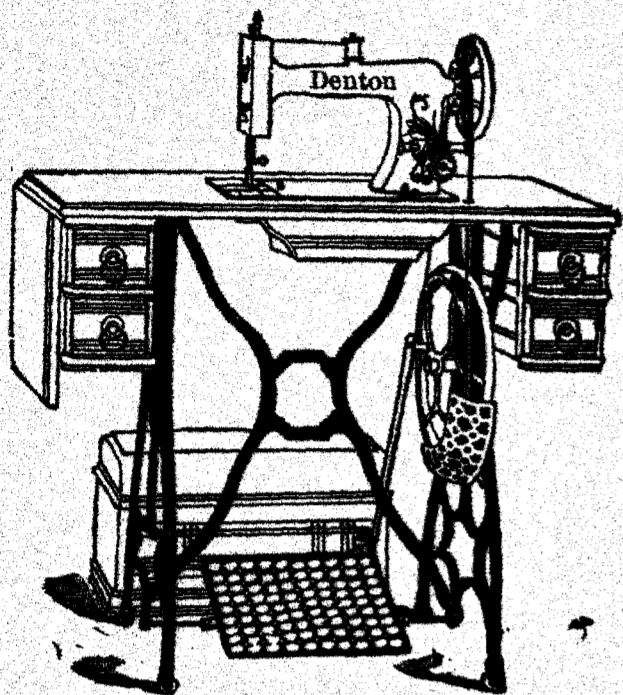
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Editor 1877-1892, John O. BUNDY.

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CONTENTS.

FIRST PAGE.—Immortality. Sunday and the Fair. The Churches and Spiritualism.

SECOND PAGE.—Mr. Myers on the Survival of Death. Notes.

THIRD PAGE.—The Open Court.—The Psychological Science Congress. Psychic Facts and Theories Underlying the Religions of Greece and Rome.

FOURTH PAGE.—Psychic Facts and Theories Underlying the Religions of Greece and Rome.

FIFTH PAGE.—Report on the Committee Convened at Milan For the Study of Psychical Phenomena.

SIXTH PAGE.—Report of the Committee Convened at Milan For the Study of Psychical Phenomena.

SEVENTH PAGE.—Homeopathy vs. Allopathy.

EIGHTH PAGE.—The Value of Communications.

NINTH PAGE.—Voice of the People.—October Acrostics. Joel Tiffany on Christian Union. Psychological Phenomena Following Amputation. The Psychological Science Congress. A Dream of Shipwreck and Survival.

TENTH PAGE.—Woman and the Home.—The Woman's Flag. A Great Advance. Miscellaneous Advertisements.

ELEVENTH PAGE.—Book Reviews. Miscellaneous Advertisements.

TWELFTH PAGE.—Visible and Invisible. Miscellaneous Advertisements.

THIRTEENTH PAGE.—Who? Higher Education For Women. Free Masons. How Sheridan Became a Soldier. Miscellaneous Advertisements.

FOURTEENTH PAGE.—Miscellaneous Advertisements.

FIFTEENTH PAGE.—Miscellaneous Advertisements.

SIXTEENTH PAGE.—Lucy Stone. General Items. Miscellaneous Advertisements.

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