

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, DEC. 2, 1893.

NEW SERIES—VOL. 4, NO. 28

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IMMORTALITY.

A friend asks: "What, in your opinion, is the strongest proof of the immortality of the soul? On what ground can one affirm the most reasonably the probability that the life commenced here will endure for ever?"

Thinkers will answer this question from different points of view. There are those who, not distinguishing between future life and immortality, will say that the manifestations of those that have passed to spirit-life is the strongest proof of immortality, but as we pointed out in an article some weeks ago, the fact of continuance after physical dissolution does not prove that continuance will be forever. There are those who hold that the strongest proof of immortality of the soul is the resurrection of Jesus Christ. There are people who still believe that he rose bodily, "the first fruits of them that slept," and that his resurrection was the promise of the resurrection and immortality of every human being; but the belief in the bodily resurrection of Jesus depends upon narratives, the genuineness and authenticity of which have been questioned by some of the greatest scholars of the world and have been discredited by many. The view held by more rationalized Christians that Jesus rose spiritually and not physically is certainly more in harmony with the conception of the essential spiritual nature of man; but there are multitudes who cannot be satisfied of the immortal life with no other basis than that of the alleged physical or spiritual resurrection of a being who lived nearly two thousand years ago, in an age of general superstition, when the scientific spirit and method were scarcely known and when similar miraculous stories were related of many personages.

Our reply to the question the friend asks is this: that the doctrine of the immortality of man finds its strongest warrant and support in the fact that the universe is a cosmos, that there has been a gradual development and improvement of conditions through millions of years, that there are indications that the universe at some time in the remote future will return to the elements and that all evidences of progress, so far as they will be presented by the material globe itself, will be obliterated; that, therefore, if there is not something permanent, as the result of all these millions of years of progressive development, then the struggle through centuries and eons, with all the suffering it has involved, would seem to be utterly without meaning. Given forces, which in time, after millions of years of pain, will produce some form of life capable of continuing and improving endlessly and we have a rational conception, but such a world or solar system completing its cycle without any result, without any product of these evolutionary changes surviving the return of the world or system to the same nebulous condition from which it came, is without reason. As Prof. Le Conte says in one of his essays: "Without spirit immortality, this beautiful cosmos, which has been developed into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been

--an idle dream, an idle tale, signifying nothing."

It seems incredible that God could have made a world, accepting the hypothesis of special creation, simply to people it for a few thousand or a few hundred thousand years, and then to destroy all the life thus produced; it seems not less incredible that the power back of evolution, however it be conceived, could have evolved a world like this through all the lower grades of life by struggle and by suffering indescribable, only to allow the world to return to the great mausoleum of worlds whence it came, without any trace whatever of man, the culminating product of evolution, with his great intellect, heart and conscience. It is considerations like these, when one contemplates the universe that inspire confidence in the endurance of the soul and the possibilities and probabilities of greater capacities and opportunities for advancement in the future.

PERSONAL IDENTITY.

The weakest point in Spiritualism, it is generally believed, is the difficulty of establishing the identity of those from whom communications are received. Many who have no doubt that communications are received from intelligences now disembodied that once lived in the flesh, are yet very doubtful often whether the messages really come from those from whom they purport to be given. Many mediums who are satisfied that they are merely the instruments through whom some extraneous intelligence conveys its thought, yet frequently question the identity of those from whom this thought emanates. It must be admitted that the great mass of messages are of that general character which makes it impossible to prove that they come from any particular persons. Descriptions of spirit life, essays on philosophical subjects, moral exhortations, verses, etc., without any circumstantiality of statement, without peculiar personal marks, always leave one in doubt as to their source. There is in most communications an absence of those definite statements, of those personal allusions, necessary to prove identity. The reason of this is not obvious. Sometimes the communicating intelligence declares that it is not possible to give details, that it is not possible to recall and relate particular circumstances pertaining to former earth life, except so far as the spirit can come in harmonious relations, in rapport with the medium, and often then, that while it may be possible to mention some facts, it is impossible to refer to others which, from our point of view here, we should naturally expect to be also given without hindrance or mistake. The idea which formerly prevailed among Spiritualists, that the spirit takes possession of the medium's body and uses the medium's vocal organs freely as an instrument for the expression of its thoughts, is untenable. People are more discriminating now than they were formerly and Spiritualists of to-day, those who are careful and discriminating, are not satisfied with what once sufficed to convince many investigators. In our excellent contemporary Light, there is an editorial on "Identity" which says:

"In most cases, as those of Phinuit and Mrs. Piper, there can be but little doubt of the presence of an agent at the other end of the line, (Mrs. Piper being but a channel of communication) unless one is pre-

pared to stretch the explanations made by telepathy and the subliminal consciousness to the verge of absurdity. There are other cases, however, in which there is much less clearness, such are where the medium is himself of considerable intellectual power and where the control may be of an equal or even lower mental calibre. Under these conditions, it is just possible that the medium may at times dictate to the control."

The editor of Light goes on to remark in substance that even when in a state of extreme passivity, when we know not how much of us is quiet and how much of us is active, we are unable to determine the extent to which the human ego may dictate to that other ego which is supposed to be exercising a supreme control over the medium for the time. "It is conceivable that there may be all possible combinations, from the perfect abrogation of the medium's own action through the stage of equality in reigning down to the nearly, if not quite, perfect domination of the medium himself."

Reference is made to the fact that allowance has always been made for the difference of expression between the words of Ezekiel, both being admitted to have written by inspiration, is due to the channel through which it came. The editor of Light thinks that there is among Spiritualists a tendency too often towards an implicit confidence in the words of the control and not enough allowance made for the mental powers of the medium. If it could be shown that the state of the trance speaker or clairvoyant even is one of complete surrender of self, there would be no difficulty, but since the trance speaker's own activity is in many ways evident of her mental faculties not being entirely dormant, the difficulty confronts us. The commonplace utterances poured out by trance speakers generally are deemed of very little value, "except as evidence that there are as many fools on the other side of the border as on this side and also as affording evidence of their continued existence;" but when communications of a high order are received through a medium of acknowledged ability, it is different.

Says Light: "An active mind like that of Stainton Moses was not likely to be utterly controlled and dominated by such a spirit even as Imperator, to say nothing of the less important intelligences that surrounded him during the remarkable sances the account of which was concluded in our last week's issue. Hence those who knew Stainton Moses are not surprised to find that the inspiration of Imperator and of others took the form at times of a reflection of the thoughts of the medium. It is this interaction which makes discrimination so difficult.

There is another consideration, too, which arises out of the foregoing, and that is the fact of the imperfection of all revelation. To hunt up the small peculiarities of great reformers, especially those who have tried to raise the spiritual standard of the world, is absurd; the spirit speaking through them is naturally tarnished by the shortcomings of the channel through which it speaks. Yet even the grossness of a Mahomet did not entirely destroy the spiritual force of his teaching, and the Church of Rome has always held that the effect of the sacra-

ments is independent of the officiating priest. Idolatry consists in glorifying the vehicle and forgetting that it is human."

ANARCHY.

The Chicago papers during the past few weeks have represented great danger from anarchy in this city. They have conveyed the impression that the number of anarchists was large and that they were liable at any time to resort to violence, to employ dynamite for the destruction of life and property. By anarchists these papers probably mean those who are discontented with existing conditions and are ready to employ force in order to reform matters. How many there are of this class in Chicago, we have no means of knowing. No doubt the number is very considerable and it is liable to be in all cities in times of depression when large numbers of men are unemployed and when the conditions of living are hard. It is certain that whenever this class of men attempt to put their theories in practice, to destroy or imperil life or property by violent methods, they should be dealt with in a very vigorous and summary manner. In a republic like this, the man who uses dynamite in order to bring about changes which he thinks are important, is a murderer and should be so treated. There is no excuse for any such kind of "anarchy" as this, and there is no class of citizens who are entitled to any respect, no class of people who can be reasoned with, that will not concur in the necessity of suppressing every kind of violence perpetrated by pretended reformers.

But the use of the word anarchists to designate all who are dissatisfied, turbulent and ready to resort to violent methods to redress grievances and wrongs, real or imaginary, is of questionable propriety. The Century Dictionary says, "Anarchy is a theory which regards the union of order with the absence of all direct government of men by men as the social ideal." There are different views among anarchists as to the proper methods to be employed for the advancement of their views and the realization of their ideal condition. Some of them believe in violent methods. Most, who is generally considered an anarchist, and we believe who declares himself to be such, is an agitator of this type; but there are those like Mr. Tucker, editor of Liberty and Mr. Pentecost, formerly editor of the Twentieth Century, who deprecate all this talk about reforming society by the use of dynamite for the destruction of life and property. There are many, who in one sense may be called anarchists, who regard government as a kind of necessary evil, who believe that as man advances, the need of restraint becomes less and less, that the ideal condition is one in which every man is a law unto himself and in which no coercive restraint whatever is needed. Such persons say that amount of government of a repressive character is the measure of man's distance from an ideal state. Instead of trusting to government for the performance of everything, they would rely upon voluntary cooperation, without any governmental intervention at all. Certainly it would be very unjust to classify such people with the advocates of disorder and dynamite.

It is certain that a large proportion, perhaps the largest number of those so-called reformers who believe in revolutionary methods in this country, are more socialistic or communistic than anarchistic. If we mistake not, this was true of the Haymarket anarchists. Their idea was of a certain kind of social order in which people like themselves should have the controlling power, but they did not, we believe, contemplate the abolition of all governmental restraint. Be that as it may, those who advocate revolution in this country as a means of reform for the most part are those who believe in a government based upon the will of the people, which they imagine they represent in distinction to government by the few whom they think they have a right to destroy. Reformers who have common sense and knowledge of the situation know very well that reforms cannot be effected here by assassination and pillage. A community cannot be better than the units which compose it and the true method of reform is agitation, education, the

improvement of the individuals, from which will result the improvement of the social organism. A very large proportion of our reformers, including all those who are so anxious to bring about a revolution with themselves at the head of affairs, are very much in need of being reformed themselves, and they could not spend their time more usefully than by acquainting themselves with the requirements of society and in cooperating with those who are engaged in trying to improve it by pacific and practical methods.

CLOSE OF THE FAIR.

The grandest international exposition ever held, has passed into history. Chicago has a right to feel pride in having fulfilled the requirements of the trust which Congress awarded to her. In the face of obstacles difficult to overcome, hampered at first by insufficient resources, the people of this city created an Exposition of which every American citizen may feel proud. From morass and lagoon, they evoked a city of surpassing grandeur, whose architecture has been the marvel of the world's master-builders. In the beautiful structures which rose with magical swiftness were stored the most complete exhibits of human progress in art, science and industry, that mankind has ever witnessed. The Centennial at Philadelphia was a creditable display but it was not comparable with the Columbian Exposition. The Paris World's Fair, no doubt, eclipsed all previous international expositions, but the Fair held in this city exceeded the Parisian Exposition not only in vastness but in completeness and in brilliancy.

The Fair, a surprise and an inspiration to multitudes of Americans, has shown as no words, however eloquent could have shown, the power and progress of the American people. It has been a great national triumph, a shining landmark, pointing out the gigantic stride which the country has made since 1876, and affording proof of the advancement possible under the institutions where the people are the sovereigns and every man is free to win the highest success that his ability and knowledge can achieve. Multitudes of visitors to the Fair have a new appreciation of the progress which has been made in civilization and the glory of the destiny of the new world. People from the east and the west, from the north and the south have met in the White City and together have felt a fresh pride in the heritage of American citizenship, proving as never before the magnitude of the interwoven interests of the Republic and the necessity of promoting and protecting the prosperity of every part of our common country.

America, with its vast extent of territory, its unequalled resources, with its traditions of freedom, its public schools, its wonderful energy, its security from the liability of entanglements with the nations of Europe, which at this moment, armed to the teeth, are watching one another with jealous fear, is likely to become with age the greatest nation of the modern world. It is manifest destiny clearly indicated by the logic of events and foreseen by European statesmen who have visited this country and contemplated the probabilities respecting our future. The American can justly feel patriotic pride in the progress and prosperity of his country and look forward with hopeful confidence to the future, if the American people are but true to themselves. The encouragement of a national feeling will most effectually give to the American people that solidarity which is necessary to make a great nation strong and secure immunity from danger from within as well as dangers without.

SAGE AND HIS HUMAN SHIELD.

Some time ago, it will be remembered, when a crank named Norcross entered the office of Russell Sage and handed him a note demanding a large amount of money and threatened to drop a bag filled with dynamite if the money was not given him, a broker's clerk named Laidlaw who happened to be in the office at the same time, was suddenly taken hold of by Mr. Sage and by him put between himself and the crank, to protect him from danger. The dynamite was exploded, Norcross was killed, Sage escaped without injury, and Laidlaw was so injured

that he lost his hearing and his nerves were wrecked. Laidlaw was in the hospital a long time. When he came out, he asked Sage for money on the ground that he had received an injury caused by Mr. Sage's putting him between himself and the murderous crank. Sage refused, whereupon the injured man brought suit for damages. The lower courts dismissed the suit on the ground that the plaintiff had not shown that he would have escaped injury if Mr. Sage had not touched him. An appeal was taken to the Supreme Court which the other day reversed the ruling of the lower court and ordered a new trial. The Supreme Court says that the jury would have a right to infer from the evidence that Sage, fearing danger, placed Laidlaw between himself and that danger as the best possible means of protection.

"If the defendant put his hand upon or touched the plaintiff and caused him to change his position with that intent he was guilty of a wrongful act toward the plaintiff, and if the plaintiff was injured by the happening of the anticipated catastrophe then burden is thrown upon the defendant of establishing that his wrongful act did not in the slightest degree contribute to any part of the injury which the plaintiff sustained by reason of the explosion. It is not necessary for the plaintiff to show that he would not have been so severely injured if he had been left standing in his original position, but the defendant being wrong-doer in attempting to make this improper use of the plaintiff's body, he must clear his skirts of any possible inference that some, at least, of the injuries of the plaintiff may have resulted from his wrongful act."

This reasoning by the Supreme Court seems to be entirely proper. Very likely Mr. Sage, in placing Laidlaw between himself and the man whom he feared, acted from an irresistible instinct or impulse, just the same as persons when in a position of peril are liable to take hold of any object nearest to them and to put it between them and the threatened danger. The fact that Mr. Sage escaped and that Laidlaw was severely hurt is presumptive proof that the latter suffered for the former and ought to be compensated therefor. Mr. Sage is a man of great wealth. From a moral point of view, it seems to an outsider that he should readily have paid Laidlaw, who is a poor man, without compelling the latter to resort to legal methods to recover damages. Most men having been protected in that way and escaped, probable death would be glad to pay the person to whom their escape was due. In this case, when Mr. Laidlaw was compelled to act as a protection to the millionaire, it certainly shows littleness on the part of Mr. Sage to refuse compensation to the man who protected him and who in consequence was seriously injured.

Those who visited the Anthropological Building during the months that the Fair was held could hardly have failed to see the working laboratory carried on by Prof. Jastrow, of the University of Wisconsin, in which a series of tests for senses and memory were offered to such persons as wished to make the experiments. There were graphic charts illustrating the results of modern investigations, in a way which could be readily seen and an anthropological library of great scientific value. Among the apparatus displayed were instruments for gauging sight, color sense and musical sense, and for showing the laws of reaction, time and their special psychophysical principles. There were instruments for measuring forces, others for measuring direction and locality. The University of Pennsylvania and some of the German universities were represented by appliances for color mixing and regulating the amount of surface to each disk exposed during the radiation of the seal. There were instruments for color testing, for measuring tone and power and appliances exhibited by Prof. Jastrow for testing the senses. These exhibits show an interest and advance in experimental psychology and it is safe to predict that at the next Fair the psychological apparatus will be of a much more complete character and will show great progress in this science.



THE PSYCHICAL SCIENCE CONGRESS

NERVOUS ATTRACTIONS AS DEMONSTRATED BY THE SPHYGMOGRAPH.

BY JOHN E. PURDON, A. B., M. D., F. C. D.

[Read before the Psychical Science Congress, Chicago, August 25, 1893.]

Having had the great honor conferred upon me of being called upon by the Committee of the Psychical Science Congress to address the largest and most influential assembly of psychical scientists ever met together to give guarantee to the world at large that the sciences with which we deal are real and not imaginary, it has seemed to me fit and proper that I should lay before you some of the practical results of experiments undertaken by me and of work done by my own hands alone, for the establishment of the reality and the truth of the existence of the physical operation of our nervous system upon another, outside the ordinary physiological limits. This physical action is denied by a large school of mental philosophers who depend upon suggestion and physiological limitations for the explanation of undeniable facts, whose *modus vivendi* is otherwise outside the pale of established science, from the absence of the connecting links necessary to hold them within the domain of systematized knowledge.

The research to which I shall call your attention naturally divides itself into two parts which are mutually explanatory and which, each in turn, supply information loudly called for as a ground work from which to construct the rational and vital theory for the explanation of so much that has vexed the mind of both scientist and religionist during the latter half of the nineteenth century. I may roughly say, that though the whole of my work is physiological, yet the first half of it is more purely psychical, as dealing with the subjective elements of unconscious mind, while the latter half of the research may be said to be, in a certain sense, physical, since it deals with the occurrence of those mysterious knockings which all deep thinkers must acknowledge to be the objectified or externalized expression of submental effort, which may or may not have become sufficiently organized to constitute an instrument of communication between the conscious life and that unconscious region which, as the case may be, is confined to the automatic brain centres of the individual or is continuous with the universe of mental existence.

In the year 1872, I obtained from Mr. John Beattie, of Bristol, England, a retired photographer who was deeply interested in the philosophy of Spiritualism, a set of photographs taken under the most undeniable test conditions. These exhibited appearances which could only be accounted for on the assumption of the extrusion, from the bodies of one or more of the four or five sitters engaged in the experiments, of a nerve aura or vital stuff, ready prepared and possessing chemical properties active enough to affect the sensitive plate, without being visible to ordinary eyes. It might indeed be necessary to modify this inference so far as to regard this biotic product as a compound into which the different sitters entered as separate factors and of whose vital activities it formed a joint expression; but that is only a matter of detail. Examination of the Beattie photographs, which were taken with multiple exposures at short intervals of time, showed that a change was constantly being undergone by the externalized stuff, leading one to the belief that guiding forces were concerned in its manipulation and that it was not merely thrown off from the organism as so much waste material; in fact, that it might be used not only as the physical substratum of real presentations in space, under the direction of intelligence and apparent

through the ordinary avenues of sense, but that it might form the material link between two nervous systems and so pass from one to the other, in whole or in part, with the indefinite chain of consequences depending upon such a possibility and which thousands of otherwise inexplicable facts seem so strongly to support.

It also appeared from close inspection of the photographs that that which appeared on the plates as a fleecy white substance of various and changing forms had a real existence in space, from the fact that one of the plates showed a mass of this material to have been turned round, showing its distinctive curvature in opposite relations to fixed objects, when one of the sitters passed over to the opposite side of the table at which the members of the circle were sitting during the observations, while its relations of position, as regarded that particular individual, remained the same, proving that he carried it round with him, showing its other side.

Having thus good grounds for believing in the possible presence of a real plastic, physiological (or it might be pathological) stuff or product during certain nervous interactions, I thought it worth while to spend a very considerable amount of time in the study of the physiological side of mediumship, believing that thus alone could obtain any data that would be acceptable to the scientific mind.

Still thinking in this direction and applying physical analogies to the consideration of the subject, I was gradually guided to a correct method of investigation. Twelve years ago I discovered the existence of nervous attractions and the manner of demonstrating the reality of the same. On the 26th of June, 1881, while studying with the sphygmograph the circulation of a sensitive woman, we saw her pulse trace changes to that of my wife who was sitting on the bed of my subject.

We at once recognized the enormous importance of that fact, viz., that one nervous system could be proved, to the satisfaction of the most critical, to physically influence another without contact; in other words, that we had discovered the physical basis of sympathy or rapport!

I studied this case systematically for fully four months, as the sensitive was a member of my household, though fortunately for the value of the experimental results obtained, not related to me by blood. I found that after a certain monthly interval my patient became very sensitive and that at that time likenesses could be obtained with the sphygmograph which did not show themselves during the intervening time. As it came round to the corresponding period in the month of July, I anxiously compared my wife's tracing, day by day and many times a day, with that of the sensitive, in the hope that I would get as good an example of an actual influence as on the first occasion of noticing it. But my astonishment may be imagined when I obtained in my wife's presence, and after a careful comparison of the pulses of herself and her cousin, not a likeness between them but an exact reproduction of my own tracing as it showed itself on that night, 26th July, '81, taken immediately afterwards.

This was entirely outside the range of my expectation and therefore all the more valuable; I was seeking for a repetition of what was to me an established fact and as nearly as possible under the same conditions. (Likeness continued on 27th, breaking on 28th. See tracings.)

[It is not convenient to present a representation of the tracings in THE JOURNAL.—ED.]

Pulse tracings run in families like handwriting and though I regard the rapports which I frequently observed between my wife and her cousin to have been real and true, as depending upon an immediate *vera causa* and not upon coincidence or consanguinity, I am better pleased to have found all the more marked and unmistakable likenesses show them—in comparisons with my own curves.

I take it as axiomatic in the science of comparative sphygmography, that while two persons, who in general have pulse tracings of entirely different character, show curves very like each other and

which have been taken with a very short interval of time between them, such a resemblance is very much more valuable, in a preliminary investigation than where a mere casual similarity is observed without reference to a time relation, even though a connection of sympathy and synergy may be believed to hold in the latter case. The fact is, that, barring certain mechanical considerations, all pulses may at times write curves more or less alike, and, therefore, in tracing similarities, the chapter of accidents is entitled to a large amount of consideration. But when in a matter of probabilities a new element is introduced in the fact of contemporaneity, that which otherwise might be regarded as mere coincidence rises to the dignity of natural law; the fundamental principles of our intellect obliging us to seek or infer similar causes where we perceive similar effects to exist under similar circumstances.

I have therefore attached importance only to those likenesses I have observed within close intervals of time; some of them immediately following one another, some of them separated by a few minutes, some of them by an hour or more, but all of them within the term of a series of observations during a morning or evening. Special likenesses at definite intervals were worthy of consideration and had their own significance.

I continued my investigation of Miss K. R.'s case during the months of August and September and I found most unequivocal evidence of pulse likeness; as before during the critical period of sensitiveness, the left hand side on every occasion being that which was forced to resemble my right. There was no mistaking this difference; the girl's right trace at this time changed in conformity with her state of nervous strain and was in itself characteristic. It almost seemed as if the two sides of the vaso-motor centre that governs the muscular tension of the blood vessels had two separate but correlative duties to perform; one related to the functions of the internal economy and one to influence acting on the organism from without, both these activities being in direct subordination to the physiological state.

During the early part of the month of August, 1881, I was engaged in a study of the pulses of several soldiers who were in the Station Hospital, Guernsey, Channel Islands, of which I was in medical charge. These men were sufferers from rheumatism, more or less severe, and, as I had the idea that the neurotic aspect of the disease had a bearing on the mediumistic or sensitive state, I carefully compared the tracings I took with the view of identifying similarities that might be found to depend upon a true physiological causation. Confining my attention to those resemblances which occurred on the same day, and occasionally on the next day, I obtained most undoubted cases of rapport; in fact so marked were they that I would be obliged to abandon this method altogether if a certain amount of credit would not be allowed to my inferences by even the most critical.

In such a research as that which I was prosecuting it is always necessary to have at hand one subject who is very susceptible to disturbance, and who, at the same time, is not so toned or tempered as to quickly return to his own particular pulse configuration. It may be said that in the ideal subject there seems to be no special pulse configuration at all—no characteristic trace by which a man might be compared with others and identified. Such a subject I had in Gunner Selby, who responded freely to the directive action of Sergeant Connell, and who was so very variable in the quality and so constant in the neurotic tone of his pulse as to show the likeness even when the latter named man would himself vary from his usual trace. In the photographs I have to show in illustration of this research (Aug. 2d and 5th, B.) Selby is first given in his free state, and, as I suppose, uninfluenced by any but the conditions proper to his own body. But after being in the ward for some days his trace is exhibited while lying in bed next to Connell; there is then a most unmistak-

able likeness, as will be seen by examining the photographs. It was often observed that, after Selby had apparently passed from under the physical influence of Connell's nervous system, he exhibited a reaction trace of a markedly neurotic appearance. I have furnished seven sheets of these men's tracings, including those of another man, Gunner Stroker, occasionally related to them.

During the same month I had a patient in hospital suffering from *angina pectoris* whose heart's action was very irregular in rate, rhythm and form of tracing. This man, Private Jones, palpably conformed to my trace on many occasions when I had remained close to him in conversation or sitting on his bed examining him and watching the pulse, sometimes for an hour at a time. I have furnished four sheets of tracings taken on the 25th of August and one taken on the 24th. About this time he was in very close rapport with me; the pulse tracings taken on the 24th of August. Should be read in connection with those taken on the 25th. Some of my tracings taken on the 24th being practically identical with some of those shown by Jones on the 25th. This man Jones was also impressed at different times by others in the hospital; I had a good opportunity for observing this fact for I had him under my care for several months. It appeared to me that his susceptibility to impression from without bore a distinct relation to the fact that he was also a sufferer from the effects of disturbed nerve balance from within. His case threw considerable light upon the pathology of functional *angina pectoris* and heart spasm.

There appeared to be a rapport existing between Jones and another neurotic patient, Gunner Curtis of the Royal Artillery, who was a long time in the hospital suffering from functional heart derangement, caused by the prostrating effects of Gibraltar fever. I have furnished a set of tracings taken on Oct. 9th, which will serve the double purpose of showing how like some of Gunner Curtis' tracings were to those of Private Jones and to those of another man Gunner Mitchell, who was placed in the same ward with them, and on the other hand of offering a contrast to his own tracings taken on the 16th of October, '81, when he showed a likeness to my traces impossible to disregard, if the method of comparative sphygmography is not to be relegated to the region of the imaginary, not to say the absurd. I have furnished two sheets of twenty-four tracings of that date; out of these several good pairs of similars may be picked. I was myself in specially good nervous balance at that time and I have no doubt but that Gunner Curtis was forced to conform to my tracings on that date through some neuric impulse or induction, of which we are now beginning dimly to perceive the significance. I shall refer again to this man Curtis later on.

On the 2d and 3d of October, '81, I made some interesting observations in the case of a very finely formed and healthy man, Sergeant Hays, whose pulse tracings had taken on the 5th of July, '81, when the right and left were quite alike. On the 2d of October he showed marked resemblance to my traces, so close indeed as to be almost indistinguishable even by myself, while on the 3d of October there was no likeness whatever, his right and left sides preserving about the same ratio of resemblance to one another as on the previous day; my tracings were practically the same for the two days. The Sergeant's tracings on the 3d were like those of the girl, K. R., whose case I had been studying for some months past; so like that we are here introduced to a new phase of the research.

When I see tracings reproduced which are different from those of a man who on occasion can imitate me closely, and when the new tracings thus appearing are very close reproductions of those of another of my sensitives, I am driven to ask myself the question, "Is he recovering and repeating a residual trace which my nervous system has received and made latent in some unknown physical process analogous to that which is the condition for the possibility of memory?" If a nervous sensitive or clairvoyant can recover the elements of a forgotten thought from

the ideational parts of the cerebrum, what is there illogical in supposing that he can recover the elements of latent unconscious thought from the more purely animal and organic centres of the nervous system? That a process of registration of unconscious impressions, analogous to that of memory, holds for the lower as well as for the higher parts of the brain is the necessary assumption at the bottom of any general theory of secondary automatic activity. We must, therefore, be logical and allow the possibility of the recovery of residual pulse tracings by a sensitive from the centres of another with whom he is in rapport, if we acknowledge the fact of the transmission of such impulses from one to the other, in the first instance. Just as ordinary word transmission, originating from a volitional impulse is the analogue of the ordinary forced pulse conformity, so is silent mind reading, on the other hand, the analogue of that act whereby the latent is involuntarily made manifest through the cooperating presence of another.

Now I would not dare on a priori grounds to introduce such an apparently remote consequence of the existence of nervous attractions between the bodies of different individuals, if I had not been driven to adopt that view to account for particular cases, where only mediate and not immediate likenesses held between man and man. Before I ever dreamed of offering such an explanation as that given above to account for likenesses of the tracings of the absent, I had noted the resemblance on the smoked papers, just as they passed through the instrument, actually believing in the first instance that I carried about in my clothes or external person some physical complex, that I had unknowingly picked up from my patient or sensitive and transmitted to another.

A nurse girl, Milly M., in my family about fifteen years of age was sensitive to the influence of a dominant nervous system just at a special sensitive time. She was particularly studied on the night of the 17th of October, '81, when she appeared to have conformed to my wife's tracing or my own, for we were very much alike at that time. On the morning of the 18th she was examined before breakfast and a note was made on her trace slip that she was showing a trace of K. R., who was then hundreds of miles away, but whom from previous experience, I would expect to show such a right hand pulse tracing about that particular date. But stranger still, another tracing was shown by Milly M., a modification of that just mentioned and also marked as that of K. R.; it was identically reproduced by Gunner Curtis at three o'clock the same day, a mile away from my residence where the morning observations on the girl Milly were made. For a long time I thought that I had carried a trace belonging to the girl Milly to the hospital and that Curtis had picked it up from me, from whose trace by the bye at that time it differed entirely. It was not until I compared and went back over my work years afterwards that the true and reasonable, if recondite, explanation suggested itself. It will be noticed that I have above referred to the fact that Gunner Curtis showed tracings marvelously like my own just two days before; so that we may suppose he was then in a good condition to recover K. R.'s latent trace from me, or that of Milly herself, if the trace was hers, supposing such an hypothesis to be at all allowable.

I have given a couple of traces of Milly's mother, right and left, which show that the sensitive temperament was inherited by the girl. All such confirmations is useful for the support of a new theory.

Recruit George Oxford was examined by me for enlistment on the 25th of October, 1881. He was alone with me for some time in the hospital surgery and I well remember the profound sympathy I felt for the lonely orphan as he told me the story of his life. When I put the sphygmograph on his wrist I was not astonished to find a very marked likeness to my own tracing; not at all such as one would be inclined to expect in a boy of his age. I took several tracings from him and in one of them which resembled a rather peculiarly marked one of mine, the needle gave a great jump quite altering the tracing

during two or three heart cycles; showing that a powerful impulse or strain of some kind was in operation, a natural inference being that it was in some way related to the directive influence operating through the intervening space from my nerve centres. I was fortunate enough to obtain some months afterwards many check tracings, while the young man was suffering with rheumatism, which were highly neurotic and quite unlike those taken at the time of his enlistment. These are dated 17th and 18th of January, 1882. This ends the more purely physiological series of cases.

A second series of observations to which I attach great importance was made in the month of January, 1882. Two prisoners in the hospital under lock and key reported to me that they were troubled by hearing knocks and seeing hands and even a full formed figure which sat on the bed of one of them. Examination showed that these men were both neurotic subjects, and such as one would expect to show evidence of the mediumistic constitution. The pulse of one of them in particular, Private Williams was very variable and could not be said to have any fixed characteristic appearance of its own, while that of the other man Private Lynch, though easily disturbed on occasions, had a decided character of its own easily recognizable. Just as I began my inquiry my attention was drawn to the case of Mrs. E., wife of one of the orderlies, who lived in a room on the other side of the building from the prisoners' ward and separated from it by a solid brick wall about a foot thick, without any window or other opening. Her temperament was strongly marked bilious sanguine; she was subject to epileptic or hystero-epileptic attacks, one of which, as well as I could judge, had occurred about the time the men first began to note the disturbances in their room. I commenced a systematic study of the three cases and I was soon rewarded by finding pulse likenesses between all the four individuals upon whom the observations were made; for I included myself, as I soon saw that I entered as a factor into the chain of physical and psychical causation which bound these mutually disturbing nervous systems together. It is impossible in a paper of this kind to do more than call attention to facts as they actually occurred, leaving the evidence to be specially examined by those interested in the subject. When I say that in this research alone about six hundred tracings were taken, right and left and at varying tensions, it will be understood that there was a sufficiency of data upon which to found the conclusion that the likenesses were not accidental. And when I say that during the very time when some of these slips, which showed marked similarity to others just taken, were running through the sphygmograph, the knocks or raps so well known to those who frequent spiritual séance rooms were heard, it simply becomes a question of my capacity as an observer before the acknowledgment of the discovery of a great physical law related to the same raps and their physiological equivalent. As one gentleman well known to the scientific public, as a logician and all round mathematician and physicist, to whom I wrote concerning these things, remarked to me in his answering letter, "— for if these experiments can be repeated beyond the attacks of the severest criticism, then your discovery is a most splendid one and solves at one coup the problem which has been agitating so many minds for so long a time," it is evident that a close examination of the material I offer in support of my claim to the discovery of nervous attractions is demanded in the interest of science.

I use the expression "nervous attraction" as a general term to cover the phenomena of the reciprocal interaction which I have observed between different individuals under the closest test conditions. The words sympathy or telepathy do not cover the state which my observations suggest to me as actually existing and which I picture to myself as that of a compound organism for the time being and as far as certain physiological functions are concerned. A physico-physiological drawing together is the idea involved that I wish to convey, and which, I claim,



Helen Temple Bingham.

the results of my experiments and observations justified me in maintaining as a fundamental fact, if not the fundamental fact, in the explanation of the various and wonderful new experiences made evident by systematic studies in psychical science from its objective side.

I think that I can lay just claim to having found at least twenty different rapports during this research, which was made from the 4th to the 27th of January, 1882, with a break of a few days from the 21st to the 24th. With me the question is no longer one of coincidence or probability; it is one of certainty as regards the matter of fact, but which according to a man's mental bias he will endeavor to interpret. I have offered for the examination of the committee twenty sheets of tracings selected from the sixty which constituted this research. An inspection of the notes appended to the photographs and a comparison of the references will justify my statements.*

What now is the only rational explanation that can be offered of the forced likenesses which I have found in such abundance among my neurotic and sensitive patients by knowing how to look for them? These pulse similarities are the evidence that the vaso-motor centre of one individual, in whole or in part, dominates that of another. But we have no reason to limit such a dominance to one centre alone and we must therefore say that one system can dominate another to an indefinite extent. The vaso-motor system determines the distribution of blood to the different parts of the body, the blood bearing energy in a proportionate degree. So far, then, as my researches are concerned, I must be content to say that a work-plan or work-image is transferred from one body to another, setting it to do work in a similar manner to the dominant one, whether that work be mental or physical, psychical or purely physiological, or a mixture of both. The senses and the intellect, the emotions and the will may be dominated, as we know from the experience offered by mesmerism and hypnotism. I have offered a reasonable explanation of the modus.

To me it appears as if physicists have hitherto been selfish and one-sided in appropriating the ether of space to their own wants, regarding all psychical and spiritualistic explanations which call at its aid as trivial and unjustifiable, because hitherto we have not had any of those exact data which are the glory of the physicist and the fit material for the employment of that faculty of man which he shares with the Deity—the mathematical. Let it be once, however, regarded as natural, plausible and probable that the ether has its physiological, and for all we can say to the contrary, its psychical as well as its physical properties, and we have in the humble beginnings of the science, which to-day I offer for your consideration, the elements of a theory of the larger life, which may be supposed to grow and enlarge naturally from this life as the tree from its germ or the butterfly from its chrysalis, to use the simile as old as the ages.

We want a rational theory of how body can act on body at a distance and mind upon mind; having even the humblest kind of data for that, we naturally pass to the identification of the force properties of an ethereal organism with those of the ether direct, as on a lower plane our muscular process are correlative with those of the formed matter around us. We have now to understand how it is that muscle can be replaced in the execution of design, conscious or unconscious. I have furnished the intermediate case.

Force is a fiction but it serves our purpose when confined to the lower plane; force is the executive aspect of cause and design will come more home to us, with our enlarged and enlightened understanding, when the cumbrous machinery of a material time form is exchanged for that relatively instantaneous state in which, to our eyes, time vanishes in such a

*Dr. Edmund Montgomery and B. F. Underwood, who were appointed a committee by the Psychical Science Congress Committee to examine these tracings inspected them and found that they were as represented by Dr. Purdon.—ED. JOURNAL.

readjustment of the parts of the same great whole as would make design and execution simultaneous: parts which are ever ready to fall together in a new and more perfect distribution, under the guidance of a more perfectly maturing mind than that exhibited in and through our earthly consciousness.

Whether, in the first instance, a neuric induction or a neuric wave-theory will be the fundamental hypothesis of our new science it would be premature on my part to suggest. We cannot, however, presume to assume that any action can take place in space independent of mechanical considerations. Mathematical and mechanical truth may be safely predicated to hold in the spiritual as well as in the material world. We know that if we go deep enough into matter and its laws and principles we touch spirit and its laws and principles. Matter is, in fact, no more than the fixed form and language to which spirit is confined and in which it expresses its development to us. A discontinuous enlargement is only apparent; for here, as in the humble nature, the passage from one manifestation of intelligence to another is neither doubtful nor per saltum, continuity of mode of expression being our greatest argument for the existence of one mind in nature, as it is for the permanence and reality of the thinker himself.

As I most firmly and devoutly believe that the general principle of attraction, universal gravitation of all material things, is the great physical fact that ever argues for the active existence of one mind in our one life of the universe, so do I also hold that the interrelations of individualized spirits, in a universal mode, is the living argument for the same great truth—the physical and the psychical in mutual endorsement and support. Animal life has been differentiated in a process of growth and development, the several divisions being held apart through the action of physical law, though the units of the species tend to be aggregated into one psychical whole, through the binding influence of organic language, which, if we could comprehend its significance, would carry with it the spiritual definition of the species. The lower animals cannot speak for themselves, nor would they explain this fact if they could; it is for man to penetrate this mystery when mastering his own, in the discovery that though the artificial language of words and the higher cerebral centres preserves for each man his own individuality in his advancing evolution, yet there actually does exist an organic and physical language of the human body, which may be detected by careful observation, when the argument from analogy will soon point out the larger significance of the few facts which can be reached in such a research as that to which I have just had the honor to call your attention.

REPORT TO THE PSYCHICAL SCIENCE CONGRESS WORLD'S FAIR AUXILIARY OF THE CASE OF MISS MARY J. FANCHER.

BY EX-JUDGE ABRAHAM H. DAILEY.

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V.

Sometime in the early part of the year 1890, or latter part of 1889, I called one evening upon Miss Mollie Fancher, and found Mr. George F. Sargent and some other friends with her. Soon after I entered, Miss Fancher asked me to locate myself upon a certain night at 11 o'clock. After considerable reflection I told her I had done so. "Now," said she, "I will tell you where you were; you were in a back room in your house, with a tall dark complexioned man with a full beard. He was rather slender, and there was a bed in the room." She was correct; upon that night a friend of mine from New Marlboro', Mass., spent the night with me, and at the hour of 11 o'clock I was with him in his room, as he was about retiring. Miss Fancher then related to me, that upon that night, she went into a trance at 11 o'clock, and went to my house and saw me with the gentleman she had described, in the chamber where he was to sleep. Upon coming out of her trance she

had related to Mr. Sargent and others present, that she had seen me as stated. The gentleman Miss Fancher saw with me, was Hon. H. D. Sisson. During the last winter Mr. Sisson and his brother-in-law, Mr. Blodgett, both strangers to Miss Fancher, called upon me and I accompanied them to the house. Upon entering I asked her if she had ever seen them before. She replied, "they have never been here before," and pointing to Mr. Blodgett, she said, "I have never seen him before, but," pointing to Mr. Sisson she said, "that's the man I saw at your house that night." Mr. Sisson and Mr. Blodgett have more fully stated what transpired.

I have upon two occasions blindfolded Miss Fancher and upon each occasion she described objects in the room and what persons present were doing with the same exactness as she did before my having covered her eyes.

I have repeated very little of conversations had with Miss Fancher concerning her statements to me of her having seen spirits. Upon one occasion, I said to her, people speak of you thinking you see spirits. She replied: "Well I see spirits if I see anything. I know what I see as well as other people see what they say they see."

Just as I was closing this report Madame LePlongeon, a personal friend to both Miss Fancher and myself, informed me that she had just had quite an experience with Miss Fancher. She had called on Miss Fancher, who complained of great nervousness, occasioned by the presence of the spirit in her room of quite a distinguished man—an editor—who had recently passed to spirit-life. She said this spirit came to her early in the preceding evening and had given his name, and had endeavored with great persistence to make known something which he wished evidently to communicate to his wife. She could not make out his message and desired him to leave her, which he did not do at once, but continued his efforts until the following morning, when like the ghost of Hamlet he stole away. At one time he brought his wife before her, and showed Miss Fancher some papers from which she inferred that these were papers he wished his wife to have. His wife was living.

Miss Fancher had never seen this man nor his likeness before.

Madame LePlongeon then went to the Brooklyn Library and found, after considerable search, a likeness of this man among a large number of others which she brought in a large publication and covered the name under each, before she presented it to Miss Fancher. Miss Fancher rejected several times until the correct likeness was presented which she at once recognized, saying, "Now, his hair is gray, in the picture it is black."

The picture was one taken in the gentleman's early life when his hair was dark. At the time of his death it was gray. In the presence of Drs. Ormiston and Dr. Speir, I asked Miss Fancher about this occurrence and she corroborated the statement of Madame LePlongeon quite fully.

The peculiar features of the case of Miss Mollie Fancher to which the attention of this Congress is specially called, may be then briefly stated as follows:

1st. That for twenty-seven years last past, she has been able to see with a greater or less degree of distinctness, objects around her without the use of the organs of sight.

2d. At times she has been able, and is still able to see beyond the interior of her room, and describe with great particularity, what it would be impossible for any other person to see while in her room who did not possess her peculiar powers of sight. Material objects, when she is in those conditions, do not seem to obstruct her powers of vision as it does other persons in their normal condition. When she is in her trances, distance seems to make very little difference if any at all, with her power of seeing and distinguishing objects. She sees the face of a portrait and tells whose it is or particularly describes it at times when the back of the portrait only is presented to her. She has read sealed letters,

3rd. She has correctly described, and at times can still do so, persons who are said to be dead, with whom she has had no acquaintance.

4th. Giving her that credit to which she is entitled by the unanimous testimony of thousands of persons who know her intimately for being truthful, she sees and converses with her mother who died when she was but six years old, and with her she visits celestial places and returns again to consciousness to this plane of life with sorrow and regret that she is obliged to do so.

5th. She has unquestionably told of the coming of events with great correctness some little time before the events took place, when there was no possibility of her having been informed of their coming by any of the channels or means of information which persons ordinarily possess.

6th. She is able to distinguish colors with great exactness by merely passing her hand over them, and to distinguish the time of a watch by passing her finger over the crystal, and at times to read letters or print by the same method.

7th. At times her writing has been rapidly done, and the letters and sentences so reversed, that it has required the use of a looking-glass in order to reverse them, so they could be read.

8th. During nine consecutive years of her life, her lower limbs were twisted around each other, and her right arm was under the back of her head, and the fingers rigidly closed with the exception of the tips of the index fingers and the thumbs, and in this position, she did a vast amount of embroidery and crocheting and the making of wax flowers and other fancy work by carrying the same with her left hand to the right above the back of her head, where it was impossible for her to see what she was doing by the use of her eyes. This was witnessed by thousands of people and is a matter of common knowledge among her friends. During those nine years she made the acquaintance of a great number of persons, and at the end of those nine years, coming out of the long trance, she lost all recollection of everything that had transpired for the nine years preceding, and also the knowledge she had gained during that time, by the ordinary experiences of life and remembered only that portion of her life preceding the nine years spoken of. The events of those nine years, she has never since been able to recall.

9th. The Mollie Fancher whom we ordinarily see and who has been designated by her friends as Sunbeam, remembers with great distinctness all of the events of her life, up to about the first day of June, 1866, and also what has transpired since the first day of June, 1875.

10th. Her eyes are closed during the presence of the one designated as Sunbeam. Nearly every night, and sometimes during the day, she goes into a rigid trance, then into a relax trance, then into a spasmodic condition and comes to consciousness, her eyes being open and the expression upon her face being changed as well as her manner, when we have presented Mollie Fancher, who is designated as Idol, who remembers only that part of Mollie Fancher's life up to about the time of the first accident, and through similar trances and spasmodic actions, the other Mollie Fanchers designated as Rosebud, Pearl and Ruby successively come, being clearly distinguishable from each other by many peculiarities in manner, and recollection of parts of the life of Miss Fancher as has already been more fully specified. Each of these Mollie Fanchers is ignorant of the changes which transpire in the condition of the person of who they are a part, except such changes as have occurred when they are conscious. In their coming they seem to be in about the condition of a person coming out of a deep sleep struggling to awake. I do not believe there is any simulation in those matters. I am fully satisfied that those changes do occur from some awakening of a portion of her brain which at other times is either paralyzed or inactive.

11th. Miss Fancher never sleeps in the sense that others sleep. When in her trance condition, she can

be subjected to any amount of torture of the body, without being conscious of pain.

12th. For many years life was sustained without sufficient food to sustain an ordinary person for one week and her physicians would probably say not sufficient to sustain life for three days. Medical tests and careful watching showed that she was taking no food and the functions of nature were seldom exercised and when they were exercised showed by their results that she was living without food. Her body was wasted away to a mere shadow. The bones of her back could be distinctly felt by pressing the hand upon the abdomen.

13th. In the notes by her aunt, we find something which presents the appearance of her being subject in the early stages of her case to what is sometimes designated as spirit control. I do not say that she was subject to it, but the peculiar phenomena of her mimicking the hunter and of being at a dancing party would be in keeping with what some persons would designate as under the control of some spirit, or what will amount to my mind to the same thing, being hypnotized by a person either in or out of the body and made to imitate the hunter or the scene described by her aunt at the dancing party.

14th. Attention is called to the fact of the long duration of her sickness, of the terrible condition in which she has been and still is; of her unquestionable suffering with no object to gain by any imposition or fraud and the impossibility of practicing it without deception. The fact that she has never turned any of her powers to a purpose of gain, entitles her to the confidence of all persons. Her life has been unquestionably blameless and without reproach.

The puzzling subject of the relation of the faculty of memory to the physical condition, to me seems more confused than ever by the case of Miss Fancher.

That the mental faculties are often deranged by sickness no one denies; but insanity is not one of the results of Miss Fancher's afflictions. She is rational always. There are few brighter or clearer intellects than hers. In each of the phases of her case of which I have spoken, every faculty of her mind seems at work up to a certain period of her life, when it stops recalling events of subsequent occurrence.

Mollie Fancher No. 1, called Sunbeam, having the faculty to recall all the events of the life of Miss Fancher except those occurring during the nine years I have spoken of and except what occurs during the consciousness of the other Mollies, Idol, Rosebud Pearl and Ruby, evidently locates and controls some portions of the brain which are not and have not been disturbed, or at least prevented from working except during the periods I have mentioned. If this is so it then seems quite certain that the physical changes in her condition result at times, in as it were, transferring from one part of the organs of the brain a current or force which enables it to act and at the same time quiets those parts from which it is shut off.

But this explanation does not account for what is quite remarkable. Why should Rosebud not be able to recall events subsequent to the seven first years in Miss Fancher's life? Miss Fancher met with no accident which could have affected her brain at that period that she can recall.

Does the case of Miss Fancher tend to prove that a person having the use of only one portion, say one-third of the sections of the brain, can reason on all matters as do those who possess all? What effect has her case upon the theories of the phrenologists? And finally does not the case of Miss Fancher tend to prove that there is a realm of spirit, into which she enters and that it and its inhabitants are real and substantial to her spiritual sight and sensations; and also that the organs of sight and hearing are merely present adaptations of nature suited to man's present condition and that they will be supplanted by those more perfect when we are born again into the realm of soul?

I am so impressed.

I beg to present these as my conclusions from the investigation of this and other cases of clairvoyance

and clairaudience which I have made covering a period of many years.

BROOKLYN, N. Y., August 16, 1893.

EXCURSIONS INTO DREAMLAND.

BY GEO. M. KELLOGG, M. D.

The poet's usage of this phrase is perpetrated in works of the imagination and signifies the voluntary or semi-voluntary drifting of the thoughts.

The "castles in the air" or those rosy mists into which poets and lovers permit their fancies to wander do not represent our "dreamland," for these are the product of our wakeful intelligence.

True sleep ushers us into another world, where we see and hear but do not muse, where things appear before us as in the natural world. We climb mountains and traverse plains, oceans, indeed, and visit the sun-lighted islands.

It is this free movement of our spiritual consciousness which gives such countenance to our belief in the soul's independence of the body. Its wondrous tirelessness, its celerity, its matchless comprehensiveness and completeness even as to the most trivial details is comparable only to the inimitable perfections observed in surrounding nature.

With advancing years there is a recoil or retreat of the soul from the perplexities and conventionalisms growing out of this mortal life. This is perhaps best shown in the excursions into the true "dreamland," where at once all the burdens of life drop from our Christian or un-Christian shoulders. The strong feature of these dream experiences is that they do not seem unnatural or discordant. I know a father of a family who, without any sense of unreasonableness in the situation, found himself in dreamland as the mother of a large brood of exacting and pertinacious children. It is this perfect accommodation of consciousness to presenting conditions which excites our wonder. Our soul's aplomb is never upset. In dreams we are never surprised, though we may find ourselves walking through gorgeous palaces in the midst of dazzling upholstery with a sense of familiarity and possession such as belongs to the owner or a favored guest. The consciousness wherewith we see, feel and hear is at once at home among things seen and unforeseen finding itself to the "manner born." Consciousness without the slightest disconcertion finds itself criminal or virtuous, a hero or a slave. It has truly no status save such as arises from conditions within the soul.

Do these excursions in our dreams afford us a partial realization of the vagaries of the insane? Yes, for the insane is a dreamer with his eyes wide open.

His actions are doubtless consistent with his real inner impressions. He imagines himself a saint, an emperor or a burglar—and if he acts in harmony with such convictions wherein is his soul's sanity compromised? Perhaps it may be said that the soul itself is never awry and that the imperfection of certain bodily functions or organs may be the sole disturbance. Experiments in hypnotism show that the mind of a subject may be rendered completely oblivious of ordinary sense impressions. Such experiments prove that insanity may be initiated and made more or less permanent. The so-called "currents" in the nerves may be subject to reversion or inversion as in the electrical aura. The imperious suggestions of the operator seem to paralyze the normal nerve impressions and straightway the wakeful soul is possessed or controlled by whatever impression is last made or left on the sensorium. This is nearly the natural state of dreams. The sense organs being all shut, the soul becomes independent of sense environments and is henceforward its own creator. No longer are there any infirmities of youth or age. It has become immortal free of time and space—a palpitating atom or a free rover through the empyrean, where there is no sea and no shore.

WONDERFUL WORK OF A WOMAN.

By T. D. FEXER.

The writer entertains no fear of being held amenable for making a rash statement or of being consid-

ered hyper-enthusiastic in saying that for profound philosophical perspicacity, no work of ancient or modern times emanating from the mind of a woman, can be compared without invidiousness, with the erudite production of Antoinette Brown Blackwell, entitled "The Philosophy of Individuality," recently published by G. P. Putnam's Sons, New York City.

As the title indicates the thesis is one in regard to which seers and sages of antiquity and the philosophers and physicists of modern times have held widely different views, circumscribed by the metes and bounds of inchoative knowledge.

The author of this book has a new and original working hypothesis by which the multitudinous phenomena and noumena of the corporeal and the psychic realms may be elucidated. The present work is a broadened verification of a system of thought promulgated in her former works, "Studies In General Science," and "The Physical Basis of Immortality."

In other world-conception she conceives a rhythmic atom with inherent motive power. The rhythmic atom is a correlated group of motions working in harmonization about a common centre. The subject is complicated, and the manner of its presentation being unfamiliar many prepossessions must be contended with. The hypothetic atom is supposed to vibrate in isolation and by its distinctive potencies and constitutional correlativity the equilibrium of a molecular system is continuously maintained about a common centre of gravity. If this atomic equipoise could in any way be disturbed this fact would involve the destruction of its constitutional correlativity. Diagrams showing the methods of combination in the formation of chemical and physical substances and the innumerable processes of radiation, electricity, gravitation, and in fact, all resultant phenomena are shown in the text. This is the hypothetical basic principle upon which the philosophy of individuality is predicated.

In its incipiently organized matter is supposed to possess nascent feeling. The living units work together both on the physical and psychical plane. It is inter-atomic coöperation at once of feeling and motion, which originates, gives sustenance to and utilizes all organic growth. Personal consciousness is supposed to be an unremitting continuity of feeling, affected through analogous conditions to those which synchronously produce the never-ceasing on-flow of harmonic motions in every rhythmic atom. The sum of the simultaneous feeling, like the sum of the synchronous vibrations, constitute the feeling as the motion does the material action, of that atom at that instant. In this manner this wonderful woman has given a perspicuous elucidation of a vexata quaestio in psycho-physics.

The work is voluminous—p. 512. It is only a matter of time when the merit of this remarkable book will create a profound impression on the scientific world. The Newtonian theory has been weighed in the balance and found wanting. It is superseded by a theory which does not preclude the possibility of elucidating both finite life-manifestations and those of the ego's futurition.

ALBANY, ILL.

THE ORDER OF LIGHT.

By JOSEPH M. WADE.

At times "progressive" men are seized with an intellectual desire to bring about an organized "universal brotherhood" on earth, to be composed of material people—a desire which it is impossible to carry out in external life, for material interests at enmity with "God" can never be harmonized. This desire is an intellectual conception of the Order of Light, in which both the church and masonry had their birth. But in an evil hour the members of both these organizations sought to gain revenue and worldly power, and still retain the invincible powers of the spirit; but as man cannot serve two masters, he fell into materialism. (Genesis, chap. iii.)

As the divine power "overcometh" evil (Rev. chap. ii. 17) and possesses the soul of man, that man be-

comes an occultist, i. e., he has found the "inner" or spiritual life and has become master of all knowledge that was hidden from him before, for he has penetrated the mysterious "veil" of nature. In spirit, he has become omnipotent and omnipresent, "A priest forever after the order of Melchizedek." (Psalms, chap. cx. 4.) The past has ceased to exist to him, for time is no more. He has then become a member of the Order of Light, "A priest made without an oath" (Hebrew, chap. viii. 21), of an order begun on earth and continued through eternity. It is this occult power that reaches material "reformers" from the astral light at times in a wave of thought from the pure universal brotherhood of invisible bonds, in which all, regardless of sex, color or condition, may become one in spirit; i. e., in "God." The external evidence of membership in this order (Light) is love, wisdom and knowledge, visible only to the wise, whose only law is "the golden rule." These conditions are conferred by the Divine Master on those who have penetrated the veil and dwell in spirit, hence are found worthy of membership. The light as gained is initiation, and this initiation becomes the regalia, the pass-word, the countersign and grip, which is never mistaken by a brother member for anything else. Each member is recognized by his unselfish "works" seen in the acts and expressions of everyday life. The members have faith, and are full of hope, and have charity for all. This is the order of which Melchizedek was a priest, the highest order on earth or in "heaven," for the Christ is both the desire, the means, and the object; its members are on both sides of the mystic line called death, yet not separated from each other, for it is just as possible for a member in the body to confer with a member in spirit, even if one died thousands of years before, as it would be to confer with one in the body. The members possess a knowledge of the possible and impossible, and the members of to-day can detect the members that lived in any age; they know each other, for this order knows not time. The order of Light has no visible lodge room, or regalia, no entry fees and no dues to pay. Its members are those in whom truth has manifested, being possessed by knowledge, and all are "masters;" becoming a master is the initiation. Each and every member of this order are "Sons of God," i. e., men in whom "God" has manifested, members of the order with Melchizedek. (Gen. chap. xiv. 18; Hebrews, chap. v. 6, 8, 10.) Each member is in accord with the universe, he has found his power as a macrocosmic being, hence a law unto himself, having his own disciples who "seek" him, and not he them, rendering an account of his stewardship to the "most high" only. Among the early members of the order of Light were Confucius, those who created the Sphinx in Egypt, the Christ in Palestine (Hebrews, chap. iv. 19, vi. 20), and Mohammed in Asia.

The voice of the external world can never be heard in the temple of the order of Light, for he who loves fame and works for public applause can never enter the order of Light, can never know the power possessed by a member of this order. Vain-glorious man in the pride of an education thinks that he "knows it all," and yet they are cut down like leaves in autumn, entering outer darkness to wander through eternity; while the members of the order of Light, although neither fashionable nor popular, have the power to make and unmake empires through patient silent action. Death to them is merely a transition, laying aside the body as of no further use, for they can return in the body at will. Having lived the unselfish life of Christ, their mission through eternity is an unselfish one, for they dwell in "Heaven" and want nothing, being master of their own desires, having conquered pleasure, and conquered death.

Those who desire to become members of the order of Light, should retire within the fortress of their own souls, and listen to the voice of silence, and prepare themselves that the master may appear within the soul and instruct each member in life's duties whereby they may overcome all earthly desires and become perfect in the macrocosm. (Matthew, chap. vii. 7.)

Its members are pure in thought and deed;
Taught by the highest, their powers move.
No fetter that's selfish, blindness or greed,
Are forged by "dogma" form or "creed"
In the spheres of their duty and love.

Each mystic wears his mantle of purity,
And each spirit stands alone,
Beings of wisdom and perfect chastity,
Rolling away the evils of cruelty,
That love's grand Truth may be shown.

They move in mortal and spirit form,
From remotest age to the present day.
By them new laws of progress are found;
Through them comes Truth of heavenly morn
When the mists of ignorance roll away.

They've temples on mountains, cool and green,
Or in lowly vales where the lilies grow.
Their forms by spirit eyes are seen
When weary we falter, the hills between
Where sorrow's bitter waters flow.

These children of radiance and light
Shine like stars in skies of night,
Robed in garments of stainless white;
And bid us join their ranks and fight
For the perfect crown of love and right.

ATMOSPHERES.

One of the signs of the times is the appearance of a significant recognition of the force and value of subtle and occult causes—all the more significant because it comes at an hour when the crudest kind of materialism seems to be pushing into the field from every side. But, once more, spirit is demonstrating its superiority to flesh, and in ways the significance of which few seem to perceive. Atmospheres are everywhere felt to be of primary importance. The wise physicians analyze emanations, test air, ask about the drains, talk anxiously about "germs." Some go so far as to say that change of scene, as well as change of air, is curative. The mind wants a fresh atmosphere as well as the body. Drugs are regarded doubtfully: "As few as possible," says the good doctor; "you must open your windows, and move to a house built on the gravel, and at least a hundred feet higher."

So with government. "Trust the people," says the deep-seeing statesman; "create a right public opinion, evolve a sense of responsibility;—as little government as possible; leave the people to mind their own business and to surround themselves with the creative forces of public spirit."

So with religion. We are at last beginning to comprehend that deep saying of Jesus, "The words that I speak unto you, they are spirit and they are life;" and we are as assuredly drifting from the crudenesses of the creeds as from the coarsenesses of medicine.

In our common speech we bear witness to our recognition of the inimportance of atmospheres. Of club, or school, or workshop, or even church, we say, "The atmosphere of the place was bad," or "depressing," or "good," or "elevating;" and, even of persons, we say, "He depresses me," or "He exhilarates me," and, all the time, we are referring, in such phrases, to mental, moral, or emotional states and conditions.

All this is very full of suggestion and demonstrates a drift which has profoundest significance. In fact, the world, without knowing it, is being prepared for the revelations of the occult which it is fated to encounter, and, at this very moment, for that wonderland which, though so marvelous, is only the pathway to an infinitely greater wonderland beyond its borders. That minor wonderland, at which we have already arrived, is indicated by the word "hypnotism," which only gives a new name to a very old experience, and, oddly enough, a name invented or paraded by scientific men who, until lately, held up the whole thing to scorn. Already that word is becoming a matter of course; and yet it indicates something that is absolutely revolutionary. Before long, the world will wake up to the fact that the doctor's hypnotism is the Spiritualist's Spiritualism by a new route. It will see that the receptive and active, if not the conscious, personality of every one of us extends far beyond the visible form, that personality includes an atmosphere as well as a body, and that, if sensations and thoughts can be transferred, the sensible being and the thinker may possible march out and stay!

In the meantime, the doctors will have to wake up to the fact that in this wonderland of atmospheres they have some marvelous helpers awaiting them. They may even in time learn to say "Yes" to poor Macbeth's despairing question, "Canst thou not minister to a mind diseased?" They may teach the peo-

ple to will to be well, and to dismiss inferior physical states by superior mental ones, and so really achieve what the priest mainly talks about—the "cure of souls."

The foolish mother who now bribes or slaps her child into being "good" may learn how to create a thought-atmosphere, a love-atmosphere, an atmosphere of tonic rest and strength. The teacher may find out how to make the worried brain vibrate in rhythmic harmony to wise thoughts and bright ideas. The very insane may be treated from the occult side, and the "noble and most sovereign reason" be brought into an atmosphere of calm, no longer "like sweet bells jangled, out of tune and harsh." And the possibilities of self-treatment are boundless. As it is, we are far too apt to create round ourselves an atmosphere of chronic invalidism. There are thousands of women, in particular, who dwell in a veritable atmospheric prison of self-pitying nervousness, and who need nothing so much as to drop the nonsense about their "nerves" and take to work of some kind, or constant drill in self-control. Instead of saying, "I am so nervous that I hardly dare cross a road," such people should say, "I am strong and well and can face anything," and then go and steadily prove it. In that direction, salvation lies.

There is much here which might throw an instructive light upon our modern tendency to herd people together—in awful cities with districts given over to the surging poor, in colossal prisons, in huge lunatic asylums, in gigantic workhouses. The time will come when these will be regarded with horror, when aggregations of poverty, or crime, or lunacy, will be rightly understood and left to a blind and barbaric past.

For the hour, however, the message is one of hope. Blindly stumbling or wisely seeing, the world is moving on; and the very scoffers are being prepared to see and believe that the things which are seen are temporal, and that the things which are not seen are eternal.

THE SPIRIT PARLIAMENT.

The consensus of public opinion touching the results of the Parliament of Religions, recently held in Chicago—referred to editorially in the Banner for Oct. 7th—as found in the religious and secular press, inspires anew the hope that a broader and deeper spirit of tolerance is pervading the heart of the world. Toleration has been the one great need of the ages which have elapsed, as well as the age present. When a person is convinced, both in intellect and heart, that his right to the entertainment of a religious creed and the forms of worship which express it, exists only as he acknowledges the equal rights of all who differ with him intellectually in religious creed and its expression, then only is he prepared for the exercise of a true, loving charity as taught and exemplified in the life of the great Galilean, the founder of the Christian religion.

We are not of the opinion that the Chicago parliament has disclosed what our Christian friends call a "miracle." It has simply voiced a growth in the right direction—the upward movement of the race from a condition of religious selfishness, intolerance, bigotry and a purely earthly ambition. The better educated of all religious sects, from Brahmin to Christian, have met and publicly acknowledged the force of education and all that intellectual culture implies and has implied during its long-fought battle with ignorance and its legitimate children of the brain and heart.

While the savages of the past would have used their war-clubs in defense of their fetish, and the zealots in opposition would have responded with the dungeon, thumb-screw and stake in defense of their fetish, the intellectual giants representing both ancestors have only used their tongues in decorous debate, disclosing to an anxious world the fact that education has enlightened and conquered the leaders. Pagan and Christian, with a fair prospect that the rank and file of discipleship in each will, in time, become impregnated with the same spirit.

We doubt, even after this exhibition on the free soil and under the free Constitution of the American republic, whether a similar parliament with an equally favorable outcome could have been held in any other country of the world—Great Britain only accepted.

Any one at all familiar with the history of the world for the present century, and especially for the last half century, if unprejudiced, must admit the great influx of spiritual enlightenment which has increasingly characterized the last five decades. This increasing spiritual wave has carried with it an increased intellectual force, and both give promise of greater results in the present and immediate future.

There is disclosed method, order, an increasing force, and behind it all an evident plan in all this procedure. It is not earth born; for the wisest and

best of earth are confessedly incompetent to effect a moral revolution upon such an immense scale. If, united, they had the wisdom to devise a plan, they would not have the force to execute it, even though they could secure a unit heart-beat. We owe our gratitude and our thanks to the greater parliament of spirits on the higher shores of continuous life. They, earth-born, but now incarnate, have the wisdom to devise, the sympathetic heart to move, and the force to execute their loving purposes within the beneficent and comprehensive laws of the All-Father's universe. And under their continuous ministrations bigoted selfhood will yet unlearn itself and acknowledge that this latter and greatest revolution of the ages had its rise and progress, as it will have its full fruition, in the great Spirit Parliament of the eternal realms.—Banner of Light.

A DEFINITION OF SOMNAMBULISM.

In the earlier days it was the commonly accepted idea that the somnambulist was possessed. Anything and everything that could not be understood or explained was of the supernatural. To see an individual apparently asleep and utterly oblivious to the greater number of surrounding objects and yet so keenly awake to others as to be able to perform the most intricate actions without the aid of the senses was so greatly at variance with the common experience of mankind as to call up feelings of astonishment and awe, not alone to the minds of the vulgar or layman, but to those accustomed to scientific investigation. Modern science has at least dispelled this idea of the supernatural, though it has not yet been able to furnish a rational theory which will account for all the manifestations of the affection. It has done much, however, toward elucidating the functions of different parts of the nervous system and in that way prepared the mind for a fuller understanding.

Thus, in 1845, came a definition of somnambulism as "a condition in which certain senses and faculties are suppressed or rendered thoroughly impassive, while others prevail in most unwonted exaltation, in which an individual, though asleep, feels and acts most energetically, holding an anomalous species of communication with the external world, awake to objects of attention and most profoundly torpid to things at the time indifferent, a condition respecting which most commonly the patient on awakening retains no recollection, but on any relapse into which a train of thought and feeling related to and associated with the antecedent paroxysm will very often develop."—St. Louis Globe-Democrat.

SEVENTEEN ELEMENTARY FACTS CONCERNING SPIRITUALISM.

1. Spiritualism is the science or art of communion with spirits.
2. A spirit is either an intelligent being somehow produced in the unseen, or a man, woman, or child promoted out of "this muddy vesture of decay."
3. A Spiritualist is a believer in the continued existence of the spirit after what is called "death," and the possibility of communicating with it.
4. Spirit-life is intensely real. If the Holy Spirit or Holy Ghost is the highest being in the universe, it is a proper inference that a human spirit or ghost may be in a superior or more intense condition in the spirit-sphere than when a tenant of the earthly body.
5. Spirit-substances may be to spirit-beings as real as, or more real than, earth-substances are to earthly beings.
6. The earthly senses are extremely limited. So much so that, as one of our most thoughtful scientists said, "The glories of the New Jerusalem might surround us and we know it not."
7. The Spirit world is a world with a teeming population and with endless occupations. We know this because we send into it a constant stream of human beings, sensible and senseless, gracious and spiteful, sober and intemperate, young and old, the worn out and the very babe. It must be a busy and active world.
8. At least part of it must therefore be near and all about us, and not far away.
9. Heaven and hell, as all-inclusive and guarded places, are a delusion. A spirit freed from the body is literally free, held fast only by the laws of its sphere, and by the vital realities of the spirit-self, whether fair or foul, wise or foolish, hateful or lovable.
10. The Bible is one long record of spirit communications and experiences of every grade, from lowest and most foolish, to highest and most wise; gradually rising in moral worth and spiritual purity, and culminating in the life and experiences of Jesus.
11. All such communications and experiences were in no sense miraculous. They were merely more or

less unusual, but they occurred in harmony with laws which, so far as we can see, are as fundamental and as orderly as any that regulate the affairs of our material sphere.

12. It does not follow that because a communication comes from "the unseen," it is therefore from God, as a revelation. It may be from the latest dead lounge, as an amusement.

13. The unpleasantness of this suggestion is no argument against its validity. No miracle, and nothing arbitrary, happens at death. Death is only the out-marching of the spirit, and the unpleasantness of the suggestion that idle spirits may trifle with us is more than compensated for by the suggestion that education and advance must, with freedom, be open to all.

14. Modern Spiritualism is only a revival of phenomena and experiences that were well known in ancient times. But modern Spiritualism has the opportunity of guarding itself against the ancient delusion that every spirit which calls itself "God" is God, or that everything which is said to be from "Heaven" is from Heaven, or that every message which comes from the unseen is infallible.

15. Spiritual phenomena can, of course, be simulated, just as pewter shillings can be made; or self-seekers may trade upon them, just as other self-seekers may trade upon the church. But that only suggests purity and care.

16. As an evidence of the existence of an unseen universe and of human immortality, Spiritualism is of priceless value, not because the communications that come are superlatively lofty, but because they come at all.

17. Finally, it is of the greatest possible importance to accustom ourselves to the fact that we neither see nor know everything, and that "the universe is more than one story high."—J. PAGE HOPPS.

Easily first among the attractions of the October Century is the account of "Taking Napoleon to St. Helena," from an unpublished diary of the trip, written by John R. Glover, Secretary of Admiral Sir George Cockburn, to whom this duty was assigned. It is rather a curious circumstance that The Century has also recently published (in the March number of this year) a similar narrative, "The Deportation of Napoleon to Elba." Mr. Glover's account makes record of Napoleon's conduct on board ship, and of his familiar table-talk on a large variety of topics, including many notable events of his own history. The diary bears evidences of the most accurate record of the Emperor's unrestrained conversation with Admiral Cockburn. It will be remembered that Las Cases in his memoirs makes some record of this trip, but both in its resemblances to that account and in its variations from it (which are mainly due to the point of view), and also by reason of a large amount of new material, this publication has unique and novel interest.

The "Mountain Scenery" of Chicago is thus referred to by an English writer in the Review of Reviews: The enormously tall buildings for which Chicago is famed did not impress me quite so unfavorably as I had anticipated. Seen from the Auditorium tower, they serve agreeably to diversify the civic scenery, a service which the flatness of the situation and the monotonous straightness of the streets render peculiarly acceptable. What other cities possess in the natural undulation of the ground, Chicago creates for herself by her irregular mountains of masonry. The Woman's Temple is an imposing erection, though in its architecture scarcely suggestive of feminine grace; and the meagre dimensions of its assembly hall struck me as hardly in keeping, either with the rest of the edifice or with the colossal projects of "the world's women." Yet, would that London boasted an equally splendid monument to the progress of the woman's movement!

SPEAKING of the Transportation Building the Century says: Speaking of the Transportation Building reminds me of the general subject of transportation to the Fair, and suggests an incident which has a decided Gilbert-and-Sullivan flavor. The Exposition managers were from the start anxious to have the railroads make a low rate to Chicago. Accordingly they appointed a committee on transportation which consisted entirely, I believe, of railroad men whose lines come into Chicago. In their capacity as gentlemen these gentlemen passed a resolution requesting their respective railroads to make reduced rates during the World's Fair months. On receiving this resolution by mail the next day at their respective offices, they, in their capacity as railroad managers wrote letters to the transportation committee denying the request which, as members of that committee, they had made.



A DREAM OF PARADISE. BY CHARLES HANSON TOWNE.

Last night I had a glorious dream. Methought An angel came to me and said: "Behold! I now have come to take thy soul From out the body! I am Death, And life with thee is done this night; Come thou with me!" And then I felt My soul uplifted from the flesh, and lo! The angel grasped it, (I knew not how), And soon I was transported thro' the air To some mysterious realm far from the earth, Where perfumed zephyrs blew, and flowers Of every hue appeared unto my sight. I heard Angelic music pealing forth from unseen space, And mighty voices singing songs divine.

Near by I saw a wondrous throne, where sat A holy Being, encompassed round about With brilliant light. The angel drew me nigh to him And whispered low: "Behold Jehovah! O give thanks That thou couldst leave that world below Where tempests toss, and be united here With this all-glorious band. Look down upon Thy wretched body on the earth! How small And mean it is! And yet it held A soul tremendous which can never die! Give thanks to yonder being for the gift Of life eternal." Transfixed I gazed Upon the great white throne, and then Poured forth a song of praise to Him Who thereon sat. My voice was weak But it was heard, and then I dwelt Forevermore in paradise with God.

This was a dream!

Yet when I woke I felt no sense Of disappointment. "Lord," I cried, "I offer thanks to Thee for sending A vision so exquisite to a wretch Who knows Thee not, but yet who feels Thy mighty power. I know this day That I shall never die, but live Forever, Lord, with Thee!"

THE NATURE OF CONSCIOUSNESS.

TO THE EDITOR: Many intelligent persons regard consciousness as something supernatural and miraculous, or at least wonderful and mysterious. Such ideas are erroneous, for consciousness is only a part of nature and the whole must be greater than any of its parts. Miraculous it cannot be, unless all the universe is a miracle. It is wonderful only as we are wonderfully made in every part; and it is not mysterious if we approach it from the right direction and try to understand it from the right point of view.

The sense of feeling is the primary and general sense. By this sense alone, we might learn much about the outside world and all the most important facts about ourselves. Herbert Spencer in "First Principles" gives an account of a boy, born deaf and blind, who became familiar with the house in which he lived, the grounds for some distance around, also the trees, and plants and everything within his reach by feeling them all over with his hands. The feeling was transmitted to his brain and he really and truly felt the house, grounds, trees and plants with and in his brain by using his hands and connecting nerves as instruments. One more step completes the mental process.

Every part of the brain is connected with a central ganglion (the "tubers annulare" of the cerebellum,) which may be called the headquarters of the person or the ego. It is the place from which all out-going voluntary impulses emanate and to which every feeling must come to be recognized or felt. When the boy's brain had received the impressions or feelings of the walls of the house, the gate, the walks, the stones, the trees and plants, and the connecting nerves had transmitted the feelings to headquarters, then he became conscious of these things. These nerve actions occur nearly, but not quite, simultaneously, for an appreciable time elapses from the touch of the hand till the arrival of the feeling at headquarters.

Consciousness is the realization of feeling by the personality at its central point by an organ of the body adapted to that purpose. This organ is called by anatomists the "tubers annulare" by physiologists "the seat of consciousness and the will" and by poets "the presence chamber of the soul."

In the case mentioned, when the boy

felt his own limbs and body, and directed this attention to himself then the ultimate feeling would be self-consciousness. From the facts in this case an interesting corollary follows. This boy who obtained all his knowledge from the sense of feeling, had consciousness and self-consciousness therefore; only this sense is necessary to produce these results and every animated being that can feel, may be both conscious and self-conscious. I have used the case of this boy for illustration on account of its simplicity; but in a person possessing all the senses, consciousness is not essentially different.

Although we may see, hear, taste and smell, nothing but feeling reaches the brain. If a house is in the range of vision, the rays of light coming from it pass into the eye and form an image on the retina. But the image goes no farther, all that is transmitted to the brain is a peculiar feeling, the feeling of the house, its size, form and colors. The rays of light, the image, and the optic nerve are the connecting media by which we are enabled to feel and know, that there is a house of such a size, form and color in the line of vision. That this view is correct, and that it is not the image that we feel is proven by the fact that we are never conscious of the image, and would not know of its existence had it not been discovered by scientific investigation. A feeling unless it is hindered in some way must be transmitted to headquarters and result in consciousness. If the person is not conscious of it, it can hardly be called a feeling.

Hearing is feeling certain vibrations of the air with the brain, by means of the ear and the auditory nerve. Taste is feeling certain qualities of the food which we eat and smell is feeling minute particles of some kinds of matter suspended in the air.

Mathematical problems, abstract propositions and all things within the realm of thought are brought to consciousness in the same way. Feelings of the outside world, (which we call knowledge) and unlimited combinations of the same; the reproductions of memory; the fanciful groupings of the imaginations and the reasoning and judgment upon all these are brought to the seat of consciousness by the connecting nerve fibres in the brain substance.

CHAS. C. MILLARD.

AN EXPERIENCE.

TO THE EDITOR: The following is a leaf from the many experiences of a similar sort which I have had: About midnight on the 18th of November, 1889, I suddenly awakened from a very vivid dream vision, sobbing and frightened. I had therein seen an accident that befell my oldest son who was away from home at the time engaged in drilling a gas well. I saw him fall and sensed the pain. I realized that he was unable to get up right away. It rained, his clothes were wet and the sight was awful to me. The scene did not vanish when I awoke, but remained before me clear and real. I felt an electric thrill and a flash of light passed before me which I am wont to call the "revealing flash" and at a glance I took in the whole situation. Then I arose and looked out into the dark stormy night and bowing my head said, "Lord send help to my son he is in need of it!" I never pour out my soul so earnestly but what I realize an immediate answer. At once I saw swift messengers going, then came an answer from my guide like this: "He has care now and I have woven a fortress of strength and safety about him, he shall come out of this all right although he was in danger." Then, thought I, "Oh how I wish he had not engaged in such dangerous work." My guide perceiving this thought said: "In the quiet of home, in the walks of life which seem safest, accidents occur that often prove fatal, while those in dangerous positions are safe." I realized this truth and felt very grateful for this heavenly help in need.

I went to bed again and slept. In the morning I related this experience to my family. They said, "Now do not worry mother, it is not true." But it was true, correct in every particular. The accident had occurred at the very time I saw it and the injury was really dangerous. Although it was a long time before the effects of it were overcome, my son came out all right as I had been told he would. This is but one of hundreds of experiences I have had of positive and demonstrated angel ministry unto mortals. Of course these have not all been in my own family; but at a distance among strangers and near, among friends I have been blest to see angels attendant upon mortals, have

traced and proved many visions of this kind an account of which I did not preserve, but I always made them known to a circle of friends at the time seen and the proofs were then our common interest. (MRS.) M. KLINE.

VAN WERT, O.

THE PSYCHICAL SCIENCE CONGRESS.

TO THE EDITOR: I trust you will not think that I have lost my interest in THE JOURNAL because I have not troubled you with my short letters of late, as I used to in days gone by, for I can assure you that it is only because I was fully aware that the columns of THE JOURNAL were replete with much better matter than I could in any way send you, and I only wish for space at this time to cast my vote in appreciation of the grand results that are appearing upon its pages from week to week, the real outcome of the Psychical Science Congress. I feel that no one can measure the good that is to follow from that immense amount of hard labor performed during that Congress when it is laid properly before the thinking inhabitants of the world. Not that those men and women who took part in the Psychical Science Congress and labored hard and long to prepare their papers in the best possible form to be presented to the world have found any specially new phenomena that the average thinking Spiritualist has not witnessed many a time during the years gone by, some of us for more than forty years, but the Congress has put the facts in such form that they will reach those who during all these years have looked with utter contempt upon the humble Spiritualist and Pharisaically passed them by on the other side of the ways. We could afford to pity and forgive them and we can now bid them God-speed in their new field of investigation and research. Yes, I would say, "All Hail!" We had the phenomena and the communion. You ladies and gentlemen have received some of the facts in the form of physical phenomena and spiritual communion. Go on and classify them, bring out the science of life in a manner so palpable that the world cannot help seeing and being blessed through the knowledge thereof.

W. W. CURRIER.

HAVERHILL, MASS.

THE POWER OF LEVITATION.

TO THE EDITOR: All rational Spiritualists believe that there is nothing supernatural about phenomena. The force "levitation," as Professor Coues calls it, seems to be demonstrated by Dr. Lampa, a physicist of the University of Vienna. His experiments showed that during the motions of the table, the temperature under the table fell 10 degrees below the temperature of the room in which the experiments were made. From this we can conclude that the new force was produced by the conversion of heat. This is perfectly in accord with the law of the conservation of energy and brings the phenomena, as far as the force is concerned, within the realm of the science of physics.

KARL CROTTY.

PLEASANTVILLE, N. Y.

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TRIFLES.

Sometimes I am tempted to murmur
That life is fitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife.

And oft when ready to murmur
That life is fitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling, for love's sake,
And the loving should never repine.

"You are guiding the little footsteps
In the way they ought to walk,
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet."

—Margaret E. Sangster.

THE EVERY DAY WOMAN.

The every day woman is apt to be underestimated in these days of brilliant women who are winning laurels in unbroken fields. She may have a fad in the shape of music, or china painting, or charity, but she is one of those women who always has "nothing to do" (in the eyes of other people). Not a detail of her house escapes her; she orders the meals, makes desserts, helps the servant on busy days, mends, sews, receives calls and returns them, looks after her children and makes home generally comfortable. Some one has said that to be a good housekeeper and neglect none of the details, exercises as many functions of the brain as that of the captain who sails a ship. Many a man counts his advancement in life to some woman who through her faith in him and her aid in little ways has helped him to success, when left to himself, his energy would have flagged and his courage failed him. When hard times come, she makes light of them. She denies herself every luxury, patches and darns the old clothes so neatly the defects hardly show, puzzles her brain for the most appetizing dishes that can be made at the least cost and when the husband and father comes home day after day, discouraged and disheartened, she it is who greets him with hope and a smiling face and keeps her own fears and apprehensions till he is out of sight. She it is who has a genius for shopping and who will make a dollar go twice as far as the superior masculine buyer, though he fancies he knows all about political economy. Some men recognize and appreciate this ability in her and commission her as buyer for the family. But the average everyday woman has not arrived at the stage of doing without in times of plenty, to lay up against the rainy day. As a nation we are wasteful. The country is so rich, so large, that only now that the population is increasing so rapidly and competition growing fiercer, day by day, and hard times is the cry of every one that we look to theories instead of simple remedies to help us out of the straits.

The women in America are largely the spending class and it is to them that we must look in a measure for aid. The average every day woman has a very grave weakness, her love of a bargain. While all do not come under the imputation, the general woman cannot pass the bargain counter. She knows Tommy needs shoes

and in buying the shoes that are necessary, she is very apt to buy lace and ribbons and remnants that the clever shopkeeper knows she will buy whether she needs them or not. There is a certain set in New York, whose men patronize London tailors and whose women will have no gown that bears not the Parisian stamp; and so for the sake of the few hundreds who set the styles, copied oftentimes from the caprices of a reigning actress or beauty of the demi-monde, the average woman frets and fumes to have her clothes as near like the rich model set by the woman of fashion, forgetting the days of our grandmothers when a dress lasted a number of years. Kate Field, who calls herself a thorough American and who appeared before Worth with a roll of American silk, was not quite patriotic enough to have a home dressmaker make it into a gown.

The average American man slaves and toils for his family. If his wife wants diamonds and his labor or ingenuity will purchase them, diamonds she will have, but still she is not contented.

Foreigners at the Fair this summer remarked upon the haggard, pale and careworn faces of the young. What are we all striving for? As a nation we are better clothed, better fed, better housed than any other, and yet we are all worrying and fretting because we are all not millionaires and cannot travel in special cars.

There is a great field here for the every day woman and that is to do her part toward lessening the strain that falls so heavily on the breadwinners, whether they be men or women. The every day woman can do much toward fostering a feeling of content, to induce others to stop to "think of their mercies," to pause for a moment in the strife for existence to enjoy the beauties of nature, the lovely handiwork of men and the genuine pleasure of congenial companionship. All work and to play makes nations sullen and unruly and to the every day woman must be left the task of what Victor Hugo calls "the art of charming," the smoothing of rough places, the giving of lightness and color to life that is often gray and somber.

Women are considered tender-hearted creatures, but when one is told that about five million birds give up their lives annually to satisfy the vanity of American women who wear them on their hats, one is inclined to think her tenderness needs cultivating. One village of Long Island alone supplied 70,000 birds to the New York dealers in the short space of four months. The beautiful egrets that form the finishing touch to so many pretty bonnets are taken from the egrets or smaller herons, who only have them during the breeding season. An American ornithologist, one of those "gross men" writes from Florida: "It would make your heart ache to hear the wails of the starving young birds whose parents have been killed." In Italy there is another cruelty practiced, that of blinding the linnets and nightingales by a hot iron held near their eyes. Pitch is smeared on sticks placed near the cages of these blind birds (who sing marvelously) to catch the free birds decoyed by their plaintive notes. The birds are useful to destroy insects and mice, even the hawks, crows, owls and jays, who are sometimes malicious in their mischief, and by destroying them much injury results to crops from myriads of insects which the birds feed upon. Margery Deane, writing in the Boston Beacon, said: "American women who have hearts so tender they could not step upon a worm or kill a butterfly, are guilty of a thoughtless cruelty, and make an industry possible and profitable by blindly following a fashion. It is wholly thoughtless, for no woman in our land could deliberately allow creatures to be blinded, snared and slaughtered for the gratification of ornamenting her head for a few weeks. How can such a one teach the children to be kind to dumb or singing creatures, when they see upon her very garments song-birds murdered for a whim."

One of New York's fashionable women has an original memento of her travels in the shape of a "belt of republics." The belt is made of thirty-three silver dollars, representing nearly every prominent republic, the value of the coins composing it, ranging from the face value to \$35.00 each. They are oxidized, thus being less conspicuous than the bright silver, connecting the belt and the chatelain is a beautiful monogram, "M. R. W." The oldest coin in the collection is the Spanish dollar of Ferdinand VII. of 1810.



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BOOK REVIEWS.

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

The Young Navigators, or The Foreign Cruise of the Maud. By Oliver Optic. Lee & Shepard, 10 Milk St., Boston. Pp. 334, 1893. Cloth. Illustrated, \$1.25. (A. C. McClurg & Co., 117-121 Wabash Ave., Chicago.)

The universal ambition, in training the youthful idea how to shoot—that of combining enjoyment and profit, and as far as possible affording practical illustrations—could not be better exemplified than in Oliver Optic's plan as embodied in his "All Over the World" series. Unlike many authors of books on foreign countries, Mr. Adams has visited all the points of interest mentioned in his books and writes from a personal knowledge. Volumes written for the enjoyment of young people, their impelling motive is one of utility. The truest enjoyment is not merely pleasure! The latest volume, which is the second volume of the second series, recounts the further adventures of Louis Belgrave and his faithful allies, in a trip which begins at Constantinople and extends to many islands of the Archipelago. The voyage is continued to Athens, Corinth, Delphi, and the Ioman Islands. The hero is the possessor of a luxurious large yacht in which he, with his mother, his tutor, and a well chosen group of friends are making a cruise around the world, devoting a certain amount of time each day to well-laid-out studies, stopping ever and anon at places along the coast, and enjoying and profiting by life scenes. The development of youthful character is admirably handled by the author, whose prominent characteristics are too well and widely known to need eulogy. But every youth who can will not only read this volume of "All Over the World," but will also await the future volumes to add to his completed first series.

Nance. A Story of Kentucky Feuds. By Nanci Lewis Greene. Chicago and New York. Pp. 257. Paper. Price, fifty cents.

This is a stirring tale, dramatic in action and told in a manner that holds the reader absorbed from beginning to end. The heroine Nance, is a fine type of the natural, fearless, Kentucky mountaineer, who wins no less by her force of character, than by her womanly graces and beauty. The pictures of life in the wild regions of Kentucky and West Virginia are striking and effective, dealing as they do with the strong and vigorous characters portrayed. The plot hinges on a long standing feud between the families of Mordred and Ano, which has brought sorrow to many a mourner in the mountains. As is often the case, however, love proves stronger than hate, and the high-spirited Nance at last confesses her love for her enemy, Jake Mordred, when by the side of her cousin murdered in her bridal garments, she passionately pleads for peace, begging the hostile factions to make friends.

The author is evidently familiar with her subject and has written a novel that will please a great variety of readers.

The Spiritual Life. Studies of Devotion and Worship. Boston: George H. Ellis, 141 Franklin street, 1893. Pp. 198. Cloth, \$1.00.

This volume is composed of essays by a number of well-known Unitarian ministers. Howard N. Brown writes on "The Spiritual Life of the Early Church;" Lewis G. Wilson on "The Spirit of German Mysticism;" Francis Tiffany has for his theme "Spanish Mysticism and Theresa of Avila;" "The Spiritual Life of the Modern Church;" by Charles F. Dole, "The Devotional Literature of England" by Francis D. Horobrook and "The Spiritual Life in Some of its American Phases" by George W. Cook, are the remaining essays. The authors of this work treat their subjects in a popular and interesting manner. Men and movements but little known to the average reader are presented in a way to attract attention and awaken interest. The religion of this book is not the religion of sect or dogma. It is the universal religion, that is, the essential elements of religion. Different countries and times are made to contribute to its purpose and in it biographical sketches and pleasant stories of great religious ideas afford glimpses of earnest lives lived in conflict with things that held them back, but could not prevent their triumph. Several of the great religious books of eighteen

centuries, from "The City of God" by St. Augustine to "The Imitation of Christ" by Thomas a Kempis and the writings of Wordsworth and Whittier, are described and from them are selections such as farther the objects of the work which is full of high spiritual thought. Its ideals are lofty, its style is fine and it is a work to instruct and elevate as well as interest the reader.

NEW BOOKS RECEIVED.

"Periwinkle Poem," by Julia C. R. Doer. Illustrated from drawings in charcoal by Tulma De Lacy Steele. Boston: Lee & Shepard. (Chicago: A. C. McClurg & Co.) Price, \$3.

"I Have Called You Friends," by Irene E. Jerome. Chastely illustrated in Missal style. \$2.

"Our Colonial Homes." By Samuel Adams Drake. Boston: Lee & Shepard. (Chicago: A. C. McClurg & Co.) Cloth, \$2.50.

"The Rime of the Ancient Mariner." By Samuel Taylor Coleridge, with an introductory note by Francis H. Underwood. L.L.D. Illustrated by J. Noel Paton, R. S. A. Cloth, \$2.

"The Young Navigators," or The Foreign Cruise of the Maud. By Oliver Optic. Boston: Lee & Shepard. (Chicago: A. C. McClurg & Co.) Pp. 344. Cloth, \$1.25.

"All Around the Year Calendar," 1894. Designs in color by J. Pauline Sunter. Price, fifty cents.

"Mental Development in the Child." By W. Preyer. Translated from the German by H. W. Brown. New York: D. Appleton & Co. 1893. Pp. 170. Cloth, \$1.00.

"For Life and Love." A Story of the Rio Grand. By Richard Henry Savage. Pp. 418. Paper, 50 cents.

"Pebbles from the Path of a Pilgrim." By Harriet B. Hastings. Boston: H. L. Hastings, 47 Cornhill. Pp. 319. Paper, 50 cents.

MAGAZINES.

Humanity and Health for November is an exceptionally bright number. The frontispiece is a portrait of Lucy Stone, which is followed by an excellent sketch of this noble woman by the editor, B. O. Flower contributes an article on "Gen. Logan's Prophecy and its Fulfillment." Dr. J. N. Love writes on "Children's Rights." "Woman's Influence in the World" by Kate Bostwick. "The Kindergarten Idea" by Fannie H. Dodge and "A Trip to St. Louis" by the editor are among the other interesting articles in this number. Dr. Ella A. Jennings, the able and enterprising editor, writes on a great variety of subjects. Considerable space is given to the presentation of the banking system of Thomas E. Hill, in which she seems to be deeply interested. "Private banking for private profit," she says, "has proven a veritable ulcer and must be changed. We plant as our banner upon Humanity and Health the demand for public ownership of banks." \$1 a year, 92 Clinton Place, New York City.—The Non-Sectarian for November opens with a paper on the "Parliament of Religions" by Rev. H. W. Thomas, which is followed by a paper entitled "Is it Reasonable to Ignore Spiritualism?" by Rev. T. E. Allen, being a reply to a previous article on this subject by W. L. Sheldon. Mr. Allen treats this subject ably and sensibly. There are other interesting papers in this number. The Non-Sectarian Publishing Company, 1813 Chestnut St., St. Louis, Mo. \$1 per annum.—Our Animal Friends for October contains many interesting articles and illustrations, all of which are valuable to those who would lessen the cruelty practiced upon our dumb friends. The opening article is in regard to the "Behring Sea Arbitration." American Society for Prevention of Cruelty to Animals, 10 East 22d street, New York. \$1.00 per year.—The World's Columbian Exposition Illustrated for October is one of the largest numbers yet published and it contains some of the best illustrations of exhibits that have yet been given to the public. Six full page views of the interiors of the principal buildings showing in detail all the best array of exhibits are among the more important illustrations. There are a number of very readable editorials under such captions as "The Desirability of Continuing the Fair," "Present Attendance of the Fair," "Special Attractions at the Fair," "Influence of the Exposition," "Classical and Popular Music at the Fair," etc. It is the aim of the editor of this attractive journal to give an

authentic, historical record both by description and illustration of the best things presented at the Fair. This aim has been crowned with a very large measure of success. The publisher states that the coming issues will be replete with some excellent features which have not yet been given to the readers. Those who desire an authentic and valuable work on the Fair, to preserve as a souvenir and historical record for reference, will find this publication of great value bound in handsome volumes. The numbers will make an ornament to any library and be of great value to future generations. \$2.75 a year. J. B. Campbell, 159 and 161 Adams street, Chicago.

The Season for November contains beautiful designs for costumes, suitable for every occasion. Ball and reception toilets are shown by illustrations. The art work in this work is very fine and over forty different styles are given. \$3.50 per year. International Union Co., 83 and 85 Duane street, New York City.—The Esoteric for November opens with talks on "Physical Culture and Voice Production," by E. de Derkey. "What is Man and What are His Possibilities," is the title of an article by L. V. Loomis. Gertrude Love writes on "Symbolism of Scorpio." The editor has interesting editorials, notes, book reviews, etc. The Esoteric Publishing Company, Applegate, Cal.

A thorough and timely study of "The New Testament Teaching of Hell," by William W. McLane, D.D., of New Haven, Conn., opens the Review Section of The Homiletic Review for November. To those whose knowledge of that teaching is derived from the authorized version, this study cannot fail to be helpful as emphasizing the distinctions that ought to be kept in mind in the use of the word "hell" in the various passages where it occurs. Prof. Schodde has an article on "Modern Biblical Criticism." Prof. Arthur S. Hoyt writes on "Tennyson's Poetry: Its Value to Ministers." Prof. Hunt, of Princeton, contributes a healthful, practical paper on "Lessons From the Life of Spurgeon." Dr. Ward adds another to his interesting series on "Light on Scriptural Texts from Recent Discoveries." A contribution of interest is that by Dr. Lyman Abbott, on Henry Ward Beecher. As a publication intended mainly for the assistance of ministers in their preparation for the pulpit, the Homiletic Review has no rival. Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$3 00 a year.—The opening article of the December number of The Chautauquan is a richly illustrated one on "Village Life in Ireland," by Professor J. P. Mahaffy, of Trinity College, Dublin; Arthur Macdonald, specialist in the U. S. Bureau of Education, contributes "A Study of Crime and Criminals"; M. Ferraris, an Italian, writes of "Italian Finances"; Charles Mason Fairbanks, gives some excellent hints on "How to Study the Fine Arts"; a series of scientific articles by eminent experts is continued by Prof. N. S. Shaler of Harvard University who answers the question, "What is Geology?" Prof. Alex. Oldrini contributes an article on "United Italy and Modern Rome;" Lawrence Irwell tells "What Causes Depression of Trade;" Marcus Benjamin, Ph. D., presents the different phases of "Chemistry at the World's Fair;" Arthur Allen Black writes eloquently of "Gladstone's Battle for Home Rule;" Edward Everett Hale contributes a complete story entitled "Only a Fly." Fine illustrations accompany the text of Bishop Vincent's articles on "From Vienna to Varna," Dr. Charles S. Albert answers the question, "What makes a Lutheran?" The Rev. Sheldon Jackson, D. D., tells of "The Eskimos of Alaska;" the department of the Woman's Council Table and the editorial and C. L. S. C. departments are all brimful of interest.

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A baptism was celebrated according to Revue Spirite at Bordeaux at the meeting of "Les Amis de la Fraternite," on Sunday, August 13th, which was a novelty in its way. The president, M. Trasens, having prayed for unhappy spirits, congratulated the parents of the infant to be baptized in their belief and reminded them of their duties and thanked the audience assembled to celebrate this rite. Approaching the child, he poured into its mouth salt and water, magnetized for this occasion, meanwhile pronouncing these words: "Spirit we welcome you among us; friends of fraternity comprehending this great duty of charity take you under their protection. I baptize you then in the name of the all-powerful God, our creator and yours; in the name of Christ the propagator of the true faith; in the name of all spirits visible and invisible who are in sympathy with you; finally in the name of this fraternity which instructs us in spiritism." After the ceremony the president begged the mediums and subjects to put themselves at the disposition of the spirits who might have some good counsel to give them or some words to add to what had already been said. Communications written by two ladies, mediums, produced a very good effect on the assembled people. A subject put in a trance said some encouraging words to the parents of the baptized child recommending them to observe well the character of this being who might through their good care become a courageous worker, devoted to parents, kind to neighbor, an honest citizen faithful to his country, a true soldier of spiritism. (Spiritualism.)

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The report of the Parliament of Religions is attracting wide attention. A number of our subscribers are inducing their friends to take it. There is nothing that has ever created the interest that these two weeks' meetings did at the Art Institute

under the auspices of the World's Congress Auxiliary during the World's Fair. Some of the orientals are still in the city, giving lectures and being entertained by our citizens. Some of the Hindus came thirteen thousand miles to be present at this remarkable Parliament.

The first meeting of the Woman's League was held at the Church of the Messiah, corner of Michigan avenue and Twenty-third street, November 20th. The object of this League is to unite the women of the liberal churches and others interested, for the purpose of study, mutual counsel and fellowship. Rev. Celia P. Woolley is President, Mrs. Sumner Ellis and Mrs. Charles Higginson vice-Presidents and Hannah G. Solomon Secretary.

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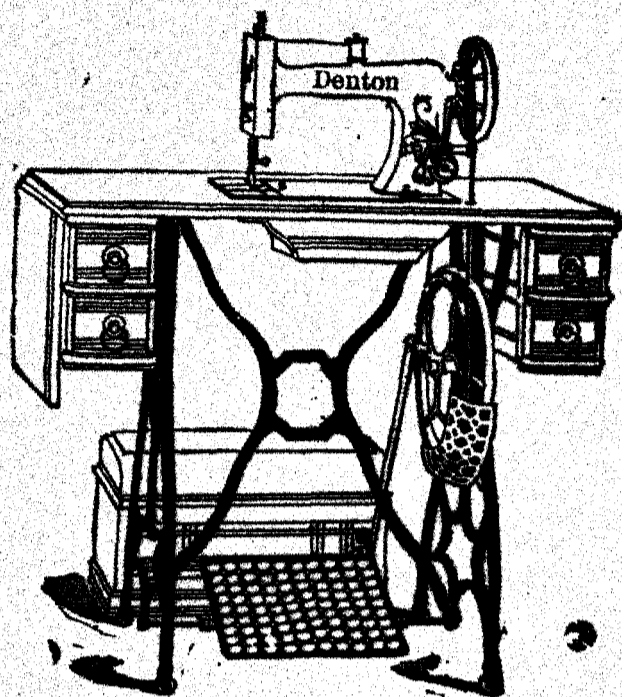
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For some time THE JOURNAL has been offering to send the paper to new subscribers for 50 cents for twelve weeks. This opportunity will not be given but for a few numbers longer. The interest in the papers read before the Psychical Science Congress is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

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We would like to secure a second-hand copy of the "Light of Egypt." If any one has a copy he desires to dispose of, kindly communicate with this office.

MRS HELEN T. BRIGHAM.

Mrs. Helen T. Brigham or "Nellie" Brigham, as she is known to her friends, is one of the few inspirational speakers of the early days of the movement who has not deserted the spiritual platform for other fields of labor.

Helen Juliette Temple was born at Henniker, N. H., October 6, 1843, and was the youngest of eight children. She was a frail child from her birth and did not inherit the robustness of the hardy races from which she was descended. English on her father's side and Welsh and Irish on her mother's. Her parents were married when they were very young, Jabez Temple being but twenty and Mary Boardman but sixteen. This young pair started out bravely and boldly, but it was a bitter struggle for many years. The hard life of a New England housewife of fifty years ago had begun to tell upon the strength of this devoted mother and for several months preceding the birth of little Helen, she was obliged to rest. It was the first time in her busy life that she had had time to read. Among the books that she read was the "Scottish Chiefs," that delight of the past generation, and it was from her favorite character Helen Mar that "Nellie" received her name.

It was impossible for a child so delicate to be submitted to the confinement and routine of school life, so she was allowed to roam the fields and become firm friends with all the birds and animals. Her entire school life was contained within a period not exceeding two years and little did the friends of Helen Temple dream that other forces were at work that would give her a knowledge more satisfying than that derived from books and that she was destined to become a teacher among men.

When she was about fourteen years old, her mother and uncle who had become very much interested in this new subject of Spiritualism, sat down with Helen to see if any possible result could be obtained. To their astonishment Helen became "entranced," personated several spirit friends, played upon a guitar and improvised some verses which she could not possibly have done in her conscious state.

She no doubt inherited this mediumistic tendency from her mother, who remembers at the age of twelve, while she was visiting an aunt in Chelsea, Mass., seeing at the foot of her bed one night a boy who looked at her intently, with large brilliant eyes. She woke her sister who was sleeping with her and so thoroughly frightened her, that she aroused the whole household. At another time, soon after her marriage, she and her husband were awakened by strains of wild, weird music. It seemed to come from a deep dell across the road and was different from anything they had ever heard. They went out to listen and tried to find the cause, for everything was apparently deserted. As they lived on a lonely hillside with no other house near, it was apparent that it did not come from any neighbor's. As they listened, the strange, sweet music, deep and full like the tones of an organ, seemed to rise from the dell, then pass slowly over them and died away into silence. They never heard it gain, but Nellie remembers hearing her mother singing the air as she recalled it.

All through her career, from the time when the child lecturer first made her public appearance in the basement of the Congregational church at Pownal, Vt., until a few years ago when the message came to "come up higher," this faithful and wise mother has aided her daughter, smoothing as far as possible the rough places, that she might be in a better condition for her work on the platform.

Helen Temple married Luther A. Brig-

ham at the age of twenty-one and in April, 1865, her only child Clarence was born. For many years her home has been Coleraine, Mass.; but every Sunday has found her in New York, where she has given lectures morning and evening, at first before the First Society of Spiritualists and later for the Ethical Society of Spiritualists. Besides this, she has given on an average four lectures a week, to say nothing of numerous funeral services. No call but finds her ready, for she is never so happy as when doing for others and many a family will feel comforted if she is there to say the last words over the lifeless form.

In order that the subject might be announced in the daily papers, it has been her custom while speaking in New York, to have some friend select a subject for the lecture; but whether the theme is given beforehand or the questions are handed in by the audience, it makes no difference to her, for her lectures are always spontaneous and she takes no thought of what she is to say until she is on her feet. From the earliest days her discourses have been mainly from biblical texts and she is without doubt what is termed a "Christian Spiritualist" in that she accepts the life and teachings of Christ as the noblest example. While the iconoclastic Spiritualist may not find her discourses "radical" enough, he will be forced to admit that she handles any question given her ingeniously from her point of view. She never antagonizes and while she has always taken a firm stand in regard to the fraud and evil in the cause, she has never been known to speak ill or disparagingly of individuals. Her life from the beginning has been a noble example of a pure, gentle woman, who has helped to make the world better for having lived in it and her teachings from the rostrum have always been of a high order.

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

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

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

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