

We further understand how unconscious cerebration is able to perform such a heavy piece of work noiselessly and, presently, after a very long incubation, will reveal itself through unexpected results. Every state of consciousness represents only a very inconsiderable portion of our psychic life, because every instant it is supported and, as it were, impelled by unconscious states. Each volition, for example dives to the very depths of our being; the motives that accompany and apparently explain it, are never but a feeble part of its true cause. The same takes place in a great number of our sympathies, and this fact is to such a degree manifest that even minds completely destitute of observation, will often wonder at being unable to explain to themselves their aversions or sympathies.

Consciousness in itself, and through itself is really a new factor, and in this there is nothing either mystical or supernatural, as will presently be seen.

In itself, indeed, it is but a light without efficacy, merely the simple revelation of an unconscious work; but in relation to the development of the individual it is a factor of the first order. What is true of the individual is also true of the species, and of the succession species. From the sole point of view of the survival of the fittest, and irrespective of all psychological considerations, the appearance of consciousness upon earth was a fact of the greatest magnitude. Through it experience, that is, an adaptation of a higher order, became possible to the organic animal.

It is probable that consciousness has been produced like any other vital manifestation, at first in a rudimentary form, and apparently without great efficacy. But from the moment it was able to leave behind a vestige, to constitute in the animal a memory for the psychic sense, utilizing its past for the profits of its future, from that moment a new chance of survival was created. To unconscious adaptation, blind, incidental, dependent upon circumstances, there was added a conscious adaptation, uniform, dependent upon the animal, surer and more rapid than the other; and the latter has shortened the work of selection.

To repeat once again our former statement: consciousness itself is but a phenomenon, only an accompaniment. If there exists animals, in which it should appear and disappear at each instant, without leaving any traces, it would be strictly correct to call such animals spiritual automatons; but if the state of consciousness leaves a vestige, a registration in the organism, in such cases it does not act merely as an indicator, but as a condenser. The metaphor of an automaton is no longer acceptable.

This being admitted, many objections to the Scientific theory of a consciousness-phenomenon fall to the ground of themselves. The theory is completed, without having been weakened.

We must bear in mind that to us consciousness is not an entity, but a sum of states of which each is a phenomenon of a particular kind, bound up with certain conditions of the activity of the brain, which exists when they exist, is lacking when they are absent, disappears when they disappear. Hence it follows that the sum of the states of consciousness in man is very inferior to the sum of the nervous actions [reflexes of every order from the most simple to the most compound.] To be more precise: during the lapse of say five minutes there is produced in us a successive series of sensations, feelings, images, ideas, acts. It is possible to count them, and to determine their number with tolerable certainty. During the same lapse of time, in the same man, there will be produced a much greater number of nervous actions. Conscious personality, accordingly, cannot be a representation of all that takes place in the nervous centers; it is but an extract, a synopsis of it.

The unity of the ego, in a psychological sense, is, therefore, the cohesion, during a given time, of a certain number of clear states of consciousness, accompanied by others less clear, and by a multitude of physiological state, which without being accompanied by consciousness like the others, yet operate as much and even more than the former. Unity, in fact, means co-ordination. The conclusion to be drawn from the above remarks is namely this, that the consensus of consciousness being subordinate to the consensus of the organism, the problem of the unity of the ego, is in its ultimate form, a biological problem. To biology pertains the task of explaining, if it can, the genesis of organisms and the solidarity of their component parts. Psychological interpretation can only follow in its wake. This we have attempted to demonstrate in detail by the exposition and discussion of morbid cases. At this point then, our present task ends.—[“The Diseases of Personality.”

#### A Spiritual Telegraph.

BY ELIZABETH CADY STANTON.

A distinguished General in the army told me, long ago, that in his youthful dissipation, he often heard his mother so distinctly calling him from his midnight festivities, in a voice heard by him alone; that he laid down his cards and glass, and hastened home, making some hurried excuse to his comrades for his sudden departure.

I have been the reservoir of the sorrows of so many wives and mothers of intemperate men, that my soul cries out for some new power to rescue these degenerates from slow but sure destruction.

In all the disappointments of life none can equal that of a mother, as she watches a son, day by day, on the downward path to ruin. Her sorrow is more hopeless than that of the artist, who sees his picture or statue destroyed by some reckless hand, for he can produce another. We pity the Presidential candidate in a heated election, in his defeat, but he may have another opportunity; and the architect of some beautiful vessel or magnificent cathedral, suddenly wrecked by flood or fire, but he can build another. We mourn with the rich man who, through sad reverses, is reduced to poverty, but he may redeem his fortune. We sympathize with the young girl, whose affections have been wasted on an unworthy object, but she may love again; but what are all these disappointments to the love of a mother, who has gone to the very gates of death, to give life to an immortal being—the object of her constant care day by day and month by month—watching his growing intelligence, with intense satisfaction, with all his promises of brilliant youth and successful manhood, and lo! all is suddenly dashed to pieces; a demon, stronger than mother's love, or manhood's ambition has turned her hopes to despair, her joys to miseries.

In my early married life I had a dear friend, who watched in succession three sons, in turn, dying with delirium tremens. I was with her on the last sad occasion and witnessed the agony of the poor sufferer tormented with horrible visions, crying in agonized tones, “O! save me, mother; Oh! save me mother,” the cry growing fainter and fainter until the gloom of night was lost in the dawn of day, when the voice was heard no more. In the long twilight of that mother's life, there was naught to alleviate her sorrows, naught to compensate her loss.

Nicola Tesla says, the time is not far distant, when with two instruments perfectly attuned, placed on the shores of China and the United States, we shall be able to telegraph without a wire, mind to mind and thought to thought. Why may not the time come, when waiting, watching, weeping wives and mothers, at the fireside can with perfectly attuned spiritual instruments, call home their husbands and sons from their midnight carousels, touching a responsive chord, heard only by the loved ones of their tender care. Why may not scientists in due time, discover that there are moral and spiritual laws corresponding with those in the material world? Where

shall we find the key to these instruments by which we may draw our loved ones at midnight to their homes? Should not the mothers of the race have a voice in the outward conditions our cities, and in all the influences that lead our sons to the haunts of vice? Would not their opinions give us a higher moral code in government, religion and social life? To this end, we must train women to a higher self-respect, and their sons to a greater reverence for their mother's character and opinions. Women must be emancipated from the bondage of the past before they can exercise their highest influence in guiding their children aright, in the education of the rising generation, and in regulating the conditions of the outside world.

As Dante says; “To woman alone belongs the moral power to draw man from the hells to heaven.”

#### Sand Hills and Religion.

BY LUTHER L. BERNARD.

Old Ben Johnson, speaking of certain matters philosophic, once said: “Floods throw up heaps of sand, but other floods come and tear them down.” And we might apply this to religious and other great world influences just as well. Since man began an intelligent history, how many religions he must have had! We can see the remains of them wherever we can find the relics of man. Perhaps the most conspicuous thing to us now, in unearthing antique evidences of human life, is the evidence of religions, everywhere present. Most of the relics of prehistoric men in America are religious ones. The mounds are supposed to have been temple seats, and the designs on their pottery are illustrative of religious rites and performances. Especially do we see this in Egypt and India.

But nowhere do we now find the same religions that were in existence contemporary with the earliest relics now extant. The religions now existing in China cannot, any of them, go back farther than 2500 years, and yet the Chinese say they can trace their history 25000 years. No early or superstitious nation ever did without religion; then how many religions, indeed, must China have had up to 2500 years ago! But a few hundred years before, India found her own dogmas so outgrown and useless, that she was constrained to accept Buddhism from a newer and more progressive faction.

Egypt's theology died a long while ago, and yet she has been termed the very cradle of dark and mysterious beliefs; in fact, the fountain-head from which most of Greece's antiquated myths sprang. But the religions of Egypt had changed, and even the beliefs of different castes were not the same.