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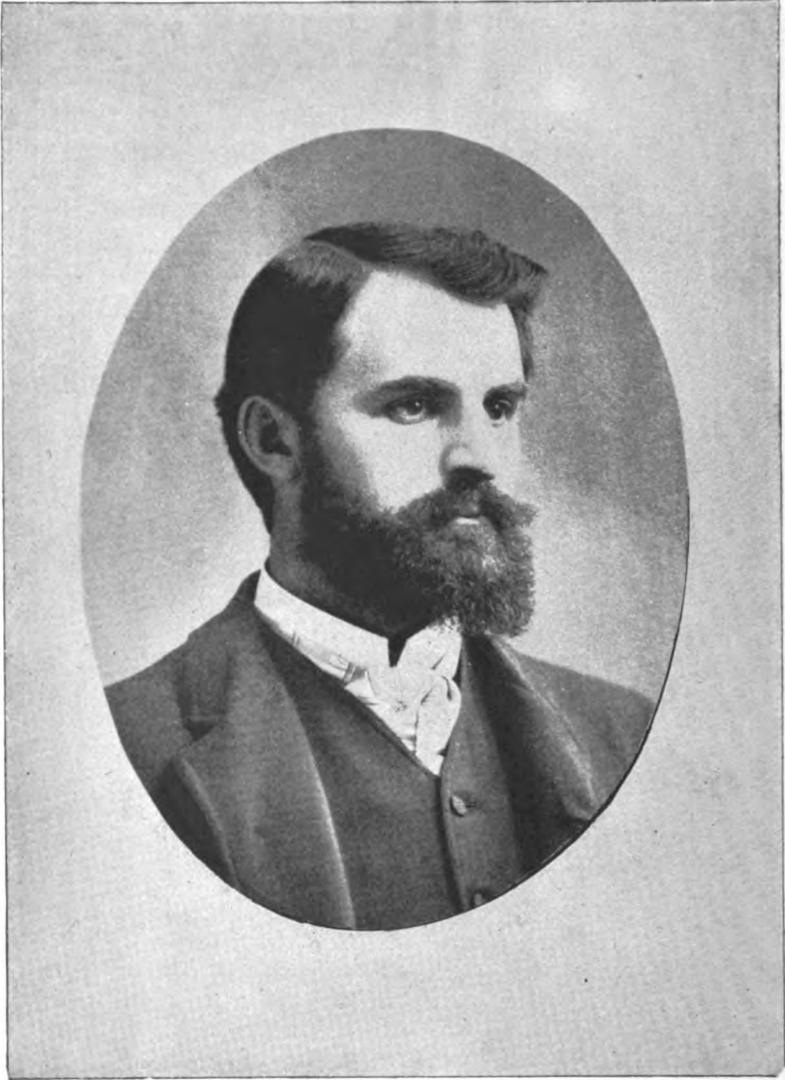
FEBRUARY, 1893.

THE SPECTRAL WELL OF VIRGINIA.¹

ON the 2nd of last May, Miss Elizabeth Deyer, a young lady residing with her father, Col. John J. Deyer, in Southern Virginia, was induced by one of the colored servants living on her father's plantation, to look into a well while holding a mirror over it. The superstition connected with this act is that under such conditions of time and circumstance, — or at least upon the first day of the month, — a young lady will see the face of the man she is to marry reflected from the image of the mirror in the water. To humor the black servant, she went to the well with the mirror, and, holding the latter over it, looked down, when to her dismay she saw a pale image, which very much frightened her, and her account interested others to look down the well, holding the mirror as before. Every one that looked down at the same time saw the same forms, though the forms seen were continually changing. Some recognized the countenances of acquaintances living and dead, as well as many quite unknown to any. There was an old man with a long beard, a coffin containing an unknown occupant, some one smoking a long pipe, the sheriff of the county, etc.

The fame of the well spreading, it began to have visitors from a distance, until the yard of the Deyers' became a kind of campground, and visitors were there all the time, much to the annoyance of the family, who yet did not like to drive the interested ones away, for there was no doubt but that there were strange things to be seen, and, at the mildest, the well was decidedly uncanny. Colonel Deyer thinks that four or five thousand persons have visited his well since the 2nd of last May, most of them leaving satisfied that they had seen in the shadow of that mirror the forms of individuals known or unknown. The newspaper

¹ Read before the American Psychical Society, Jan. 27, 1893.



Yours Sincerely
Walter Garrison

accounts interested many at a distance, especially spiritualists, and the Colonel received numerous letters from over the country giving him advice and telling him the significance of the phenomena.

The New York *Herald* sent a representative to the place to investigate and report upon the well. He went, apparently thinking it to be some simple case of reflection which he could discover in a short time, and so explain the mystery. The plantation is nearly five miles from the railroad, and one has to take a private carriage to reach it. The *Herald* man engaged the teamster to remain an hour or two, in order to convey him back to the railroad, and set himself at once to investigating. He saw the forms when he looked. He thought they might be caused by reflections from individuals in the house not far away, or the trees, or in some obscure chamber in the side of the well; so experiments were tried in such localities. He even went down the well to inspect its walls, which were of brick, but he presently dismissed his teamster and remained investigating two days, and then left without having discovered any adequate explanation of what he had seen.

The American Psychical Society was appealed to to investigate the well, and see if it could discover whether or not there were any abnormal happenings there.

The writer was requested to visit it, which he consented to do in company with Mr. Allen, the Secretary of the Society, who chanced to be in Baltimore at the time. The place of the well is near Handsom's Station, which is on the railroad from Norfolk, Va., to Weldon, N.C. There, upon Nov. 19, we met Miss Deyer, who was very willing to show us the haunted well, and we presently went to it, she provided with a common mirror about a foot square. The mirror was held over the well, mirror side down, and as nearly as could well be horizontal all the time. The fatigue of holding it in such a position for a long time was diminished by supporting one end of it by a rope which had been stretched overhead for the purpose. The well is about thirty feet deep. At the time we were there, there were but three or four feet of water in it, as there had been somewhat of a drought in that region the previous two or three months. During the spring and summer the water had been much deeper. The well was brick-lined to the surface of the ground. It had a curb made of a large hollow gum-tree log, and water was drawn by means of an old-fashioned well-sweep and bucket.

When one looked into the well the image of the sky overhead and a few small bare branches of a tree were to be seen reflected from the surface of the water. When the mirror was held over it, of course the dark image of it was plainly to be seen against the background of sky. As we peered into the well, wondering what we should see, the dark image of the mir-

ror began to grow lighter until it looked milky. Both of us observed this effect. Beyond this we neither saw anything. The young lady, too, said she did not, though we all of us stayed looking until we were chilly, for it was freezing weather. This was between eleven and twelve o'clock in the morning. After getting warm we again went to look. This time, as before, the surface of the reflection appeared to grow lighter, and directly some sort of an image slid into sight from one side; but it did not remain more than a few seconds — not long enough to fairly see what it was. We both thought that more than anything else it suggested a skull looked at sidewise with a curious but indistinct patch at the eye. It slid back out of sight, and we did not see it again. Later in the afternoon there appeared two small bright patches against the dark background. Miss Deyer exclaimed, "I see a rabbit's ears," and directly, "I see a rabbit as plain as I ever saw one in my life." Mr. Allen and I looked carefully, and could only see two lighter patches, like two fingers separated from each other, and they were very dim. One might as well liken them to a rabbit's ears as to anything else; but we could see nothing more, and we were surprised to hear Miss Deyer affirm so strongly that she could see a whole rabbit. The rabbit's ears faded out presently and were not to be seen.

Other members of the household, black and white, would come and look into the well while we were looking, and declare they could see images of persons when we could see nothing more than the reflections of sky and mirror. The sight of the skull and rabbit's ears, however, gave encouragement to look further and speculate upon their origin. Colonel Deyer and his daughter stated that the sights in the well were not as good and plain as they were some time before; indeed, they said that last summer they were much plainer than they had been since, and they thought likely that all the phenomena were fading out, and that that would end the appearances. There are a great many other wells on the plantation, but none of them show any such things, for they had been well tested. This served to convince the Deyer family that what they saw was not the result of ordinary reflections.

We had seen that there were good grounds for some apprehensions among such as could find no explanations and when we abandoned looking the first afternoon, it was felt that we had a curious puzzle to unravel if possible. When the mirror was tilted this way and that it did not bring anything into view, until it was tipped so much that the top of the well-curb, which was well lighted, could be seen by reflection.

The next morning observations were begun again, the sun being low in the horizon, but shining into the well-curb on one side. The rabbit's ears were again seen. A small pocket mirror was now taken, and a beam of light reflected into the well and

moved about so as to expose all parts of the well-lining to view. Within the well and near the top, on the west side there was growing a small fern, having a few short fronds four or five inches long. When the rabbit's ears were to be seen in the reflection from the large mirror, the beam of sunlight was thrown upon the fern and at once the rabbit's ears became bright and plain, and thus showed clearly enough what the source of that form was.

As the beam was directed to the lower part of the well-curb so as to light it up, it could well be seen reflected from the water against the dark background of shadow of the mirror better than anywhere else. Now, the well-curb had been in place a good many years, and had decayed a great deal both at top and bottom, which gave a very irregular outline to it, ragged and jagged; the reflection from this showed all sorts of fantastic forms when lighted up in this manner. Nothing of this could be seen at that time except when thus lighted. The day before our visit there had been a severe rain through that region, and all exposed woods were well saturated. This makes such wood surfaces dark colored. When dried out they become lighter in color, and this particular well-curb is of a rather light slate color when dry and reflects a good deal of incident light, quite sufficient to give by reflection from the water surface an image that could be seen against a dark background. Its ragged edge, when dry, would give an almost infinite number of outlines which need but a little imagination to transform into familiar objects. Like the fantastic forms of summer clouds, they can be likened to birds or animals or dragons.

Another factor of considerable importance was the mirror itself, which was an ordinary plain mirror, which kind, as is well known, is often very far from having a plain reflecting surface. Objects near to it and seen by reflection are not very much distorted, but looked at from a distance of several feet, are often very much distorted. This particular mirror gave a very much wrinkled and jagged outline to any object whatever, the outlines varying with every change in position of the mirror. Here, then, was a new source of disfigurement in which the amount of distortion depends upon the distance of the reflector from the eye. When looking down in the well this was about twice the distance from the eye of the observer to the surface of the water, or in the neighborhood of fifty feet, somewhat greater than it was last summer when the water was deeper and when, according to Miss Deyer's statement, the objects seen were more numerous and better defined, which is quite what would be expected. We did not have a plain mirror suitable for comparative observations, but there was no doubt about the distortion produced by the one we used. The position of the sun has much to do with what can be seen. In the warm season it will be overhead and the sides of the well-curb within will be better lighted; so the time of day,

the dryness of the wood, the season of the year, the reflected light from a cloud overhead lighting up this or that part of the curb, all contribute to give variety to the spectral forms seen in the shadow of the mirror. Again, when one looks steadily for a short time into such a dark place as this well, the eyes become very sensitive and can see objects that are but dimly lighted. Persistence of vision becomes easily perceived. Upon looking at the image of the mirror in the water steadily for a few seconds, and then turning the attention to a spot just over the edge of the shadow, the persisting image of the mirror may be seen in brighter outline upon the water. The milky appearance of the mirror shadow is explained by the fact that when one first looks down the well, the eyes have been in a brighter light and are consequently not so sensitive as they will presently become. The image is therefore darker, and will become lighter as the eyes recover sensitivity.

Thus it is believed that there is no longer any mystery in the appearances which have been the source of a good deal of superstitious feelings. Colonel Deyer said he wanted the thing explained. If it was in anyway supernatural, it was well, if not, it was better. This explanation brings it within his better class, and so far must be in accordance with his wishes. If he doubt the correctness of it, he can put it to the test by building a new well-curb or painting the inside of the present one black, and then getting a good plate-glass mirror. After that one may guarantee that there will be no procession of phantom forms in the shadow of his mirror, and the country will lose its interest in his well.

A. E. DOLBEAR.

I have not much to add to Professor Dolbear's report. He speaks of an appearance which suggested a skull. At that time I saw extending at right angles to the frame of the mirror, an appearance quite closely resembling teeth, though without roots, as one looks at a skull from the side; and a short distance from that, at the edge of the mirror, a patch of color that reminded me of the pieces of gilt paper I once saw inserted in the eyes of skeletons in a spectacular play. There was nothing else to be seen then. It could not be truly said that I saw a skull, but simply that the two images described, and the relation in which they stood, *suggested* a skull and nothing but a skull. At one time there was a distribution of light and shade in the milky ground of the shadow of the mirror upon the surface of the water that *suggested* a face. I would not say that it was a face. It lacked relief, and there was no definite contour, only the sharp line at the intersection of the mirror with its frame. Within five minutes of this time, when I was not looking in the well, Colonel Deyer said he saw the face of a man with massive features. I wondered whether he saw the same thing that I did.

When Professor Dolbear reflected a beam of light from the small bunch of ferns upon the image of the mirror on the surface of the water, I saw the details of their structure very distinctly. I would have said, "I see the image of ferns," without hesitation had I not seen any of the plants themselves in the well. But I did not observe or infer any relation between this reflection and the appearance which Miss Deyer, the Professor, and I all called rabbit's ears. Nevertheless, the Professor may be correct. In either event, however, I saw nothing that I thought must be called supernormal. If phenomena more remarkable than those we observed, and really inexplicable by known laws, have been seen by visitors to the well, I much regret that it was not our good fortune to witness them.

T. E. ALLEN.

CASES OF FULFILLED PROPHECIES.

BY M. RYLDA LIBBY.¹

Of the many interesting phases of psychology which the investigation of recent days is bringing to the attention of the public, the prophetic, if not the latest in point of development, is certainly the rarest in manifestation, the least open to any suspicion of fraud, and the most abundant in its suggestions of the high realm into which the study of psychology leads us. It seems, therefore, that in any collection of facts from human experience, those belonging to this department of the subject should be given a prominent place. The work of the student of psychology to-day is of necessity largely the collecting and classifying of the facts of individual experience. Before anything else can be done, we must have the facts. I offer a few in this line which have come under my personal observation.

Three persons are immediately concerned in them. All three seem rarely gifted in this way, and from most intimate knowledge of their predictions covering a period of over twenty years, I am prepared to bear witness to the almost absolute accuracy of them in every case. If exceptions were really necessary to prove a rule, there would surely not be enough here to offer for that purpose. The only failure I have ever known has been in some minor detail of the thing predicted, never, in a single instance, in the thing itself as a whole. It is true of all the persons to whom I allude, that the "open vision" does not come at will. The predictions are always made when they are in a perfectly normal condition, none of them being subject to the trance state at any time. With two, the prophetic mood has been much more frequent than with the third, though with this one it seems to gain in intensity what it lacks in frequency, the predictions being of things much more remote as to time, in some cases more specific in detail, and, so far as I know, always made with absolute exactness.

This person was sitting one Sunday in the gallery of a church, looking down upon the congregation as it came in. A gentleman and his wife passed along the aisle, followed by a young lady. The young lady in the gallery turned to a friend beside her and

¹ Read before the American Psychical Society, Jan. 27, 1893.

said, "Miss C. will some time be the wife of Mr. S.," naming the gentleman who had just preceded her with his wife. The one to whom the remark was made expressed the utmost surprise and incredulity; but the other said, "I know that it will be so." Several years after, Mrs. S. died; several more passed and Miss C. became the wife of Mr. S. It is interesting to know that at the time the prediction was made, there was nothing in existing conditions to suggest such a thing, even as a remote possibility. Mrs. S. was in excellent health, and lived with her husband in the utmost of harmony and happiness. Miss C. was simply an acquaintance of them both; and not till Mrs. S. had been dead at least five years was her name associated with the gentleman in question in any other relation. It seems impossible, taking all the circumstances into consideration, to say of this that it was anything less than a clear, swift vision of something so remote that no faintest foreshadowing of it had appeared in outward things.

Two gentlemen were returning on the train from a short journey they had taken together. One of them was a day laborer in the shop of a mechanic; he had worked there for years, and received two dollars and fifty cents per day for his services. The other was a clergyman. They were on most friendly terms, and the former was speaking somewhat complainingly of his situation. Two children were dependent upon him for support, and his wages were too meagre for him to provide for them as he wished. He felt, too, that he had ability to command better pay, if he could get the right situation. The clergyman listened to his discouraging words, and, when he had finished, said to him, "Don't be troubled, my friend; one year from to-day you will be managing your own business, and twenty men will be working for you in the same capacity in which you are now working for another."

"That is utterly impossible," the other replied. "I have not a dollar in the world to use as capital, and I would not dare leave the position I am in to try something else, because, situated as I am, I can't give up a certainty for an uncertainty."

"Well," replied the clergyman, "I don't see myself how this will be brought about, but I know it will come. Just make a note of it in your memorandum book, date it, and one year from this time communicate with me in regard to it."

I will not lengthen the story by telling the successive steps in the change that was made. Let this suffice, that in a way neither of the men could reasonably have imagined at the time, an opportunity for a change was offered, and just one year from the day on which the prediction was made, the day laborer, who had become a popular contractor, came to his friend with this statement: "You told me the exact truth: I hired my twentieth man yesterday." In this case there might seem to have been some basis for the prediction in the fact of the man's evident

ability for larger work than he was doing, and in view of his restlessness in being, as he believed, not in his right place. Still there was certainly no reasonable ground for believing that in just one year a change would be wrought which he had vainly sought for more than a dozen years.

A lady was calling at the house of this same gentleman and was in conversation with members of the family, when he suddenly turned to her and said, "In about eighteen months a relative of yours will die and leave you quite a sum of money." She laughed at the idea, assuring him that, even if every relative she had died within that time, there was no chance of his prophecy being fulfilled; for she was perfectly sure that there was no one among them who had a dollar to leave to any one. "The prophet" told her that she was altogether mistaken, and that she might, with positive certainty, count on the money within the time he named. The months went by and the little affair had long since passed out of the minds of all who were present at the time, when one day the lady came and said, "My fortune has come. It is just eighteen months since you told me I would receive money from a relative at death. An aunt of mine who no one knew to be possessed of any means save a small income which covered her daily necessities, has died and left quite a handsome sum to me."

At one time this gentleman said, "There will occur two deaths in our family within a year and a half." The certainty of these predictions becomes something awful when it attaches to one of this character. The family were all in excellent health at the time the prophecy was made, but there was much sickness subsequently; the shadow of death was over all the household, and some in whose cases it was thought the prediction would be fulfilled, recovered. Near the expiration of the time, however, one death occurred, and a little beyond it the other. There was only a small inaccuracy as to the time of the last. The last three instances are from the experience of the same person, and I could easily fill a copy of *THE REVIEW* with accounts of similar character covering a period of twenty years.

I was once visiting a friend whom I have long known to be possessed of remarkable psychical ability in many directions, when this little incident came to my notice. A gentleman called at the house, and in the course of conversation some one remarked upon his high spirits. "Yes, I am in good spirits to-day," he replied. "I have just had an opportunity to make what I believe will prove to be the best investment of my life."

Instantly my friend, who knew nothing of the character of the investment, snapped her fingers in his face and said, "You are utterly mistaken; it is the worst one you ever made: you will lose every dollar you have put into it." He smiled in supreme incredulity; told her she did not know what she was talking

about, and that he could not lose all he had put into it anyway.

She answered, "In a sense, I don't know what I am talking about, but I know what I say is true."

A few days later, the same gentleman called again and said, "I have made an investment now, that I guess you will be perfectly safe to prophesy failure in regard to. I did it in rather a desperate mood, and my calmer judgment disapproves it altogether."

My friend said, "I approve it; you will find it one of the best investments you ever made." Both predictions were proven correct in the course of the year.

Thus in the experience of our own time is it clearly evident that to some is given the gift of prophecy. How the anointing touch is given to the soul's finer sight, till it sees a little of things to come, we know not; or what shall be the practical outcome of more perfect action in this line, none can at present say. The facts are certainly full of interest to the earnest student who stands with eager eyes looking always for more light. All such will at least see in these things the timid attempt of the soul to follow the sweep of the infinite Vision over the field of the unborn years, and a grand suggestion of the likeness of the human soul to him "who declared the end from the beginning."

MYSTERIOUS MUSIC REVEALED THROUGH CLAIRAUDIENCE.

BY HESTER M. POOLE.

THAT exceedingly interesting article entitled, "What and Whence is the Inspiration of Art," by Mrs. Lucinda Stone, in the November issue of *THE PSYCHICAL REVIEW*, impels me to give you a brief account of some experiences which have lately come to my notice. In both cases the percipients are well known to me personally. In regard to intelligence, probity, and capacity for observation and reasoning, they are as much above the majority of their fellows, as Pike's Peak towers above the foot-hills of the Rockies. Both are by temperament and training cool and level-headed. Neither of them is given to illusions or hallucinations, nor have they ever met, much less exchanged confidences concerning their clairaudient experiences.

I shall first relate some of the experiences of a gentleman eminent for his attainments in mechanical science, so eminent that in this regard he has now a national reputation among those in the same line of work. A friend and student of Herbert Spencer, on the further side of the middle milestone of life, sceptical by nature and training, a successful inventor, with his mind engrossed in the management of a large manufactory, he is the last person in the world to become the victim of imagination. About six years ago, this gentleman, by whose permission this narration is given to *THE REVIEW*, began to hear chords and strains of the most exquisite melody. Passionately fond of good music, which had been his one relaxation from absorbing cares, he had listened to the best singers and orchestras of this country and the Old World. Yet these subjective harmonies exceeded by far anything he had ever conceived. They were heralded by long, soft, sweet chords like those which a number of bugles might produce. Other instruments joined, weaving in their sinuous, heart-piercing melodies until the volume of sweet concerted sound flooded the overpowered senses almost to the point of producing unconsciousness. The rapt listener instinctively feels that, were the ecstasy too much prolonged, on its wings the soul would float away from the senseless body. This music is not precisely

like anything he has ever heard from visible orchestras. It sounds more like the violoncello and the organ than anything else. Beyond description grand, noble, majestic, like so-styled sacred music, it is never heard gay or trivial, save that sometimes it is a little like the richer, loftier tones of a heavy opera. Following the first few strains of the orchestra are voices, forming a full chorus and taking all the parts, male and female. Sometimes there are duets, sometimes solos, again responsive services from one side and then another. At times there is a tenor of remarkable sweetness and clarity "like nothing I ever heard or dreamed," said he, "a voice to be recognized among a thousand."

The music comes to his inner ear, though apparently, like external music, unannounced and unexpected. It is of short duration — a few moments, at the longest. Once the prolonged ecstasy almost tore his heart out. He walked about, went up stairs, and tried in various ways to throw off the spell. It continued to follow him at intervals, throughout the day. "The air seemed full of it," he explained. "It seemed as if everybody must hear it. It overpowered every sound and movement in space." At such moments his face is illuminated, glorified. The outer world is lost. For the time, he is a bundle of sensitive nerves, — a sensitized plate, — on which are recorded the harmonies that, emanating from the Great Artist, throb ceaselessly through interstellar spaces. The majority of us, poor, plodding, sense-bound mortals, only get the jangle and the jar of the rudely broken chords, while he pulsates in unison with its thrilling rhythm. At first my friend felt that, solid-headed as he is, he must be the victim of self-hypnotization. Gradually, from a variety of reasons, he has grown to conclude that he is for the time intromitted into the sphere or the principle of harmony.

The very evening before these words were written, I happened to be talking with him, when suddenly it became evident that his consciousness was momentarily lost. With closed eyes and a rapt expression upon his rugged features, we knew that he was listening to that which few mortals are ready to hear. Grasping his hand, I felt a tremor through every quivering nerve. We hastened to arouse him to

" — the jar and fret
Of this rude world that men call earth."

"Did you not hear it?" asked he. "It seemed as if you must. It was all there was in the universe." Latterly he has grown, not only clairaudient, but clairvoyant. Matter recedes, it disappears. Gazing into limitless space, he sees a shining golden vista peopled with angelic forms and glorious faces luminous with "the light that never was on sea and land." They are the singers draped in flowing robes of grace and beauty. Love on earth and in heaven, and peace, good-will, and joy are the

themes which are felt, but are untranslatable into mortal language.

One night, not many months ago, this gentleman with the enchanted auditory nerve went with two friends to spend an hour with Mrs. Hollis-Billings. This lady, well known to a large circle of persons of intelligence and refinement, is noted for having, under good conditions, the "independent voice," in a darkened room. After sitting a few moments, the intelligence, whoever or whatever it may be, began to talk. Of the three visitors the gentleman himself and one of the other two were all there were in the world then who knew of his clairaudient experiences. Yet "Ski" at once divulged the secret.

"Do you know who has that delightful tenor voice?" asked he.

"No; can you tell me?" replied the astonished visitor.

"Yes! he was an Italian named Porpora" returned the voice. "He has tried to make many persons hear him sing. You are the only one with whom he has succeeded."

After returning home the visitor looked up the records and found that Porpora was an Italian of the seventeenth century, eminent as a composer and musician. His name is familiar to all lovers of classical music. He often hears a voice of great flexibility, sweetness and power, which to his ear sounds like that of the lamented Parepa Rosa. Once when listening to Campanini, whom he greatly admires, he heard this voice join in, making a perfect and exquisite duet. When Campanini rested a few bars these dulcet tones warbled a response.

In the other case the enchanted ear belongs to a lady noted for domestic virtues. She is intellectual in taste, refined, gentle, and extremely harmonious by nature. There is nothing in her environment as the wife of a shrewd, sceptical professional gentleman that would incline her to vagary or illusion. Yet she too, on rare occasions, hears music. Sometimes she can recall the words. Once when thinking about the translation of a friend to that world nearer than this to the source of all that is beautiful, she became aware of a joyous welcoming song from the vocal organs of little children. "There was a cloud of them," said she, "many, very many in number. Yet they sang as one, and the words were as distinct as yours are as you talk to me now." She then recited the song of welcome. It bore upon the circumstances of the sudden demise, alluded to past events, and described the joys of the spiritual life, to the sincere soul. Anything more simply exquisite I have never read in the works of our best poets.

After reading or hearing that which embodies exalted sentiment, my friend perceives the inner atmosphere to be resolved into rhythmic harmony. There is the swing of musical feet in every sound and movement. "I dust a room to rhythm; I walk in it, bathe in it. The universe is one grand sounding-board. The

motes in the sunbeam swing in melody." Not only is this the case, but words pass through her mind in cadence. I have heard her repeat, until breathless, verses that sung themselves into delicious harmony. It was not poor rhyme, it was pure poesy. Nothing but excessive modesty keeps my friend from publishing what would place her name among the favored of the Muses. "It is not mine," she says. "It is in the air. I only repeat what flows through me." In like manner flows fragrance through the rose, light through the atmosphere. The everlasting principle of Music finds free course, "runs and is glorified," through these sensitive souls and such as they. Instruments sufficiently fine to be touched by the lightest breath from bowers supernal, shall we, deaf dullards that we are, dare to doubt that *they* hear?

Beyond the limits of the visible spectrum, — so all scientists aver, — are vibrations which escape the eye. Those at one extreme vibrate with a rapidity so great that their impression is too vague and fleeting to be recorded in consciousness through a gross, material sense. All the same, we know that there are such vibrations. So it must be with sound. The exceptional ear is the enchanted ear. May it not be that the internal harmony of the soul corresponds to and correlates with that external harmony of the spheres which but few can realize? Is it not an incitement to us all to so live, to so hold our every secret thought, wish, aspiration, that we may be preparing to join in that grand symphony in which all regenerated and purified souls of every nation and tongue shall one day take part? That the universe is founded upon mathematical principles, all seers, with Pythagoras (in this regard) at their head, have perceived. Mathematics is at the base of the principle of Music. One is the root, the other the efflorescence. That ineffable Beauty which vibrates by one method, upon the retina of the eye as sight, impinges by another upon the olfactory nerve as fragrance. In still another, it falls upon the enchanted ear as music. In all it is an outward expression of an interior spiritual principle.

IMPLICATIONS OF PHYSICAL PHENOMENA. PART II.

BY PROF. A. E. DOLBEAR.

IN the former paper I considered what is always implied when physical phenomena are considered, especially with reference to the antecedents; for instance, when a steam-engine is run it implies the consumption of fuel, which in turn implies molecular structure, and a definite amount of energy in what is called its chemical form. That energy is not created or destroyed by any physical process, and therefore every exhibition of energy, no matter where or when, is to be explained solely by reference to the laws of energy which are now so well known as to have passed out of the region of conjecture or hypothesis. If there be any knowledge which man possesses, which for certainty and accuracy compares with mathematical knowledge, it is the knowledge of physical relations. I traced out a few cases in which the alleged phenomena were of such a physical sort as to be easily handled, and showed how one must look at their antecedents. That such phenomena did take place was not denied. It was simply asserted that when they did happen one must reckon with the implications, unless he was prepared to affirm that physical phenomena might happen when physical laws are ignored and quite counted out. There are yet some further implications it is well to consider. They have to do with the objective structure and qualities of the spiritual beings that are supposed to bring about the phenomena we are considering, such as moving objects, playing upon musical instruments, writing upon slates, and so on.

As such beings are always addressed as if they were visible personages, possessing the same organs of hearing, seeing, and so on, as are possessed by individuals still having a material body, and as the replies to questions never contradict such assumptions, but on the contrary are confirmatory of such assumptions, it follows that one may properly consider what really is implied in the assumption that spirits have eyes and ears because they can see and hear. When I say *I see*, I assert not only the existence of what we call light, but the existence of an organ called the eye, the structure of which is adapted to be acted upon by what

we call light. Light is, as we all know, a wave-motion in the ether; it travels at the great velocity of 186,000 miles in a second, and the waves are in the neighborhood of only the one fifty-thousandth of an inch long. The eye is the only structure in the body that can perceive these waves. It is a kind of camera, and photographic work goes on in the retina very much as it does in the process of photography. Then there is the optic nerve, which is an essential part of the apparatus, and conveys to the seat of consciousness the impress of the molecular disturbances which have taken place in the eye. No one is conscious of the phenomenon of light except through the action of this complex mechanism. Therefore, when one says he *sees*, he means that a particular kind of disturbance has taken place in a particular physiological structure. The term sight is never used in a different sense from this, except when it is avowedly used figuratively. In the absence of ether waves there could no more be what we call sight than if there were no eyes; both are essential.

When, then, it is said or admitted that a spirit *sees*, not in a figurative sense, but in the sense in which we all use the term, it is implied that a spirit has eyes, a physiological structure, acted upon by ether waves, and the nervous system behind that. It has what *we* call eyes. It will not do at all to say that such spirit has an equivalent sense, for whatever that might be it would certainly not be *sight*. One may get a very accurate knowledge of the presence of another person by the voice, or by the sense of touch, but it would be a culpable misuse of language to say of such person that he was *seen*. Sound can no more affect the eyes than light can affect the ears. This, then, is the same as saying that a spirit has a physical structure for seeing similarly constituted to that in man, and indeed in all organizations that *see*.

When I say *I hear*, I mean that air vibrations have affected my organs of hearing, the ears with the nervous structure between the ear and the seat of consciousness. There is implied in the statement not only that sound vibrations of a definite sort have been produced and are acting, but that they are acting upon a certain physiological structure adapted to be affected by gaseous vibrations. Vibrations in the ether cannot affect the organ of hearing. The media are radically different, and cannot be used as substitutes for each other; and it is therefore wrong to say *I hear*, unless what I perceive reaches my consciousness through the physiological mechanism called the auditory apparatus. In a figurative sense one may say he hears as he may say he sees.

“Lo, the poor Indian! whose untutored mind
Sees God in clouds, or hears him in the wind.”

But real seeing and real hearing imply certain distinct organs adapted to different physical conditions. One cannot by talk-

ing affect one's eyes, nor will light-waves, as such, affect one's ears.

Suppose, then, in a *séance*, when a spirit is addressed thus: Will the spirit please rap upon the table? and the answer comes at once, a rap distinctly heard. The question was an oral one, and was produced by physical means, regular sound vibrations, and can be heard by such beings as are possessed of the proper organs to be acted upon by air vibrations; that is, ears, and by ears I *mean* ears, not substitutes of any sort. What we call *speech* is absolutely impossible in a vacuum, as much as is sound, for speech is a succession of sounds. There are numerous substitutes for speech; signs made with the fingers or lips that do not appeal to the ear; but these are not speech. If, then, spirits *hear*, it is because they have ears, organs that can be affected by sound vibrations in the same manner as we, the so-called living beings, can be. Moreover, do not all testify that they can and do both see and hear?

In like manner one may treat of the sense of feeling, or any other sense. All imply a molecular structure, a nervous organization, indeed everything that goes to make up a consciousness of the external world such as is possessed by living beings governed by physical laws.

What we call pain, as well as pleasure, is immediately due to disordered nervous structure, and in the absence of nerves could never be known. This can be tested in a minute by any one, by simply pricking one's finger. Does not the destruction of the nervous tissue in any manner end the possibility of pain? Can a spirit then suffer physical pain without a nervous organization? By pain I mean what all mean by the term, the sensation which, if severe and long-continued, results fatally to the sufferer, because the nervous tissue is itself destroyed.

If some one having read so far, perhaps with impatience, should say, "All this may be as you say for living beings, incorporated in a body of flesh and blood and a nervous system, but we are not to suppose for a moment that spirits are thus constituted, and if not, then they are not to be supposed to be conditioned by such physical laws as all common matter is conditioned by. They have their own constitution, different enough from ours, and one cannot reason from our condition to theirs." To this I would reply, that if one cannot do this, if a physicist must not carry his terms and conceptions into this spiritual domain, for precisely the same reason the spiritualist must not talk about a spirit *seeing, hearing, feeling*, and so on, unless he admits he is talking loosely, and means by those terms only to symbolize his conceptions, and has to employ such terms as best convey the idea, which idea cannot be physically true. Even then it is very difficult to understand why, if the physical terminology is inappropriate, any one should at a *séance* ask such a question

aloud as, If John be present will he please rap on the table; for this is *sound* addressed to an ear — both of which are purely physical things.

An Arab may not have any difficulty in imagining a genie that may be summoned by rubbing a cup, to do wonderful things, and then vanish out of relations to everything; but no one who has studied deeply into the significance of physical relations can possibly admit that affairs in nature go on in such a fast-and-loose way.

LEAVES FROM THE AUTOBIOGRAPHY OF A PSYCHIC.

BY MRS. EMMA MINER.

I AM requested by one of the editorial committee of *THE REVIEW* to write a paper which shall be autobiographical in nature, giving my early impressions, the history of the development of my psychical powers, incidents in relation to the latter, and the effect of experience upon my thinking. If, in the reading, the "great I" seems prominent, please remember, the editor said "I" must. While I do not consider my development remarkable, the narrative may prove helpful to some of the readers of *THE REVIEW*. The experiences cited will include a little study of physiognomy, clairvoyance, clairaudience, psychometry, psychography, and telepathy.

When I was seventeen I became a member of an evangelical church. I worked with it for twenty-two years. Then I encountered difficulties. I had had charge of a Sabbath-school class for several months. Previous to this I had never been a thoughtful student of the Bible. Then I felt that I must become one, in order that I might teach intelligently. One day the lesson was to be upon "The Ark of God," (2 Sam. vi.) where it speaks of Uzzah and Ahio driving the cart which held the ark. Uzzah stretched out his hand and touched the ark to steady it, and God smote him dead for doing it. I had read this incident before, but never intelligently. Then it impressed me horribly. I questioned, Could not the man have died of heart-failure? Then, O impious thought! if God could and did do such a thing under those circumstances he must be a very small sort of god. I tried to put this thought away, but could not overcome my revulsion of feeling. Finally, I went to the Sabbath-school superintendent, and told him frankly I did not believe that lesson, and refused to teach it to my class. The more I studied, the worse I felt, until I gave up the class altogether. Then I began to be hurt by what I heard preached. Certain utterances tore at my heart-strings; so I stopped attending church. Out of this wreck I saved my belief in immortality, and my love for justice, truth, and right. Three years passed.

I had never investigated spiritualism, but was exceedingly

prejudiced against it. In March, '83, I went to hear a spiritualistic lecturer, a Mrs. Y., a lady of education and refinement. Her subject was "Education." I was favorably impressed by it. For three months I attended these services regularly. At the last lecture in June of that year, the lecturer remarked that if a family of half-a-dozen members would sit regularly for manifestations, some member would probably be developed in some phase of mediumship. We decided, as there were four adults in our family, to investigate at home. We began with table-tippings and raps, and out of these have sprung all the rest. I was not over-credulous, and am not to-day. I wanted a sufficient reason for everything. I am convinced that some of my experiences can only be accounted for upon the spiritualistic theories of communication with, and the emanation of influences from, our friends who have passed through the change called death.

I recollect that as a child of eight years I was a student of human nature. Without understanding anything of the definition of physiognomy, I do not remember failing in any assertion relative to the characteristics of my schoolmates. When a new member appeared at school I would say, "That girl will do such things." — "How do you know?" another would ask. "Because her eyes, mouth, or teeth will make her," I would reply. It was a childish conclusion. I have since learned to reverse my theory. It is the "she" who makes the face. I would say that a certain thing was going to happen to a child. "How do you know?" some one would ask. "I feel it," I would reply. Later I studied the habits of people in relation to physiognomy. Lips may speak falsely, but the lines of the face never.

A man unconsciously betrays the fact that he is a thief by the way he handles a small article. One who would only wrongfully appropriate a trifle handles it differently from another who would tamper with his employer's books to cover up an embezzlement; but the peculiar movements of each are equally distinct and reliable. I remember when about sixteen years old that my mother, being temporarily absent from home, placed me in a small boarding-house. A young man, I will call him Mr. G., applied for admission. Being prepossessing in appearance, he was admitted. On the first day I saw him approach a table with a package in his hand. He took from a work-basket a pair of scissors with which to cut the string. I hurried into the next room and said, "O Mrs. W.! don't keep Mr. G. here. He is a thief!" — "How do you know?" she asked. "I know by the way he handled the scissors." She laughed at my fears, but my doubts were not removed. In less than three months he was caught tampering with a lock on the door of a private office, and when arrested, a purse and money belonging to our landlady were found upon his person.

At this time I knew nothing of psychical forces, and had not

the least idea but that I arrived at such conclusions through the study of physiognomy. An incident occurred two years ago, however, which convinced me that forces from without may impress me to make an assertion concerning a theft, when I have never seen the guilty party. A strange lady called upon me for a *séance* in the summer of '90, and said, —

"I have come for business. First, if there is any such thing as telling me anything, give me some idea of what my business is." I said, "I hear a clinking sound; it sounds like glass or delicate china. You have lost something in connection with business. I see a man who is living." (I described him.) "You think he is guilty. You have sent him away from you, and still you are troubled. He is innocent. Now you suspect a woman" (I described her); "but she is innocent. The man who is really guilty, I see." (I described him.) "That cannot be," she replied, "You have described my husband. He would not do it." I said, "I will not say that your husband has robbed you; only that the man who did rob, and is still robbing you, looks like the one I have last described." — "You have made a mistake," she said; "but tell me more." I continued, "This man is subject to severe headaches." (My head had begun to ache violently.) "Why! so is my husband; but it isn't he!" I said, "It is now shown me that this man's father was insane, and died in an insane asylum." (Here I plainly saw clairvoyantly a building constructed like an insane asylum.) "So did my husband's father," and she grew pale as she replied. "What shall I do?" she asked. "Go home and set a trap. If he is innocent, it won't hurt him; if he is guilty, he will fall into it."

She agreed to do this, and promised to inform me of the result. In three weeks she came again, and said, "You were right. It was my husband." Then she told me that she was a maker of patent medicines, which possibly accounted for the clinking sound of glass I heard at the first of the *séance*. Now this lady did not come to me with the thought of her husband in her mind. She was indignant when I described him. The assertions I made about the several persons were impressed upon me.

In December of the same year a lady came to learn who had been taking some of her personal effects. As she stated this, and named the articles, I declined to hold the *séance*, lest I might enter upon the matter with prejudice. I asked her to arrange it so that I should be brought in contact with her three servants. She did so. I declared the first and second servants to be innocent. The third one I saw handle a butter-knife. I said at once, "She is capable of it. Watch her." The lady protested, saying she "would trust that servant with anything;" but she set a trap, and number three fell into it, and afterwards confessed. Other experiences, which have included dealings with embezzling bank-presidents, have convinced me that while an intelli-

gent use of my own powers may assist to unravel a mystery, there have been instances where a power outside my own has assisted me. I related the first case as an illustration of the reliability of my impressions in my early days. In the second and third instances, I assume that I did not catch my thought from either of the ladies, as they were positive that I was mistaken.

I think I must have been clairvoyant when very young. When seven years old I used to see strange things which nobody else saw, and would sometimes speak of them. One unlucky day I saw a man apparently looking into a window in my mother's room. I noticed that he had black hair and black eyes, and wore a dark coat. My scream of alarm brought my mother to the scene. Snow had recently fallen, and when mother looked under the window for the man's tracks there were none. Of course she supposed it to be "another of my stories," and bade me "never let her hear any more nonsense," and she never did, for my grief at hearing the family speak of "that dreadful story," nearly broke my heart, and closed the doors of clairvoyance upon me for years. Fathers and mothers, I entreat you to deal gently and questioningly with your children at such times. You may not at the moment be able to conceive all the possibilities of the development of psychical forces in the young lives intrusted to your care.

Following the general advice of the lecturer previously referred to, I began to investigate phenomena in the autumn and winter of '83 and '84. A table would tip at my lightest touch, and, even with heavy weights upon it, would follow me about. I used the table-tips for alphabetical messages, and had wonderful experiences with them. This was satisfactory to a degree; but as table-tipping and following me around proved nothing, I asked for some knowledge of psychical forces, and it was given me. One day a farewell message from the table told me I must give up its use. I did so. This was in March, '84. In that month also, I was clairaudient for the first time. One afternoon I arranged to go to see my old nurse who was ill. I heard a voice say distinctly, "Do not go out this afternoon." I was alone in the house, and the voice frightened me. The importance of the warning was proved later in the afternoon, when my youngest child was seized with convulsions, and it was particularly necessary that I should be at home. The voice was a peculiar one, unlike any I ever heard. Twice since then I have been saved from accidents by heeding its warnings; once on a railroad, and once on a steamer. I never hear that voice except when peril threatens some member of my family, or me, and I never question its reliability.

After the scene with "the man who left no tracks in the snow." I do not remember being clairvoyant again until June,

'84. One morning I saw two hands holding a piece of blue-and-white calico before me. It seemed to touch my face. I noticed its color and figure. In the afternoon a lady called, and made me a birthday present of a pretty ruffled apron, made of just such cloth as I saw clairvoyantly. Since then I have been clairvoyant frequently. Sometimes all the things around me seem to fade away, and unfamiliar objects take their places. I can describe them. They are often recognized as being localities familiar to some one. I see people whom others call dead, people I never knew. I hear them speak, and can repeat their words. The voices often seem indistinct, or sound far away. I have seen what appeared to be human forms made up of dense vapor, which would disappear if they came in contact with hard substances, like furniture or walls. I have seen them luminous and so transparent that I could see the figures of the carpet and wall-paper through them. I would catch from these strange visitors looks, words, gestures, physical sensations, and impressions of thought, all of which I felt I must describe. Frequently these words and impressions are prophetic in their nature, and have been verified. This clairvoyance has increased during the last nine years, but I cannot see at all times, nor always when I wish. Sometimes when I try to make good conditions for these manifestations, I fail utterly to see or hear. I am convinced that it does not depend on myself. These forms appear as readily in daylight, or a brightly-lighted room, as in the dark.

I believe that in many cases a person may bring to a psychic certain conditions which will produce a clairvoyant vision. A lady called on me one day. As she was seating herself I said, "What in the world have you been doing? The air is full of babies' bonnets!" She said, "I have just been in H.'s store, and Miss B. was opening a case of babies' bonnets, and I looked them over." This same lady called again a few days later. I saw over her head a large ring of white light, about two feet in diameter. The interior of the circle was black. In this black space, toward the upper part, a white envelope of natural size, with the sealed side toward me, appeared. Underneath this envelope, "\$6" was to be seen, and under this an upper set of false teeth, which after a few moments left the circle, and began to float around the room, grinning at me in a ghastly fashion. These were all seen in a brilliant white light. I could not analyze this vision, but I felt that it was a prophetic emblem. In three weeks the lady called again, and said, "I know now what that queer vision meant. Since I was here my sister has written me a letter. She enclosed a sum of money, and told me to buy S. a dress of certain material, and said I might have the balance of the sum to do what I pleased with. There was a balance of Six Dollars, and I took it to get my upper false teeth fixed." Upon inquiry I learned that at the date of the vision the

letter had not been written. The lady disclaimed knowing her sister's intentions, consequently she could not have brought to me any influence capable of producing the vision, as she possibly did in the case of the bonnets.

When I am in a clairvoyant condition, a movement about the room disturbs me. Sometimes a person will pass between an object (invisible to them) and me. The effect is to cut off, or apart, some force proceeding from the object to me, and clairvoyance ceases. I feel at such times the sensation of a shock. This is physically prostrating; it makes me nervous. I am convinced that it is unfavorable conditions surrounding *séances*, which prostrate the physical forces of a psychic, not the psychical power itself. In consideration of this fact, having many duties which have a prior claim upon me, I frequently am not able to hold desired *séances*.

Here I would like to refer to Rev. T. E. Allen's paper in the August Review, on "The Relations of Investigators and Psychics." I think it admirably written, and in a spirit of justice toward both classes. A psychic ought to understand that the phenomena produced through his powers may have little or no value to the investigator when he sees the result, but absolutely nothing of its process, being unable by reason of a covering or darkness to determine whether or not the phenomena are fraudulent. I believe a psychic would be sustained in granting favorable conditions to an investigator. I think a psychic should have several opportunities to prove his powers, because bringing to any kind of a *séance* a disturbed mental or physical condition generally causes failure, while on another occasion the *séance* might be a success. In my own experience a lack of faith on the part of an investigator is one of the least of the difficulties. Going directly from a disagreeable controversy is far worse. I think Mr. Allen is right in his idea as to the necessity of eliminating the moral element from the character of the psychic. The work should be appraised according to the result, without reference to the character of the psychic. The article seems to me to be perfectly fair. I wish all psychics would co-operate with the American Psychical Society.

In the winter of '85 a lady said to me, "You possess the phase of psychometry." I did not even know what she meant. She said, "I will explain." She brought me a paper folded in a piece of white tissue paper and said, "Hold that in your hand, and tell me the first impression you have." In reply I said, "I feel a distress in my stomach, unlike anything I ever felt before. I feel cross, sour, melancholy. I feel that if I could swallow this object I am holding I should feel better." She removed the wrapping. The object was a written prescription for dyspepsia. Next she gave me a lead pencil with a metal tip on the end. I said at once, "This pencil was given you." I could see and

correctly describe the giver, the locality, and the circumstances, while I held the wooden end. If I held it by the metal tip all impressions suddenly ceased. During the summer of '86 I read over one hundred articles, never making a mistake, but never having any success with an object of metal.

I have been successful with personal letters, business papers, and various fabrics. In psychometrizing these articles I see and describe living people as well as those who have passed on, the so-called dead. When holding business papers I generally see all the people connected with them. I have also felt impressed to utter prophecies concerning business, which at the time were entirely at variance with the intentions of the person, and which, in some instances, were strongly resented; but so far, these prophecies have proved correct. On account of the instances where the interviewer could not seem to foresee the result, and considered all that I said exceedingly improbable, and where I, at the time, could see forms invisible to them, hear words which they could not hear, and where, too, all prophesied on that occasion was afterward fulfilled — on account of these things, I am of opinion that intelligent forces outside the sitter or myself so operated through some psychical force in me as to enable me to describe forms, hear messages, and foretell future events. When these forms speak and say, "I am what some people call dead," and the person before me admits that such individuals once lived, I do not know why I should doubt either the apparition or the person.

Let me say here, however, that I do not accept everything that comes to me from these sources. How can I discriminate? In this way. If a living man is unreliable, I see it and feel it. If he is pure, just, and true, I see it and feel it. These apparitions bring to me just such impressions. I feel instantly whether they are good and true, or the reverse. If the latter, I state my impressions as delicately as possible, but I always state them. Why should we be brought in contact with such influences? because we enter upon the next life in the same spiritual state in which we leave this life. If a man habitually speaks falsely here, he will bear the impress of falsehood when, by some process of natural law he reaches us by his influence from another life. He may be our nearest of kin. We do not feel to shut the door in his face merely because he has cast aside his material body. Let us hope that during the progressive ages to come he will learn to be truthful. Do I speak with too much assurance? Be this as it may, conviction born of experience compels me to speak with confidence.

Through my psychometric experiments with fabrics I became exceedingly sensitive physically to light and sound. A loud voice, the violent closing of a door made me nervous. I was particularly troubled by sensations of diseases, not only from the

fabrics, but by coming in contact with diseased people in houses and streets. I caught all sorts of aches, and began to die all sorts of deaths. Drowning seems easiest; hydrophobia worst. The sensation is momentary, but seems real while it continues. I do not think that I shall mind it much when I really come to die. I shall have become accustomed to it.

During the winter of '86 I became interested in automatic psychography. I wrote names of people of whom I had no knowledge. The messages were usually of a general character, and I was not satisfied at first as to their source. In the summer of '88 a lady said to me, "My sister has written me, saying that she has sent a sealed letter to the celebrated Dr. M. to be answered. She has directed him to send his answer, together with the sealed letter, to me, saying that I might read them both, then forward them to her." Instantly I felt a strong impression to try to write for the sister myself. She was a stranger, and in a distant city. The lady said that she did not know what was in the sealed letter, and that Dr. M. had not as yet sent his reply. I began to write automatically. The message seemed to take the form of answering four questions. It spoke distinctly of property in the South and West, and as though some of it were involved in lawsuits. I wrote twenty-one pages, giving full descriptions of business and people. I read it to the lady. She said, "My sister has business interests in both places, but I do not know that it was of those she wrote." The next day Dr. M. sent the letters according to request. Upon opening the sealed letter as directed, it was found to contain four questions concerning the business I had described in my writing. During this writing, I saw clairvoyantly beside me the form of a lady who kept her right hand upon the top of my head. She appeared to be scanning my words closely, as one would do who was looking over my shoulder. I described this form to the lady, who said, "You have described my sister H. who is dead." This form appeared to be nervously anxious when I came to write about the business affairs at the South. I learned afterward that H. owned the property in question before it passed into the hands of the sister to whom I was writing.

In many instances I write by impression. Once I felt compelled to write with my left hand, and the lady for whom I wrote said that I had written a characteristic message from her sister, who was left-handed. The sister was in spirit-life. The writing was not like my own in this case. While writing by impression, I seem to be transported to other localities, and among other people. I am quiet, and can write as easily about the unknown affairs of strange people as if they were familiar to me. When writing automatically I tremble, and feel a great degree of nervousness, and it generally ends with a severe headache.

One morning in Jan., '86, I was thinking of my brother, and wondering where he was and what he was doing. I soon felt a strong desire to write something. I took a slate; but instead of writing, began to draw a small yacht. Naturally, I have no talent for drawing; but here was a perfect little yacht growing under my pencil. I printed upon it "Dickens." Then I did not know what it meant, or what to do with it, but laid it aside. In three days I had a letter from my brother, saying, "I have just finished building a small yacht, which I shall use for pleasure-parties next season. Remembering who is your favorite author, I have named it the 'Dickens.'" Did his thought reach me and control my hand at the time I drew the yacht? Possibly his thought did reach me, but I do not think that it controlled my hand, as he cannot draw any better than I.

Once it seemed as if I were dreaming. I arose from my bed and wrote some verses. I was partly conscious of writing, also that I felt cold, and ought to be in bed. In the morning, when I sat down at my desk, I found the manuscript, and the lines seemed to recur to me as I read them.

I frequently receive from strangers written questions which they desire answered, and the report of my replies has always been satisfactory. Three times I have attempted to answer sealed letters. Two were satisfactorily answered. From the third I could not obtain an impression, or an automatic movement. When I took No. 1, I placed it in my lap, and sat in readiness to write. This was in Aug., '91. I was suddenly seized with a severe bowel trouble. It affected me for over an hour. I was about to give up trying to answer the letter, when it was suddenly impressed upon me that my physical indisposition was produced by my coming in contact with it. I then placed the letter on a table near me and began to write. My first words were, "At the time of writing the sealed letter you were suffering with bowel trouble." The lady, who was a stranger to me, and lived in a distant place, wrote that the statement was correct. In writing this letter I saw beside me a man whom I described to her as her husband in spirit-life. From him I received an impression of anxiety as to the lady's physical condition. He placed his hand on mine, and I wrote, "You will not make the anticipated change by selling your house next spring, as an unexpected change is coming to you." The following November I saw her decease announced in a newspaper. I try to be cautious in all such writing. If my impressions come clearly, and my hand moves freely, I do not question its reliability. When the conditions are the reverse, I always decline to reply, stating the reason frankly.

I have also made a few experiments in telepathy. The avenues of thought are various and subtle, and early in my investigations I thought that everything could undoubtedly be accounted

for on this theory. I have come to believe, however, that if A. while in earth-life can impress B. with a thought, it need make no difference when A. shall have passed to spirit-life. A. will still have the same power, and can demonstrate it, if B. will give him an opportunity. When my mother identified herself to me in a strange way, I said, "Mother, you have been dead to me for sixteen years. Why have you never come to me before?" She replied, "Child, you never opened the door." It was true, and a just rebuke; yet, did she not herself close the door when she bade me "say no more about the man who left no tracks in the snow"?

Many ask the question, Why do not my friends come directly to me? We do not always make right conditions. People frequently hear raps, see strange lights, and hear names called when they are alone in the house. They do not take sufficient interest to make a study of the matter, and then ask, "Why do not my friends come to me?" It is generally by such methods that departed friends first seek to attract our attention. Those who have had the experiences just mentioned might, by investigation, learn much through themselves. If one does not consciously have any of these experiences, it will be necessary to visit a psychic. All psychics are not gifted alike. An investigator may obtain light from one upon a particular matter when he has failed to get it from another.

The first time I made an experiment in telepathy which impelled me to continue the investigation, was in the winter of '85. A dozen friends had come in to spend the evening. They proposed to blindfold me, hide some small scissors, and see if I could find them. I found them every time. I said, "Of course, this is telepathy. You all knew where the scissors were, and your thought influenced me to find them." In thinking the matter over, I decided that if it were possible for a decarnated mind to influence me to find something when I was alone, then I should be justified in believing in forces outside of the thoughts of my friends. Three weeks from that day I had an opportunity to experiment. I wanted a shoe-button needle. I could not find one. I said jokingly, "Now if there is such a thing as a spirit finding me a button needle, I wish one would do it." My first impression was to cover my eyes. I tied a long towel over them. After a few moments' waiting I left my parlor, walked up-stairs to my daughter's room, opened the upper bureau drawer, took from under some clothing a small box I had not seen for four years, removed the cover, took out three discarded invisible nets, a paper of pins, some hair-pins, some shoe-lacings, and finally clutched something hard and sharp. I held it nervously while I removed the towel from my eyes. Yes, it was a shoe-button needle! I am of opinion that I was led there by an invisible presence, for I felt as if some one pushed me gently along. When searching for articles I find it necessary to be in a quiet condi-

tion, and always to have my eyes covered, that I may not, even for an instant, fix my attention upon any object in the room.

I have sent a mental message to my physician, a clairvoyant, living in L., eight miles distant, and he has come by the next train without any other communication. I simply say, "I want Dr. R.," and he comes. I have done this five times.

In relating these incidents I have given but a small part of my experience, and have expressed simply my own convictions. Nine years of study with limited opportunities do not teach one everything. As a flash of lightning from a midnight sky illumines a wide horizon, so these experiences have enlightened me, and I do not hesitate to avow myself a spiritualist. The change in my views, and my little development of psychical powers, have brought me great happiness. I have no fear of death. I am glad to believe in the opportunity for future progression. I love humanity more comparatively, than before my views changed. I believe that we are created with infinite possibilities, and I am learning daily something of the dignity and divinity of my own soul. Every man is a god, and every woman a goddess, and each is a savior of the world in proportion as he or she lifts-up humanity. Each lesson in these wonderful psychical forces teaches me that there are greater stores of knowledge beyond, and I enter upon a study of these problems with reverence and a consciousness that my feet are upon holy ground.

SOUNDS, VOICES, AND PHYSICAL DISTURBANCES IN THE PRESENCE OF A PSYCHIC.

BY HAMLIN GARLAND.¹

A BRIEF ACCOUNT OF FIRST SITTING WITH MRS. S.

WE took seats in the sitting-room of Miss K. The company consisted of three gentlemen and four ladies, aside from the psychics, Mrs. W. and Mrs. S. I tied Mrs. S.'s wrists to the arms of her chair with silk twist, in such wise that she could not get her hands together, and the breaking of the thread was understood to invalidate the *séance*. I then fastened one end of a tape-line to the back round of the chair, and carried it about the ankles of the latter. The sitters were about half divided between sceptics and believers in the phenomena. All three gentlemen were questioners. Mr. D. had never seen anything of the kind before, and I relied upon him and Miss K. especially for aid in cool and candid observation.

The room contained the ordinary furnishings of a young lady's sitting-room. Books, banjos, a piano, a practice piano, etc. We took seats around a common table of oak. We placed upon it a tin cone for a trumpet, together with pencil and paper. We then put our hands on the table for a short time, while Miss K. darkened the room to almost perfect blackness. The psychic, Mrs. S., sat at my left. Miss O. sat at her left. The second psychic sat between Miss O. and Mr. D. The trumpet was standing broad end down upon the table. After some time passed in lively and unconstrained conversation, we heard distinctly plucking sounds on the strings of the piano. The sounds came *inside* the piano, not upon its keys. This plucking came when we sang "Annie Laurie" and other familiar melodies. At length we sat away from the table and clasped hands, making a partial circle that was broken by the psychic whose hands were tied to her chair. While sitting in this fashion, drumming came upon the table and upon the trumpet in perfect time to my whistling. It had a pecking sound, but at my remark that it seemed to have been done with the fingernails, the trumpet was smitten as if with

¹ Read before the American Psychical Society, Jan. 27, 1893.

the rounded palm of the hand. The trumpet was raised and lowered, pushed to the floor, again put upon the table, and the sound of writing was heard. We found at the close of the sitting the name "Mitchell" written upon the slate. Mitchell was said to be the "guide."

Suddenly Mrs. Sa., directly opposite me, heard a whisper, apparently proceeding from the trumpet. A name was spoken and some short sentences, "I am with you," "I came with mamma," etc. Mrs. Sa. caught the name with difficulty, and recognized it. While this whispering was being directed to Mrs. Sa. I sat in my seat beside the psychic, listening closely, but could distinguish nothing, and could not even hear the sound of the whispering, though several others on that side of the circle distinguished words as readily as the one to whom they were addressed. Two or three others received communications, and then I felt that the trumpet was turned toward me, and a peculiar, inarticulate, hollow whisper came out of the darkness. Attempt was made to utter a name, but nothing could be distinguished. I asked if "they" would write it for me, and the answer came, "I will try." Afterwards the whisper came, "The writing is very miserable." Various taps, rustlings, and drummings followed, and at length I was tapped upon the knee. I requested to be touched on the right shoulder, absolutely out of reach of the psychic, and the small end of the trumpet was pressed softly on the cheek farthest away from the psychic. "It" then touched me on the right breast, partly under the arm. At our request the trumpet was raised into the air and drummed while in that position. The table was pushed across the floor several times, and the pencil and paper thrown upon the floor. I requested that they be replaced, and it was done, as we afterward discovered. This, with a few unimportant whisperings, concluded the sitting. Aside from the darkness, conditions were very fair. The thread on the medium's wrists I was obliged to cut carefully with the scissors, so deeply sunk was the twist about her wrists. Apparently it was impossible for her to raise her wrists two inches from the arms of her chair. Apparently, every other person was accounted for by the circle of hands. With one or two exceptions we were entirely normal in manner. Much laughter and joking continued through it all. Most of the circle regarded the phenomena as the work of unexplained causes. Two or three thought they might have been done by the psychic moving her chair forward, and thus getting possession of the trumpet.

SECOND SITTING.

The group was substantially the same as at the first sitting and the psychic tied as before, with this additional precaution, — a tape-line was passed about her, holding her feet close to her

chair. The disturbances of chairs and table were less than before. The trumpet was used as before, mainly addressing me concerning the work of the society. The entire sitting was unsatisfactory, and not so clearly separated from the psychic as before, due probably to the increased care of observation.

THIRD SITTING.

The circle was substantially the same as before, a notable exception being the absence of the second psychic, Mrs. W. The room, as before, was the sitting-room of Miss K. The circle was made larger at my request, and the table supporting the cone, pencil, paper, and bell was placed entirely out of the reach of the psychic. In the presence of all, I tied the wrists of the psychic with great care, and with the aid of Miss H. took a half-turn of the tape-line about each ankle, fastened it securely to the back of her chair, and, as an additional precaution, nailed the loose end of the tape-line to the floor. I then drew chalk-marks about the feet of the chair without the knowledge of the psychic, in order that any movement, no matter how slight, might be shown. We then sat for *four hours*, part of the time singing, but engaged mainly in unconstrained conversation. The psychic seemed much concerned about the failure to produce anything. I sat at her right, with Mrs. Sp. at her left. At last there came a very faint tapping, apparently on the piano. It replied to questions, and at its direction I took a seat at the psychic's left, and a little back of her.

Immediately there came a soft drumming on the top of the upright dumb piano. The drumming was a little higher than the head of the psychic. At my suggestion it drummed a tune to my whistling. Suddenly the strings of the piano were twanged. The cover of the instrument was closed, but not locked. I touched it to be doubly sure that it was closed, and while doing so called the attention of the company to the fact that this seemed a very good case of a physical disturbance produced by unaccountable means. To show that it was not produced by the passage of cars outside, I requested that the twanging might keep time to my whistling. It did so, and also sounded loud and soft at my request. The tapping left the piano and came to the table. At my request the table was moved across the ring, far away from the psychic. This was done to show that it was unquestionably out of the psychic's reach. While in this position the bell was handled, while the circle sat with clasped hands, thus accounting for every hand in the circle. Drumming ensued on the cone and on the table. Recognizable tunes were drummed and at last when I said, "You must have enjoyed topical songs when here on this earth?" "I do now," came in a strong whisper from the mouth of the trumpet.

From this time forward whispers came through the trumpet which floated about the circle. The voices were distinctly characterized. One was a brisk, jovial, not too-intellectual young man, and the other was a very precise, rather ponderous and oratorical old man, of cultivated and old-fashioned speech. The third whisper was merely a *tone*, and was that of a little girl. During the speaking I asked that the trumpet be placed against my temple, on the side away from the psychic. This was done, and the small end touched the face of the person sitting at my left. This seemed to add more proof that the psychic was not touching it with her hands. The sitter at my right was touched several times by the trumpet. Just before the little girl began to speak through the cone, the psychic, who had been perfectly normal, began to breathe heavily, and in a few moments became as still as death and did not respond to my questions. Her breath ceased entirely so far as I could discover. The voice was a curious, silvery *replica*, in miniature, of the voice and utterance of the psychic, and yet, leaning my ear close to her face, I could not hear a sound. The voice seemed entirely dissociated from the psychic's material self. It produced in my mind the picture of a bright and charming girl of eleven. She said good-by at last, and the sitting was ended.

The lights were then turned up slowly, and we sat for a few minutes waiting for the words of the psychic. She began to breathe again, and at last asked for water. I did not cut the thread, because I wished the full light to be turned on and the fastenings inspected. I felt a little conscience-stricken to see that the psychic was unable to take the glass of water which I held to her lips. At length, when the light was turned on fully, I called the attention of all to the undisturbed fastenings. They were precisely as I had left them. The tape was nailed to the floor, the lines of chalk showed that the chair had not been moved, and the threads were unbroken and deeply sunk into her wrists. I chafed her hands and wrists smartly to restore the circulation and obliterate the marks. She seemed weak and a little dizzy, but soon recovered.

There seems no doubt that this psychic is all that could be desired in the way of a party to an investigation. She seemed to welcome tests and submitted cheerfully to crucial conditions. She was put out of the reach of any possible physical connection with the phenomena. Suspicion must fall rather upon the rest of the circle. To suppose that some one of the circle was perpetrating a practical joke, is to suppose the collusion of two others. I need not say that I believe these people incapable of such deception. It was impossible for any one to enter the room, as the slightest opening of the door would have been detected by the presence of light. This very brief account is correct so far as my memory retains the main occurrences. Much detail is omitted necessarily.

UNCONSCIOUS CEREBRATION.

BY JOEL HASTINGS METCALF, PH.D.¹

IN the Arabian Nights tale of Aladdin and his Lamp, the hero has but to press the ring given him by the magician, or rub the lamp which he found in the subterranean garden, and a terrible genius appeared before him to answer his every wish. If he was hungry, a feast was spread; if he desired transportation to another part of the world, in the twinkling of an eye he was at his destination. Wealth, palace, princess, — all were his; everything which the world possessed, except the Roc's egg that hung at the entrance of the King of Genii's palace.

Now, although this is an age of reason and law, the miracle and dream of the past are not entirely outgrown. The genius of Aladdin, and the haunting spirit of good or ill which the Greeks represented as guarding the life of every man, have not been banished to the nether world. It is true that eons have changed them some, and that the Christianization of Europe has rechristened them, but they are still the old genii. The St. Bridget of the Celts does duty at many European shrines as the mother of God. The Thunderer, Jove, appears in the Vatican as the fisherman Peter; but all these changes are but in name. So the old genius of the East has been re-baptized, and named "Unconscious Cerebration," "The Unconscious," "Latent Mentality," "Mechanical Thought." But through all these aliases no one who makes the comparison will fail to trace the remarkable similarity to the genius of Aladdin.

In the first place, it is with no weakling that we have to deal. It is a name for psychologists to conjure with. When the conscious individual's power fails, and known fact and law are insufficient, and neither consciousness nor matter furnishes the desired explanation, unconscious cerebration in some one of its guises (and it has as many forms as Proteus) is ever ready to step in, perform the work or solve the problem. As the dutiful slave of all who hold its magic talisman, it proves a preternatural ruler of the world. It is ready to build a fairy castle or unravel the riddle of the Sphinx. To all who know it not, it is a demon,

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transporting them by night to far-off Chinas, or exposing them on cold mountains to freezing winds. Its power is over the seen and the unseen. The darkness and the light are alike to it. It threads the mysterious mazes of our brain and brings out hidden treasures. It walks with firm step in the vague and hazy closets of the soul. In the land of shadow and night, the underworld of consciousness, it is lord and king. If we accept all that is claimed for it, we must see its power over all the earth. It guards all fancies light as air, all recollections of the past, all estimates of time, all feelings of eternity. The familiar and the commonplace belong to it, the aspirations of the highest also. It is in Socrates' dæmon, Plato's dream, Jesus' vision.

Let me justify these statements. Marcus Aurelius was wont to thank the gods that they revealed to him the cure for diseases in his sleep. This, says J. Preston Moore in the *Overland Monthly*, was but the working of unconscious cerebration in dreams. Levi Kellitz, an "ignorant brute" of a man, could by rubbing his legs with his hands, and walking up and down the room a few times, estimate accurately the number of bricks in a given house. When asked how he performed the operation, he replied, "I don't know how; it just takes hold of me." This, says the same author, shows that prodigies and geniuses work by unconscious cerebration. An old man when asked a question did not answer immediately. "Wait a minute and he will speak," said the faithful wife; and she might have added, "until unconscious cerebration works," observes O. W. Holmes in "Mechanism in Thought and Morals." Sir Isaac Newton, when given a question to answer, would "revolve it in a circle in his brain, round and round and round before he could produce an answer," which shows that great minds work by unconscious cerebration. Thackeray says that when writing his novels "he was surprised at the observations of some of his characters; it seems as if an *occult power* was moving the pen." Dumas would lie in a half-torpid condition on the deck of his yacht, and then, after weeks, perhaps, would throw off his stupor and drive his pen with reckless speed. These instances, says Francis Speir in the *Popular Science Monthly*, show the workings of unconscious cerebration.

When the mind finds herself overcome by obstacles, and leaves her work for a time, on returning to it, thoughts "have ranged themselves anew during her absence, which shows that our organs do not stand idle the moment we cease to employ them, but continue the motions we put into them." Says Edward Gallaudet, "We conclude that all mnemonic action is independent of the direct control of the will, is automatic so far as the conscious ego is concerned, and is therefore to be regarded as unconscious cerebration." But the greatest apotheosis of the doctrine anywhere to be found, is in Miss Frances Power Cobbe's essay on the subject. She confidently brings it forward as an explanation of phe-

nomena which the common-sense of the world has called spiritualistic, and even views the thesis that, "the brain can think," as not incompatible with a belief in immortality. These quotations, which may be indefinitely multiplied by a reference to the works of Hamilton, Carpenter, Holmes, F. P. Cobbe, and others, sufficiently point out, that in the minds of its adherents unconscious cerebration is a process of great importance to one who would arrive at a true explanation of the mysterious in the phenomena of mind and body. My first proposition that unconscious cerebration is a powerful genius, I will consider established.

But now the further questions intrude themselves, What is its natural history? What sort of a creature, man, or force is it? It is apparent to the least observing of those who read the Arabian Nights' tales, that the chief powers for good or evil are the genii, and yet we might read and re-read the stories and not get a clear idea of what they were. The spirit of Poe's Raven haunts them so that all we can clearly make out is that they were hideous, giant spirits of the underworld, whose chief mission seems to have been to set the laws of nature at defiance. And so, to a great extent, do we find it with our modern genius. Though the books are full of what unconscious cerebration does, and of the well-nigh miraculous results of its power, few of its believers take the trouble to tell us clearly what it is. After reading the whole literature of the subject, one might reasonably be in doubt as to whether it was mind or matter. It appears now in one guise, now in another. First a conscious or unconscious spirit, again a mechanical Frankenstein. Now it extends its power into the most ordinary operations of the mind, again it slinks back to the fringe of consciousness as a powerful unknown, benignant and demonic by turns.

Let us take a hasty glance at the history of the subject, and see if any identification is possible. We find in the history of philosophy no doctrine which seems at all to resemble it, until the time of that universal genius Leibnitz. Descartes, the father of modern philosophy, with his dictum, *cogito ergo sum*, held the view that consciousness is the essence of thought and mind. Leibnitz, in opposition to this, and in order to save the doctrine that the mind is never inactive, distinguishes perception from apperception, active, conscious ideas from latent. He tries to demonstrate mathematically, and on the theory of his monads, that the brain may act, producing latent thought, without the ego's taking cognizance of it, even as other organs of the body, as the heart and the liver, perform their functions unperceived by us. He thought of each monad as having an infinitesimal consciousness, but only manifested in their highest combinations. Kant, with his customary sanity, says, "To have ideas and yet not be conscious of them; there seems to be a contradiction in

that, for how can we know that we have them if we are not conscious of them?" In another place he speaks of the "innumerable sensations and perceptions whereof we are not conscious, although we must undoubtedly conclude we have them. These he calls not *unconscious*, but *obscure* ideas; and Von Hartmann, on that account, denies that he has laid hold of the true "Unconscious."

Schelling, with his mystical monism to defend, sees that "in all, even the commonest and most every-day production, there co-operates with the conscious an *unconscious* activity." The absolute being is this "eternally unconscious, which, as were it the eternal sun in the kingdom of spirits, is hidden by its own untroubled light." In Hegel's "Philosophy of History" we find the longings of the race as the developing expression of the "Idea." The individuals, though free, are as a race bound to work out the thought of the time-spirit. This higher purpose is unconscious to them, so that they build better than they know. The "Idea" working unconsciously in the lower creation comes to self-consciousness in man, and being-in-self becomes being-for-self. There is a difference of opinion among the critics and followers of Hegel as to whether he believed conscious spirit was in the beginning, or was only a development; but almost certainly he believed that the developing world did not come to consciousness until man appears. Schopenhauer thought of his "Wille" as unconscious, but it was left for Von Hartmann to develop completely the idea of the unconscious scattered in germ among his predecessors. He finds in all parts of nature and human life, from the simplest movement of the hand to the highest religious ecstasy, the power of the unconscious. He does not define what it is, clearly, but takes the instincts of animals, the automatic and obscure actions of man, as instances of a purpose without consciousness. Then he broadens its application till he finds it includes all that is. The reparative power of nature, love, language, perception, thought, volition, — all are but the manifestation of a power inscrutable, which is purely and absolutely unconscious.

But Von Hartmann relies upon assertion to prove his doctrine. There is but one Unconscious, and Von Hartmann is its prophet. It is true that he has made it probable that these purposes are unconscious to the animals, plants, and man; but if so, they are not purposes to them. He has not attempted to, nor can he show that they are unconscious in themselves. At best his thought is a negative expression, involving a contradiction, as he admits; but, nevertheless, he thinks that the facts of nature and man warrant it. This should be its sufficient refutation. In the first place, he has not shown that the outer world-order does contain unconscious purposes. So far from this, arguing in the only direction profitable, from what we know of purpose in

our own experience, we must infer that if there are purposes outside of us, they have their being in some consciousness; if not in plants and animals, then in a world-consciousness. And second, that is not a real explanation of anything, which finds the being of things in a negation. To explain, means to bring the unknown, the obscure, under the known, and the clear. This is the opposite course from Von Hartmann's, and therefore his results resemble a mystical dream more than sound philosophizing. Making sunlight out of cucumbers is nothing compared with making a universe out of a negation. The cause of these discussions of the idealistic monists as they bloomed out in Von Hartmann was an attempt to find a "*tertium quid*," to put in the gulf between mind and matter, and thus explain all under a monistic reconciliation.

We find no such speculations in England. It is true that Sir Wm. Hamilton puts before himself the question, "Is the mind ever unconsciously modified? Does the mind exert energies and become the subject of modifications of which it is not conscious?" But this discussion was in the interest of psychology, and not to bolster up a speculation. To substantiate his doctrine that the mind contains more latent furniture than consciousness reports, Hamilton appeals to many facts of our mental life. Language known to us, but not used, must be latent consciousness, for I know a language when I do not use it. Again, the mind contains whole systems of knowledge only brought out by delirium or excitement. The story of the servant who repeated Hebrew from her sick-bed, when she had never learned it, but only heard her master years before repeat parts of the Talmud, is cited as proof. The most unambiguous form in which he puts his thought is that there are mental activities of which we are unconscious, but which manifest their existence by effects of which we are conscious. He uses an expression similar to that of Kant, "that the sphere of consciousness is only a small circle in the centre of a wide sphere of action and passion." In perception, he uses Leibnitz' illustration of the *Minimum Visibile*. There is in looking at a distant forest a perception of greenness which is made up of innumerable leaves, singly unperceived, and yet, if we are to see the mass, each leaf must produce a small impression upon our minds, which, as it is not conscious, must be a latent modification. When in the association of ideas we have an A, B, C, we find after a while that as far as consciousness is concerned, B may be dropped, and we pass from A to C direct. B must therefore exist as a latent modification. When climbing Ben Lomond, Hamilton found himself suddenly thinking of the Prussian school system. In this case a German gentleman with whom he had talked upon a similar occasion must have existed in a latent state.

Stewart's idea of these links of association was that they were

conscious, but forgotten immediately afterward. This view Hamilton opposes, saying that consciousness supposes memory, and the fact of no memory implies no consciousness. Acquired dexterities again illustrate unconscious results of this mental latency.

Now no one who follows these illustrations in detail will deny that here we have some curious and perhaps mysterious powers of mind or body. Hamilton admits as a possible explanation mechanical (automatic) action and forgotten states of consciousness, and yet decides for unconscious mental modifications with a superb disregard of what he had said elsewhere, "that every act of mind is an act of consciousness. The essence of states of mind is in being felt, and when not felt *it is not.*" The absurdity of his view lies in the fact that it is really an appeal to ignorance, and is not an explanation, as the other two, mechanical and consciousness forgotten, are, any more than "essential levity" was an explanation of why gases rise in the air. And what a strange view for a philosopher, to be sure, was that illustration of unused language! As he said in another place, he understood how an idea could get *in* a mind (it was its nature to think), but he could not understand how things once present could ever get out. "Part of the ego," he asserted, "must be detached and annihilated if a cognition once existent be again extinguished." But is it not evident that the assumption of unconscious mental modifications is no help, since he gives no reason why or how a conscious thought could become unconscious thought? His explanation, therefore, does not explain, but makes the mind a stranger jumble than nature reveals it to be. Capacities for language, disease, and some other terms mentioned by Hamilton, are not things. It is a mistake to assume that we have language stored away as language, either in modifications of conscious or unconscious mind.

Again, he confuses latent states of mind with latent memory. The servant who talked Hebrew as a parrot might, or as a phonograph does mechanically, was a manifestation of latent *memory*, not of latent *consciousness*. Memory, even if it is proved to have a material basis, is not a mechanical thing of pigeon-holes and stored-up knowledge! The fallacy of the *Minimum Visibile*, as Professor James has pointed out, is of asserting of a part what is only true of the whole. Because ten thousand leaves give an impression of greenness, does not prove that one leaf will produce any effect. A certain amount of stimulation is necessary before any effect is discovered in consciousness. So also with the latent link of association. The belief that it was conscious, but so obscure as to be immediately forgotten, would be a sufficient explanation did we not see that the law of association is the cause of dropping many links of association. Otherwise, all memory would be a full repetition of a previous experience. If

it is too far to get to our destination by the highroad, we can cut across lots, and forget those things that do not interest us; in a word, we can have, as was said of Lincoln, a good forgettery.

No better criticism of Hamilton is to be found than J. S. Mill's discussion. He clearly points out the fallacies of the mental latency view, saying, however, in conclusion, "I am inclined to agree with Sir Wm. Hamilton, and to admit his unconscious mental modifications in the only shape I can attach any distinct meaning to them; namely, unconscious modification of the nerves." But how have the mighty fallen! "The Unconscious" of Von Hartmann exposed to view at last, and found to be only an unconscious nerve modification! No very great thing truly. No very strange thing either, for what nerve modifications are not unconscious? This anticlimax seems almost ludicrous. I have read of the two astronomers so intent on heavenly observations, that they fell into a well, and of a hunter who went out to brave a lion and shot an ass. But the pathos of these is no greater than to have the mighty spirit of the Unconscious turn out to be only unconscious modification of the nerves.

But to continue our already too long tale. Dr. Carpenter took this suggestion of J. S. Mill's, and tried to put life into the old doctrine by galvanizing these unconscious nerves. He strives to keep the old illustrations as valid, but to explain them in terms physical instead of mental. He says, however, that it matters little whether we state the doctrine in mental or physical terms, as long as it is recognized as having a positive scientific basis. The name unconscious cerebration comes from Carpenter, but he seems to have added little except a wealth of illustration to the thought expressed by Mill. He does not prove it or show its limits or power; he is content to apply it to the facts of table-tipping, planchett-writing, and many spiritualistic phenomena. He even believes that unconscious cerebration can produce results unknown to the conscious ego.

Let us now, not to speak of the work of Frances Power Cobbe, Edward Gallaudet, J. Preston Moore, and Francis Speir, because they have only added illustrations, and have really contributed nothing to the philosophy of the doctrine — let us now look critically at what we have considered historically. First, I am led to say that the name used to describe our mental, physical, or whatever-it-prove-to-be phenomenon, is a grave stumbling-block. A man who will not give his name, or has too many aliases, is looked upon with suspicion. So it should be with the question we are considering. Leibnitz began with "latent ideas," and immediately the question arose whether his latency was completely unconscious, or only obscure. What is a latent idea? The words latent, nascent, potential, and all similar ones, have been mountains of offence since Aristotle. They may mean everything or nothing, as we see fit to use them. Spencer speaks of

nascent consciousness as in matter. Mill makes mind a permanent possibility. They are all appeals to ignorance pure and simple. What is a latent tree? A little tree? Is latent consciousness obscure consciousness, or what? Who will say? Sir Wm. Hamilton says that Leibnitz violated the usages of language, but immediately, as Mill points out, he falls into a similar error. If it be true that latent ideas are a contradiction in terms, it is no less true of his own term unconscious mental modification. To escape this difficulty, Carpenter substitutes the phrase, "Unconscious Cerebration." This is no contradiction, but it is not a very expressive term. The word unconscious in no way limits the term cerebration. It is of a kind with unmechanical thought or non-extended feeling. Who ever heard of conscious cerebration? Most people do not even know they have a cerebrum, much less are they conscious of its workings. Aristotle thought the diaphragm the seat of consciousness, and that the function of the brain was to keep the head cool; and to secrete tears. What distinct impression, therefore, does the term unconscious cerebration convey? All cerebration is unconscious. What Dr. Carpenter meant in his lucid moments, is well-expressed by the phrase, automatic cerebration producing rational results of which the individual is not conscious. I say lucid moments, because I think the mythologizing tendency sometimes got the better of this great scientist.

Again, it is apparent from the differing phraseology that not the same ideas are held by the different authors mentioned. Kant's obscure ideas are simply those having a certain degree of consciousness, though not enough to impress them upon the memory. This is the fringe of thought spoken of by Professor James, and is certainly a very important part of our mental life. With Von Hartmann this is not true; his Unconscious was thought of as essentially so, and appears for the most part as a negative idea, though with a magician's power he endows it with the elements of will and reason. Sir Wm. Hamilton surely thought of his unconscious modifications as having some sort of spiritual reality. He could not think of them as perished, those fragments of soul, and so, as the old Hebrews, not being able to think of men's souls as entirely annihilated by death, gave them a sort of shadowy life in Sheol, he gave them a kind of mental life not to be dignified with the name consciousness. J. S. Mill is entirely physical in his idea, and he is so careful in his terminology that no exception can be taken to his doctrine. But when we come to Carpenter and Cobbe they seem to view the doctrine now as physical, now as mental, as the exigency of their explanation demands. Whether it is because we are in the twilight of mind and matter, as the monist thinks, or in the darkness of ignorance, where deeds of violence are possible, I will not say, but the fact remains that none of the later writers

seem to hold a consistent view. In Carpenter such sentences as these are found:—

“Two distinct trains of mental action are carried on simultaneously, one consciously, and the other unconsciously. . . . The more we examine into what may be termed the mechanism of thought, the more clear does it become that not only an automatic but an *unconscious* action enters largely into all its processes.” And F. P. Cobbe, starting with the physical view, ends by recognizing that our brains can think without us.

Theoretically there are only three possible things which unconscious cerebration may be, — mental, physical, or a third somewhat. If mental, it is conscious; if physical, it is physiological; if it is a third somewhat, it is unknown and unknowable. It is a purely negative conception as large as the infinite and as empty.

All that is knowable must either come through our senses, or be revealed in consciousness. In one case it must be physical, and in the other case it is mental. But neither the purely mental, nor the purely physical, seems satisfactory to the votaries of unconscious cerebration. In the minds of many it is a little more than matter, and a little less than mind. It is physical enough to be at home, and play some part in the world's material reality, and intelligent enough to work out rational, purposive ends. It is a sort of go-between, a demiurge in psychology, to mediate between the most high soul and debased matter. If the mind cannot work quickly enough, or is busy with other matters, this subordinate spirit will step in and do the work. Do I desire to remember a name? If I cannot recollect it now, U. C. will bring it for me. Do I desire to arrange a discourse? I will go to sleep, and in the morning the slave of the lamp will present it to me. The words are brought to us by our “obedient secretary.” “A creating and informing spirit which is with us and not of us, is recognized everywhere in real and in storied life.” Of course we must not cut metaphor to the quick, but this shows the unphilosophical way in which the thought is apprehended. And all this in the face of the fact that the doctrine, as a new principle, is *à priori* inconceivable. Or better, should I not have said that it is on this account that believers apply it so broadly? A doctrine as big as the “out-doors” of ignorance becomes easily and naturally the catch-all of unexplained mental life. The law of parsimony declares that no new causes shall be assumed, or new forces postulated, until the old and the known laws and forces have proved inadequate to explain the phenomena. Again, the common-sense of men will assert that that is no explanation which appeals to a mystery and to a negation. But in answer to this last objection it is often stated that unconscious cerebration and unconscious thought, like the infinite and the eternal, are only negative in form. This only an appeal to facts can show. Let us therefore, in conclusion, consider briefly

some of the facts relied on in the way of proof, and if they turn out to be insufficient, shall we not return a verdict of "not proven"?

In the course of this paper many facts have already been stated and criticised. Francis Speir found that ninety-one per cent of the people he investigated had their powers of recollection helped by thinking of something else, and waiting for it to flash into memory spontaneously. Thus, as it were, leaving their brain to do mental work for them. Evidently the conscious self was not hunting for the word, because experience declares that the conscious mind was doing something else. Now the force of this analogy lies in the figure of bringing something from out of the mind into the mind. But this analogy, if looked at as more than analogy, is as absurd as the discussions of the schoolmen as to how many angels could dance on the point of a needle. Mental facts and physical facts are incommensurable. When we recall a name, we do not in some mysterious way get back into consciousness things that have been there before, but simply have another state of mind which consciousness declares shall represent the past state. I remember the gateway of the Garden of the Gods, but it is a crude materialism which thinks of my having a sort of photographic negative of it stored in my brain or mind, and requiring a *pseudo* spirit to present it to me. In a word, it is much truer to say, we *re-create* the past, than *re-collect* it; therefore, the whole analogy of recollection falls. Memory is one of the great mysteries of the rational mind, as it is one of its most essential characteristics, and I here present no theory, mental or physical, as to its basis, more than this, that the slightest introspection will show that its action is largely automatic, as far as volition is concerned. All I am arguing for is the insufficiency of that view of memory which thinks of ideas as stored up, and that when misplaced by the conscious mind they are searched for and found by our secretary, Unconscious Cerebration. Much of the good which comes from sleep or rest is the natural refreshment of the mind in general, which the old schoolmen recognized in what they called an evening knowledge and a morning knowledge. "The fairy order" which rest brings out of chaos is either purely automatic, or the intuitive working of a fresh mind; at least, this is a possible explanation.

Another fact confidently relied upon by believers in unconscious cerebration, is the so-called alarm-clock of the soul. It has been ascertained that forty per cent of people can wake up at an unaccustomed hour without having their rest prior to it disturbed. Although this fact is an obscure one, still its explanation is probably entirely physical. Like a person's waking only at a certain name or sound, so the mind may be aroused by the physical stimulation, which must vary during all hours of the night. At least this is true, that the only clock we know of

must be in the organic changes of the body, and why may not its results be interpreted by the mind direct, as well as through the medium of unconscious cerebration? The law of continuity which must bridge the gulf between mind and matter, seems to some to be helped by postulating this third somewhat which lies between and back of both the physical and the mental. But this is a speculative need, and is no reason for our slurring the eternal distinction between them. The so-called unconscious influence which makes up so large a part of our moral life, is but an instance of obscure consciousness, and not unconsciousness. Carlyle's Philippic was delivered against self-consciousness, not against consciousness itself. We may not have considered all the facts which have been brought forward by some to prove unconscious cerebration, but we have brought forward enough, and shown their insufficiency to establish so strange a doctrine. In the classification of these facts there are always three possible explanations within the man himself; first, that the phenomena are obscurely conscious; second, that they are purely physical, reflex, automatic, instinctive, or secondarily automatic; third, that they result from unconscious cerebration. So much is explained by the first two, that the third is useless. At least, in psychological investigations it cannot be used as a dogma or an explanation, because it is not itself established.

But though the investigators of spiritualism have nothing to fear from unconscious cerebration, it is necessary for them to consider the limits and the power of the fringe of thought, and to realize the great power of self-deception, and the slight power of introspection, which the average man possesses; and on the other hand, it is necessary for them to remember that the body is a wonderfully complex machine, that instinct, education, and development make it possible for the body to fulfil many ends of life of which the individual may be entirely unconscious. Jevon's calculating machine is simple, when compared with the automatic results which the physical body may produce. However, I think it entirely safe for us to assume that the limits of the half-conscious action of the mind and the automatic action of the body are set by the experience of the person who possesses them. If this point is well taken, such stories as that of Sir Edward Coddington, who woke out of his sleep and commanded the pilot to change his ship's course, when the next morning he remembered nothing of the circumstance, and did not even know that the ship had been in a dangerous position; or such stories as that of General Sleeman, whose wife, when camped in India, dreamed of dead men, and on investigation it was found that nineteen men lay buried beneath them, assassinated by the Thugs; or any of the thousands of stories told of premonitions, knowledge and help, of which the individuals had never known, — if this point is well taken, not one of these stories is in the slight-

est degree explained, either by unconscious cerebration, obscure ideation, or automatic action.

It is more than likely that many of the mysterious psychological phenomena which have been falsely explained as the action of unconscious cerebration, will take their place as the normal workings of a conscious mind in a physical body. But there is a growing accumulation of facts which can be explained in no such way. The way to escape the conclusions they force upon us is, not to offer an unknown something as an adequate explanation of them, but to impeach the facts. From the earliest time, as man has seen purpose in nature and in the actions of men, he has inferred that behind them there was a self-conscious spirit. If the facts warrant it, may it not prove an equally valid inference from the psychical phenomena which this society is investigating? It may yet turn out that the Aladdin genius, sometimes called Unconscious Cerebration, is a SELF-CONSCIOUS PERSONALITY. At least, this is a more rational postulate than the subject of this essay.

THE INTERNATIONAL CONGRESS OF EXPERIMENTAL PSYCHOLOGY.

BY ARTHUR MACDONALD.¹

ONE of the distinguishing features of the late International Congress for Psychology is the prominent part that physiological investigations assumed. This may be taken as an indication of the prevalent tendency to study the objective rather than the subjective side of consciousness. Yet not a few of the members read papers, which gave the results of an empirical study of subjective reality. The subject of hypnotism and allied states was also one of great interest to all. . . .

Professor Liégeois of Nancy showed it to be quite probable that a woman, who had been condemned to twenty years of hard labor for attempting to poison her husband, was suggestible and hypnotizable to a high degree; that she had received suggestions from a doctor, her lover, to poison her husband, in order to be able to marry the doctor; that her moral liberty was greatly diminished, if not abolished. Professor Liégeois commended such cases to magistrates, judges, physicians, and juries, so that incompetence and contradictions and excessive severity may be prevented.

Dr. Liébeault and Professor Liégeois described a case of monomaniacal suicide, which was cured by suggestion during hypnotic sleep. It was a woman who had had tendencies to suicide for eleven months.

Dr. Bérillon, editor of the *Revue de l'Hypnotisme*, spoke on the applications of hypnotic suggestion to education. From an experience of attempting hypnotism with some two hundred and fifty children of both sexes, he deduced these conclusions: In ten children from six to fifteen, of different classes of society, eight could be put into profound sleep after the first or second *séance*. Contrary to the general opinion, the difficulties of causing profound sleep were greater in proportion as the child presented neuropathic hereditary defects. Healthy children with good antecedents were generally very suggestible, and conse-

¹ Specialist in the U. S. Bureau of Education, and Official Delegate to the Congress held in London, August, 1892. From *Science*, Nov. 18.

quently hypnotizable; they are very sensitive to imitation. While their sleep has the appearance of normal sleep, yet it is easy to obtain amnesia on awaking, negative hallucinations, suggested dreams, and automatic accomplishment of suggested acts. This sensibility to suggestion and hypnotism has been utilized in treating cases which concern pedagogics as much as medicine; such are those with nervous insomnia, nocturnal terrors, somnambulism, kleptomania, onanism, incontinence of urine, inveterate laziness, filthiness, and moral perversity. These facts have been verified by a large number of authors; they belong to practical psychology. Suggestion constitutes a process of investigation which permits us to submit to a rigorous analysis the different intellectual faculties of children, and thus to aid pedagogics by the experimental method.

Mr. F. W. H. Myers, in a paper on "The Experimental Induction of Hallucinations," considers it a drawback to experimental as compared with introspective psychology that we are liable to lose in profundity what we gain in precision. New experiments are required if the operations of the subconscious strata of our intelligence are to be reached. Such operations tend to be manifested spontaneously in forms of active and passive automatism, such as automatic writing and visual or auditory hallucinations. As to the extent to which these phenomena can be reproduced experimentally, hypnotism is at present the principal means. A form of hallucination which is harmless and easily controlled is "crystal vision;" that is, the induction of hallucinatory images by looking steadily into a crystal or other clear depth or at a polished surface. In this way the crystal helps the externalization of those images, sometimes by scattered reflections which suggest *points de repère*; or by partially hypnotizing the gazer. But a crystal vision may sometimes pass insensibly into the summoning up of externalized images, or quasi-percepts, with no definite nidus or background. Such images, or percepts, may depend upon a perceptivity antecedent to sensory specialization and of wider scope.

In speaking of experiments in thought-transference, Mrs. Sidgwick considered the hypnotic state as favorable in such inquiries. By thought-transference is meant the communication of ideas from one person whom we call the agent to another called the percipient, independent of the recognized channels of sense. Mrs. Sidgwick conducted her experiments in conjunction with Professor Sidgwick and others. The successful percipients were seven in number, and were generally hypnotized. It was possible to transfer numbers, mental pictures,—that is, mental pictures in the agent's mind,—and induced hallucinations given by verbal suggestion to one hypnotic subject and transferred by him to another. There were failures, but the proportion of successes was sufficient to show that the result was not due to

chance. One percipient succeeded in experiments with numbers, when separated from the agent by a closed door and at a distance of about seventeen feet. Sometimes the ideas reached the percipient as visual impressions received with closed eyes, sometimes as hallucinations on a card or paper, or by automatic writing, or by table-tilting.

It is not known how to produce results at will. Only certain persons seem capable of acting as agents or percipients, and these persons succeed at one time and fail another, varying at different times in the same day. The reason for this is as yet unknown. . . .

Dr. Alexander Bain's paper was entitled, "The Respective Spheres and Mutual Helps of Introspection and Psycho-Physical Experiment in Psychology." The recognized sources of our knowledge of mind are first and foremost *introspection* with the aids of outward signs; to which succeed the study of infancy, of abnormal and exceptional minds, and of the lower animals; also the workings of society collectively; next physiology; and last psycho-physical experiments. The metaphysical problem of knowing and being, and that of the tracing of the origins of our mental furniture, have hitherto been the leading ones where introspection has been mainly employed. Neither of these are utile in the ordinary sense. Introspection takes the lead in qualitative analysis of mental facts. The next consideration is quantitative analysis, or the mensuration of psychological quantities; here psycho-physics can render important service. The following is a list of researches where both methods concur: (1) the economy of muscular mechanism; (2) the fundamental laws of the intellect, more especially as regards memory acquisitions; (3) the fluctuation of our ideas in consciousness; (4) the conditions of permanent association as against "cram;" (5) plurality of simultaneous impressions in all the senses; (6) the fixed idea; (7) similarity in diversity. In all these, experiment can come in aid of introspection, but cannot supersede it without loss and failure.

Professor Theodore Ribot's paper concerning concepts had for its object an inquiry as to the immediate state of mind at the instant a concept is thought, to determine whether this state differs in individuals. One hundred persons of every class and degree of culture were interrogated by announcing to them abstract terms (not letting them know the purpose beforehand) and noting the immediate state of consciousness which these terms evoked. The results were: 1. With the majority, a general term awakened a concrete idea or representation, ordinarily a visual image, rarely a muscular image. 2. Many saw the word as printed, purely and simply, without any concrete representation. 3. Others (fewer in number) had only the word in the mind as heard, perhaps with motor images of articulation, but without concrete image; without

vision of the printed word. 4. The highest concepts, such as cause, relation, infinite, etc., did not give rise to any representation whatever in the case of the majority. Even those persons belonging to the pure concrete type declared they had nothing in their mind. There are therefore certain concepts to which an *unconscious* state corresponds. Hoping to penetrate into the nature of this unconscious state, Dr. Wizel continued the investigations on certain hysterical cases at Salpêtrière; they were interrogated first in the hypnotic state, then when awake, thus permitting a comparison of responses. The results were more numerous and explicit in the hypnotic state than in the normal.

In speaking of the future of psychology, Richet said that psychology is one of the elements of physiology, and the most obscure. The first question is to know the connection which unites mind and body; at present we know nothing about it. An idea, a reasoning, a passion, are phenomena which do not seem to have the power of being reduced to a material phenomenon. It is certain, however, that there is a connection; without brain or, rather, without nerve-cell, there is no intelligence. The first problem of psychology is therefore a most complete physiology of the brain: relations of ideation with cerebral circulation, with chemical changes in nerve-cells, with electric phenomena; localization of psychical acts in this or that part of the brain: in other words, a physiological *résumé* of the brain. We must recognize that brain physiology is little developed compared with the physiology of the heart or muscles. Physiology, properly speaking, is a study of sensations: relations of sensation with peripheral excitation, differential perceptive sensibility — the threshold of excitation: these are investigations more difficult to pursue than the general physiology of the nerve-cell.

Comparative psychology treats of the relations of man with other beings, and with the insane and criminal, from the intellectual point of view. One cannot admit that the human soul is stationary; it evolves, and therefore can be perfected through a sort of natural selection. The data for this problem are wanting, yet the future of humanity depends upon it. In transcendental psychology we have numerous data (often or almost always imperfect), which permit us to suppose that human intelligence has extraordinary resources and forces of which we have no conception. The future psychology will give us the key to clairvoyance and presentiments. If it should be proved that these are all illusions, a service would be rendered; sooner or later we will be able to say whether transcendental psychology is a reality or an illusion.

THE SEARCH FOR FACTS.

PART I. IMMEDIATE AND MEDIATE TESTIMONY OF CONSCIOUSNESS.

BY T. E. ALLEN.

I AM forced to speak to my readers at the outset in a way that the etiquette of authorship would usually be held to condemn. There are times when modesty ceases to be a virtue, when self-assertion is a necessity. The present is one of them. For many years I have been intensely interested in psychical research. If I know myself at all, there is no direction in which I yearn for truth with the whole power of my being as I do in this, and there is no end in the realm of thought to make progress towards which I am willing to work harder, or for which sacrifice more. I find myself, as it were, a house divided against itself, with a heart prone to believe, — though not without much justification, — almost anything that a fair-minded spiritualist, might ask, but with a brain that demands to see the nail-prints, and a reasoning power that holds me with a vise-like grip, while it dins ceaselessly in my ear, "If these things be true, you have not to deal with a squirrel-track that ends in a hollow tree, but with a path leading somewhere, which can be discovered, and which labor can convert into a highway over which multitudes can travel to the same destination. Find this path if you can, and help build the highway, and you will not only yourself rejoice in the results attained, but contribute something towards the betterment of the race." It is with some such feeling as this, and a strong and abiding compulsion from within, that I have taken up this work with a determination to find this path if possible.

Give an account of some remarkable psychical phenomenon, and one person may accept it as true, a second will call it absurd, and say that he does not believe a word of it, and a third will frankly confess that he really does not know whether to believe it or not. Why this difference? It is because one or all are influenced, upon the one hand, by false or incomplete theories of knowledge, or, upon the other, have not reached that stage of in-

tellectual maturity where they possess and are guided by a theory of knowledge. Now, it is possible — as if by some happy accident — that a person here and there may be so circumstanced as to find the main facts in the psychical field and their true explanation without an extreme admixture of error, even though unaided by a knowledge of how best to set about the task. Nevertheless, there are drawbacks to be especially noted in this case. Such investigators lack the power to satisfy others of the truth of what they believe, there are obstacles in the way which their engineering cannot remove, and therefore, they cannot make the passage from personal property to world ownership, from individual conviction to true science. In spite of personal experience with exceptional opportunities, they cannot be so well satisfied of the strength of their position as though their knowledge were authenticated to them by their being able to see the correctness of as nearly as may be the whole process through which they know. When attacked, they are weak. They say, "I know," but they cannot give that *full* account of *how* they know that many men need and would receive thankfully.

I pen these introductory remarks for the purpose of making the reader realize that if he wishes to escape from a labyrinth, he must be willing to do some work. General intelligence is not enough. Time must be devoted to serious study in the direction, among others, of theories of knowledge and the scientific method. The purpose of the series of essays which I shall prepare for *THE REVIEW* is to point the way. In asking you to consider patiently and thoughtfully what I shall present, I do not court a blind following. I wish no one to accept what does not seem to him to have the ring of truth. It is of little consequence that you adopt my teachings unless they carry conviction; it is of vast importance that you be true to whatever is approved by the most careful exercise of your own powers of which you are capable. "Why does not some one else better fitted for the task undertake the work?" it may be asked. My answer is, that the perception of the need and the inner impulse lay the burden upon *my* shoulders. If others succeed better, I shall rejoice. At best, I am but a John the Baptist, perhaps but one of many. Closing our opening remarks at this point, let us proceed to the treatment of our theme, making it as systematic as present light will permit.

Having dealt in my last essay with the influence of prejudice upon psychical study, we naturally come next to such questions as, If people are led away from the truth by prejudice and the illegitimate use of *à priori* arguments, how shall they use their faculties and powers so as to find the truth? If psychical science is ever to win the recognition of the philosophical and the scientific, it can neither attain, nor deserve to attain this end,

until its advocates show clearly that a sound theory of knowledge renders *some* of its alleged facts as worthy the credence of mankind as the facts of astronomy, chemistry, and physics. In Greece, men drew correct inferences, wrote well, if not elegantly, and spoke persuasively, before logic, rhetoric, and oratory were cast into didactic form so as to enable persistent mediocrity to stand more upon a level with past talent, and living genius to climb higher with the aid of a knowledge of proper means. In these departments, the rules of the arts were drawn out by reflection upon a positive content accumulated by experience. So also in the normal growth of every science, facts determine theories, and not theories facts.

The great *desideratum* at the present time is a theory of knowledge broad enough to furnish a foundation for all established sciences, and for psychical science as well, and out of which, together with the contents of the respective departments, canons of judgment can be unfolded which shall guide us in separating truth from error. There are many people of acknowledged integrity and intelligence who pass judgment upon alleged psychical facts, who are entirely incompetent to do so, and who have not the slightest suspicion of their incompetence. One of the purposes of these essays is to substitute a normal procedure consistent with the nature of the mind for what is often a haphazard and unconscious groping of personal idiosyncrasy.

FIRST PRINCIPLE. *The testimony of consciousness as to its own states furnishes knowledge which is ultimate and certain.* While this principle is not susceptible of direct proof by any massing of arguments, at the same time, some of the implications can be stated so that it will be clearly seen to be true. From the nature of the case, there must be something in our thought-life which is ultimate, which we accept as true upon faith, and cannot go beyond; otherwise, all of our thinking rests forever under a painful suspicion. This something is a state of consciousness. Such states furnish all of the raw materials dealt with by memory, imagination, and reason, — in short, by every intellectual process, — and, therefore, necessarily precede them. The truth just enunciated is generally acknowledged, but failure to properly apply it in practice is one of the most fruitful sources of error. From the psychological standpoint we may say that life is a succession of mental states. Annihilate all of the latter, and life will have ceased. The mind is so constituted that it cannot doubt the reality of its states, or suspect that those states are anything other than they are felt to be. Since, then, they are instinctively appraised at their face-value, and we are powerless to doubt them, they furnish certain knowledge.

Jevons says,¹ "The mind itself is quite capable of possessing certain knowledge, and it is well to discriminate carefully

¹ "Principles of Science," Second Ed. p. 235.

between what we can and cannot know with certainty. In the first place, whatever feeling is actually present to the mind is certainly known to that mind. If I see blue sky, I may be quite sure that I do experience the sensation of blueness. Whatever I do feel, I do feel beyond all doubt. We are, indeed, very likely to confuse what we really feel with what we are inclined to associate with it, or infer inductively from it; but the whole of our consciousness, as far as it is the result of pure intuition and free from inference, is certain knowledge beyond all doubt."

Finally, the authority of our states of consciousness is supreme. By this I mean that no subsequent state or mental process (though the latter is always a state or succession of states) can ever cast doubt upon a previous state of consciousness. This statement is, indeed, implied in our principle; for what is ultimate and certain must also be supreme in authority. In what has been said thus far, the reference has been exclusively to states of consciousness as they exist. The search for the *causes* of those states is an entirely distinct matter, and will be considered later.

COROLLARY. *No state of consciousness is superior in authority to any other state.* This may be called the doctrine of the parity of mental states. What was said in the last paragraph must be borne in mind. We have not to do now with the causes of states, but simply with the states themselves. Were it not that in the search for causes we are forced to believe in the existence of something outside of our own minds, and also that we learn by experience that our thought may misrepresent, accurately correspond to, or approximate to any degree of correctness to the relations of coexistence and sequence existing and operating outside of our minds—were it not for these facts, we never should have arrived at the conceptions of certainty and degrees of probability.

We have commenced at the beginning, it seems to me, in considering states of consciousness as they furnish the total possible content of each individual mind. What, let us now ask, are the conditions which govern the transfer of mental states from the individual to the race, so that members of the latter, who stand in a normal attitude towards the universe, can have their knowledge of the possible states which may arise in consciousness enriched and supplemented by the experience of an indefinite number of their fellows? This is a question of vast importance. Sir William Hamilton says,¹ "The experience of the individual is limited, when compared with the experience of the species; and if men did not possess the means of communicating to each other the results of their several observations, were they unable to co-operate in accumulating a stock of knowledge, and in carrying on the progress of discovery, they would

¹ "Logic," p. 458.

never have risen above the very lowest steps in the acquisition of science. But to this mutual communication they are competent; and each individual is thus able to appropriate to his own benefit the experience of his fellow-men, and to confer on them in return the advantages which his own observations may supply."

"In regard," continues this author¹ "to the credibility of testimony in general: When we inquire whether a certain testimony is, or is not, deserving of credit, there are two things to be considered: 1, The object of the testimony; that is, the fact or facts for the truth of which the testimony vouches; and, 2, The subject of the testimony; that is, the person or persons by whom the testimony is borne. The question, therefore, concerning the credibility of testimony, thus naturally subdivides itself into two. Of these questions, the first asks, "What are the conditions of the credibility of a testimony, by reference to what is testified; that is, in relation to the object of the testimony?" The second asks, "What are the conditions for the credibility of a testimony by reference to him who testifies; that is, in relation to the subject of the testimony?"

As we are now dealing with states of consciousness, it will not be necessary to consider in detail what Hamilton says about *what* is testified. It follows from our first principle, from the ultimate nature of states of consciousness, and the certainty of our knowledge of them, that the inquiry as to the credibility of *what* is testified is entirely irrelevant! It is the curse of thinking in theology, in science, in many lines, that this truth is so generally overlooked. Everywhere we see men esteemed intelligent by their fellows, who have acquired a little knowledge — how little compared with what remains unknown! — and who straightway set up for oracles and know-alls. More or less completely they close up the sensitive channels which connect them with the great universe, and, thinking themselves matured philosophers, proceed to deduce all truth from the limited stock of ideas they happen to possess, and to brand as false or absurd what they have never taken the trouble to study! No! so far as *what* is testified is concerned, from our first principle, it follows that there can be nothing in one's experience which can ever justify him in denying the credibility of the report that may be submitted to him by a fellow-being relative to *any state of consciousness whatever* which he says that he has experienced! Should it be said that this statement requires qualification, my answer is, that any exceptions will be apparent only. One may report, "I have had a state of consciousness in which a man lifted himself over the fence by his bootstraps." What shall we say in such a case? First, that though his consciousness may have reported the movement of a man over a fence, and though the

¹ "Logic," p. 460.

attitude and facial expression may have seemed to indicate that he lifted himself over, nevertheless, the alleged cause was an inference, and did not exist in his state of consciousness. If the testimony is given by a truthful man, we *must* accept it so far as it relates to what was actually present in his consciousness; but as the *cause* was not present, we cast doubt, not upon the testimony of his consciousness, but upon the legitimacy of his inference. Or, second, we may question the veracity of the witness, which is a different matter from passing upon the credibility of what is reported upon account of its strange or unique character.

Relative to his second point Hamilton says,¹ "The trustworthiness of a witness consists of two elements or conditions. In the first place, he must be willing; in the second place, he must be able, to report the truth. The first of these elements is the honesty, the sincerity, the veracity; the second is the competency of the witness. Both are equally necessary; and if one or other be deficient, the testimony becomes altogether null. These constituents, likewise, do not infer each other; for it frequently happens that where the honesty is greatest the competency is least, and where the competency is greatest the honesty is least. But when the veracity of a witness is established, there is established also a presumption of his competency; for an honest man will not bear evidence to a point in regard to which his recollection is not precise, or to the observation of which he had not accorded the requisite attention. *In truth, when a fact depends on the testimony of a single witness, the competency of that witness is solely guaranteed by his honesty.*" (Italics mine.) "In regard to the honesty of a witness, — this, though often admitting of the highest probability, never admits of absolute certainty; for, though in many cases we may know enough of the general character of the witness to rely with perfect confidence on his veracity, in no case can we look into the heart, and observe the influence which motives have actually had upon his volitions. We are, however, compelled, in many of the most important concerns of our existence, to depend on the testimony, and, consequently, to confide in the sincerity, of others. But from the moral constitution of human nature, we are warranted in presuming on the honesty of a witness; and this presumption is enhanced in proportion as the following circumstances concur in its confirmation. . . . A witness is to be presumed veracious in this case, in proportion," 1, "as his love of truth is already established from others;" 2, "as he has fewer and weaker motives to falsify his testimony;" 3, "to the likelihood of contradiction which his testimony would encounter if he deviated from the truth."

We are now considering the simplest case of the transmission

¹ "Logic," p. 461.

of experience, where A reports the *immediate* testimony of consciousness which becomes for B the *mediate* testimony. Hamilton, on the other hand, has treated the more general and complex case, which includes also A's reports of observations and experiments. The former are simpler in that they confine the attention to states of consciousness, while the latter, if they are to have value, require that consciousness shall be brought into proper relation to the phenomena to be observed, a process which demands the fulfilment of an additional set of conditions. We can simplify Hamilton's statement to some extent, then. As we have diminished the number of sources of error, we have at the same time lifted the burden somewhat from the element of competency and transferred it so that it falls relatively more upon the factor of veracity. It is true that the competency of a witness is less in proportion as his vocabulary is limited and he fails to use words with precision. His consciousness of mental states may not be in any respect inferior to the intensity with which a more intelligent person realizes his own states, but he is not as well furnished with the means to draw the word-pictures which faithfully reproduce his mental states for the benefit of another. My purpose is to develop the lines of thought which we shall have occasion to consider with respect more particularly to the needs of psychical science. The essential thing to note here, therefore, is that if upon the ground just specified the competency of a witness is held to be somewhat below par, there is no reason whatever for making a greater discount when his testimony relates to states of consciousness which are exceptional, or which *prima facie* suggest that they may not be explicable upon the hypothesis of impressions through the senses, than as though his testimony related to the most commonplace matters. This statement should be qualified to this extent, that in proportion as the mental state is unique in character, language will probably fail to an added extent to transmit it to another with that degree of precision which represents the average for that person. Still, it is also true, that a more intelligent person, while competent to report such a state more accurately than the other, may yet fall as far below his own average level.

Let us now analyze the three factors laid down by Hamilton as affecting veracity. His first contention, that a witness is to be presumed veracious in a given instance in proportion "as his love of truth is already established" from other cases, is the chief element. Upon this we must principally rely in deciding whether we shall accept or reject the testimony of another person. If his love of truth be well attested, we shall in most cases not only be justified in receiving his testimony as true, but if we are earnestly seeking for truth, this is the only course open to us. The second claim is that a witness is to be presumed veracious in proportion "as he has fewer and weaker motives to

falsify his testimony." Now it is true that, strictly speaking, we have nothing whatever to do with the causes of mental states at this point in our inquiry, nor should we need to refer to them here, even indirectly, were it not that in the practical conduct of their thinking, many people, probably the majority, imply false and inconsistent theories of knowledge. I mention causes, because I wish to speak of psychics and psychical data (the latter in their restricted sense), and without the conception of cause these have no meaning.

Let us divide psychics into two classes, — professional and non-professional. At first sight it will be said that the professional psychic has a strong motive for falsifying the testimony of consciousness. The problem which now faces us is somewhat complicated, and we must proceed cautiously. First, we must discriminate between the true psychic and the pretender. A true psychic — confining the definition to so-called mental species of phenomena — is a person in whom at times states of consciousness spontaneously arise which cannot be resolved into impressions through the senses, inferences, or acts of memory or of imagination. His subjective experiences suggest the welling-up into consciousness of a something which is a part of his whole individuality, or the existence outside of himself of an intelligent force which produces in him mental states which, however common to him, are not now known to be common in the experience of the majority of people. The pretender depends upon whatever clues can be obtained by close observation, by "fishing," through the ordinary channels of information and the free-masonry alleged to exist between individuals of this class. He testifies falsely, not in not reporting what is in consciousness, but in tacitly giving others to understand that what is in consciousness arises spontaneously, when, as a matter of fact, it results from a more than ordinary activity of our recognized faculties. This kind of false testimony is his stock in trade. I think it extremely improbable that any such pretender will be able to withstand the first test, love of truth.

In the case of the *true* psychic, on the other hand, self-interest teaches that it is more expedient to report what comes into consciousness spontaneously than anything else, because he knows that it is more likely to prove satisfactory and convincing to another than anything that he can obtain through any other means. It follows, then, that reputation and pocket are best served in this way. A thoroughly conscientious psychic will not knowingly go beyond the spontaneous testimony of consciousness; where that stops, he will stop. One who is less scrupulous may sometimes supplement the report of these states by adding *what*, in his judgment, is best fitted to satisfy the sitter; or, if even less conscientious, in the absence of the states upon which he relies, — owing, perhaps, to conditions which he does not him-

self understand, or which he does not always observe, — he may even go so far as to join the ranks of the pretenders for the time being. There are some professional psychics, however, who will not give sittings, or, if they do, will refuse payment, when they know by the absence of spontaneous states that they cannot be true to themselves. While there are many honest people who have no faith in the existence of any such thing as a true psychic, while the pretension that one possesses such powers, and their employment at so much an hour to gain a livelihood at once attaches the stigma of fraud, many investigators of even moderate experience will not subscribe to any such sweeping condemnation. If there be such powers, it is just as legitimate to accept money for their exercise as for the use of any others. It will not do, then, to press the objection too far, that the professional psychic has a strong motive to falsify his testimony. On the contrary, we can reasonably believe that there are some who prize integrity both for its moral and money value not less than the men in professional and business life who have and deserve the confidence of the community.

It is not often that a non-professional psychic will have any motive which will lead him to be untruthful. Sometimes a spirit of mischief may lead him away from the strict line of truth; sometimes the desire to maintain whatever of reputation he may have gained. Here, again, his love of truth must be the chief test. In general, other things being equal, his motive for speaking falsely will be weaker than in the case of the paid psychic.

The third element noted by Hamilton is that a witness is to be presumed veracious in proportion "to the likelihood of contradiction which his testimony would encounter if he deviated from the truth." Strictly speaking, this has no application to the mediate testimony of consciousness; for as there is no normal way of finding out precisely what A's mental states are, otherwise than through his report, obviously there are no data obtainable upon which to base a denial. Nevertheless, it stands in important relations to psychical research. When a paid psychic testifies that his mental states are so and so, and it is perceived that the information conveyed might have been procured by normal means, it cannot ordinarily be justly inferred that it was so obtained. The value of this testimony, so far as it bears upon the question as to whether he really possesses psychical powers or not, is small in proportion to the strength of the probability that he *did* get his knowledge by normal means. But if this probability does not approach reasonably near to certainty, there is great risk of being unjust to the psychic in concluding that he was guilty of fraud. It is far better to cast it entirely aside as doubtful, permitting it to count neither for nor against, and then seek for further evidence.

In the case of non-professional psychics, whether conscious or unconscious of their gifts, we often find an illustration of the operation of Hamilton's third element which we might not have anticipated. If ordinarily the "likelihood of contradiction" *represses* the tendency to bear false witness, it is also true here that the impossibility of furnishing other evidence which shall *support* the testimony one gives as to his mental states, causes thousands of people to lock up their psychological experiences within their own breasts, or, if they speak of them at all to intimate friends, to place the seal of silence upon their lips. We find here one of the greatest obstacles to be met with in psychological research. There is so much materialistic, dogmatic-religious, and scornfully agnostic thought all about us that we shrink from wearing our heart upon our sleeve! This is not all. Sometimes the avowal of such experiences leads to more or less of ostracism and persecution. Men are inclined to look askance at such an one, and question the soundness of his judgment, and are less likely to co-operate with him in business enterprises. It takes moral courage to stand before the world and say, "This is what I find in my mind," when there is a crowd around you ready to hoot at you and testify that you are a fit candidate for the lunatic asylum! I am thankful to every person who is willing to give his testimony, trusting to time to vindicate him. His will be the blessed consciousness later of knowing that by being courageous and true to himself, he has helped to lift humanity to a higher plane of thought and living; for, with more truth, more virtuous living with its rewards, is sure to follow.

(To be continued.)

THE ORGANIZATION OF BRANCHES OF THE AMERICAN PSYCHICAL SOCIETY.¹

THE Board of Directors of the American Psychical Society has decided to proceed energetically in the work of organizing branch societies in the principal cities and towns of the United States in the manner and under the conditions herein mentioned.

Of the many advantages to be derived by investigators from the formation of the proposed branches, the following may be indicated as among the more obvious:—

1. It creates local centres of activity where those interested in the study of psychical phenomena can meet. The value and importance of associated efforts are generally understood. The benefits will prove even greater in psychical research than in some other lines of work. Many people will join a local society with its *esprit de corps*, and find their interest constantly increase, who would lose heart otherwise and abandon all attempts to investigate.

2. It will greatly lengthen what may be called the "skirmish-line" of the psychical movement we are trying to extend. That is to say, it will aid in the discovery of persons who possess more or less developed psychical power. Local societies can also carry on preliminary investigations of psychics, to determine the probable value of their co-operation to the whole society. Finally, when suitable psychics are found, by making a preliminary report to the parent society, suggestions can be furnished as to the conditions that ought to be imposed to make the results obtained of value.

3. Members will thus have better opportunity to organize circles for the development of their own psychical powers. A party of friends, all or many of them skeptics, sitting thus and witnessing the evolution of such a power in one or more of their number, will naturally attach more importance to results obtained where the integrity of the psychic is known to them, than where he or she is a stranger. Many spiritualists recommend this plan to investigators as the best one to pursue. In this connection it will be interesting to read in *THE PSYCHICAL REVIEW* for November, 1892, page 138, the summary of results obtained in London by a committee that developed its own psychics.

¹ Copies of this leaflet can be had free upon application to the secretary. It should be used in connection with the prospectus of *THE PSYCHICAL REVIEW* and of the society.

4. After a time lectures can be delivered under the auspices of the branches, thus stimulating interest and increasing the membership. When a number of branches have been established, it would be feasible to have a series of lectures similar in plan to a university extension course, for which tickets could be sold to many non-members. These might be made of great value.

5. When satisfactory results have been obtained with a psychic, the parent society can co-operate with its branches in affording opportunities to repeat experiments. This will permit members of local societies to observe at first-hand, and where apparatus is used they can many times have the use of it at little or no expense.

6. The parent society can be made a magazine for the storing and issuing of information desired by members. The value of this feature will increase as time goes on. The monthly and special reports made by the branches will furnish many useful hints. While many things will be published in *THE PSYCHICAL REVIEW*, there will always be occasion for consultation with the secretary, to obtain suggestions upon new points that arise.

7. When circumstances warrant, the parent society can vote funds to assist a branch in a promising investigation.

HOW TO PROCEED.

1. It is desirable that these branch societies should be unbiassed and thoroughly impartial, therefore it seems best that the persons moving in the organization should proceed carefully and quietly to invite co-operation in the formation of the charter membership. When at least twelve earnest and judicial minds are united in the desire to form a branch society, some one of the number shall write a letter of the following form, signed by the proposed charter-members, together with their addresses:—

T. E. ALLEN, GRAFTON, MASS.:—

DEAR SIR, — The undersigned, citizens of — and vicinity, having familiarized themselves with the purposes and aims of the American Psychical Society, hereby apply for permission to organize the — (name of city or town) Branch of the American Psychical Society. If this request be granted, they will proceed at once to adopt the Constitution prescribed by the Board of Directors of the Parent Society, and to take such other steps as may be needful to perfect their organization and make it a working body.

(Signed)

2. If it is considered desirable that a branch shall be organized at the place named, and by the persons making the application, the secretary shall notify the organizer of the fact that the petition of himself and associates has been granted by the Board of Directors.

3. The organizer shall then call a meeting and adopt the following Constitution prescribed by the Board of Directors.

CONSTITUTION OF THE — BRANCH OF THE AMERICAN PSYCHICAL SOCIETY.

ARTICLE I. — *Name.*

The name of this Society shall be the — Branch of the American Psychical Society.

ARTICLE II. — *Object.*

Its object shall be to assist in the impartial investigation of the phenomena of Modern Spiritualism in accordance with the scientific method under the general direction of the Parent Society.

ARTICLE III. — *Members.*

Members of this Society shall pay an annual fee of Three Dollars, and shall be entitled to a vote at all meetings and to all other privileges of membership.

By paying Two Dollars per annum to the treasurer of the Parent Society, in addition to the above-mentioned fee, members of this branch can become active members of the Parent Society.

ARTICLE IV. — *How Elected.*

After being approved by the Board of Directors, the names of all candidates for membership shall be voted upon at a general meeting of the Society, and when elected by a majority vote shall become members upon payment of fee for one year. Failure to pay fees during the period of one year from the time they are due abolishes all rights of membership.

ARTICLE V. — *Officers.*

Officers shall consist of a President, Vice-President, Secretary, and Treasurer. These officers, together with five other members, also elected by the Society, shall constitute the Board of Directors.

ARTICLE VI. — *Board of Directors.*

The Board of Directors shall make its own by-laws, have full charge of the work of the Society and authority to disburse its funds as it sees fit. Five Directors shall constitute a quorum. Meetings shall be called by the Secretary, or may be called by two other members. No meeting shall be legal unless all of its members have been previously notified by the Secretary, or by the two members issuing the call.

ARTICLE VII. — *Relation of Branch to Parent Society.*

The relation of this branch to the Parent Society shall be governed by the following conditions: —

1. One-half of all annual dues collected by the Treasurer shall be transmitted to the Treasurer of the Parent Society.

2. No reports of investigations shall be issued in any form except after the approval of, and through channels furnished by, the Parent Society.

3. The officers elected by this branch must be ratified by the Board of Directors of the Parent Society.

4. In addition to any special reports made from time to time, the Secretary of this branch shall make a written report to the Secretary of the Parent Society at least once a month.

5. This branch shall hold its annual meetings upon the second Wednesday in January, and at least three other general meetings during the year.

6. In consideration of the fulfilment of the foregoing conditions, the Parent Society will furnish its journal, "THE PSYCHICAL REVIEW," free to each member, so long as the same shall continue to be published as a quarterly.

The Parent Society will also co-operate with this Society as far as possible in carrying on the work in which both are engaged.

ARTICLE VIII. — *Meetings.*

All general meetings except the annual one shall be called by the Board of Directors at such times as they deem advisable, but at the signed request of four members it shall be the duty of the Directors to call a meeting. A quorum for the election of officers and directors at the annual meeting shall consist of one-third of the total number of members.

ARTICLE IX. — *Amendment.*

No amendment shall be made to this Constitution without the consent of the Board of Directors of the Parent Society.

4. After the new Society has elected officers in accordance with the Constitution, the Secretary shall forward a list of them to the Secretary of the Parent Society for approval.

5. After a full complement of officers has been ratified, and the Secretary of the branch notified, two copies of the Constitution shall be signed by the President and Secretary of both the Parent and Branch Societies. These shall be deposited in the archives of the contracting Societies and shall be considered by the Branch Society as in all respects equivalent to a charter issued to them by the Parent Society.

Ladies and gentlemen who are interested in psychical research are requested to proceed at once with the work of organization. Address all communications to T. E. Allen, Grafton, Mass.

SUMMARIES OF ARTICLES.

"MENTAL IMAGERY," ALFRED BINET, "FORTNIGHTLY REVIEW,"
JULY, 1892.

I. What is thought? Contemporary psychologists have succeeded in studying in its every detail the mechanism of human thought. These researches are the most important, the most pregnant, and most precise in the whole domain of psychology. The nature and character of ideas, and the manner in which they vary in different individuals; the special parts of the brain in which are situated the organs of ideation; the relations uniting the idea with external perception and with hallucination;—all this has been determined with a great appearance of accuracy.

I will point out the principal stages in the progress of thought upon the nature of ideas, dwelling more particularly upon the methods employed. The method used by the earlier psychologists is well known under the name "introspection." It is still the only means of research employed by a large number of philosophers. It consists in analyzing one's own interior processes of thought, a procedure which has its advantages and its drawbacks. Nevertheless, it is one of the indispensable processes of psychology, for without it we should never have known what an idea is, or a sentiment, or a psychological phenomenon of any kind. One must have loved in order to know what love is. We must have this immediate knowledge before we can appreciate the effects of sentiments in others. Following introspection, the earlier psychologists compare thought to "vision." To think about a thing, said Hobbes, is to see an "image" of it. An image is the representation of some visible thing. He compared the phenomena of the mental image to the faithful reproduction of an object by reflection. To see a thing clearly one must have a clear mental vision of it, and the failure to understand a thing is to "see" it badly.

Hume went further, and held that whatever cannot be seen with either the interior or the exterior vision does not exist. Hence, he does not recognize the existence of the relation of cause to effect, or of the ego apart from the phenomenal. One cannot "see" the causal relation, says Hume, nor can one represent it to one's mind under any visible form; consequently,

it is neither a sensation nor an idea; consequently, it does not exist. A simple psychological question, like that of the nature of ideas, may serve, so to speak, as the keystone of a vast philosophic structure. While there is a large share of truth in the conclusions of Hobbes and his successors, they are not entirely exact. Studying only their own mental processes, Hobbes, Locke, and others came to regard as general certain phenomena which in reality were peculiar to themselves.

II. Modern psychology has arrived at much more ample and diversified results. Some twenty years ago M. Taine published a masterly work on the nature of ideas. He distinguishes between ideas and images, and shows that the idea is only an abstract image. He says, "An image is a spontaneously recurring sensation which in general is less vivid and less precise than the sensation properly so called." Not content with the study of his own sensations, he carefully inquired into cases of remarkably developed memory among, more especially, mental calculators, chess-players, and persons subject to hallucinations. He found that children who were taught to calculate in their heads mentally, write with chalk upon an imaginary blackboard, and use these precisely as an ordinary child would material chalk and blackboards. Blindfolded chess champions hold in the mind the image of the chessboard with every piece upon it, and change the position of the pieces as they would upon the board itself. Such phenomena occur only with a limited number of persons.

The close connection between image and sensation becomes still more visible in cases where the person affected cannot distinguish one from the other and takes the image for reality. This is what takes place in hallucinations. M. Taine has studied carefully these singular perversions of exterior perception. Persons suffering from hallucinations are constantly known to declare that they have seen and heard things proved to have no existence—except in their imagination—as distinctly as they see and hear things existing around them. Such illusions can only be explained by the extraordinary intensity of images previously impressed upon the mind. In the ordinary mind the image remains always more or less vague and feeble, and is thus easily distinguished from the sensation itself. In the case of those who suffer from optical delusions the mental presentiment, though of the same nature as in a normally constituted mind, has infinitely more intensity. It acts as a sensation, is projected, as it were, and thus becomes a reality for the patient. These facts led M. Taine to state that "Perception is an act of hallucinatory nature." By these words this philosopher means that whenever we imagine we perceive the exterior world we

are only feeding on an interior simulacrum. I believe that I see and touch the table, but I am not aware of an object outside of myself, but of sensations within my organism provoked by the object. Perception is, however, in one respect real and true; it differs from ordinary hallucination by reason of the correspondence which exists between the internal simulacrum and the exterior reality. The seer of visions thinks he sees and touches that which has no actual existence; behind his mental images there is only a void. But with the sane man, who perceives normally, the mental image and the sensation which occasions it correspond to a real exterior object.

III. Mr. Francis Galton has inaugurated a novel process of psychological investigation,—that of statistical observation. He framed a series of questions on the nature of visual images, to which he elicited replies from many and divers quarters. He asked his correspondents to think as distinctly as they could of some particular object and to describe the exact nature of the operations of their minds. It was found that persons of a scientific mind, who were accustomed mainly to regard questions in the abstract, have, as a rule, much less tendency to visualize than others. The great majority of the men of science to whom he applied protested that mental imagery was unknown to them. On the other hand, in general society he found many persons, old and young of both sexes, who declared that they habitually saw mental imagery, and that it was perfectly distinct to them and full of color. From this it may be concluded that it is well for psychological inquirers not to despise the opinions of people of little or no knowledge.

IV. The rise of hypnotism marks a most important epoch in psychology, which it has gifted with means of exact and searching investigation unparalleled hitherto. Introspection and observation are now superseded by direct experimentation, since hypnotism is a sort of intellectual and moral dissection. It is impossible to consider here all the new opinions on the subject of mental imagery which are the outcome of hypnotical research. It will suffice to mention two most important facts. The first of these is the possibility of occasioning in a person under the influence of hypnotism all kinds of visual hallucinations through the mere effect of suggestion. The hypnotizer, standing in front of the patient whom he has thrown into slumber, points, for example, to the ground with a look and attitude expressing horror. The patient instantly rises, looks in the direction of the pointing finger, and declares that he or she perceives some noxious creeping animal, a serpent or a rat, which is rapidly drawing nearer. To suggest by verbal affirmation is naturally a still more complete and effective method. Verbal suggestions, indeed, can be

made to subsist and take effect after the re-awakening of the patient.

It is easy to gain some knowledge of the mechanism of these phenomena by inquiring what effect the same means of suggestion would have upon persons in a normal condition. At once it will become apparent that the same act which in a hypnotized patient produces hallucinations would only occasion in a normal mind the very simple phenomena of an "idea." Let us, for example, try to persuade a friend who has a book in his hand that it is not a book, but a knife. He will simply smile. We have, consequently, not succeeded in communicating any hallucination to his mind. He knows he has a book in his hand, and does not take it for anything else. Yet our attempt at suggestion has produced a certain effect upon him. He has understood what we were speaking of — we have spoken of a knife, and have, therefore, given him the *idea* of one. If only for one brief instant he has conceived the idea, has seen the image, of a knife in somebody's hand, the sole difference between him and the hypnotized patient is that the image in one case has been very slight, and has not been accompanied by anything in the nature of conviction; whereas in the other it has taken full possession of the mind, has been projected, and has for the nonce appeared to constitute a material reality.

Thus it may be said that our minds are always filled with the germs of hallucinations, as it were, and that these germs are what we call our ideas. Hypnotic experiments clearly demonstrate the close connection which exists between images, perceptions, and hallucinations. Here, then, is one important fact established by hypnotical researches and study.

The second fact is much less frequent, and can only be observed in certain hysterical patients who have been carefully trained beforehand to give account of their impressions. The experiment consists in provoking visual sensations which, by their nature and the method of their production, serve to explain the processes of mental imagery. But before entering into further details, it may be well to describe what physiologists term "consecutive imagery."

Let us suppose that a small cross has been cut out of a piece of red paper. If this red cross be placed upon a white ground, and the eyes be fixed on it for some seconds and then removed, and again fixed upon a different part of the white ground, the image of a pale-green cross becomes visible, to disappear after a few moments. This is called a "consecutive image." The same result may be obtained if, instead of an actual cross cut out of red paper, the image of a red cross be fixedly contemplated in the mind; the pale green cross will again become

visible on subsequently casting the eye on a white surface. M. Wundt, the eminent physiologist of Leipzig, confirms this fact, that certain persons can so strongly figure to themselves any given color that they can afterwards see its consecutive image. Such persons, however, are, in the normal state, very rare, so that Wundt's experiment is best verified by means of hypnotism and suggestion. The hypnotized patient is caused to believe that he perceives a red image; he is then told to look at a white surface, and immediately declares, of his own accord, that he sees the green consecutive image. This experiment might be considered to show that the seat of mental imagery in the brain is the same as that of sensation, though there is another possible conclusion.

V. Of late years still another method of investigation has been employed, consisting in the study of the aberrations of the faculty of speech, to which the generic name of "aphasia" is given. M. Ribot is one of the first writers who have regarded the phenomena of aphasia from the psychological standpoint. M. Charcot has followed in M. Ribot's footsteps, and his experiments in this connection have enabled him to construct the remarkable theory of the different types of memory which has attracted so much attention in the scientific world. The chief result of these researches of M. Charcot's has been to demonstrate the number of different forms assumed by human thought. Roughly speaking, it might almost be said that no human being thinks in exactly the same way as any other, so that evidently the results of introspection as a method of psychological inquiry can have only an individual and not a general or typical value. A few examples will make our meaning clearer.

In all our foregoing observations, only one style of thought has been considered, that of the visual image. We have taken it for granted that most persons *see*, as it were, the thing they think of. But the other senses may also serve as the basis of complex psychological operations. There is, for example, a memory connected with the sense of hearing, as appears in the case of musicians. Auditive imagery must exist, therefore, as well as visual, and there may also be a certain process of auditive reasoning; that is to say, a process of thought having sound for its object, as other mental processes have for their object things which come within the scope of vision. Pronounce the word bell, and a person in the habit of using visual memory will form a notion of a bell as a visible object; blind persons and some others will recall the sound of a bell, while in the minds of a few there might arise a remembrance of the sensations of contact and pressure experienced in touching a bell.

Thus it appears that there are at least three different ways of

representing to one's self a material object. But this does not exhaust the number of different types of memory, among which the verbal type is the most important. It has been ascertained that some persons think entirely by means of words. They employ the word as a substitute for the image, which is not evoked at all, or is evoked very indistinctly. This fact it is which has led M. Charcot and his pupils, who have had so many cases of aphasia under their observation, to study the question of "interior speech." If we closely examine the operations of our mind while we are thinking, we shall perceive that a sort of interior voice spoke within us whilst we thought. This voice does not accompany our thought simply, but is, in fact, our thought itself. Its action and nature have been carefully studied by the sagacious psychologist M. Egger, and he has shown beyond a doubt that the interior voice is only the reflection, or repetition, of the real voice. With many persons interior speech is more than a simple phenomenon of mental audition; it is accompanied by a sensation in the mouth and lips, as though words were about to be spoken; and sometimes whispered words will accompany the act of meditation.

Other persons, again, do not thus speak their thought when thinking, but as it were write it. Words appear to them under the guise of written symbols. If they think of a hat, for example, they will see the word "hat" in written or printed letters.

Altogether it may be said that there are two principal modes of thought: that which deals with material objects, and that which deals with words. Under either of these two general divisions various styles of memory may occur, and thus we obtain the four following types:—

1. The visual, characterized by the use of visual images in all the operations of the mind and memory. This probably exists in the case of painters who can execute a person's portrait after having seen that person only once.

2. The auditive, which implies a special memory for sounds, as in the case of most musicians.

3. The motive, marked by the special use made of images derived from motion.

4. The indeterminate, which exists when the different varieties of imagery are employed alternately, according to occasion.

It is practically a matter of some difficulty to determine with anything like accuracy the particular type of memory in each individual. No very exact methods of inquiry exist at present in this respect. We have lately had in France the opportunity of observing a very peculiar case of auditive memory, in the person of a young mathematical prodigy, Jacques Inaudi, who was brought before the Academy of Sciences by M. Darboux,

M. Charcot having been a member of the committee appointed to examine into the case. The conclusion was promptly arrived at by M. Charcot that Inaudi's memory is not of the visual, but of the auditive type. Other mathematical prodigies, such as Mondeux, Colburn, and Bidder, *saw* the figures before them as they solved their problems. Inaudi *hears* his figures, as though they were being whispered into his ear. It would always have been deemed impossible, prior to the observation of this particular case, that mental calculations of the most enormous extent could be carried out solely by means of auditive images.

VI. The whole present tendency of psychological research is to show, not that the mental operations of all persons are of a similar nature, but that immense psychological differences exist between different individuals. In a word, the study of mind has entered of late years upon a new phase which may lead to singularly interesting and important results.

"PSYCHICAL RESEARCH:—STATUS AND THEORIES," REV. M. J. SAVAGE, "ARENA," NOVEMBER, 1892.

FACTS are worth little unless one knows what to do with them. Ignorance and bias lead to the acceptance of false theories. The majority of people are prepossessed by theories which hinder their seeing the real meaning of facts. I shall indicate the present status of psychical inquiry, and point out what seems to me the significance of the facts I have heretofore published. I am under no bias to come to any particular conclusion, but wish to know the truth and adjust myself to it.

If there be no other life, this present life is nevertheless worth the having; but if this is all, I want to know it, and make the most of it. If it is only the beginning, I want to know that, and lay out my life on a scale proportioned to the magnificence of its possibilities. And I can conceive of no knowledge that for one moment matches this in importance. In the pre-critical ages, the belief in continued existence and some sort of intercourse between spirits and mortals was practically universal. The supernatural presented no difficulty, because there was, in their minds, no natural order. A childish, unreasoning fear makes it extremely difficult for people to treat psychical investigations in a rational way. Among those who believe that "the dead" are still alive, there is a general impression that the fact of death has produced some marvelous and magical change, so that they are real, human folks no longer. The imagination is full of either angels or devils, so that they are troubled with all sorts of theories as to what is fitting or becoming, instead of being ready to note facts first, and then see what they mean afterwards.

There has been a violent reaction on the part of the learned against the superstitions or over-beliefs of the past. This is entirely healthy, provided, as is easily possible, that science itself does not become a superstition. Professor Huxley writes sarcastically against spiritualism, but refuses to investigate psychical phenomena when repeatedly urged to do so by Professor Wallace. The ultra-scientist rejects the stories of the childhood world without investigation. They can justly be labelled "not proved," but there is no scientific warrant for calling them all false. If any similar stories should now be scientifically established, we should then be called upon to reconsider the suspected or discarded accounts. Curiously various and contradictory have been the positions of different classes of thinkers, and of those who do not think, in the modern world. This is the case with those who know it all; with the Protestant Christians, the Catholics, the Swedenborgians, and with men like the late Professor Austin Phelps, who believe that only evil spirits interfere with human affairs.

It is doubtless due to the experiments of Mesmer in France, and the Rochester rappings, that the era of scientific psychical research has at last been reached. The wide-spread interest aroused led certain people to feel that the question was worthy of serious attention. Men had come to feel that, if possible, the truth ought to be known. It was a chance of branding a great delusion or discovering a great truth that gave birth to the psychical research movement. Is psychical research really a rational, scientific inquiry? There are two great universe theories, some variety of one or other of which we all hold. One is the materialistic theory. It is generally supposed to be the necessary consequence of this theory that the conscious life of the individual ceases with the death of the visible body. I have not been quite able to see why, however, for there may be an invisible body; and if matter is able to produce a conscious, thinking person, who is wise enough to say that this same matter may not be able to continue the life in some invisible form? Whatever may be the truth of this, the old, crude theories of materialism are antiquated. Haeckel, the nearest to a materialist of any great living thinker, must have his "atom-souls" in order to account for facts. Herbert Spencer says that the one thing we know, more certainly than we know any isolated or individual fact, is the existence of the one Eternal Energy back of all phenomena, and of which all phenomena are only partial manifestations.

Materialism, then, is dead, and spiritualism (using the term philosophically) has taken its place. This theory puts life back of form, and makes it the cause, and not the product, of organization. It teaches that man *is* a soul, and *has* a body; and on that theory it is purely a rational question as to whether

he may not be able to get along without the present and visible body. We see and hear within very narrow limits. On both sides of these limits there is a practical infinity not less real than the part that affects us. It is not science that assumes that our present senses are a measure of the universe. "For anything at present known to the contrary, the soul or the self may emerge from the experience we call death with a body as real and much more completely alive than the present visible body, and which shall yet be invisible, inaudible, and intangible to our ordinary senses. Indeed, 'spirit photography,' whether true or not, is not at all absurd or scientifically impossible in the nature of things. The sensitized plate can 'see' better than the ordinary human eye, for it can photograph an 'invisible' star. It may then photograph an invisible 'spiritual body,' provided any such body really exists.

"As to the possible existence of a 'spiritual' world in the neighborhood of the earth, I need only quote Young, who lived not long after Newton, and who is the famous scientist who discovered and demonstrated the present universally accepted theory of light. Jevons, in his 'Principles of Science' (Third Edition, Macmillan & Company, 1879), page 516, says, 'We cannot deny even the strange suggestion of Young, that there may be independent worlds, some possibly existing in different parts of space, but others perhaps pervading each other, unseen and unknown in the same space.' It is not scientific wisdom, then, but only scientific ignorance or prejudice that supposes that the student engaged in the work of psychical research need apologize to science. There is nothing which his work pre-supposes that in any way whatever contradicts any established principle or verified conclusion of science. In the light of these facts, and considering the character and the learning of those engaged in the work, it is time that the silly attitude toward it were given up. . . . The wise man whose whole stock in trade on this subject is an ignorance only less than his prejudice, will soon learn that it is not entirely scientific to 'know all about' a matter about which he really knows nothing at all. This, then, is a subject as fairly open to scientific investigation as is the germ-theory of disease, or the present condition of the planet Mars. It is purely a question of fact and evidence.

"I had begun a careful study of these questions when as yet there was no English Society for Psychical Research. Before touching on the work that has been done, and the theories propounded since that organization, I wish to say a few things concerning my own personal attitude. I do this, not because I imagine that my own motives and actions are of any public importance in themselves; but in one way they may be of a good deal of importance to those who may be interested in the work I have done, and the conclusions I have reached in the matter of

psychical study. If, in the case of the so-called exact sciences, — like the work of observation in astronomy, — the ‘personal equation’ has to be taken account of, much more is it necessary in studies like these, where experience, power of exact observation, motive, and purpose may either practically assure or vitiate results. Since then I have ventured to lay before the public so large a number of cases, my readers have a right to know so much of my personal attitude and methods as will help them to estimate the value of these cases.

“My evangelical training had prepared me to look upon all these things with suspicion. I believed the whole business to be either fraud or delusion or ‘nerves.’ I do not think I traced it to the Devil, as so many others did, but I felt sure that it had ‘better be let alone.’ I felt towards it as all the ‘respectable’ people of Jerusalem and Corinth and Rome felt towards Christianity, — that at best it was ‘a pestilent superstition.’ On the basis of ‘invincible ignorance,’ I once delivered a scathing lecture against it, and perhaps wondered a little that certain obstinate people still continued to believe in it after I was done.

“But about seventeen years ago, a year or so after coming to Boston, the father of one of my parishioners died. Soon after she came to me, saying she had been with a friend to consult a ‘medium.’ As she thought, certain very striking things had been told her, and she wished my counsel and advice. Then it came to me with a shock that I had no business to offer advice on a subject concerning which my entire stock of preparation consisted of a bundle of prejudices. Then I began to reflect that this one parishioner was not alone in wanting advice on this subject; and I said to myself, whether this be truth or delusion, it is equally important that I know about it, so as to be the competent adviser of those who come to me for direction. I should have felt ashamed to have had no opinion on the Old Testament theophanies, or the New Testament stories of spirit appearances or demoniacal possessions. Why should I pride myself on my ignorance of matters of far more practical importance to my people? As a part of my equipment for the ministry, then, I said to myself, I must study these things until I have at least an intelligent opinion. Such, then, were the circumstances and motives that led to my prolonged investigation.

“Since then I have improved every available opportunity to study these things. I have had no prurient curiosity as to any other possible world, neither have I made it my chief object to see if I could get into communication with personal friends. I have studied these phenomena, first, as bearing on the nature and powers of the mind, as here embodied, and then with a view to finding out if any proof could be obtained that personal, conscious existence survives the experience we call death. For only a superficial knowledge of the drift of popular opinion is needed to show

that if the belief in a future life is to continue as a life-motive among men, it must be based on something more recent and authentic than a shifting ecclesiastical tradition two thousand years old. The Catholic church is wise enough to see this. And the attitude of the Protestant church is a curiously inconsistent one, particularly when one remembers that the 'facts' on which it relies are of precisely a similar kind to the modern ones it contemptuously rejects.

"In my studies I have sought faithfully to follow the scientific method, which I regard as the only method of knowledge. By careful observation and rigid experiment I have tried, first, to be sure that I have discovered a fact. Of this fact I have made a record at the time. I have paid no attention to results apparently obtained in the dark, or in circumstances where I could not be certain as to what was taking place. I have not said that all these were fraud, but I have never given them weight as evidence. I have made a study of sleight-of-hand, and am quite aware of all the possibilities of trickery. But to imitate an occurrence, under other conditions, is not to duplicate a fact. The larger number of those occurrences which have actually influenced my belief have taken place in the presence of long-tried personal friends, and not with professional 'mediums' at all.

"When at last I have been sure of a fact, I have stretched and strained all known methods and theories in the attempt to explain it without resorting to any supposed 'spiritual' agency. I say 'spiritual' and not supernatural, for I do not believe in any supernatural. In my conception of the universe, whatever is, is natural. If 'spirits' exist, their invisibility does not make them supernatural any more than the atom of science is to be regarded as supernatural for a similar reason. And when at last I discovered facts which I am utterly unable to explain without supposing the presence and agency of invisible intelligences, even then I have not positively taken that step. For the present, at least, I only wait. The facts will keep; and if the wisdom of the world is able to discover any other explanation, I am quite ready to accept it. Stronger than my desire to conquer death is my desire not to be fooled, or to be the means, ever so honestly, of leading astray any who might put their trust in my conclusions; but I have discovered facts which I cannot explain, and they *seem* to point directly to the conclusion that the self does not die, and that it is, in certain conditions, able to communicate with those still in the flesh. It may be proper to add here that the leading man in the English Society for Psychical Research, Mr. F. W. H. Myers, has published the fact that, as the result of his investigations, he has become convinced of 'continued personal existence, and of at least occasional communication.' The secretary of the American Branch of the English Society, Mr.

Richard Hodgson, LL.D., has given to the world a similar conviction.

"It is time now for me to indicate certain results which I regard as well established. There will be no room here for detail. . . . What, then, are some of the results?" Here Mr. Savage speaks of mesmerism, clairvoyance, clairaudience, and telepathy, substantially as in his address published in the August number of **THE REVIEW**. "Next come what are ordinarily classed together as 'mediumistic phenomena.' The most important of these are psychometry, 'vision' of 'spirit' forms, claimed communications, by means of rappings, table-movements, automatic writing, independent writing, trance-speaking, etc. With them also ought to be noted what are generally called physical phenomena, though in most cases, since they are intelligibly directed, the use of the word 'physical,' without this qualification, might be misleading. These physical phenomena include such facts as the movement of material objects by other than the ordinary muscular force, the making objects heavier or lighter when tested by the scales, the playing on musical instruments by some invisible power, etc. I pass by the question of 'materialization,' because I have never seen any under such conditions as rendered fraud impossible. I do not feel called on to say that all I have ever seen was fraudulent; I only say that it might have been. Consequently, I cannot treat it as evidence of anything beyond the possible ingenuity of the professionals.

"Now all of these referred to (with the exception of independent writing and materialization) I know to be genuine. I do not at all mean by this that I know that the 'spiritualistic' interpretation of them is the true one. I mean only that they are genuine phenomena; that they have occurred; that they are not tricks or the result of fraud. I am not saying (for I must be very explicit here) that imitations of them may not be given by fraudulent 'mediums' or by the prestidigitator; but that they are genuine phenomena, in many cases, I have proved over and over again. I ought to say a special word here in regard to slate-writing. I put this one side, because I know it can be done in many ways as a trick. More than once have I detected a trick as being palmed off on me for genuine; but it is only fair to say that I have had experiences of this sort when I could not discover any trick, and in conditions where it seemed impossible. I leave it out of present account only because I do not feel justified in saying I know, as I do feel justified in saying in regard to most of the others.

"But a thousand experiences of these kinds may occur, and yet find a possible explanation without crossing the borders of the possible 'spirit' world. Psychometry, visions, voices, table-movements, automatic writing, trance-speaking, — all these may be accounted for by some unusual activity of the mind as embodied. They may throw great and new light on the powers and

possibilities of the mind here, and yet not lead us to the land of 'spirits.' But, — and here is the crucial point to be noted, — by any one of these means a communication may be made that *cannot* be accounted for as the result of the mental activity of any one of the persons visibly present. Was the statement made such as was known, or *might ever* have been known, by any of the (visible) persons present? In that case, the cautious and conscientious investigator will feel compelled to hunt for an explanation on this side of the border. For since mind-reading is a known cause, he will resort to that as long as he can, and only go farther when absolutely compelled to do so. But if none of the people (visibly) present ever knew or ever could have known the communicated fact, then what?

"It seems to me that the Rubicon, whether ever crossed or not, is here. This, therefore, calls for clear discussion by itself; but one other point, not yet sufficiently noted, needs to be disposed of first. When enumerating some of the phenomena called 'mediumistic,' I referred to the movement of material objects in a way not to be explained by muscular force, and to musical instruments played on by some invisible power. Is there any way to account for these without supposing the presence and agency of some invisible intelligence? I frankly confess I do not know of any; and here let me refer to the opinion of Dr. Elliott Coues. For years he was connected with the Smithsonian Institution in Washington; and a professor there is a personal friend of mine. He is, if not a materialist, an out-and-out agnostic. I asked him one day as to the scientific standing of Professor Coues, leaving out of account what he regarded as his 'vagaries' in connection with psychical matters. He replied that he was 'one of the ablest and most brilliant scientific men in Europe or America.' Professor Coues then has said, — I quote from memory, — 'All material objects are under the power of gravity. If, then, any particle of matter, though no larger than a pin's head, be moved in such a way as not to be explained by purely physical forces, this fact marks the boundary line between the material and the spiritual, between force and will.'

"But now for a brief consideration of the most important psychical cases with which I am acquainted. More than once I have been told by a psychic (and in the most important cases of all the psychic was not a professional) certain things that neither the psychic nor myself knew, had known, or (in the nature of the case) could by any possibility ever have known. These communications claimed to come from an old-time and intimate friend who had 'died' within three months. The facts were matters which mutually concerned us, and which she would have been likely to have spoken of if it were possible. There was an air of naturalness and verisimilitude about the whole experience, though some parts of it were so 'personal' as to render it im-

possible to publish the whole case, and so make it as forcible to others as it was to me. Now, will somebody tell me what I am to do with facts like these? In one or two cases the facts communicated to me concerned happenings, mental conditions, and spiritual suffering in another State, two hundred miles away. I wish to note briefly the ordinary attempts at explanation, and see if they appear to be adequate.

"1. Guess-work; coincidence; it happened so. This might be true of one case, however extraordinary; but when you are dealing with several cases, the theory of guess-work or coincidence becomes more wonderful than the original fact.

"2. Clairvoyance. But my friend, the non-professional psychic, has no clairvoyant power; and, besides, clairvoyant power does not ordinarily reach so far, nor does it deal with mental and moral states and sufferings.

"3. Telepathy. But this is based on sympathy between the two persons concerned, and deals with something in which they are mutually interested. But my friend, the psychic, not only was no friend of the parties concerned; she did not even know that any such persons were in existence.

"4. As a last resort, it has been suggested that we are surrounded by, or immersed in, a sort of universal mind which is a reservoir containing all knowledge; and that, in some mysterious way, the psychic unconsciously taps this reservoir, and so astonishes herself and others with facts, the origin of which is untraceable and unknown. But this seems to me explanation with a vengeance! The good old lady, after reading Bunyan's 'Pilgrim's Progress' with Scott's 'Explanatory Notes,' said she understood *everything except the notes*. So in this case, it seems to me we might conceivably *explain everything except the explanation*. No, I must wait still longer. Unless my friend was there telling me these things, I confess I do not know how to account for them.

"Here, then, for the present, I pause. Do these facts only widen and enlarge our thoughts concerning the range of our present life? Or do they lift a corner of the curtain, and let us catch a whisper, or a glimpse of a face, and so assure us that 'death' is only an experience of life, and not its end? I hope the latter. And I believe the present investigation will not cease until all intelligent people shall have the means in their hands for a scientific and satisfactory decision."

“HIGH-CASTE INDIAN MAGIC,” PROF. H. KELLAR, “NORTH AMERICAN REVIEW,” JANUARY, 1893.

Fifteen years spent in India and the far East have convinced me that the high-caste fakirs, or magicians, of Northern India have probably discovered natural laws of which we in the West are ignorant. That they succeed in overcoming forces of nature which to us seem insurmountable, my observation satisfies me beyond doubt. No topic of the marvelous has excited more general interest and remained in greater obscurity than Hindu jugglery. Discussion has, through a confusion of terms, lent to the subject a vagueness which it might otherwise have escaped. Magic is defined as “the art of putting in action the power of spirits, or the occult power of nature;” so it seems proper to use the term magician, in speaking of the esoteric marvel-worker, in the sense of a human being who is able to put in action “the occult powers of nature.” . . .

When I appeared before Queen Victoria at Balmoral, in 1878, I was asked if I could rival the feats of levitation which Her Majesty’s officers in Northern India had observed and described in their letters home. My reply was that with proper mechanical appliances I could produce an illusion of levitation, and appear to overcome, as the jugglers did, the force of gravity, but that the actual feat of suspending the operation of that force was beyond my powers. . . . The jugglers of India may be divided into two classes. The low-caste fakirs are met with all over the East, travelling in parties of from three to six. They are arrayed in breech clouts, and have an air of pitiable poverty and misery. Each party generally includes one or two women, whose flowing robes assist in the concealment of the necessary juggling apparatus. At none of their *séances*, that I have ever seen or heard of, did the audience completely surround the performers, opportunity being thus offered for evasions and changes. . . .

The high-caste fakirs, on the contrary, are only seen at great public *fêtes*, such as the coronation of a Prince, the festival of a Maharajah, the coming of age of a Nizam, the grand feast of the Mohorrum, and such special occasions as the visit of the Prince of Wales to India. I have had the good fortune to be present on all these occasions, and confess that after thirty-years’ professional experience as a magician, in the course of which I have circumnavigated the globe a baker’s dozen of times, and penetrated the remotest corners of the East and West alike, I am still unable to arrive at a satisfactory explanation of the performances I witnessed. These fakirs — for that term does not imply a reflection upon their personalities or their methods — are very dignified men, of patriarchal appearance, with ascetic faces and long gray beards. All the skilful ones I have seen were quite

advanced in years, and were said to have spent their lives in study and in seclusion. It seems plausible indeed to believe their story, that it is only after a lifetime of contemplation and study that they are admitted into the higher circles of the esoteric brotherhood, whose seat is in the monasteries of Tibet and in the mountain recesses of Northern Hindustan. They are quiet, suave, and secretive, and appear to attach an almost religious significance to the manifestations of their power. There is nothing inherently improbable in the theory that they are initiated into a knowledge whose secrets have been successfully preserved for centuries. That there is anything supernatural in their power I would be the last to concede, for I have spent my life in combating the delusions of supernaturalism and the so-called manifestations of spiritualism.

The most marvelous phenomena which I have observed may be described under the heads of feats of levitation, or the annihilation of gravity; feats of whirling illusion, in which one human form seems to multiply itself into many, which again resolve themselves into one; and feats of voluntary interment.

My first experience with the phenomenon of levitation was in January, 1882, during the course of an engagement I was filling at the Chowringhee Theatre Royal in Calcutta. Mr. Eglinton, a professed spiritual medium, was giving *séances* in Calcutta at the time, and as I openly avowed my ability to expose the frauds of all so-called mediums, I was taken to one of them, which occurred in a brilliantly lighted apartment. I will not describe it otherwise than to say that it so puzzled and interested me that I gladly accepted the invitation an evening or two afterwards to be present with several others at a dark *séance* given by Mr. Eglinton. It was now that the feat of levitation was apparently performed in the presence of these spectators. The only furniture in the room was a plain teakwood table, a zither, some chairs, two musical boxes, and a scroll of paper. A circle having been formed, I was placed on Mr. Eglinton's left, and seized his left hand firmly in my right. Immediately on the extinction of the lights I felt him rise slowly in the air, and, as I retained firm hold of his hand, I was pulled to my feet, and subsequently compelled to jump on a chair and then on the table in order to retain my hold of him. That his body did ascend into the air on that occasion with an apparently utter disregard of the law of gravity, there can be no doubt. The musical-boxes, playing briskly, then appeared to float through the air above our heads, small green lights appearing and disappearing here and there without visible cause, and the zither playing near the ceiling or immediately over our heads. I mention this incident as a preface to the more remarkable feats of levitation I will now describe, and also to say that this being my first experience of that strange power, what most excited my wonder was the fact, for I may speak of

it as a fact without qualification, that when Mr. Eglinton rose from my side, and, by the hold he had on my right hand, pulled me up after him, my own body appeared for the time being to have been rendered non-susceptible to gravity.

On the occasion of the visit of the Prince of Wales to Calcutta, during the winter of 1875-76, I saw a marvel of levitation performed in the presence of the prince and of some fifty thousand spectators. The place was the Maidam, or Great Plaza of Calcutta, and the old fakir who was the master magician of the occasion did his work out in the open plaza. Around him, in raised seats, and on and under the galleries of the neighboring houses, the native princes and begums were gathered by the score, arrayed in their silks and jewels, with a magnificence to which our Western eyes are little accustomed.

After a *salaam* to the prince, the old fakir took three swords with straight cross-barred hilts, and buried them hilt downwards about six inches in the ground. The points of these swords were very sharp, as I afterwards informed myself. A younger fakir, whose black beard was parted in what we now call the English fashion, although it originated in Hindustan, then appeared and, at a gesture from his master, stretched himself out upon the ground at full length, with his feet together and his hands close to his sides, and, after a pass or two made by the hands of the old man, appeared to become rigid and lifeless. A third fakir now came forward, and taking hold of the feet of his prostrate companion, whose head was lifted by the master, the two laid the stiffened body upon the points of the swords, which appeared to support it without penetrating the flesh. The point of one of the swords was immediately under the nape of the man's neck, that of the second rested midway between his shoulders, and that of the third was at the base of his spine; there being nothing under his legs. After the body had been placed on the swordpoints the second fakir retired, and the old man, who was standing some distance from it, turned and *salaamed* to the audience. The body tipped neither to the right nor to the left, but seemed to be balanced with mathematical accuracy. Presently the master took a dagger, with which he removed the soil round the hilt of the first sword, and, releasing it from the earth, after some exertion, quietly stuck it into his girdle, the body meanwhile retaining its position. The second and the third swords were likewise taken from under the body, which, there in broad daylight and under the eyes of all the spectators, preserved its horizontal position, without visible support, about two feet from the ground. A murmur of admiration pervaded the vast throng, and, with a low *salaam* to the prince, the master summoned his assistant, and lifting the suspended body from its airy perch they laid it gently upon the ground. With a few passes of the master's hand the inanimate youth was himself again.

Before describing the third and still more marvelous feat of levitation which it has been my privilege to see, I will say that by the use of metal shields it is perfectly conceivable that the aged fakir could have laid the rigid body of his subject upon the sword-points and kept it there without the assistance of anything marvelous. In a closed room, with walls and ceilings to which the mechanical appliances of the magician's craft, as we understand it, could be attached, the feat of levitation, as described, could be performed. But this would be, of course, simply an illusion.

During the Zulu War I was in South Africa, travelling north through Zululand. In Dunn's reservation, two hundred miles north from Durban, in Natal, I saw a witch doctor levitate the form of a young Zulu by waving a tuft of grass about his head, amid surroundings calculated to impress themselves deeply upon the most prosaic imagination. It was evening, and the witch doctor, who belonged to the class described more than once by Rider Haggard with great accuracy, was as revolting in his appearance as the high-caste fakirs had been pleasing. A number of fakirs had gathered about our camp-fire, and I had given them some illustrations of my own skill. They seemed puzzled, but were not specially curious. One of them stole away, and after some minutes returned with their own conjurer, the witch doctor in question. After considerable solicitation from the natives, the intricacies of which my knowledge of the Zulu language did not enable me quite to penetrate, the conjurer, who at first seemed reluctant to give his consent to an exhibition of his powers before me, took a knob kerry or club and fastened it at the end of a thong of rawhide about two feet long. A young native, tall and athletic, whose eyes appeared to be fixed upon those of the conjurer with an apprehensive steadfastness, took his own knob kerry and fastened it at the end of a similar thong of hide. The two then stood about six feet apart in the full glare of the fire, and began, all the while in silence, to whirl their knob kerrys about their heads. I noticed that when the two clubs seemed in their swift flight almost to come in contact, a spark or flame passed, or appeared to pass, from one of them to the other. The third time this happened there was an explosion, the spark appeared to burst, the young man's knob kerry was shattered to pieces, and he fell to the ground apparently lifeless.

The witch doctor turned to the high grass a few feet behind us and gathered a handful of stalks about three feet long. Standing in the shadow and away from the fire, he waved, with a swift motion exactly similar to that of the clubs a few minutes before, the bunch of grass around the head of the young Zulu, who lay as dead, in the firelight. In a moment or two the grass seemed to ignite in its flight, although the witch doctor was not standing within twenty feet of the fire, and burned slowly, crackling

audibly. Approaching more closely the form of the native in the trance, the conjurer waved the flaming grass gently over his figure, about a foot from the flesh. To my intense amazement the recumbent body slowly rose from the ground and floated upward in the air to a height of about three feet, remaining in suspension, and moving up and down, according as the passes of the burning grass were slower or faster. As the grass burned out and dropped to the ground the body returned to its position on the ground, and after a few passes from the hands of the witch doctor, the young Zulu leaped to his feet, apparently none the worse for his wonderful experience. . . .

Colonel, afterwards General, Julius Medley, one time commander of the British forces at Lahore, related to me the most remarkable instance of voluntary interment which had come to his knowledge during his service in the East. I had told him of an experience of my own at Secunderabad in 1878, which I shall presently describe. He assured me of the accuracy of his account of the following incident, and as he was a most distinguished soldier, and the uncle of my wife, I attach as much importance to his narrative as if I had myself seen what he related. He said a group of fakirs of the high caste had visited his quarters in the preceding year and offered to give an exhibition. The old man had, without assistance, thrown himself into a trance while in a sitting position upon the ground. His three assistants had then taken hold of the end of his tongue and pushed it back until it closed the epiglottis. They then laid him upon his back, and swathed his body in bandages. The assistant fakirs next filled the eyes, ears, mouth, and nostrils of their apparently unconscious master with a red paste, not unlike putty, and bandaged his neck and face. All this took place in the presence of Colonel Medley and his staff. The entire body of the old man was then apparently protected from the atmosphere, as well as from the ants, which in the East attack every living thing that is helpless. It was for this purpose of protection, I learned, that the red paste had been put in the cavities of the face and head. The Colonel and his staff inspected the body of the old man and signified their willingness that the ceremony should proceed. In the meanwhile four of Colonel Medley's soldiers had dug a grave ten feet deep in the enclosed yard of the barracks, and at a gesture from the Colonel the old fakir's assistants lifted his body, and gently placed it in a box sheathed with metal, which was then hermetically sealed under the Colonel's eye. The box was lowered into the tomb, the earth was filled in, the surface was levelled, and millet seed was sown over the grave. The assistants then departed under a solemn promise to return in forty days.

Colonel Medley assured me that for every moment, day and night, of the forty succeeding days he had kept an armed guard on watch above the fakir's grave. He felt morally certain that

no human agency could tamper with the tomb or the box without his knowledge. At the end of the specified time the fakirs returned, and in the presence of Colonel Medley and his staff the tomb was opened. The body of the aged fakir was removed from the box, not differing in appearance in any way from the condition in which it was buried, except that the linen clothes in which it had been wrapped had rotted and fell away at the touch. The fakirs unwound the bandages, removed the red putty-like preparation from the orifices of the eyes, nose, mouth, and ears, and with the assistance of a native woman washed the body in warm water and applied an unguent to the face. The woman blew her breath in the old man's mouth, passed her hand briskly over his limbs, and gave him a smart slap upon the chest. His tongue had in the meantime been put in a natural position, and respiration seemed to begin with the blow of the woman's hand. The changes which passed over the features of the old man during the last stage of these preparations were awful to look upon. Misery and effort were painfully depicted upon them. But within five minutes after the breath seemed to re-enter his body, the master fakir was himself again.

I was the guest of Colonel Jenkins, the commander of the British forces at that time. The incident of my own experience which I had related to Colonel Medley, and which drew from him the remarkable narrative I have just recounted, was this. I was one of a party of Englishmen present at a grand *fête* in Secunderabad at the palace of Sir Saler Jung, the Nizam of Secunderabad. An old man, with aquiline features, a long white beard, and flashing black eyes, accompanied by his wife, a pretty little woman, came to us as the chief of a band of eight fakirs. In the presence of all the company, one of the young men was tightly bandaged, and a small glass disc was held in front of and directly between his eyes. His master told him to gaze fixedly at the disc, and, as he did so, the others of the band of fakirs began droning a chant, the words of which were :—

“ Ram, ram, amaram, amaram, amaram,
Ram, ram, amaram, amaram, amaram.”

The bandaged fakir appeared to go to sleep under the drowsy hum of this incantation. He soon became to all appearance dead; the blood seemed to leave the extremities, and his limbs stiffened. His tongue was now turned back until it filled the epiglottis; a few passes were made over his face by the aged fakir; his eyes turned up until only the whites were visible; the lids were shut, and the red, putty-like substance I have alluded to was used to close his eyes, ears, nostrils, and mouth.

Dr. Crawford, of the army, who was present, then made a careful examination of the man's condition. All the usual tests

for death were applied, a mirror was held over his mouth, and to all intents and purposes he was pronounced dead. Dr. Crawford went even to the extent of what might be called cruelty, although the subject was undoubtedly unconscious, and stuck a large bodkin through the palm of the man's hands, through the tips of his ears, his cheeks, the ends of his fingers, his thighs, his arms, and other parts of his body. No blood came from these wounds, but a yellowish ichor followed the point of the needle. The master fakir took a coal of glowing charcoal and placed it on the upturned palm of his subject's hand, causing the flesh to sizzle and an unpleasant odor to arise, but there was no sign of feeling. This condition continued for thirty minutes, at the end of which the master fakir made passes over the body with his hands, removed the red paste from the face and ears, took off the bandages, and bade us note the result. With horrible contortions and the appearance of great agony, which the old fakir assured us was only an appearance, his assistant returned to the land of the living, apparently as well as ever, except for a badly burned hand.

Bishop Thoburn, of the M.E. Church, in his book on the East, says he has repeatedly heard these stories of suspended animation and voluntary interment, and that Dr. John Martin Honiberger, formerly physician at the Court of Ranjit Singh, ruler of the Sikhs, had told him how a native of Cashmere named Hari Das had been buried alive in the presence of Ranjit Singh, but adds that Dr. Honiberger did not witness this interment himself, and that he can find no evidence in his own experience that such a thing ever takes place.

I am convinced, however, that such voluntary interments have taken place, and there is abundant record of such incidents in the experiences of other Anglo-Indian officers besides General Medley. I not only "tell the tale as 'twas told to me," but I tell of what I have myself seen and which I am unable to explain.

PSYCHICAL CASES AND REFLECTIONS FROM PERIODICAL LITERATURE.

PROPHETIC VISION. — DEATH FROM CANCER FORESEEN FIVE YEARS
BEFORE IT OCCURRED.¹

THE first case I wish to notice comes from David Van Etten, one of the most influential attorneys of Omaha, a gentleman who enjoys a very large and lucrative practice in the Supreme Court of Nebraska. In his personal letter to me Mr. Van Etten observes :—

“I am willing to make an unqualified affidavit of the entire and simple truth of every statement I have made in the following recital, which is only one experience of many quite as marvelous which I might relate. I have never spoken of them to others, as people would be apt to regard me as superstitious or spiritualistically inclined. I am prejudiced against spiritualism. I have not prepared this recital for publication, and have therefore penned facts exactly as they occurred to me, without any effort at literary embellishment or the employment of technical or psychical expressions. I however have no objection to your publishing the article if you desire. . . . I have never been inclined to any of the pretences of modern spiritualism, so much so that I have never attended any pretended *séance*; was brought up as a strict Calvinist in the Dutch Reformed Church, and of late years have been, and am now, a member of the Episcopal Church, and therefore of no tendency to the communication of ‘*spirits departed*,’ although of the firm belief ‘the One above sways the harmonious mysteries of the world.’ Hence it will be perceived I am not of superstitious inclinations.”

The facts as related by Mr. Van Etten are as follows :—

“In 1867 I left the home of my nativity, Kingston on the Hudson, and have never returned. In 1869 I settled in Nebraska, removing to the Republican Valley, in that State, in 1870-71, where I remained until October, 1875, when I removed to the city of Omaha, and where I have ever since resided and still reside. During all the time I have been in Nebraska, until 1884, I have not heard of, or from any person in or from my native home, or directly or indirectly of, from, or concerning the person I herein refer to, or of or from any person related to her, or who had the slightest acquaintance with her, or who ever knew of the existence of such a person. She was my cousin, several years my senior, good, honest, faithful, unpretentious, and an industrious farmer's wife, respectably married, with a pleasant and affectionate family, consisting of her husband and two girls, about six and ten years of age. In fact, I had only seen her a few times in my life, except in the summer of 1861, when I spent a few days of my summer vacation at her home, hunting in the woods and fishing in the streams of the foot-hills of the Catskill Mountains, and never so much as once had a conversation with her

¹ B. O. Fowler, *Arena*, Jan., 1893.

beyond a few minutes' duration, and then always with and in the presence of her family. I am thus minute to show that there could not possibly have been any psychological affinities between us; indeed, she had always been very much as a stranger to me. This was the state of affairs when, one night in the summer of 1873, in a dream, — many would call it a dream, — lying on my bed as far as I know, asleep in my house, in the Republican Valley, fifteen hundred miles away from this lady, not having so much as thought of her for years, *she appeared present with me*. It seems I went into her room, as if called there, she lying on her couch, bolstered up by pillows, in great distress, seemingly appealing to me, as if I might save her from her terrible agony of pain. Her left breast appeared, almost in fact, entirely eaten away, torn, raw, and flayed. It almost sickens me now as I recall that scene, so vivid and real was this terrible condition presented to me, and yet I *did not see it, for she was fifteen hundred miles away, and it had not yet occurred*. Remember, this was in 1873. Of course, when I awoke, my dream, *if it were a dream*, deeply impressed itself upon me. I can see the whole scene yet, seemingly as I did that night. To see a woman in such terrible condition, such frightful agony, an acquaintance, a relative — I could scarcely sleep any more that night, and yet I regarded it then as merely a dream. I did not learn until 1884 that my cousin was dead, died of a cancer in her left breast; '*her left breast all eaten away, raw and flayed,*' and died in terrible pain and suffering; and only Aug. 3, 1892, learned she so died on the morning of July 19, 1878, five years after '*my dream,*' *if it were a dream*, and precisely as I dreamed it five years before."

This remarkable case of prevision might be matched by several similar cases. When we better understand the laws governing such phenomena, and physicians come to appreciate the possible value of these foreshadowings, many lives will doubtless be saved which now perish. If, for example, this woman had been skilfully treated to prevent cancer before the disease appeared, she might have been saved.

CLAIRVOYANCE. PRESCRIPTIONS SEEN UPON A BLACKBOARD.

This case suggests some interesting experiences given me a short time since by a brilliant young physician who enjoys a large practice in a small city in Indiana. "Frequently," he said, "while holding my patient's hand I see, as if written on a blackboard before my eyes, the names of medicines, with instructions to prescribe them. In many instances they have been remedies I should not have thought of using; but," he continued, "I have noticed that whenever I have given the medicines so revealed to me, the most gratifying results have followed."

CLAIRVOYANCE OR DREAM. DESIGN OF STRANGE DRESS SEEN AND VERIFIED.

He then related the following singular occurrence which transpired two or three weeks prior to his visiting my office:—

"I have a friend who used to live at my home city," said the physician, "but now resides in the city of K.; we correspond. I had requested her photograph in a letter written a short time before the experience I am relating. One morning I awakened and looked

at my watch. It was half an hour too early to rise, and I lay in a half-waking, half-sleeping state so favorable to dreams. Suddenly I thought I was on the street in front of my office, and there I saw my friend, with another lady acquaintance who lives in my city, coming across the street. I was at once struck with the peculiar dress worn by my friend. I had never seen her in anything like it, and could not fail to note the fact. At this juncture I awoke, dressed myself, and went to my office, which, after opening, I left for the post-office. The postmaster handed me a package, which on opening I found to be the photograph of my friend. I was startled on looking at the photograph to find *the dress in which she had had the portrait taken was the perfect counterpart of the one I had seen in my dream an hour before, and entirely unlike any gown I had ever seen her wear.*"

I asked this young man how he first became interested in these problems, and he replied that while at the medical college a professor, who seemed to take special interest in him, had several times demonstrated in his presence the power of hypnotism, and had aroused his interest in a line of investigation which he had always been taught by his rigidly orthodox parents to shun, as he would avoid the unpardonable sin which they frequently discussed.

OCCURRENCE OF PSYCHICAL PHENOMENA. THEY ARE MORE WIDESPREAD THAN ORDINARILY SUPPOSED.

An orthodox clergyman who officiates over a prosperous church in a town in Illinois called upon me during the past summer. I had known him at college. He informed me, to my astonishment, that he was engaged with a leading physician of his town in systematically studying psychical phenomena. "I do not believe in spiritualism," he remarked, "but we have both been amazed to find how many persons have had most extraordinary experiences. We have closely questioned persons who came into the doctor's office, and although they usually professed ignorance of any personal knowledge of extra-normal phenomena, and frequently laughed at everything of the kind, after my friend the doctor gave them the main points in several well-authenticated cases which had come to his notice, they usually gave some more or less remarkable experiences, with names and dates, which enabled us afterwards to verify hitherto carefully guarded secrets. We have both," he declared, "been astonished at the number of persons who are among the most thoughtful and substantial of our people who have had experiences in their homes which transcend the ordinary and are to us inexplicable; but as yet we are merely collecting reliable data. This gentleman is representative of a large class of careful thinkers who to-day are quietly accumulating facts upon which to base an intelligent conclusion, and thus are following the modern method of scientific inquiry.

CLAIRVOYANCE. A STRANGER HUNDREDS OF MILES AWAY DESCRIBED BY A PSYCHIC.

A friend of mine who is quite well known in literary circles, but who is not willing that her name be given, related to me a short time ago a striking experience. She requested a friend in whom she had great confidence, and who possessed a certain degree of psychic power, to try and see where she was and what she was doing on a certain evening. The two individuals were many hundred miles apart. The friend in striving to accomplish this feat fell into a profound trance, in which he was found by friends, who thought him dead and had him medically treated. When he recovered he wrote his friend, saying at such an hour you were in your room. A visitor was announced. He was a person I had never seen, but I will describe him to you. He then gave a detailed description of the caller. All the facts were exactly as stated.

I now wish to give a communication from a well-known physician, J. S. King, M.D., of Decatur, Ill. The author is not only a thoughtful, educated doctor of many years' practice, but is a man of culture outside of his chosen calling. I give the facts exactly as furnished by Dr. King.

The following illustrations of some psychical conditions have occurred in our family during the past fifty-five years:—¹

DREAM. VISION OF A SICK CHILD A THOUSAND MILES AWAY.

CASE 1.—In the spring of 1837, Mr. A. C. K., a merchant of Terre Haute, Ind., was at the St. Charles Hotel, New Orleans, La. One night he dreamed that his son James, then a year old, was choking; that he breathed with great difficulty, and with a deep, hoarse sound. The child's mother, his Aunt Mary, and young Dr. Hitchcock were standing by the bedside, evidently much alarmed. It seemed strange to Mr. K. that the old family physician, Dr. Daniels, was not there. Soon the child gasped and struggled for breath. The doctor said to the mother, "I think that he is dying." Mr. K. awoke much alarmed; the dream had been so vivid that it seemed to be a reality. When fully awake he could not shake off the effect. As he found it impossible to

¹ Dr. King writes: "While I have an opinion as to possible explanations of the laws that govern the above phenomena, I will simply state the facts, and leave the readers to form their own conclusions. The difference from an ordinary dream in Case 1 and 2 will be apparent to every metaphysical student, especially so in Case 1. In Cases 3 and 4 students of modern intellectual philosophy will have but little difficulty in accounting for them theoretically. Will time enable us to understand them from a strictly scientific standpoint?"

sleep, he went down into the rotunda of the hotel and tried to read, but could not, he felt so anxious and excited. About two o'clock he suddenly felt relieved, went up to bed, and slept soundly until late in the morning. He thought nothing more of his night's experience, except to consider it a very disagreeable dream. When he arrived home several weeks after this, his wife said, "We came very near losing James one night while you were gone. He had the croup. From midnight until two o'clock we were very much alarmed about him. Once the doctor said that he thought that he was dying. At two o'clock he was relieved, and slept till morning. Aunt Mary and I were alone with him when he was taken sick. We immediately sent for Dr. Daniels; but as he was out of town we had young Dr. Hitchcock. On inquiry it was found that this occurred on the very night, and, as near as could be ascertained, at the same hour that Mr. K. in New Orleans had the vivid realization of the events transpiring nearly one thousand miles from him. Mr. K. had never seen a child with the croup; but as James often had attacks of the disease afterwards, he found that the symptoms were just as they appeared to him in his dream.

DREAM OF AN ACCIDENT VERIFIED.

CASE 2. — In the summer of 1855 Mrs. John Telyea, then living in Wisconsin, dreamed that her niece Mary, who was attending school at Waukesha, sixteen miles distant, had met with a serious accident, the exact nature of which she could not recall when awake; but it so alarmed her that she told her husband the next morning that he must go immediately to Waukesha, as something terrible had happened to Mary. He tried to laugh her out of her fears; but when he found that she would go if he did not, he got into his buggy and started. He had gone but a short distance when he met a messenger from the school coming to tell him that late on the evening before Mary had fallen from a tree and broken her arm.

TELEPATHY. LETTERS WRITTEN THE SAME DAY, AFTER YEARS OF SILENCE.

CASE 3. — One Sunday afternoon in the summer of 1889, Mrs. K. said to her husband, "I don't know why it is, but all the afternoon I have been thinking of our old friend Emma Price of Natchez, Miss. We have not heard from her for several years. I believe that I will write to her." She did so. The letter was mailed that evening. It would reach Natchez on the next Tuesday. On Tuesday morning Mrs. K. received a letter from Emma Price dated Sunday afternoon, commencing, "My Dear Mrs. K., I don't know why it is, but I have been thinking of you all the

afternoon, and concluded that I would write to you. It has been several years since I have heard from you." Hence these two ladies, one in the far South, the other in Central Illinois, were thinking of each other, then writing in almost the same language, and evidently at the same moment.

TELEPATHY. THE SAME THOUGHT EMBODIED IN LETTERS WRITTEN
ABOUT THE SAME TIME.

CASE 4. — My father, Mr. A. C. King of Le Roy, Ill., was very sick with *la grippe* in January of this year (1892). On the 20th I was sent for, and stayed with him several days, until he was somewhat improved. I then returned to my home, Decatur, Ill., some fifty miles distant, telling my brother Edward to write me every day, and if necessary to telephone or telegraph me. For quite a while the letters came regularly, reporting everything favorable. Then they ceased. There had not been any letters for about a week, when, on the evening of the 15th of February, I concluded that I would try the experiment of making Brother Edward write me, by writing to him, and then tearing up the letter — as suggested by Mark Twain in the December number of *Harper's Monthly*. I wrote the letter, commencing it, "Dear Brother Edward, I suppose that no news is good news, as if all were not well you would write." After I had written the letter I concluded that I would send it, as if the mind influence had acted upon Edward by my writing the letter, the sending thereof would not interfere with it. He would receive it the next day. At seven o'clock on the morning of February 16, I received a letter from Edward dated the 15th, saying, "Dear Brother James, I have not written you for several days, because I have had no bad news to report. Recollect, no news will be good news." As near as we can learn, he wrote this letter at the same time that I was writing to him. Is the fact that his thoughts, and even words, were the same as mine, a mere coincidence, or something more?

EDITORIAL.

A PLAIN TALK WITH PSYCHICS, SPIRITUALISTS, AND INVESTIGATORS.

THE avowed purpose of the American Psychical Society is to make a scientific investigation of the phenomena of modern spiritualism. The first question that occurs to a spiritualist when he hears this is, Are these men sincere in their claim? are they bent upon finding out *how* to do it, or *how not* to do it? My answer is, they are sincere; their only wish is to find the truth. In support of this statement, I point the inquirer to the first three issues of THE PSYCHICAL REVIEW. It seems to me that any candid man or woman who reads what has thus far been published by the society will admit that they furnish sufficient proof of what I have said. This being granted, then, let us pass on to the next point.

What is the very first thing needed, outside of our own membership, in order to make a success of the work we have undertaken? The co-operation of well-developed psychics or "mediums." Have we not had this? I do not think we have to the extent that we might reasonably have expected. Why is this? If anybody can tell me the reason I shall be obliged to him. It ought not to be so. Is it because so many spiritualists are dissatisfied with the outcome of a number of the investigations made in the past? If so, I would like to ask, Is it just to hold us accountable for the reports of others, or their failure to report? Is it because the fundamental claims of the spiritualist are so well established that any further investigation is time thrown away? If this be true, where are the colleges and universities in which they are taught as an integral part of the knowledge to be treasured up and transmitted to coming generations? The theory of evolution, which, in its more developed form, is younger than the alleged facts of modern spiritualism, is frankly accepted by quite a number of ministers, and is permitted, without hesitation, to influence and color their pulpit utterances. In how many pulpits do the ministers say, I *know* that man is immortal; and here are the proofs, with the facts nicely dovetailed, and the argument so carefully and completely wrought out that any reasonable and unprejudiced man who will take the trouble to examine will almost certainly be satisfied. It is true that many ministers say things that would be picked out by a spiritualist as having a decided spiritualistic tinge, especially at funerals. But how do the

people ordinarily receive such things? In most cases as poetry, not as prose; as an expression of what the minister *hopes may be true*, not of what he *knows*. And if you ask the clergyman whence his faith, he will usually point to his Bible. He believes, he does not know, though many times he yearns for knowledge, if such a thing be obtainable. Such being the case then, any spiritualist who says that the phenomena of spiritualism do not need to be investigated talks like a silly child, or is so selfish that he does not care whether the world accepts what he believes or not. Many spiritualists may retort that Christianity needs investigating. I have no objection; go ahead. I am busy along that line myself. But mark this: *if* the claims of the spiritualist be true, if a thousandth part of the consecration and scholarship that have been laid upon the altar of the Christian church had been devoted to the cause of spiritualism, the advocate of the latter would be able to point to results in which he might justly take pride, and his facts would be acknowledged, respected, and defended by thousands of intelligent people who are skeptics to-day!

Spiritualism *does* need to be investigated!

What ought psychics, professional and non-professional, to do, then? They ought to do everything in their power to aid us in our work. There are men who would travel around the world to impart what they believe to be important truth to others; there are others, perhaps, who would not go across the street for the purpose. It may be the same with psychics. To those who believe that they have truth that would benefit the world I now appeal. If you are willing to help us, write to me and say so. Tell me about your powers, and what you have been able to do under favorable conditions. We are willing to compensate you reasonably for your time, and would gladly pay you more if we had the means. If *you* have felt that the prejudice of others has sometimes prevented you from doing the good you might have done, remember that if you are influenced by a prejudice against us, our plans may likewise be more or less defeated by *your* action. If you are not fully satisfied that you ought to help us, if there are lingering doubts in your mind, write to me and state your feelings frankly, and the way may open for us to come to an understanding.

And now a word more especially to the multitude of professed spiritualists who are not psychics, and in part to investigators also. Your claim is that you are satisfied that you have had evidence that proves that man is immortal. It follows, then, that you do not fear the results that may flow from any honest investigation of your facts, and from the most unsparing criticism of the arguments put forth by the advocates of your view.

It follows, also, that in proportion as you individually are influenced by philanthropic motives, and as you find the deepest chord in your being vibrating with the determination to make the world *respect and appreciate* what you hold to be true — it follows just in these proportions that *you*, my spiritualistic reader, are concerned to do everything in your power to make the work of the American Psychical Society a success. What can you do to help? I will tell you in plain and unmistakable words:—

1. Join our society. Become an active member at five dollars a year if you can afford it, and strain a point to afford it. Otherwise, become an associate member at three dollars a year. Your membership will entitle you to *THE PSYCHICAL REVIEW* free of charge.

2. Get as many of your friends to join our society and to subscribe for *THE REVIEW* as you can. Also send me a list of persons who are or might be interested in the subject, but whom you cannot conveniently talk with, so that I can send them a prospectus and other printed matter.

3. Report to me the names of organizations of spiritualists and of their officers, with addresses, to assist me in the compilation of a complete list which may prove of value in extending our work.

4. Send me a list—the longer the better—of the psychics with whom you are acquainted, together with their addresses. State the phases of mediumship possessed by each, and any proofs you may have had which testified as to their powers. I propose to compile a directory of psychics for the use of the parent and branch societies, and of members. Make your statement quite full, and, to save me labor, write about each psychic upon a separate sheet, so that the testimonies of many different persons about each can be kept together without copying. I believe that this directory will prove very valuable after a time.

5. Donate some money to the society. If you can afford it, be generous. Within certain limits, what we can accomplish will depend upon the means placed in our hands to do with. It is no disparagement of the reader's capacity to say that by continuous, systematic, and rational investigation, the society can accomplish more in the way of throwing light upon the psychical problems before the world with one dollar, five, a hundred, or a thousand, than he can.

A VALUABLE INDEX TO PSYCHICAL LITERATURE.

Those who have had occasion to consult bound volumes of reviews and magazines in the large libraries are familiar with "Poole's Index." This work, with its supplement, quarterly and annual additions, now aggregates through 1891 about two thousand three hundred pages, and represents a vast amount of labor

by many leading and self-sacrificing librarians in this country and England. Something over three hundred magazines, reviews, and leading journals are represented in this index; and the large number of volumes included in a complete set of some of these makes the whole number of volumes indexed amount to many thousands. There has just been published by the American Library Association, under the supervision of W. I. Fletcher, A. M., an index to general literature covering about two thousand eight hundred volumes of essays, travels, and reports of societies. In both "Poole" and the "A. L. A. Index," as the latter is called, there are quite a number of references, psychical, psychological, theological, etc.; which are of value to all who are interested in psychical research. In these works the references are scattered through thirteen different alphabets. In the next issue of THE REVIEW I propose to publish the first instalment of an index covering the references from these works of which I have just spoken. The index will appear in two, three, or four instalments, depending upon its bulk. No psychical or psychological library will be complete without it.

SIXTH MEETING OF THE AMERICAN PSYCHICAL SOCIETY.

The sixth general (annual) meeting of the American Psychical Society was held in the vestry of the Church of the Unity, Boston, at 2.30 P. M. Friday, January 27. President Garland presided. There was a large attendance, about seventy ladies and gentlemen being present. The minutes of the last meeting, as printed in the November REVIEW, were read and approved. In his presidential address, Mr. Garland stated that in his recent extensive travels he had found that a widespread interest exists in the subject of psychical research. He was able to announce that he had organized a branch society at Los Angeles, Cal., and that the prospects are very favorable for the formation of local societies in a number of western cities. He felt that this department of the work of the society was destined to flourish in the immediate future.

The president appointed Mr. Charles Howland, Rev. E. J. Prescott, and Mr. Allen a committee on nominations to nominate four directors to serve for three years. The committee retired to an adjoining room, and Joel Hastings Metcalf, Ph. D., read an essay upon "Unconscious Cerebration." The committee reported the names of Professor A. E. Dolbear, Rev. R. Heber Newton, and Mrs. Mary A. Livermore for re-election, and recommended that the board of directors "be empowered to elect the fourth director, preference being given to a psychologist or a scientist." Rev. M. J. Savage moved that the report be accepted and that the secretary be empowered to cast the ballot electing the three

directors named and adopting the recommendation made by the committee. This resolution was carried, and the secretary cast the ballot as requested. Professor Dolbear next read his report upon "The Spectral Well of Virginia," and Mr. Allen his short supplementary statement. Mr. Garland followed with an account of "Sounds, Voices, and Physical Disturbances in the Presence of a Psychic"; and after the reading of M. Rylda Libby's paper, "Cases of Fulfilled Prophecies," by the secretary, the meeting adjourned.

MR. SAVAGE'S LATEST BOOK.

During 1892 Rev. M. J. Savage contributed a series of four papers relating to psychical research to the *Arena*. In the first two numbers of THE REVIEW we reprinted from them quite a number of psychical cases, and in this issue we give a summary of his fourth paper, entitled, "Psychical Research: Its Status and Theories." These papers, together with one published in the *Forum* for December, 1889, and an interesting preface, have been collected in a little volume of one hundred and fifty-three pages and published in book form. Eighteen years of investigation, together with his clear, forcible, and argumentative presentation of the subject, have enabled Mr. Savage to produce a very helpful and valuable book. I would advise readers of THE REVIEW who wish to interest others in the subject of psychical research to procure one or more copies to loan to their friends, as I know of no book more admirably adapted than this for the purpose. Price, paper, 50 cents; cloth, \$1. Address orders to the secretary.

NEWS FROM THE BRANCH SOCIETIES.

Miss Adelaide R. Hasse writes from Los Angeles, Cal.:—

"I take pleasure in forwarding to you the enclosed names of the board of directors of the local branch of the American Psychical Society, organized in this city January 1, by Mr. Hamlin Garland: President, Judge W. A. Cheney; vice-president, Mr. W. A. Spalding; treasurer, Mrs. Gertrude Eastman; secretary, Miss Adelaide R. Hasse; board of directors, Mr. Benj. F. Pratt, Mr. G. A. Dobinson, Dr. H. B. Bullard, Miss Louise A. Off, Miss Tessa L. Kelso. Several meetings of the board have been held, at which, however, nothing further than 'prospecting' was done. A constitution . . . has been adopted. . . . On Saturday, February 4, the first open meeting was held, there being present about seventy-five people. Judge Cheney, Mr. Spalding, Dr. Buchanan, and others addressed the meeting, dwelling upon the serious purpose of the society. . . . There are at present thirty-six prospective members. . . ."

"It is proposed to limit the working force of the society to three committees, to which members may voluntarily ally themselves. These committees, of course, will in time be capable of sub-division or specification. Committees at present are as follows: Physical — table-tipping, slate-writing, materializations, etc.; president, Dr. K. D. Wise. Mental — clairvoyance, psychology, psychometry, clairaudience, divinations, hallucinations, etc.; president, Dr. Jos. Rodes Buchanan. Psychical — mesmerism, animal magnetism, vibration, etc.; president, Mr. W. A. Spalding."

Mr. Miles M. Dawson is working energetically to start a branch in Chicago.

A NEW PSYCHICAL SOCIETY IN NEW YORK.

As one of the hopeful signs of the times, I have to chronicle, not only a widespread interest in psychical research, which promises to result in the organization of many branches of the American Psychical Society within the next two or three years, but also the fact that independent local societies are springing up in different quarters. The Medico-Legal Society of New York City has recently organized a psychological section. The prospectus, in part, is as follows:—

"The section is interested in all which pertains to the wide domain of psychology; in the rapidly growing facilities which the colleges and universities are offering to students in experimental work, as well as in that vast region of psychological phenomena, which, with its perplexing and increasing complications, demands the strictest and most scientific investigation. Committees will be appointed from the members of the section for especial study in the departments of animal magnetism, hypnotism, telepathy, and clairvoyance, and also of the so-called **apparitions**, and other claims of respectable modern spiritualism. It is proposed to conduct these inquiries and investigations with candor and fairness, upon strictly scientific lines, and to reach, in so far as possible, a valuable and enlightening collection of facts incident to these phenomena, from which **important deductions** may be made."

Mrs. C. Van D. Chenoweth is the chairman of the new section, Robert H. M. Dawbarn, M. D., treasurer, and Mr. Clark Bell, 57 Broadway, secretary. There is a vast amount of work to be done in the psychical field to bring thorough order out of chaos, and I trust that the labors of the new society will bear fruit, and that it will do its part towards the solution of some of the great questions in which so many now take a heart-felt interest, and which, I believe, will never again be allowed to rest until they are settled.

T. E. ALLEN.

