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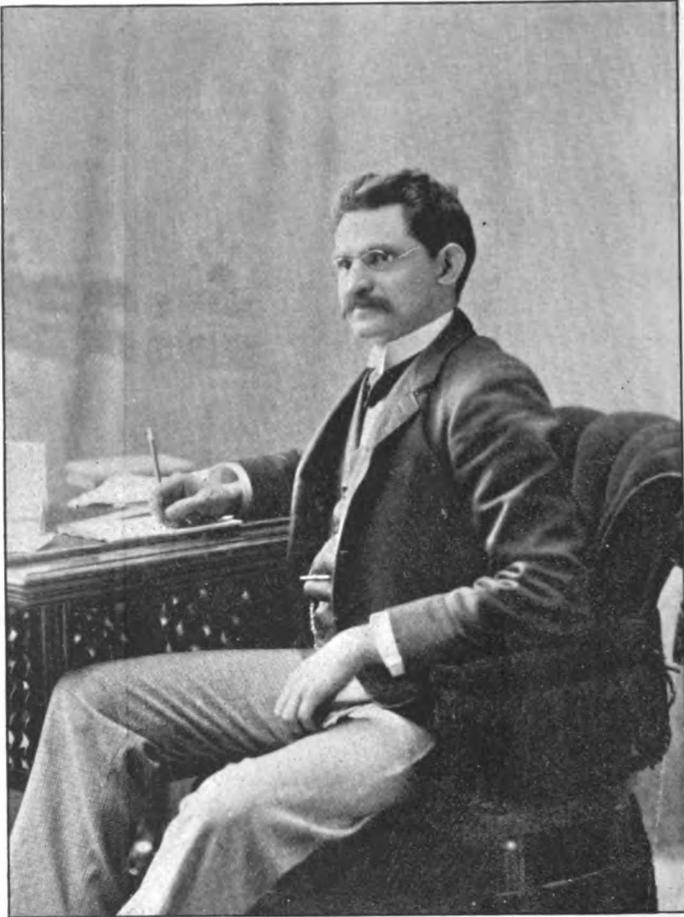
PSYCHICAL SCIENCE AND EDUCATION.

BY ARTHUR F. EWELL, PD. D.

THE importance of education as a means of benefiting the human race is admitted. Errors in its practical administration are prevalent; but pedagogy and didactics are advancing in a scientific direction with encouraging speed. Every aid is demanded, though careful exclusion of false moves is needed to prevent appalling results.

Psychical science, in dealing with topics that have been, till recently, associated with diabolic agencies or deemed unworthy of attention, throws great light on educational methods and theories. Whether the teacher be considering the physical, the intellectual, or the spiritual phases of his duty, psychical science presents irrefragable testimony of the highest significance to aid him in the solution of most puzzling problems. By far the greater number of teachers are indifferent to the claims of this new science. They do not know any reason why they should attempt to familiarize themselves with its methods or results. The comparatively few teachers who are aware of educational advantages obtained from such studies have not convinced their more numerous fellows of the value therein found. To so clearly indicate relations between educational and psychical investigations as to arouse interest in the minds of teachers, is a work worthy of attention. If successful, such exposition of relations would enhance the usefulness of schools, benefit the entire community, and necessarily give satisfaction to one attempting the task. Any movement tending to such result is therefore justifiable; hence this essay is made to induce many teachers to improve themselves by studies in this new field, and to induce others to encourage them in so doing.

At starting, some testimony of importance is given, to show opinions of eminent scientists as to the value of psychical science



Cordially Yours
R. C. Thayer

as an aid to the proper understanding of mental operations. Professor William James, M. D., of Harvard University, has insisted that physicians would find, in cases of insanity, that this new department of scientific inquiry would afford them most valuable assistance. In his recent work on psychology, he says (Vol. I., p. 396), in reference to "mediumship," that "a serious study of these trance phenomena is one of the greatest needs of psychology." Professor Josiah Royce, in a course on "Topics of Special Interest to Teachers," lectured recently in Sanders Theatre at Harvard, on "Modern Hypnotic Research." Dr. William H. Burnham of Clark University, in the *Pedagogical Seminary* for March, 1893, divides psychological child-study into the sensory, cognitive, and motor departments, and says, "In each of these three great divisions of the field of child-study, as outlined above, it is important to study the abnormal and pathological as well as the common and the normal." If abnormal phases may be studied, hypnotism and supernormal conditions, as sometimes incidental to abnormal action, should be included. M. Strack, in the same issue of *Pedagogical Seminary* as above mentioned, has a paper on "Mirror-Writing" of young pupils. This subject of mirror-writing is one that Professor James often finds in what he calls "the lowest phase of mediumship, automatic-writing." James Sully, in the *Fortnightly Review*, March, 1893, has an article entitled "The Dream as a Revelation," in which he shows analogies between vigorous, unimpaired intelligence, hypnotic trance, sleep, and some brain diseases. Sully, in his work "A Study of Illusions," points out that ordinary perception and illusion are akin, and that hallucination is a total displacement of fact by fiction, and illusion a partial displacement of fact by fiction. He says (Chapter I.), "Our luminous circle of rational perception is surrounded by a misty penumbra of illusion." More extended evidence may be found in published "Proceedings of the Society for Psychical Research."

Fred. W. H. Myers, A. M. (Vol. III. of these proceedings), has a paper on "Human Personality in the Light of Hypnotic Suggestion." In it he says, with regard to experimental psychology, "Pre-eminently important for such a science is the study of abnormal, and, I may add, of supernormal, mental and physical conditions of all kinds." He adds, "Any student who honestly endeavors to assimilate the facts which lie ready to his hand, and to make experiments which are within the reach of ordinary intelligence and care, has, at this juncture, a fair prospect of attaining results of permanent value." Again he says, "Hypnotism is in its infancy, but any psychology which neglects it is superannuated already." Mr. Myers then shows the light already thrown by hypnotic experiments on human will, memory,

and character, in a number of interesting instances. He even goes so far as to ask if we can get hypnotism and education so co-incident as to "make people virtuous by hypnotic suggestion." Not intending to indorse here any such system of promoting morality, it may be proper to say that Frederick Björnström, M. D., head physician of the Stockholm Hospital, in his work on hypnotism, is authority for the following statement in reference to the influence of hypnotism on character:—

Public attention was further attracted to this question by Dr. Bérillon's report at the Congress of Nancy, in August, 1886, before the pedagogical delegates, who received the subject with such interest that their honorary president, Hement, declared it to be the opinion of the body that recourse should be had to hypnotism in those cases where the pedagogue acknowledges his complete inability, and that the idea ought to become a starting point for a real *moral orthopædia*.

Cases are cited in this work of Dr. Björnström ("Hypnotism: Its History and Present Development") to prove the advantage to pupils, in improving them morally, by suggestions made to them in the hypnotic trance, when other means failed to correct their conduct. Sully and Myers both agree that hypnotic trance is by no means an abnormal state, and, if properly managed, not necessarily injurious in any way. Their arguments on these points may be found in the works cited, and are very interesting to those looking into these subjects. But independently of these attempts to experiment on pupils, there is much to be learned of pedagogic interest, by direct inference, from facts in this line now abundantly recorded and attested by high authority. Under the heads of multiplex personality, mental suggestion, telepathy, hypnotism, premonition, changes of moods through changes of memory, clairvoyance, personation, mediumship, thought-transference, etc., with their known relations to perception, conception, apperception, ideation, will-action, imagination, self-control, and the like, is much to indicate the intimate connection between psychical phenomena and the problems of school life.

Dr. Maudsley says, "A good use of uncommon things is to force us to look more curiously at the meaning of common things which we overlook habitually." Many a person has thus been started off on a course of practical inquiry regarding matters of every-day life and utility. In this way the sight of a tea-kettle lid, operating in a manner strange to the mind of James Watt, led him to study the common vapor of water, that now so potently works the steam engine; and the world is indebted to him for its practical success. Experience in science is better than authority, if proper inferences can be drawn from the facts. Let teachers, therefore, examine the nature of these supernormal subjects for themselves, in the interest of their own progress and the welfare of their pupils. A few suggestions, as to the paths to

be explored and the fruits to be gathered in such researches, will show teachers the use which knowledge collected from these sources will have in the domain of education. It will also excite the interest of the general reader, and a desire to have educators explore this province of thought, if definite instances of use be pointed out. One of the peculiar phases of hypnotic trance and of mediumistic developments is *personation*, or acting of characters different from that ordinarily presented by the sensitive person or psychic.

Personation is as much an interesting topic to the teacher as to the philosopher or the doctor of medicine. The old maxim,

Act well your part, there all the honor lies,

has long been familiar in the schoolroom, and bears the odor of the dramatic stage. Personation is the essential element of the actor's art; but it is found, not only in the phenomena of mediumship, and in the suggested performance of the hypnotic subject, but even in the very elements of ordinary intellectual activity in schools and elsewhere. This statement may be better received if explained. Therefore, it is pardonable to show exactly in what way the elements of mental action known as perception, conception, apperception, and memory employ personation. There are many cases of multiplex personality that afford positive evidence, satisfactory to scientific experts, that the same person, at different times, may undergo such extreme changes of character, of memory, and of will, that to personate the individual at one time is quite a distinct and different matter from personation of the same individual at another time. Thus it may involve quite a decided change for a man to personate, for example, his own character as presented at some time long previous to the personation. It is considered certain that, in memory, the body, as well as the mind, repeats the action of the past, though with diminished force. Thus there is in this every-day phase of mental life a kind of acting or apperception. The thing remembered is brought to attention and appreciated, so as to be recognizable, by a more or less distinctly conscious repetition of the action by which it was formerly cognized. We remember the face of a friend, for example, by an act of mental seeing (more or less clear), by which we look at that face as its past appearance to us is somehow recorded in our mental apparatus. If the vision of memory be very clear, we may recall minutely the exact likeness of the past, and pass judgment fairly, mayhap, as to the excellence of a portrait. But if the mental image be obscure, we have faint memory of the face, and cannot vividly reproduce its every feature (though we may recollect the existence and general relationships of the person of our friend) without visionary activity of imagination. Remembrance of a bodily exertion that we formerly have made, tends to

a repetition of the effort, and requires a stimulus along the nerves exerted in the original act. In sleep, even, a dreamer has been known to repeat his waking acts, in dream, so as to produce brisk muscular movements, sufficient to arouse him in surprise, at not being actually engaged in the vigorous deeds of former hours. In like manner, strong revivals of past scenes in memory surprise into bodily movement persons who have temporarily lost themselves mentally. But even less violent remembrance tends to reproduce the muscular and nervous excitements by reflex action, started from the brain centres. David Kay, F. R. G. S., in his work, "Memory: What It Is and How to Improve It," bears especially on this matter. He shows that, in this repetition of the past, the person repeats his former acts to a certain extent. In the preface (p. xix.) occurs this passage:—

It is the author's opinion, then, that whatever parts are concerned in the production of a sensation, or in effecting a movement, the same parts are necessary to a full and complete recollection of it. Thus the senses are not only necessary for the receiving of impressions, but are also concerned in the recollection of them; and the muscles are not only requisite for the performance of actions, but are necessary for the remembrance of them. This is particularly the case in the highest form of memory, the "representative" or "imaginative," where the past impression is recalled with almost all the vividness and distinctness of the original.

He quotes eminent writers abundantly to confirm his views.

Dr. George T. Ladd, Professor of Philosophy in Yale University, in his "Elements of Physiological Psychology" (Part II. Chap. X.), says, "*It is only in the facts and laws of conscious reproduction that any trace of the activity of mind as memory is to be found.*" (The italics are Professor Ladd's.) But experiment can be made by any one to assure himself that this necessity of sense-action and muscle-action is the true view of the philosophy of memory. By experiment it has been determined, and these experiments are recorded. The records may be examined, and the experiments may be repeated. Thus with actual personal knowledge may this question be satisfactorily settled by any one sincerely anxious to know for himself. To return to perception, conception, and apperception: by their definitions and expositions, in ordinary text-books, the psychologists have made teachers familiar with the fact that these mental actions involve memory. Consequently, they are more or less dependent on personations of the past selves of those performing these acts. Thus *personation* enters the every-day work of school and home life, of life in business and pleasure, and at all times. Peculiar phases of personation in psychical cases afford opportunity to understand its nature better than observation in ordinary representations.

It is a source of pleasure to "live over again" in memory pleasant scenes of youth. As the mind reverts, the years seem

to roll back, and the zest and elasticity of former days are in part restored, more and more, as the picture of the past becomes more vivid; till with "a very real" representation, laughter and joyous feelings sometimes urge one to throw aside the serious character of later years and act the youth again for a time. At such periods we do not think of the nature and principles of this acting which is going on. But in the scientific study of mental suggestion, a subject may be commanded by the will of an operator to personate and imitate as directed. Here the will and the personation are separated by residing in two different bodies. Thus will and active imitation are no longer confused, and can be more simply studied separately. Instances of this are recorded, and afford data of great importance, even in ethical questions. Persons who consciously act, whether in personation of their former selves or in the characters of other persons, have knowledge of the will to execute a purpose, and of the nervous control of the muscles in obedience to that will, and also of surrounding objects and actions at the same time. But the hypnotic personator, acting from the will of another person, at times has consciousness of the act, separated from the will that determines the act originally. This separation affords a sort of mechanical analysis of conscious elements of action. The conscious willing is located in one body; and the conscious obedience is located in another body. Hypnotism appears in this way to open a psychological laboratory practice, of marvelous power and peculiar efficiency, by which the data, in regard to different efforts made, and the consequent changes in moods of conscious activity, may be collected and classified in regularly recorded form. By such means, if successfully employed, the whole development of emotion, intentions, and character would be greatly cleared and simplified. On these important unfoldments, the moral and intellectual elevation of humanity depends. In considering this subject, it is interesting to read the following from F. W. H. Myers (op. cit.): "First come the *spontaneous* states — sleep, and dreams, somnambulism, epilepsy, insanity, death, and dissolution. Then parallel with these spontaneous states runs another series of *induced* states — narcotism, hypnotic catalepsy, hypnotic somnambulism, and the like, which afford, as by a painless and harmless physical vivisection, an unequalled insight into the mysteries of man. Then again, after studying the machinery thus thrown slightly out of gear, after isolating and exaggerating one process after another for more convenient scrutiny, we may return to those normal states which lie open to our habitual introspection, having gained a new power of disentangling each particular thread in the complex of mentation, as when the microscopist stains his object with a dye that affects one tissue only among several which are indiscernibly intermixed."

Under the head of "Clairvoyant Vision," the student of human intelligence will find means to study the powers of constructive visionary imagination. Some notable writers of fiction have found difficulty in determining how far their descriptions of scenery, characters, and incidents, written from their imaginations, were obtained with actual semi-conscious construction of new forms by a piecing together of known elementary parts, or were the product of clairvoyant impressions. In confirmation of this, it may be said that Charles Dickens confessed, as is well established, that his characters seemed to him so real that he sympathized with their moods, and appeared to be "haunted" by their presence, even when not attempting to write; so that he was at times greatly bothered by these uninvited and often uncultivated wanderers from the realms of fiction. They seemed to annoy him by levity or sorrow, ill-timed, so as to mar the actual scenes of real life to which he desired to devote his attention. This indicates close analogy between the visions of the clairvoyant and those of the ordinary imagination under intense excitement. More than one teacher has aroused his pupils to great interest in rhetorical composition, through setting for them the task of writing out descriptions of what they could see mentally. This can be done by directing the sense of sight towards the inner vision, in a normal act of the mind, as in memory. It is not necessary to build the pictures by imagining their parts and putting these together in mind action. They come rapidly and with surprising novelty to most persons who set themselves to the business of watching the scenes that float as visions through the mind, when merely waiting and watching. To do this easily one should remain inwardly calm and watchful of the inner field, as it were, with the eyes shut. A few minutes, more or less, under favorable conditions, answers to start the panorama; and then, without hypnotic control or anything more than the same personation of the imaginary act of looking, referred to in the citation from Kay's memory, plenty of material for description can be obtained. Often this material is astonishingly fresh and varied. Many pupils, of ages from sixteen to nineteen years, have "had nothing to write about," and "detested composition" as an exercise, who, on being set to work in this way, have actually neglected mathematics and other studies to get a chance to observe and record these pictures. They needed to be restrained and taught due self-control whilst thus learning the use of *the trained imagination*, that wonderful aid to the scientist, the artist, the inventor, the poet, and, in fact, every one. The strong resemblance of constructive visionary imagination and clairvoyance has not, as yet, been satisfactorily explained. But mental suggestion enables the operator to observe the conditions under which the

latter action may be most readily exercised. Many of these conditions are found to be important to successful imagination. Attention has a great deal to do with both of these forms of mental activity; so has a healthful and rested condition of the nerves; so, also, has the interest of the individual in the things under attention. Thus clairvoyance and constructive imagination present so many analogies that the laws governing one of them readily suggest profitable studies of the other.

Under the title of "Thought-Transference," various experiments have been made with records more exact than those of some other departments of science. By this means old limits to notions of mental possibility have been removed, and hopes for further expansion of human knowledge have thereby arisen. Thought-transference with hypnotic control, with and without mental suggestion, and even in the normal state, has been a rich source of study. It has afforded a great amount of material for analysis and discussion. The power to illuminate one mind by thought currents, induced by the action of another mind, is evidently interesting to the teaching profession. The opportunity to test this power by the method of written record and tabulation, readily supplies means for determining the best conditions under which it has been exerted. This method could make evident what ideas any particular mind had best apprehended, and thus afford a clew to individual personal characteristics, and lead to a classification of minds based on experiment. If this were accomplished, proper modes for the cultivation of different classes of minds could be indicated. The knowledge of differences in the minds of pupils, the personal interest arising from such knowledge, and their consequent greater and better progress in culture and practical education, by the adaptation of means to their needs, coming from such scientifically determined classification, are all ideas in favor of examination of the cases of thought-transference already reported, and careful critical inquiry into the subject.

The exercise of the intellect and tendency to better judgment furnished to teachers and to others by opportunities for observation and research in the domain of psychical science, are of importance. Even the mistakes made in too hasty inference at times, are, in this field of experimental science, likely soon to be indicated, as in chemistry or physics, by failure to account for phenomena under working hypotheses. Thus caution and ingenuity would be cultivated in the teachers as by the natural sciences just mentioned. The experiments in this department of research are with visible, tangible organisms, and results may be recorded as exactly, in many cases, as in any natural science. Yet by its intimate handling of the human consciousness, under

various forms and conditions of action, psychical science bids fair to prove a great boon to those who desire to formulate reliable laws for didactic procedure. Too long, vague generalizations have taken the lead in school matters. It is only by minute determination of every possible detail, in the strictest and closest manner, that pedagogic science can be accurately formulated. Theories must be established by facts that confirm them. Wide gaps are now left for errors to creep in unobserved, and theory is held in disgrace as a consequence. But when closer lines can be drawn, and more points of fact are determined, the relation between entities and operations in educational matters will allow agreement among teachers, and give greater faith in their methods and ability.

The brief mention here made of personation, clairvoyance, and thought-transference is but a tithe of what could be offered in an exhaustive handling of these topics. Psychical science has many other points of great interest to educators. Enough has been said to afford the earnest teacher topics for study under this head. If psychical truth be practically helpful to education, the friends of human welfare will have cause to rejoice.

SOME REASONS WHY MEDIUMS DO NOT AID THE A. P. S. IN ITS INVESTIGATIONS.

BY SAMUEL H. TERRY.¹

WITHIN the past ten years, from a thorough investigation of the mysterious phenomena known as spiritual manifestations, I have come to a positive belief that the more prominent of them are actually true. That is, that writing is made to appear on slates and paper under circumstances which make it impossible that a mortal hand could have held and guided the pencil; that energy is so exerted upon material things that they are forcibly and visibly moved from their positions without the operation of any assignable cause known to science; and that phantoms resembling human beings, which are cognizable by our senses of sight, hearing, feeling, and even of smell, are made or induced to instantaneously appear, and, after a few minutes, as instantaneously dissolve and disappear. Of these facts no man who will honestly and earnestly investigate for a reasonable time, coming, for the purpose, into intimate association with the recognized, reputable, mediums in these three branches, can fail to be convinced. (See Note I.)

What may then follow? The investigator has arrived at the knowledge that a mysterious energy or force, utterly unknown to scientists, exists somewhere or somehow. He may have an inquiring mind and be unwilling to accept the dictum of spiritualists, founded upon the individuality in the writings and the speech of the phantoms, that these manifestations are the work of beings who were once mortal, and who still live in spirit form, because such a belief is not consistent with his scientific education. And he may cast about to find the source in some power in the human brain, of projecting its thought upon surrounding things as an invisible force capable of producing the manifestations, just as science has inferred the existence of the luminiferous ether, which it believes to exist solely because the known phenomena of light and heat proceeding from the sun seem to require something of the kind to explain them. This and other speculative possibilities allowable to the scientific investigator

¹ The notes referred to in the text are by the Editor, and immediately follow Mr. Terry's contribution.

failing him, he may fall back and rest on the hypothesis that the phenomena did not really occur, but that he was hypnotized, and then caused to believe that they did, if he has so far departed from his strict scientific education as to believe in the long-ridiculed "Mesmer humbug." (See Note II.) A somewhat intelligent man of this character having obtained some independent slate-writing, on being questioned about it said, "I seem to see it on the slate, still I believe I am under some hypnotic influence whenever I look at it, and do not really see it (See Note III.), because it cannot be there;" i. e., its presence there could not be accounted for on any scientific ground. (See Note IV.)

If the investigator happens to be a believer in Evangelical Christianity, one other alternative is open to him — that found by a committee of divines of the Reformed Dutch Church, who set out to investigate the subject of modern spiritualism over twenty years ago. They fully confirmed the truth of the manifestations, but, after an earnest and prayerful inquiry into the cause, arrived at the conclusion that it was the work of the devil. (See Note V.) So much by way of a prelude to an effort to respond to the editorial request in the February number of THE PSYCHICAL REVIEW, that some spiritualist will give the reason why the American Psychical Society is not obtaining the co-operation of well-developed mediums or psychics in furtherance of their investigations to the extent they think they have a right to expect. I think I may rank myself now among the spiritualists, as, after much consideration over the intelligence and peculiar individuality displayed in the many psychical communications I have received purporting to come from those I knew in mortal life who have passed beyond the veil, no other solution of the grave problem seems possible. And yet I hold myself open to examine without prejudice any other theory proposed by the A. P. S. and to adopt it if the evidence shows that it is the true solution. (See Note VI.)

The question you ask can be definitely answered only by those who have had such intimate acquaintance with mediums as to thoroughly know the peculiar influences surrounding them. In my investigation into spiritualism and since, I have been brought a great deal into their society, and have become quite familiar with these influences. As a rule the best of these are not, in the *séances*, governed greatly by their own reason. They are largely, if not entirely, mere instruments in the hands of some dominating influence known among them as their special spirit, guide, or control. This guide seems to be cognizant of the motives influencing those who ask for admittance to a *séance*, and the medium is influenced to act accordingly. If the purpose be a

laudable one, that is, an earnest desire to get into communication with some departed friend (See Note VII.), the way is always open and the medium in a welcoming mood. If, however, the call is out of mere curiosity, there is nothing praiseworthy in the motive (See Note VIII.), and the guide and the medium may be indifferent. The visitor may sit out an hour's *séance* seeing and hearing what others are getting, and obtain nothing for himself. It will be yet worse if he comes with the determination to criticise or question the truth of the manifestations — even though with an honest willingness to be convinced — that is, if *the evidence produced is overwhelming* (See Note IX.); and still worse if, with a belief that all spiritual manifestations are fraudulent, he decides to catch the medium in some trick if he can. (See Note X.) In these cases there is often seen a great deal of human nature in the spirit guide, who is ready to give the man what he came for, just as grown people sometimes delight to play on the suspicions of a little child that accuses them of deception, and whom they then laughingly deceive. Visitors of these last two classes might better at once honestly own their motive, for they vainly try to conceal them from the spirit guide. But could such expect much courtesy from the medium if they did? I have several times known the medium to request one or more persons to retire before the *séance* commenced, remarking, after they were gone, that they brought a bad influence into the circle. No doubt such persons are sometimes allowed to remain, the courtesy of the medium, or his desire for the fee, inducing him to disobey the monition of his spirit guide.

Then, too, there is a general disposition on the part of good mediums to magnify their gift. They recognize in it something that places them above other people. Like great vocalists and actors, they incline to become a law unto themselves, and expect others to seek them out and come with gifts of flowers and favors to propitiate them. (See Note XI.) Now viewing all these conditions and characteristics, which I am sure you will find practically true, strive to put yourself in some like position, and you will perceive how difficult it will be for the A. P. S. to get their co-operation in the investigation they are making. It can be done, but the spirit in which it is now sought for will never succeed. (See Note XII.) Suppose, Mr. Editor, that you were an eminent astronomer conscious of your worth and standing in that realm of knowledge, and that some day a committee from the congregation of the Rev. John Jasper who continue to believe that the "sun do move" called on you, proffering a dollar for an hour's interview, in which they wished to have proved to them that the earth revolves around the sun, at the same time implying by their remarks, if not loudly asserting, their belief in

your want of good common sense in holding to such a notion, when your and all men's eyes can plainly see that the sun rises in the east and travels over to the west on its daily round. How would you treat them? and would it better their case, if they honestly assured you that if you succeeded in satisfying them of the truth of your theory, they would not only admit it, but would see that the world everywhere should be brought to your views? I have used a rather extravagant and *outré* simile, not because I think there is any shadow of comparison between the parties in the two cases, but to forcibly set before you and your fellow-members the unphilosophical position you are in when you expect mediums to come forward to aid your organized investigations. (See Note XIII.)

And yet there is not a member of your society earnestly desirous of receiving a communication from some dear friend who has passed into the higher life, but may obtain it by an interview with any good slate-writing medium, and under circumstances that will preclude all possible suspicion of fraud. He may not obtain it at the first interview, as the "conditions" may not be favorable; but with a persistence extending to three or four interviews with the same medium, during which things will occur that will bring him into better *rappor*t, his end will be attained. I mention this independent writing, which with some mediums may be obtained on paper, because it is a manifestation where the doubting visitor can readily guard against the possibility of deception. (See Note XIV.)

In conclusion allow me to suggest that the A. P. S. will have accomplished a good work if they can satisfy themselves in the above way that the manifestations are really true, and will certify only to this much to the world. (See Note XV.) I much doubt if they can do more at present than to prove, and certify to the truth of these manifestations generally. Neither the scientific nor the evangelical world is as yet prepared to accept the logical conclusions spiritualists draw from the character of these manifestations. By stopping at this point you leave the scientific world, on the one hand, free to discuss and discover, if they can, the mysterious cause for these manifestations in such way that their established theory, that there can be no effect without an adequate cause, will not be overturned. (See Note XVI.) On the other hand, the evangelical world who look at the subject as it affects their creed, may have opportunity to show the fallacy and danger of adopting the religious teaching that has come into the world through modern spiritualism, or may quietly and gradually conform their creeds to these teachings, which last seems now the trend of religious thought. •

NOTES BY THE EDITOR.

NOTE I.—One of the unfortunate consequences of the lax ideal of the ethics of investigation which generally prevails is that, contrary to common justice and humanity—to say nothing of the requirements of the scientific method—many people adjudge all persons *disreputable* who profess to be mediums. The mere profession settles the matter, so far as they are concerned, since there is no place in their philosophy for the existence of mediumistic phenomena. Sometimes the strongest testimonies *for* will not diminish their prejudice, while bare assertion *against*—no heed being paid to the character of the one who testifies or to his sources of information—is accepted as conclusive evidence, and the medium's character is blasted forever. I concur with those who hold that the evidence of fraud should be as clear upon the one hand, as that demanded of genuineness upon the other. Furthermore, I hold that in cases where test conditions can be relied upon to exclude trickery, every experiment made under such conditions must stand upon its own merits; and that the detection of the medium in fraud before or after or both, does not invalidate said results, unless the fraud is perpetrated under the same or strictly equivalent conditions, thus impeaching the integrity of the experiments by showing that what were believed to be test conditions were not such in reality. Mediums are justified in refusing to aid investigators who will not concede and abide by these fundamental principles.

NOTE II.—I have many times cited the transition from rejected mesmerism to received hypnotism, as an argument for the candid consideration of spiritualistic phenomena. The history of mesmerism furnishes an instructive illustration of the manner in which the mind works. While the spiritistic hypothesis has, more, perhaps, than almost any other that has ever been put forth as an explanation of any species of phenomena, aroused dogmatic religious prejudice, and called forth arguments from scientists to whose *à priori* and fallacious character they have been singularly blind, at the same time the fate of this hypothesis, and of the phenomena upon which it is based, is by no means exceptional. It may more truthfully be said that this theory has shared the common lot of all hypotheses—the lot of being rejected without proper investigation. The chief causes of such an action of the mind lie, first, in the great predominance of man's reliance upon authority, as against the effort to acquire first-hand experience; and second, in the strong tendency manifested by many men of ability to declare what is and is not true, and what is and is not possible, upon the basis of what they *then* know, instead of observing the facts alleged in the premises. It

has been well said that science has erred more in affirming what *is not* true or possible, than in stating the positive side of the case. Reliance upon authority is necessary. Without it there can be no science. But it is important to consider the character of the authority to which we appeal; and the prime vice of *à priori* reasoning, when applied to phenomena, is that it undertakes to say what is true in the field E F G H, because it knows what is true in the field A B C D, whereas *the only way to know what is true within the former area is to study the facts within its boundaries.*

When a case is being tried in court, the judge listens to the evidence elicited from witnesses, and to the arguments made by the contending attorneys. His rulings, if he be upright, are based upon the evidence and his judgment as to the soundness of the arguments made by the lawyers. The greater ability of one of the advocates in drawing out everything that favors his side, may lead to an unjust verdict. So the scientist who relies *too exclusively* upon authority, may be deceived because some of the evidence is lacking. The student of psychical science must be like the conscientious attorney rather than like the judge. He must desire to know the most and the best that can be said in favor of his client's case. He must study it sympathetically, and shape his materials properly. At the same time, he must stand in wholesome awe of the judges — the host of students who shall tread in his pathway in the future, and bring to light every stroke of sharp practice, every insincere word, every attempt to play upon the prejudices of the jury. When the scientist is willing to descend from his bench, when he recognizes that his assistance is needed in grappling with psychical phenomena at first hand, and in arranging the material *before* the case goes into court, then we may reasonably expect important results.

It is not *to-day* a departure from "strict scientific education" to believe in hypnotism. The old story — heresy become orthodoxy.

NOTE III. — This appeal to hypnotism which has recently come in vogue, as a means of evading the evidence of the senses when psychical phenomena are under consideration, is an appeal, not to what has been established to be true, but to what the speaker *imagines might be true!* In the present state of our knowledge, it is utterly fallacious. Before it can have weight, the following facts at least must be proved: first, that a person can be caused to pass into and out of the hypnotic state with no interruption of the flow of normal states of consciousness which could suggest to him the fact that he had had a new subjective experience; and second, that what occurs in the hypnotic state is recalled when the subject resumes his normal

condition, with substantially the same vividness with which memory reproduces the perceptions of the normal state. As the case is stated here, too, it is not a hypnotizer, but the slate itself that produces all of the effects; and this repeatedly and under, doubtless, a variety of mental conditions!

NOTE IV. — The statement, "It cannot be there," is absurd. Why can it not be there? Another abuse of *a priori* reasoning. The only way in which it can be determined whether there is writing on the slate or not is by the use of the senses. If these declare that there is, it does not make the slightest difference whether its presence can be "accounted for on any scientific ground" or not. Perception of facts logically precedes their explanation, and no statute of limitations exists in science whereby we are justified in denying the reality of phenomena, if they are "not accounted for" in ten or a hundred years, nay, even if the causes are never discovered.

NOTE V. — These gentlemen are logically bound to prove the existence of *the devil* before they appeal to him as a sufficient explanation of the phenomena accepted by them as genuine.

NOTE VI. — Even if the spiritualistic hypothesis be true, as many phenomena naturally suggest, there is, from my standpoint, a great amount of difficult work to be done before it can be said to have triumphed over all of its rivals. I hope to see THE PSYCHICAL REVIEW the arena in which every plausible hypothesis shall show its full strength, as in no other way can we finally feel sure as to what explanation is the true one.

NOTE VII. — The author is in error if he makes this, as appears to be the case, the *only* laudable motive. Why should one who has little or no faith in the existence of spirits, and still less, perhaps, in their power to communicate with mortals, attend his first *séance* prompted by this motive? All that can reasonably be asked of him is that he shall have a desire to find new truth. This logically precedes the other motive, and has many times, after some experience, given birth to the other.

NOTE VIII. — I cannot agree with Mr. Terry upon this point. Curiosity is "the desire to see or learn something new, strange, or unknown." (Century Dictionary.)

James Sully says of it: "There are two stages of development of the feeling. In the first place, there is the lower or earlier form of curiosity, in which there is a vague consciousness that things have their reason or explanation, but little discernment as to what kind of explanation is needed in a particular instance. This curiosity is often apparently satisfied by the mere semblance of an explanation. In the second place, there is the higher and more exacting form of curiosity which pre-supposes a trained intelligence, and a definite antecedent notion as to what kind of

explanation is needed in any given case. The earlier and comparatively blind form shades insensibly into the latter." ("Outlines of Psychology," p. 528.)

In his lecture upon "The Causes of Philosophy," Sir William Hamilton says: "We are created with the faculty of knowledge, and, consequently, created with the tendency to exert it. Man philosophizes as he lives. He may philosophize well or ill, but philosophize he must." There are two essential causes of philosophy: "the one is, the necessity we feel to connect causes with effects; the other, to carry up our knowledge into unity. . . . But besides these intellectual necessities, which are involved in the very existence of our faculties of knowledge, there is another powerful subsidiary to the same effect — in a certain affection of our capacities of feeling. This feeling, according to circumstances, is denominated *surprise*, *astonishment*, *admiration*, *wonder*, and, when blended with the intellectual tendencies we have considered, it obtains the name of *curiosity*." Wonder, "though it cannot, as some have held, be allowed to be the principal, far less the only, cause of philosophy, is, however, a powerful auxiliary to speculation. . . . Wonder has been contemptuously called the daughter of ignorance; true, but wonder, we should add, is the mother of knowledge. Among others, Plato, Aristotle, Plutarch, and Bacon have all concurred in testifying to the influence of this principle. . . . Says Aristotle . . . 'It was . . . wonder which . . . determined men to philosophical researches. . . . To doubt and to be astonished is to recognize our ignorance.'" ("Metaphysics," chapter iv.)

If Hamilton and the philosophers he quotes are right in assigning wonder such an important place in philosophy, and the former, in viewing curiosity as a blending of this feeling with the two great intellectual tap-roots of philosophy, it is evident that curiosity is praiseworthy as a motive and a necessary stepping-stone in the passage from ignorance to knowledge. Can the skeptic reasonably be expected to be impelled to investigate spiritualistic phenomena by any motive other than curiosity alone or in combination?

NOTE IX. — A complete answer to this involves nothing less than an exposition of what the mental attitude of the investigator should be, in order that the conditions shall be most favorable for the production of phenomena, consistent with sound intellectual progress and just to all parties. I shall not now attempt a treatment of the subject *in extenso*, but will touch upon some of the salient points.

I am satisfied that there are certain underlying principles to which the investigator must conform, in psychical as well as in physical research. Nevertheless, it is very probable — this is the

testimony of many intelligent spiritualists — that certain conditions, largely or wholly neutral in such sciences as chemistry and physics, may be quite influential or vital in psychical science. If the ordinary conditions are observed, a precipitate does not refuse to form because the experimenter is angry, or because his motive may be questionable. From the standpoint of present knowledge, we discern no relation whatever between chemical reactions outside of animal bodies and emotional states. When we turn to the psychical domain, however, where we have to deal with forces which, whether originating in the mind of the psychic or of a spirit operating through the psychic, are yet *of the same order* as the forces which may emanate from investigators, it will be seen that the latter might defeat, mask, or alter the manifestations which the guiding intelligence sought to produce. We are told that Jesus did not many mighty works in Nazareth because of their unbelief. To those who believe in the deity of Jesus, it should not be strange, then, that modern mediums are limited in what they can do by subtle conditions; and to those who do not, it will appear reasonable that if any "mighty works" did occur in Judea, they depended upon conditions.

But after recognizing that the powers of each investigator are or may be a factor in the phenomena produced, and after affirming, as I do, that a scientist, however eminent and expert as an experimenter in other departments, has much to learn when he becomes a psychical investigator, and must needs, therefore, start afresh in childlikeness of spirit — conceding these points, it does not follow that the investigator must accept without question everything that a spiritualist, a medium, or a spirit may say about conditions. It seems to me that "an honest willingness to be convinced" ought to go a great way toward reconciling a medium or a guide to an investigator. I cannot see, either, how an investigation can be worth anything, unless the observer attends the *séance* "with the determination to criticise or question the truth of the manifestations." The nature of the mind requires this, the process by which new knowledge is added to our stock of truth. I have yet to find the first medium or spiritualist who will affirm that since the advent of modern spiritualism, no fraud has ever been perpetrated by a medium at a *séance*. This being the case, it is indispensable that the mental faculties should be alive in order to distinguish between evidence that is worthless, and evidence that may be most valuable and precious.

NOTE X. — Such a frame of mind may well furnish unfavorable conditions; and yet many persons have imbibed such a prejudice against spiritualism that they are perfectly sincere, and believe themselves to be doing God service when they attend

a *séance* dominated by such ideas. I can readily understand that there are persons so hedged in by prejudice, and carrying with them such an atmosphere, that a medium or a spirit is justified in refusing to aid them in their attempts to investigate. They are not in a fit condition. It is a case of casting pearls before swine; and yet it may happen that something may reach and make an impression upon them. It is a practical question in every such case, however, with the medium, and from the standpoint of the spiritualistic hypothesis with the guide, whether or not they will undertake the task.

The directors of the A. P. S. do not assume that all phenomena are fraudulent. Some of them know by personal experience that genuine phenomena do occur.

NOTE XI.— Every gift, whether natural, acquired, or both, can be used selfishly or unselfishly. Patti can demand of her manager several hundred dollars additional before she responds to an encore, if she sees fit. What is true in other vocations is equally true for mediums. They can remain chiefly within the circle of believers and admirers if they choose. But when a number of earnest men and women band themselves together to do a work which in their judgment needs to be done; when they believe that by the right kind of work, whatever is true in the phenomena of spiritualism can be placed before the world in a way that will reach many people who are now indifferent or sit in the seat of the scornful, and that will assist in the labor of moving the boundaries of science, so that such phenomena will fall within them — when they enlist in such a work from the purest motives and at considerable cost to other interests, they have a right, it seems to me, to feel surprised that more of the mediums are not willing to sacrifice themselves — if there be any sacrifice connected with their co-operation with us — that we may the more easily succeed in our undertaking.

I am aware that the statement in the society's first prospectus that we desired to settle, "once for all," whether the spiritualistic movement is based upon fact or delusion, has led some spiritualists to make a by-word of this phrase. Nevertheless, this idea is perfectly defensible. As hypnotism stands before the world in a far different light from what it did fifty years ago, so there is destined to be, I believe, a time in the history of genuine spiritualistic phenomena when the transition from heresy to orthodoxy will be made.

There may be those who will say that if this work is ever to be done, it must be carried out by those *within* the spiritualistic movement. But this does not follow. It is a surprising thing, for example, that two of the men who have in this century done most in the way of elaborating the theoretical side of scientific

research, John Stuart Mill and W. Stanley Jevons, were neither of them experimental workers in science! So it may well happen — freely confessing that eminent and able men are pronounced spiritualists — that some one person or a group of men and women may prove to be the more immediate instrument in the change mentioned, rather than those within the spiritualistic movement. Not, of course, without the aid of mediums; and if there are any honors to distribute, they will get their share.

As the lovers of music and the drama pay court to the vocalist and the actor, so doubtless the members of the American Psychological Society will not be behind others in their appreciation of approved mediums, when they are convinced of certain things.

NOTE XII. — The trouble is not with the spirit that animates the society, but that its true spirit is not recognized. When our first prospectus was issued, the false alarm, "War against spiritualism" flew from mouth to mouth along the battlements of the spiritualistic fortress. Only a few of the defenders of the faith have as yet discovered their mistake.

NOTE XIII. — This simile is used to illustrate what Mr. Terry considers to be the unphilosophical position of our society. As a matter of fact, we neither assert nor imply that those who believe in the genuineness of some or all of the species of spiritualistic phenomena, nor yet in the spiritualistic explanation, are lacking in "good common sense." The Jasperites constitute such a small minority in our country, that the astronomer might well smile at the missionary labors proposed. Not so with the agnostics as to the claims of spiritualism. To make the cases more parallel, also, the committee should say to the astronomer that the mathematical principles upon which he relies in his demonstration are questioned by many of the world's acknowledged leaders of thought, and that it had been charged that many of the observations which he used as data were made with instruments which gave erroneous results. These suppositions change the aspect of the case considerably. Yet so many people distrust the evidence of the senses in psychical investigations, and re-echo the cry of fraud so persistently, that some such change in the statement as that mentioned is necessary. Now, I believe myself that the senses are reliable in psychical research (though great care is many times needful in the matter of conditions) and also that fraud can be eliminated; but there are thousands of intelligent people who do not agree with me. It is for this reason that a new *critique* of the process *by which* we know is indispensable — a need scarcely recognized at all by spiritualists. My contributions to THE PSYCHICAL REVIEW look to this end. The proper study of the conditions which render trickery impossible must go hand in hand with experimental work with medi-

ums. The great trouble with the attitude of many spiritualists is that their thinking is too superficial. I am not now saying that they have not had evidence which supports their conclusions, but rather that they have not given to a sufficient extent serious and profound consideration to the charges brought against the evidence of the senses in the realm of the "supernatural" and the "miraculous" — charges which must be met in the provinces of philosophy and psychology. It is true that, neglecting these considerations, millions of people might become spiritualists themselves and be justified in their belief; but it is also true that some such work must be done by some one, before many of the more exacting and critical minds can be brought to seriously consider psychical phenomena. If the position of our society is unphilosophical, Mr. Terry has not, I regret to say, been able to make me see where the trouble lies.

NOTE XIV.—I do not dispute what is here claimed as to obtaining these phenomena, though the average difficulty of getting them may be underestimated. Mr. B. O. Flower is positive that he has had genuine slate-writing. Feeling that the testimony of a number of observers is worth more than that of a single person, our committees have had a number of sittings for this species of phenomena. The results were published in *THE PSYCHICAL REVIEW* for August, 1892. Other sittings have been held recently, and will be continued as circumstances permit.

NOTE XV.—Our society could not rest satisfied with the mere decision, we have found such and such phenomena genuine, and we have not been able to assure ourselves that these other species are genuine. After facts have been established, the next step is the search for causes.

NOTE XVI.—The spiritualistic hypothesis does not involve a denial of the *dictum*, "There can be no effect without an adequate cause." The task which Mr. Terry proposes that we should turn over to the scientific world, our society was expressly formed to undertake; and I believe that, with the aid of different kinds that will come to us from many sources, our efforts will be crowned with success in the end.

THE DOUBLE PERSONALITY, AND THE RELATION OF THE SUBMERGED PERSONALITY TO THE PHENOMENA OF MODERN SPIRITUALISM.

BY A. N. SOMERS.

AN extensive study of the phenomena of spiritualism, some years ago, led me to certain conclusions then new, and not hitherto published, as to the causes to which they should be credited. In the space of a single article it will not be possible to discuss, in even the briefest manner, all that is important to the theory I shall set forth. This, then, must be my excuse for a manner of statement that may seem quite dogmatic. I would that I could avoid it, but with limited space I cannot see how to do so.

As all knowledge is relative, and a perfect definition for all time is an impossibility, we must dismiss the metaphysical "absolute" at the outset in psychical investigations. In the "New Psychology" I accept as well settled the following propositions as the basis of all true psychological investigation:—

1. Sensation is the basis of consciousness; and as sensation occurs in two forms, general and special, it follows that consciousness is both general and special.

2. Consciousness belongs to all material bodies possessing sensibility.¹

3. All sensations have an objective significance and originate from contact with the objective world. Thought, or reflection, proceeds on a basis of sensible experiences with the extrinsic world. Man is unable to think unless he have a stimulus (in sensations) from the objective world. He may separate or combine the elements of those experiences *ad infinitum*. The so-called "spiritual" (subjective) world is derived from a combination of

¹ Consciousness (in its general form) is in my pen, paper, ink, as truly as in my hand; and as truly in my hand as in my brain, because these are all co-ordinated as extensions of the sensitive brain in the vital process of what I am doing (writing). This act co-ordinates all these into one objective idea of conscious personality—the ego that in this way is giving forth its contents. This is met with in all primitive forms of language, in which the noun, verb, and all modifying elements are parts of one word; e. g., "Young-man-afraid-of-his-horses," the name of a Sioux Indian.

inferences drawn from our experiences with the objective world. Such is the source of the myth.

4. Memory is a repeated sensation often called up accidentally or through habit (the so-called law of association), but is always dependent upon data of sensitive impressions that have their roots in the objective world.

5. Our psychological life is so inextricably conjoined with our physiological life that the two must be studied together if we would know either of them truly. Whatever conclusion we may reach as to their separate existence after death, they are as one before, and must be studied as a complex whole.

Mind has its physical basis and origin in the physiological body. This sensitive body is divided into a complex system, with various functions to fulfil in order to afford a basis for personality. This unity of ego results from a diversity of sensitive organs constituting the following systems:—

1. *The vegetative*—heart, lungs, liver, intestines, and kidneys, and other vessels—the functions of which are only growth and repair of the complex system.

2. *The neural*—the cerebral and spinal nerves, ramifying the entire body—the functions of which are to put us into sensible relations with the objective or phenomenal world.

3. *The muscular, cartilaginous, and bony system*, consisting of formed and semi-formed matter not assimilated in the first two systems. The functions of this system are locomotor and mechanical applications of sense-purposes, or our reactions on extrinsic (direct) or intrinsic (indirect) stimuli. These systems are co-ordinated into one complex whole through the sympathetic nerve-system.

The activities of this complex organism are the fundamental facts of the human personality. This system is rendered more complex still from the fact that its *neural* system is binary, while the other two are bilateral. The primary facts of personality, the nervous activities, arising in a binary organism, tend to double the personality, through intermitting connections with the bilateral structure through which sensations are received and sense-purposes (reactions) expressed. The neural system is double as a receiving and inciting apparatus, both with respect to its structure and functions; hence follows the doubling of the personality under abnormal conditions of the general system. These abnormal states may arise from either physiological or psychological causes. The binary neural system originates all feelings, motions, and volitions. The nerve filaments on the surface of the entire body¹ receive and transmit impressions through the cord

¹ The ear and other orifices are only invaginated portions of the primal surface of the body, by which process they become more highly differentiated. The *Anadonta* (*Gymna* (the fresh water mussel) has its auditory vesicles in its feet; grasshoppers and ants have theirs in their front legs.

to the cerebral hemispheres, where they are registered and also produce reactions. These registered impressions are capable of being repeated (memory). When repeated, by being awakened into activity, which may be due to both physiological and psychological causes, they become data of the secondary intellectual processes of reflection and imagination.

These impressions may be registered in one or both cerebral hemispheres, according to their intensity or the locality from which they are first received on the surface of the bilateral body. If they are intense enough, though they come from an extreme portion of one side of the body, their influence is repeated in the opposite cerebral hemisphere through the crossing over of the fibres of commissures from one segment to another of the brain. In such cases they become incitable in one or both set of hemispherical centres; and if in only one then does the activity following their incitement furnish the data for two personalities, other conditions determining which one shall be in the ascendancy of conscious states.

The cerebral centres and surface filaments (end-nerves) constitute opposite poles of a circuit of energy (nerve-energy). The two circuits of the neural system are connected in the crossing over of their fibres in the medulla oblongata and fibres of commissures, by which arrangement the entire system acts in harmony with one purpose and will; but if deranged the activity may be double or alternating in acts of double personality (or mediumship).

The process of ideation may go on doubly, giving us "conscious" and "unconscious" cerebration (double cerebration). These facts are now demonstrable through hypnotism. Twenty years ago, when I discovered them, the only demonstrations known to our crude methods were comparative experimentation (often involving the vivisection of animals), confirmed by a few simple experiments on the human subject.

My most demonstrable experiments were on the human tongue, the only single sense-organ which, however, registers its impressions in both cerebral hemispheres. By placing an acid (strong vinegar) and muriate of ammonia on either side and away from the medial line, in contact with the circumvallate papillæ, tears could be excited in whichever eye I preferred; while if placed in contact with the papillæ of the gustatory nerve, tears would appear in both eyes at the same time, as the whole series of the fifth pair of nerves is sympathetic with the gustatory nerves. These experiments were more successful on young children, as their senses are not perverted, and they have less knowledge and will power to defeat the object of the experiment than adults.

These facts demonstrate to us a physical basis of double per-

sonality. Two sets of factors enter into and constitute the personality of a man.¹

The constitution of the body, with its sensations and the tendencies that express it, gives us the physical basis of personality; while the emotions, reflection, and the imagination impart to it the psychological facts that complete it. Although the physical organism that furnishes the primary facts of personality is double in structure and function, under normal conditions of health its parts tend to act in unison, as the apparatus of a single personality, due in most part to hereditary influences and training.

Under such circumstances the second possible personality is never destroyed. It is simply submerged; and disease, fatigue, or psychical inactivity of the dominant cerebral hemisphere may allow it to come into the ascendancy of consciousness, with its stock of ideas wrought out in acts of double cerebration on the part of the least active cerebral hemisphere.

The strongest of the personalities early in life (usually about puberty) gains the mastery over the weaker, and in a state of bodily health and normal mental habits so continues in ascendancy, showing itself in all the states of consciousness. It is by it that we know the individual. These facts find no explanation in the old (metaphysical) psychology; but in the new (physiological) they do. Consciousness is not a permanent faculty, though it is persistent in proportion to the intensity and number of impressions registered in the cerebral centres, as factors of incitement of secondary nervous energies. Without nerve activity there is no consciousness, and personality sinks out of sight as a conscious factor, as in sleep.

The most fundamental facts of the dominant personality are those sensations that make us conscious of our bodies ("bodily sense"). When we lose that class of sensations (always absent in trance), through physiological or psychological causes, then the submerged personality becomes dominant in its states of consciousness (sometimes spoken of as states of sub- or semi-consciousness). The higher one rises in the scale of intelligence due to a more perfect nerve-structure and better organized body of impressions (memory), the more importance does he attach to this sense; hence the infrequency with which well-informed minds run into psychological vagaries, — "spiritualism," "Christian science," "theosophy," and the like, — while poorly disciplined minds, wrestling with psychological data according to the metaphysical methods, are more than apt to fall into one of these categories of modern mythology. Ignorance, or low mentality, favors the doubling and intermittence of personality, which takes

¹ There is a race or national, a superindividual personality; but with that I shall not deal in this paper. I am concerned only with the individual personality.

place with equal frequency from an intellectual gauge of facts not properly comprehended and classified, as with the *mystic* and *visionary*.

Let us look now at the sex of personality and its influence upon the binary neural system that furnishes us both primary and secondary facts of personality. The researches of Darwin, and others after him, have revealed two sets of sex characteristics: the one primary (physical), the other secondary (psychical). These have been the most prominent factors in the evolution of man. I think these facts have a wider application than they have ever received at the hands of the psychologist.

In the bodily organism that gives us the primary facts of personality there is a double sex, the one more or less completely submerged from the sight of the uninitiated, yet controlling in one side of the binary neural system the less dominant one. Under abnormal conditions of disease (sexual perversion), or mental infirmity, the submerged sex may become the dominant one, in respect to its secondary characteristics.

In the evolution of sex-individuals there are many changes through which the living organism must pass to reach its present status in man — male and female individuals. Those changes are met with in the cell and embryological life of man up to the point when sex-individuality becomes fixed with respect to the primary sex characteristics; and although the one sex is submerged, it continues to manifest itself in its secondary or psychological characteristics throughout the entire life of the individual.

In the evolution of the individual, we see an epitome of the entire animal evolution, from the lowest forms of life to man, involving some five changes in the manner of reproduction before well-defined sex-elements exist. Not until three more changes take place do we meet with sex-individuals. From the sixth change in the manner of reproduction we find the two sexes in the same individual, with a tendency to favor one at the expense of the other. The stronger sex element now attracts the stronger opposite in another individual like itself, and reproduces from such union which submerges one sex element in each of the individuals. This becomes permanent after two more changes have taken place, giving males and females, controlled by a single sex and personality, at the expense of the submerged opposite, which persists, however, as a rudimentary vestige having physical and psychological influences. Every one of these changes has psychological influences over the future individual's life and personality. The individual sex-cells from which the individual is evolved have as distinct psychological characters as the mature individuals themselves. The psychology of the sex-cells (ova and spermatozoa) is the basis of the psychological life, and hence

exerts a controlling influence over the personality of man. Whatever the various changes they undergo in the evolution of the sex-individual, or whatever may effect them, their fundamental *anabolic* and *katabolic* sex characters are never lost. From these primary characters of the two first cells the entire physiological life is affected, as well as the psychological life.

The essential femaleness is conservative (*anabolic*), while the essential maleness is radical (*katabolic*). These opposite forces contending for the mastery in the physical body stamp their imprint upon the mind. Both are present in the psychological life, though not evenly balanced at any period; so that first one and then the other may be in the ascendancy of control. In the present status of the evolution of man a perfect single personality has not been attained, because of his binary and bilateral systems that furnish the primary facts of personality in double measures.

When the dominant sex and the personality that goes with it have run their limits, the submerged sex and its accompanying personality may, and generally do, come into the ascendancy with respect to the secondary (psychical) characteristics of sex. The ascendant sex and its personality run their limits at the point we call "change of life," which affects males and females; or it may be at an earlier period, through disease or abnormal psychical conditions. The personality of the opposite sex always controls the secondary characteristics after that change. Under abnormal conditions of disease, physical weakness or mental habits and vicious education or associations, these "changes" may take place at any time after puberty; and they are often attended by "sexual perversion." When these "changes" take place we always see the personality doubled. This is generally due to a weakness of the physical organism, which diminishes the primary facts of personality and allows the hitherto submerged personality, accustomed to low physical tone, to rise and assert its secondary characters in the ascendancy (consciousness).

The cerebral centres of the hitherto submerged neural half of the individual will assume greater activity than the hitherto dominant half. Previous to these changes the only outlet for the cerebral contents of the submerged personality was in dreams, visions, or illusions, and occasional instances of equal activity with its double under intense excitement. This submerged brain is active in a state of health, from which its centres are stored with energies that need only a chance to get control of the apparatus of expression, which has been denied it through habits that gave the control to its double. The various processes used in the "development of mediumship" are sure to transfer this privilege from the ascendant to the submerged personality.

Did space permit a detailed account of the process of the evolution of the embryonic life and sex, these facts would appear more indisputable to the unscientific reader. On the surface, they may seem far-fetched and of little or no importance in psychological research; but the psychologist of the new (physiological) psychology will bear me out in the statement that they are questions of first importance in this connection.

It is a fact, known even to the lay reader, that the centres of inhibitory motion for one side of the body are located in the cerebral hemisphere of the opposite side; that the nerves cross over from one side to the other in the medulla oblongata. If we recognize the brain as a binary body, as we some day shall, it follows that the left brain controls the right side of the body, and the right brain the left side of the body. These sides of the binary brain duplicate each other almost exactly in all individuals, and exactly in some.

In most healthy persons of orderly lives, certain centres, as those of speech and the control of the hand (dextrous one), may be more perfectly developed in one side than the other. In the case of the left-handed person, one of these centres most developed lies in each brain. One whole brain may lose its function, and yet the other assume the duties of both. Hypnotism demonstrates these facts. By its aid we can show that not only do these acts take place, but the entire secondary psychical acts take place in the separate hemispheres independently: and why not doubly? A reaction on incitements of a voluntary nature in one hemisphere does not necessarily extend to the other hemisphere, as when a left-handed person is writing down the words that are formulated in the speech-centres of the opposite brain.

The brain is binary to meet the neural demands of two sexes resident in one bilateral body, and the parts are as opposite in their psychical characteristics as the sexes they serve. Let us examine this matter a little closer. At the point in the embryological life at which sex differentiation becomes completed, cerebral differentiation becomes more rapid and distinct. The one rudimentary brain (usually the radical, katabolic, left brain) becomes the dominant one, as its early stages of differentiation have been more marked, which gives it the ascendancy in speech, right-handedness, and general control over the circulatory and neural systems. The circulatory system is derived from katabolic (male) tissue of the entodermic layer of fertilized ovum, through which the left brain determines the heart to the left side, and derives a more perfect nourishment for itself as soon as the placental circulation brings into the body nourishment from the maternal system. Its psychical powers will naturally be in the ascendancy, no matter which sex gains the reproductive ascendancy.

We thus have female men and male women. The one sex prevails physically and the other psychically.¹

We have here, then, the possibilities and source of two sets of psychical facts that give rise to the doubling of personality. The submerged personality is ordinarily more mechanical (automatic) than the ascendant one, though when it comes permanently into the ascendancy it loses this feature.

As all sensibility is psychical, there is personality in all forms of living bodies. Human personality is higher, and doubles because the organism is more perfect in its adaptations to its environment and in its functions. We may accord personality to the original cells (ova and spermatozoa), as their actions can be accounted for on no other grounds. They are psychical bodies, possessing organized bodies of sensations (experiences) that govern their acts. Every added cell derives its psychical powers from its parent cell, and is under its control until developed. Here we have the real basis of the laws of heredity.²

The ascendant personality is the sum of all that consciously

¹ To make this plain let us look at certain important facts in embryological evolution. In the blastodermic (gastrula) stage of the impregnated ovum two kinds of cells (katabolic male and anabolic female) are formed. The *katabolic* tendency characterizes the hypoblastic (entoderm) layer that early becomes secretory in its functions. The anabolic tendency gives rise to the epiblastic (ectoderm) layer of cells of somatic character. The first of these bodies of cells produces the epithelial linings and alimentary tract and its glands. The second produces the skeletal, muscular, and vascular systems, and the connective tissues of the entire body. From these two layers a new one of mesoblastic (mesoderm) cells are produced. This being the joint product of two bodies of tissues of opposite sex qualities, receives them both in its growth. It is made up of *katabolic* and *anabolic* cells.

The forward propagation of the two primary sex bodies of tissue (hypoblast and epiblast, in the gastrula body) in the same direction, both striving for the mastery, gives rise to the medullary groove. The medullary folds are actuated by these opposite forces, the one in either layer of tissue. Between these folds, and arising from cells from both bodies, appears the "medullary plate," which is the rudimentary tissue of the neural system.

At this time the "notochord body" assumes form and involves the medullary plate. The medullary folds now press toward each other by the more rapid growth of the anabolic (more somatic) layer, and join to form the medullary canal. As these folds unite in front they give the medullary plate a twist, so as to bring its lower edge into a horizontal plane with the upper edge. An undercurrent of katabolic, neural cell-growth now pushes forward, as if to escape, and gives rise to the "optic vesicles" (thalamic-cephalon) or rudimentary hemispheres. This impinging of the sides of the medullary folds upon the medullary plate, and its subsequent forward growth, produces a synergy or twisting together of the respective sex portions of the rudimentary brain arising from this plate, the left side of which falls under a more *katabolic* influence through this disposition. The outer portions, which are more fibrous and give rise to nerves, twist together to form the "criss-cross" of nerves at the base of the brain. From this point on, the "nerve-system" develops rapidly into a bilateral system, as to form and function. What were the original poles of the nerve plate now form the "thalami" and "ganglionic centres" of the cord. These become co-ordinators of nerve-energies, either from cerebral centres or surface filaments (end-nerves). The evolution of the cerebral hemispheres and cranial nerves goes on very rapidly from this point. The fore-brain becomes an inhibitory apparatus, upon which the thalami act as checks. One cerebral hemisphere (generally the more katabolic one) gains on the other in development; and were it not for the subsequent interference of causes from the maternal system, all would become males of a single personality, and the right hemisphere and left side of the body would rapidly become atrophied into mere vestiges of their former selves. Femeneness is a conservative check on that tendency, both as to physical and psychical functions. Left-handedness, double personality, and mediumship could never exist but for this check.

² Darwin's theory of "gemmules" is a myth. The psychical personality of the cell is the true cause of hereditary transmission of parental qualities. Recent knowledge of the cell, its life, and functions supports my theory of heredity.

takes place in our nervous states. What transpires beyond that (and that much does so transpire I need not argue) belongs to the submerged personality, and can only be brought into the light of experience through putting the ascendant personality into a state of quiescence, or suspending its source of physical and psychical facts (trance).

I have found the right cerebral hemisphere of a right-handed medium rise in temperature one and a half degrees while in trance, and *vice versa* with a left-handed medium. In both instances the temperature of the quiescent hemisphere fell a degree during the trance, due to increased circulation in the hemisphere that took on greater activity when its opposite became hypnotic. I have gained the same results by hypnotism repeatedly. The trance of all mediums I ever saw — and I have seen many — was nothing more nor less than self-hypnotization, more or less complete, which I have produced on myself hundreds of times.

The hemisphere ordinarily active (and only one acts consciously at a time, unless under intense excitement) falls to sleep through an effort, physical and psychical, that switches the circulation to the opposite hemisphere after a brief interval of lessened respiration. I have seen the medium's pulse beat fifteen times less in a minute while in trance, accompanied by a lessened respiration in its incipient stages. Under these circumstances the submerged personality comes into ascendancy, and pours out its contents with the help of "suggestion." Having acted independently of the personality that has controlled the ordinary states of consciousness and memory, it will give forth things not in either of them. In this way the medium does impart knowledge of which he has had no consciousness or memory. All these phases can be produced through hypnotism, as I have induced them.

From these facts (many others might be cited in proof) it appears, then, that the submerged personality is always active, mostly with what belongs and pertains to the *noumenal* (subjective) world, while the conscious, or ascendant personality is actively engaged at intervals with the phenomenal (objective) world. When, however, the submerged personality comes into conscious states, as it does in mediumship, it is confronted by the phenomenal world (objective); and dealing with it out of its body of experiences, it can only afford us inferences instead of scientific facts. Many of its inferences are correct, as the chances are in favor of hitting facts in some of our many guesses. From these acts of double cerebration we gain all of the normal and so-called "supernormal" phenomena of psychical life.

It would be interesting in this connection to discuss the "illu-

sions of belief," and also to make further application of the theory that is set forth; but I fear reasonable limits have already been reached, if not, indeed, passed. The reader will readily perceive that I hold that all so-called "spiritualistic" phenomena are derived from our own *binary brains* and *double personalities*, acting independently and intermittently, and not from "disembodied spirits." An inquiry into the causes of psychical phenomena does not necessarily demand a solution of the problem of a future life, and has not been attempted in this paper. This problem, however, does belong in the same category with "life," "death," and "spirit." I sought only to throw some light upon sources of certain phenomena, and not upon their related questions. Did space permit, I should like to follow in inductive detail these questions; but I have felt obliged to indicate results and conclusions almost entirely on this one line of research.

TWO INTERESTING PSYCHICAL CASES.

BY B. O. FLOWER.

I HAVE investigated psychical phenomena, as occasion presented, for twelve years, giving my attention to all phases of the extra-normal appearances which have come under my notice, from hypnotism to spiritualistic manifestations; and while in my investigation of the latter phenomena, in common with most persons who have delved into the psychic mysteries, I have been compelled to wade through sloughs of fraud and deception, as well as much which might be termed auto-hypnotism or unconscious self-hypnotism, I have yet had many experiences of a most striking character. In a previous paper I described some phenomena coming under the classification of slate-writing, which it was my fortune to witness in my own home. In this paper I shall detail briefly two remarkable experiences of a different character, which came under my personal observation.

One evening I was induced, by a friend who had received a communication of the most striking nature, to go to the *séance* of a well-known psychic. After the *séance* opened, I witnessed several impersonations which seemed satisfactory to the persons to whom they were addressed; but as all present were total strangers to me, I was, of course, unable to judge of the value of the messages. Finally the psychic said: "There is a spirit present who passed out with consumption. She comes to you," he continued, leaving his seat and approaching me. "She says Charlie is very sick." Then touching the base of his brain, the psychic exclaimed: "Oh, my God, what pain there is here! He came very near passing out this afternoon, and is quite ill to-night. Now, this person called Charlie," continued the psychic, "as I see him, is a man of full habit. He is not at home. He has gone upon a journey, and you will find what I have said to be true. The spirit," added the psychic, "was very near in earth life to the person she calls Charlie. I should say she was his wife,—yes, she was his wife. She says she comes to warn him. He must not overtax his brain, and he must be more careful of his nervous system. There is some danger of paralysis. The spirit gives the name of Ella, and says she is especially interested in Charlie's condition."

"When shall I hear about his condition?" I asked.

"To-morrow morning," came the quick reply.

These are the facts, condensed from notes I made at the time.

As to the partial accuracy of the statements, there could be no doubt; for example: first, the gentleman referred to had left for the West the previous week; second, he was a person corresponding to the description given; third, the name given by the psychic, as being the name of the spirit communicating, was the name of the gentleman's wife, who had died of consumption before he had moved from the West to Boston; fourth, and most curious of all, the name "Charlie" was the appellation always used by his wife and her family, when speaking of this gentleman, although that was not his first name, and, so far as I know, all friends, excepting this wife's family, who were sufficiently familiar with him to call him by a given name, used his first name. These facts, while interesting, might possibly have been transmitted from my brain, as they were well known to me, although I knew the psychic was a stranger to both the gentleman in question and myself. Perhaps it would be proper here to state that I was intimately connected with the gentleman in business relations.

The next day I received a despatch from a western city saying that the gentleman in question, on the previous afternoon, had had a rush of blood to the head, and for a time his friends thought he would die; but he was much improved. Later I received a letter, written by himself, describing his illness in detail, and speaking of the intense pain he suffered at the base of the brain. He also added that he had experienced a pricking sensation and a numbness in his limbs since the attack, and felt somewhat afraid that he might have a stroke of paralysis, thus confirming four distinct statements made by the psychic. First, he had had the sudden and dangerous attack of illness a few hours before I was informed of it by the psychic; second, his friends present believed him to be dying; third, I heard the facts the next morning; fourth, the paralytic symptoms mentioned were reported to me by the gentleman long before he had received any letter from me. Now while the first group of facts might be explained on the hypothesis of mind-reading, those in the second were not only not known to any one in Boston at the time the facts were given, but were not confirmed until several hours later.

The second experience, of somewhat the same character, occurred at another time. The psychic said: "There is a spirit here who gives the name of Mollie G., and who is anxious to send a message to her loved ones. They live in the West. Yes," he continued, "I am carried out West. I am taken into a church — into the choir. I am singing. Suddenly all becomes dim. I am carried home. A physician is sent for from a distance, but I pass out." These words had been spoken in a peculiar manner as one

might speak whose eyes and whose attention were fastened upon a distant object, but who was being plied with questions. Suddenly the psychic changed his tone, exclaiming: "This young lady suffered greatly from congestion at the base of the brain. She was taken sick in the choir of a church in the West. She wishes her parents and husband to know that she is alive, and does not want them to grieve for her. Mollie G." (giving each name in full). He asked if any one recognized the name. No one spoke. He added, "She says there is some one present who knew her quite well." Still no one spoke. Then after a pause the psychic slowly pronounced the name, "Mollie C. G." The moment the second name was given, I recognized the facts in a general way, although it was not until later that I found that the details were correct.

The facts in the case were as follows: The young lady in question was a cousin of a sister-in-law of mine, and had visited Boston as a guest of my brother a few years before. During her visit I had become very well acquainted with her, but after leaving for her western home she had passed out of my life. She had married a man by the name of G., and some time subsequent had been attacked in church as described by the psychic. She had been conveyed to her home, where medical aid was summoned from a neighboring city, but to no purpose. She died in a few days. The details of this sickness were unknown to me; and while I had heard of her marrying a Mr. G., it had entirely slipped my memory, so that not until her maiden name was given did it flash across my mind that the message was intended for me.

Here are two interesting cases. I have had many other experiences of a more or less personal nature which have been remarkable; while, as I have before observed, I have also encountered much conscious and unconscious fraud. In investigation of psychical phenomena one must be critical, but not hostile. That there are wonderful truths along this line of research about to be revealed, I do not question. At the present time we must investigate phenomena, classify well-authenticated facts, and study underlying laws, knowing full well that earnest, sympathetic, and scientific investigation will in time reveal the truth.

PHENOMENA CONNECTED WITH THE TRANSITION OF A LADY.

BY PROFESSOR WM. A. BALDWIN.

[In presenting the accompanying letter, kindly prepared for the readers of *THE REVIEW*, the editor would say that, he has been acquainted with Professor Baldwin for a number of years, and knows him to be an educated and estimable gentleman of unquestionable veracity. As a popular independent Congregational minister, and later as a lawyer, editor, psychical investigator, and inventor, his studies have covered a wide field. The phenomena described occurred at the time of the death of his wife, Mary L., daughter of ex-Governor Talmage of Wisconsin, upon Feb. 15, 1893, and shortly thereafter. — Ed.]

169 West 97th Street, NEW YORK, }
April 22, 1893. }

Rev. T. E. Allen, —

DEAR SIR: In reply to the request of yourself and other friends, I give you this brief account of the interesting psychical phenomena attending the transition of Mrs. Baldwin to spirit life, on the 15th of February last. In doing so I wish to say that I do it in the interest of truth, to furnish facts which may perhaps enable us to understand spiritual laws. At the same time, allow me to say that I feel no small reluctance in doing it, in this case, lest it be considered a desire, on my part, to publish facts which in the hour of grief seem sacred and as belonging more to friends and relatives than to the public for comment and criticism. These are the principal though not all the facts connected with the sublime transition of my loved and gifted wife to her friends in the angel world.

After a very painful illness of six weeks, it became manifest that her own impression was about to be verified, that she would pass away by this illness. Accordingly, with great calmness and in full possession of her reason, she made every possible arrangement for her release, naming many friends, and to each of the family giving a present of some sort, as a token of her love. A half-hour or less before she expired, while I sat by her side holding her hand in mine, even now panting for breath, she said to

me, "*Life, life, I am.*" A few moments later, her clairvoyant and clairaudient sister was on the stairs leading to the room, when the already-emancipated spirit met her, and in a tremulous tone, as if somewhat frightened at her newly-entered state, called this sister twice by name, and seized her tightly by the arm, rejoicing to feel she was still present with a friend, thus verifying her own sublime words uttered only a few moments before, "*Life, life, I am,*" conscious thus of life in the spirit, while as yet the breath was leaving her tired body. Webster's last words were, "*I still live.*" "*Life, life, I am,*" were to my mind even more sublime, and the demonstration which immediately followed was Longfellow's sentiment clearly proved,—

"There is no death, what seems so is *transition.*"

And this was not death; it was the soul's quick and sure *transit* from one sphere of conscious existence to another.

Two of her sisters were present — both clairvoyant — at the sad yet joyous services. One of them saw many relatives and friends from the spirit sphere come in and take their places among our number, as we stood about the casket and sang the farewell song composed by Mrs. Baldwin some thirty years ago. Owing to the deep snowfall in Wisconsin, her devoted son, C. R. Boardman, said the burial could not take place in the family burial-ground at Fond du Lac till springtime, and the body would have to be placed in a receiving vault till then. It was so expected; yet to our surprise, on the forenoon when it should arrive there, she appeared again to her sister, and requested us to sing a favorite song, saying the funeral service was then taking place. Then, at the close of the music, she said, "There, it is all done; the body is buried." This proved to be true in time and fact, as related.

On the week of the inauguration, fifteen days after this wonderful transition to her spirit home, I attended a private *séance* in Washington, at the house of Mrs. Dr. Bland, with her niece, a newly-developed medium, a very modest and truthful young lady of eighteen or twenty years, I judge. Mrs. Baldwin exhibited a hand which came and patted me as if for recognition, showing the indentation made by a ring which had been removed from the third finger. This no one understood but myself. A day or two before her last on earth, she took her wedding ring from this finger, and requested her sister to hand it to me, saying her finger was swollen, and soon the ring would not come off without cutting. This *séance* was without cabinet or curtains, while we sat in a dim light around a small table covered with a heavy table spread of dark brown color; the light, however, was distinct enough to enable us to see very clearly the hands as they appeared from under the spread, to one and another around the

table, the medium being one of the small circle. The gas was now entirely extinguished, and the five or six friends and the medium moved back from the table, separated somewhat irregularly a few feet from each other, when almost in a moment a form bent gently over me, from behind my chair, and said audibly, "I am Lulu; dear papa, we are comforting you all we can;" then pressed a kiss on my forehead, and seemed to leave, when a hand I recognized took mine, and the voice, like the half-audible whispers of my daughter a moment before, said, "My dear William, we differed once about these manifestations, but you were right, and we are together now." No one present but myself knew what she referred to. It was true, that of late she, like many other believers in the spiritual phenomena, had come to feel tired and somewhat disgusted with mere phenomena, while I, though recognizing the errors and frauds, considered it important still to witness and study the facts, with a view to finding the perfect law operating all these merely external facts. This is what she referred to. The medium's sister, Della, then came, shook hands with evident joyousness, and said, "I am Della, professor; what do you think of our progress?" referring to the fact that the *first* proof of Maggie Davis' mediumship occurred three years before, while Maggie, Mrs. Bland and myself were sitting in their parlor, having no thought of any spiritual manifestation. At this time Maggie became clairvoyant and described our son Philodore Augustus, and our daughter Louisa, who is always known as Lulu. I felt their hands on my arm, face, and forehead very distinctly, and saw them also as they pressed my hand back upon the sofa, as if telling me to rest. Others came at the *séance* of inauguration week. Then Della, Lulu, and my wife came again, taking me by the hand, and conversing with me, saying, "Here we all are again," speaking in so audible a tone as to be heard by every one in the room. Could I longer doubt, if so inclined, that life is a continued existence, and that the grave receives only the decaying body, while "Life, life, I am," is the triumphant affirmation of a soul conscious of its destiny to live right on? From that moment, I felt the thick darkness of the death-valley removed. I had walked through this valley, and now I "feared no evil," being convinced that *life* is the great fact of our existence, and death only an incident on the way to a greater unfolding of spiritual possibilities.

Since then, this gifted spirit has frequently manifested herself, not only to me, but to her sister in Boston. The facts cited show that there is no *intermediate state*, no hades, sheol, or astral corpses, no need of reincarnation, no lying in the grave till a far-off judgment day; but the departing friend may be conscious to the last moment of the soul life. The spirit has the

power to clothe itself with a form *immediately* upon entering this transcendent state of existence. Allow me to close, without deducing all the logical conclusions inherent in the facts related, by saying, if this necessarily incomplete account prove instructive and a comfort to your thoughtful readers, I am well rewarded for writing this statement of what will ever be, to me, the most sublime experience of my life, unless it should be my own like conscious experience when I, too, am passing over the border line of life and immortality.

Fraternally yours, Wm. A. BALDWIN.

THE PSYCHICAL SCIENCE CONGRESS.

THE directory of the World's Columbian Exposition fully realized from the first that no mere collection of material things, however comprehensive and magnificent the display, would be adequate to meet the requirements of this great exhibition. They saw the necessity of presenting some of the evidences of the intellectual and moral progress of the world. In this the directory was supported by the National Commission. It was therefore decided that to make the exposition complete, to the works of science and industry, illustrating the great achievements of the age in physical pursuits, should be added a display of the results which have been achieved in education, government, jurisprudence, morals, religion, and other departments of thought and activity. Accordingly, a series of world's congresses was proposed and decided upon, to be held in connection with the World's Columbian Exposition. The World's Congress Auxiliary was authorized and organized, with the following-named general officers: President, C. C. Bonney; vice-president, Thomas B. Bryan; treasurer, Lyman J. Gage; secretary, Benjamin Butterworth.

One of this series of congresses is the Psychical Science Congress. The late Colonel John C. Bundy, with others who quietly co-operated with him from the first, is entitled to the credit of having this congress included with the others. The conception was well matured, and the plans were quite fully elaborated before there was any public mention of the subject. Professor Elliott Coues, B. F. Underwood, and Dr. Richard Hodgson probably had the most to do in the initial stage of the work. President Bonney approved the idea and appointed a committee, of which Colonel Bundy was chairman. This committee, like all the various congresses, is made up mainly of Chicago people and those who can take an active part in committee work. Men were selected who, it was believed, held truth above all partisanship or denominational ties, and who, while zealously guarding the interests of all that pertains to psychical science, would act with judicial fairness in every particular. By the death of Colonel Bundy, the chairmanship of the committee fell to Dr. Elliott Coues, the vice-president, who had been a most able worker for the movement, and whose efforts have attracted to it the attention of many men of science. The committee, as now constituted, is as follows: Elliott Coues, M. D., chairman; Richard Hodgson,

LL. D., vice-chairman; B. F. Underwood, secretary; Ernest E. Crepin, Lyman J. Gage, Harry D. Hammer, D. H. Lamberson, J. H. McVicker, Hiram W. Thomas, D. D. These gentlemen constitute the General Committee of the Psychical Science Congress.

Psychical science is placed in the list by the Congress Auxiliary on the same footing with the universally recognized sciences. The object of the congress is the public discussion by the leading thinkers of all countries of that kind of phenomena which may be classed under the general head of psychical science. It is proposed to treat these phenomena historically, logically, experimentally. The following synopsis of work, prepared by the committee, has been indicated for the congress, subject to such modification as occasion may require:—

- a. General history of Psychical phenomena.
- b. The value of human testimony concerning these phenomena.
- c. Results of individual effort in the collection of Psychical data and in the solution of the problems arising therefrom.
- d. The origin and growth of societies for Psychical Research, and the results which they have thus far achieved.

2. Detailed consideration of the various classes of Psychical phenomena, of the theories offered for their elucidation, and of the further problems that demand investigation. The questions to be discussed may be grouped provisionally under the following heads:—

- a. Thought-Transference or Telepathy— the action of one mind upon another independently of the recognized channels of sense. The nature and extent of this action. Spontaneous cases and experimental investigation.
- b. Hypnotism or Mesmerism. Nature and characteristics of the Hypnotic Trance in its various phases, including Auto-Hypnotism, Clairvoyance, Hypnotism at a distance, and Multiplex Personality. Hypnotism in its application to Therapeutics. The Medico-Legal aspects of Hypnotism.
- c. Hallucinations, fallacious and veridical. Premonitions. Apparitions of the living and of the dead.
- d. Independent Clairvoyance and Clairaudience. Psychometry. Automatic Speech, Writing, etc. The Mediumistic Trance and its relations to ordinary Hypnotic states.
- e. Psycho-physical phenomena, such as Raps, Table-Tippings, Independent Writing, and other spiritistic manifestations.

- f. The relations of the above groups of phenomena to one another; the connection between Psychics and Physics; the bearing of Psychological Science upon Human Personality, and especially upon the question of a Future Life.

Among the multitude of congresses projected by the accomplished president of the auxiliary, Mr. Bonney, there is not perhaps one which is more far-reaching in its human interests, or which appeals more strongly to our common human nature than that which regards the phenomena of life and death from the standpoint of the psychical researcher. It touches all alike in that all are under like psychical laws, yet each one of us differently, in that the same general principles are specifically modified in their application to individual cases. Persons in every walk in life, of whatever inherited tendencies and acquired cast of character, may be found to agree that psychical science is a true science, whose phenomena can be and have been subject to investigations by the scientific method. In one sense, every such person is a psychical researcher, who only needs to have the subject fairly presented to him to become actively interested in it. In their correspondence, conducted largely by Dr. Elliott Coues, the committee have found a magic wand to wield. The very word "psychics" has proved "a name to conjure with." The idea of this congress is contagious. It takes with a subtle potency and with marked effect. The large number of celebrated names, and the great amount and variety of talent represented in the advisory council, are an indication of the widespread interest in psychical science among men in every country, of almost every profession, and of great diversity of religious and philosophical views and predilections. We notice among the members of the council, Rev. Lyman Abbott, the Brooklyn divine; Prof. A. N. Aksakof, of St. Petersburg; Sir Edwin Arnold, London; Prof. H. Bernheim, Nancy, France; Dr. J. M. Charcot, Paris; Prof. E. D. Cope, Philadelphia; Rev. Robert Collyer, New York; Prof. A. E. Dolbear, Tufts College, Mass.; Hon. Sidney Dean, Roxbury, Mass.; Prof. C. C. Everett, Cambridge, Mass.; Camille Flammarion, the great French astronomer; Edward Everett Hale; Hon. W. T. Harris; Dr. Edouard von Hartmann; Dr. Richard Hodgson; Prof. Pierre Janet; Mrs. Mary A. Livermore; Prof. Cæsar Lombroso; C. C. Massey; Dr. Edmund Montgomery, the philosophical writer; Josiah P. Quincy, Boston; Prof. Th. Ribot and Prof. Charles Richet; Prof. Henry Sidgwick, Cambridge; Lady Henry Somerset; Giles B. Stebbins; Miss Frances E. Willard; Daniel Greenleaf Thompson the American psychologist; Col. T. W. Higginson; Joseph Fitzgerald, editor of the *Twentieth Century*; and many others not less distinguished in various positions of life.

The Psychical Science Congress is announced for the week beginning August 21. The directory of the exposition will provide ample audience rooms. Papers will be read and the subjects named above will be discussed by some of the leading thinkers of the world. Spiritualism will, of course, come in for a share of attention. Some spiritualists have been dissatisfied because no arrangements have been made for a Spiritualist Congress; but when it is considered that there is no general organization of spiritualists, and that there is wide diversity of thought among them, it may well be doubted whether such a congress is desirable; but in the Psychical Science Congress all the phenomena, and probably most of the claims of spiritualism will come in for careful examination according to the methods of science. A number of prominent spiritualists are on the advisory council, and, indeed, the original chairman of the committee, Mr. Bundy, was himself a prominent representative spiritualist. There is no likelihood that there will be any unfairness shown to spiritualism in the discussion of the subjects to come before the congress; while, of course, the investigations are not in the special interests of any class except that large class who love truth better than any theories or preconceptions.

A PLEA FOR PSYCHICAL RESEARCH.

BY MILES MENANDER DAWSON.

It was the custom of our ancestors to burn witches, not to investigate them, as, indeed, it was their practice in general to meet reason with the sword or stake. It was a time when to know a thing which was "contrary to the consensus of human experience and knowledge," as a writer recently said of the phenomena of spiritism, was to be guilty of heresy, the most damnable of sins. Wonder-workers of all sorts were thought to operate by magic; the star gazer was an astrologist; the conjurer a dealer in the black art; a chemist was an alchemist; a priest, the vicegerent of God. That there has been any alteration in men's ideas of these matters, is because mankind came to deny that to eat of the tree of knowledge was a sin in the sight of God. But it is well to know that the current of superstition is ever toward persecution and not toward investigation.

We no longer think every oddly-behaved person possessed of a devil; instead, we are disposed to class every person who claims to be possessed as insane, and we really hesitate whether all who credit the story of possession should not be classed with them. We are in our way quite as indiscriminate and unreasonably sweeping as our forefathers. We have changed the word "possessed" for the word "insane"; but we have got but little beyond that. We are in this day nearly as fearful and superstitious about the one as they in their day were about the other. In this connection it is but just to say that our treatment of the insane is scarcely more scientific or less brutal than of old. This, too, is because the average person nowadays, when brought into contact with a madman, experiences the same sense of dread as did his progenitor — a dread which is not akin to the fear of physical injury, which he might well feel in the presence of a violent lunatic, but which is accurately described as a creeping of the flesh, because of the propinquity of something uncanny. This terror is a heritage from our fathers, who, like the devils, "believed and trembled." It is pure superstition — the fear and hatred of the truth.

Those who have to do with spiritistic phenomena are often charged with superstition, which is a misuse of words. The superstitious in all ages believed in spirits, only to flee from them

in terror. Were superstition yet dominant, we would still believe insanity to be demoniacal possession, and be prevented by our craven fear of the so-called supernatural from ever finding the truth by actual investigation. Credulous the adherents of spiritism may be, but both in definition and consequence credulity differs widely from superstition. The credulous have too little caution, the superstitious too much; the credulous are always open to conviction, the superstitious never. The ears of the credulous are so attentive that they become strained, their pupils so dilated that they see what has but a subjective existence. The superstitious are blinded by fear and deafened by bigotry. Unless the new truth falls easily and naturally into their ready-made scheme of thought, they inconsiderately condemn it. Their argument is a curse or a blow. Had their preconceived ideas not admitted of the existence of witches even as the materialistic thought of our time, our fathers would, like ourselves, have ridiculed the pretensions of the poor women. But their superstition would have called even more loudly for blood of witches as guilty of heresy.

It was not because they believed that they persecuted, for they persecuted Galileo while strenuously denying the truth of his doctrine. In general, it was what was deemed inconsistent with the holy faith that was followed with fire and the gibbet; and when the world was advanced beyond that, by ridicule, outlawry, and social ostracism. That course is not yet wholly out of vogue; a man can even now be made to feel the lash for knowing a thing thought inconsistent with popular prejudices. Darwin had a better experience than Galileo, solely because bigotry did not dare proceed to the same extreme. All the achievements of science, and most of the gains of modern ethics, have been made in the face of the most stupid and stubborn opposition of those who attribute a moral quality to believing; for the imputation of righteousness to the act of faith is the very essence of superstition and the bulwark of unreason as well, placing, as it does, a powerful premium upon thinking one thing instead of another. Modern science is in danger of setting up similarly autocratic dicta and requiring unquestioning submission.

Not a few efforts have been made by clergymen of Protestant denominations to take science under the wing of the church. The claim is not unusual that science owes its progress to the impetus given thought by the reformatory movement in the church. They endeavor to make their bitter sectarian wars take on the aspect in history of organized struggles for freedom of private judgment and free thought. The facts do not bear out such an assertion. On the contrary, Protestantism owes its existence to the intellectual uprising which began in Italy many years before and was fostered by the popes. This uprising was very

properly called a renaissance, for it was occasioned by the rediscovery of the learning of the Greeks — a learning which had once been fought to the death by the church, which, by reason of its absence, had been enabled to reduce mankind from the freedom of philosophers to the slavery of religious credulity. But all this happened so long ago that it was quite forgotten, and the church welcomed to her very bosom the enemy once so dreaded. The speculations growing out of this return to the ancient fountains of wisdom naturally led to impatience with the theological nonsense of the time, although strenuous efforts had at all times been made to turn the tide by means of scholasticism and Jesuitical casuistry, and to stem it by the terrors of excommunication or the rack. The existence of the great variety of sects is accounted for by the constant effort of men to adjust their religion to changed conditions, and each denomination conceals an attempt at compromise with science.

Before any thorough investigation of the phenomena of nature could be had, it was first necessary that men's eyes be turned toward nature instead of toward some inspired book. So long as the first authority was not what were found, upon examination, to be facts, but what was asserted by divine inspiration, of course science had no place in human economy. It was then necessary to demolish the immense superstructure of abstract speculation which grew up in the later days when philosophers had to contend with revealed religion. This maze began with the first dawn of truth and accompanied and, whenever possible, neutralized it. Centuries had been spent groping in semi-darkness before men turned from the amplifications of Aristotle to the simplicity of Socrates. The deductive method of reasoning, now almost universally avoided, made it very easy for one to stray further and further from the truth as the result of a single false syllogism. In religion, too, for the best ethical lessons it has been found necessary to turn from the theological speculations of Peter, John, and Paul, to the sweet humanity of him who spake as never man spake. The plain Socrates is to-day a model for the scientist, and the simple Jesus is the highest ethical ideal. Each taught by natural methods much alike, and each is pre-eminently great.

It was but natural that things of the soul should be the last to be taken under examination by science. For not only was that the direction of the greatest resistance, such matters being stubbornly held by the church to be her especial affair as she was beaten back step by step, but the very definition of spirit threw it outside the realms of science. It was defined as the contrary of matter, and therefore, to the mind of a scientist, had no real existence. In any case it could not be a thing with which

science had to do; for the first postulate of science is that all knowledge arises from the exercise of the senses. In view of the manner in which human reason had been turned from the actual to the speculative, by the introduction of theories about the soul, it is perhaps fortunate that the entire subject has been so long tabooed by science. It must be remembered, however, that it was not the Scripture of the Jews, but the essays of the Platonists that gave the doctrine of the immortality of the soul to Christianity. At the best, the Jews believed in resurrection only, borrowing from the Egyptians, and but few credited that. The early views of matter confirmed the distinctions of the theologians; for only what could be directly sensed was considered to have an actual existence. A later definition would have limited materiality to things which have gravity, thus confining all matter to this planet. The discovery of a vast universe by the telescope, and of myriads of minute worlds by the microscope, has changed all this. Now, matter is whatever has an objective or actual existence. We no longer believe that a thing can exist and yet not exist, which would be the paradox in claiming that the spirit was not material. But with that folly, we should also lose the greater folly — the idea that the material and real is always obvious to the senses, while never for a moment abandoning the position that nothing can be admitted to exist except by the testimony of the senses, direct or indirect. We have found matter and its forces and phenomena too elusive in its essential forms for our poor senses, even when aided by all the clever artifices of modern science. There are stars whose very existence is proved only by reference to a photographic plate, which, more sensitive than the retina, gathers the feeble rays and makes them visible at second-hand. Yet as imperfect as the human senses confessedly are, they are all we have with which to ascertain facts and compile knowledge. We are justified in crediting their direct testimony until, by less direct but more conclusive evidence, the former is proved false. Men had a right to believe, upon the evidence of their eyes, that the sun passed around the earth every twenty-four hours until the same eyes found by other means the falsity of that idea.

Commerce with invisible intelligences has been asserted in almost all nations and almost all ages. It has in its support the most eminent men of all times. The founder of the Greek learning, Socrates, claimed not to speak of himself but by the control of a "little god." His pre-eminence was also first announced by an oracle, afterwards to be concurred in by nearly all mankind. Jesus also claimed to speak as the mouthpiece of one greater than himself, as did his disciples after him. The same has been claimed in all ages by the prophets and bards, and our own time

is no exception. The greatest English poet of this century has gone to his rest, firm in the certainty of actual and literal inspiration. The credulous and timid ages of the past were not in the proper spirit to examine and judge of these things. Greatness was very great because of the debased condition of the masses. The cold democracy of thought in our time and its incredulous spirit mark it as the era for an exhaustive investigation of what other ages have avoided.

The phenomena of inspiration and other forms of spirit manifestations in past centuries have been scattered and individual in character. Modern spiritualism claims to have discovered methods by which the occurrence of such phenomena may be rendered frequent and popular. This is accomplished by the invention of a code for communication, and the development of modes of materialization and expression. The phenomena are put boldly forward for the investigation of whomsoever will, and no requirement of previous faith in spiritism or anything else is made a condition to witnessing manifestations. The assertion is that the human intelligence consciously exists after the organic change called death, and that it is possible to prove its existence by concrete phenomena. This is either true or not true; and it is but fair to say that if not true, one is at least warranted in refusing to believe in the immortality of the soul at all. For that which exists without power to manifest itself must be counted not to exist. The adherents of modern spiritualism claim to be ready to let their doctrine stand or fall by the test of actual experiment; and to avoid that test when asked is, on our part, cowardice. It is an offer never made before, much less by those religionists who demand the most abject submission to their dogmas as an essential to salvation.

That the question of the immortality or even the future existence of the human soul or intelligence should be settled by science is of the utmost importance, can hardly be doubted. If it is found, upon experiment and investigation, that these phenomena arise from other sources than spirits or invisible intelligences, and that there are absolutely no grounds for a belief in a future state, a great service will have been done in freeing intelligent men from the possibility of superstitious faith. Morality will readjust itself to correspond; and men who now delegate their revenge to the hand of an avenging God, and bear the miseries of the damned on this side, in order to be blessed upon the other, will doubtless change their tactics. Incidentally there will be something actually brought to the surface concerning the organic construction and workings of the intellect, which knowledge cannot be otherwise than valuable to its possessors.

On the contrary, should the evidence prove convincing and

conclusive, the facts added to our store of knowledge would be of the highest value. The ethics of mankind would at once lift to a higher and more noble plane. The fear of death would disappear from the face of the earth, and man would be free indeed. The exchange of faith for certainty would render the ignoble deeds which now disgrace professed believers in a hereafter impossible, or at least only possible to the deranged. Death, as the close of a well-spent life, would come with the dignity of a well-earned liberation from a chrysalis state. In this connection, the story of a French woman in a city of Wisconsin may not be out of place. She had lost four children by that dreadful scourge, diphtheria, some years before. She became clairvoyant, and many wonderful things are told of her tests in this direction. But this is beside the story, which has to do only with the manner of her death. She lay upon her couch the last day of her life, with her living children and her husband on the one side and the departed on the other. She bade the first good-bye with as much calmness as if she were but going into the next room, and left them. There was no more of a scene than would have been proper had she started upon any other journey. It was not a matter of belief; she knew whither she was going. Now, it is very possible that this was the result of self-deception; but it is the way that every person, who has not greater reason to fear a hereafter than to lie in the grave, would be able to meet death, if what she knew could become the knowledge of mankind. Therefore, to show the desirability of demonstrating what is true of the future existence, contrast her departure from life with the way it would have happened a few years before — trusting in a bit of bread between the lips and a cross of oil upon the forehead; or, if you please, with the death of a Protestant Christian, supported only by the power of a desperate faith and shaken with emotion; or with the death of the believer, who for any reason is not sure of his election, and goes shivering and lamenting to his doom; or even with the stoic indifference of the sage, who wraps his robe about him, and without complaint awaits what is to come. In any case, and at their best, none of these is comparable in dignity to the passing of the poor French mother, with certainty before her as well as behind. Such will they make possible for all the race who seek after the proof of spirit-existence and find it.

AN AGNOSTIC AT A SÉANCE.

BY J. C. F. GRUMBINE.

It is a remarkable fact in the personal history of man that the things which have swayed and affected him the most have been those which seemed to him to be supernormal, if not supernatural, and hence inexplicable by what is known as the law of natural causation. Matters of newspaper importance, such as the ordinary news of the world, touch him in a way which he explains as natural. But there are occurrences which, while manifestly a part and parcel of the surface phenomena of life, yet have an occult root which he cannot reach; and hence they lay deep hold of his imagination, if not of his logical faculty and the habits which govern his conduct. He seeks to dismiss these affairs as witchcraft, or the work of a clever prestidigitator. And if there has been any hindrance or impediment to the growth and development of the science of psychical phenomena, it has been the suspicion of man that, as there could not be two sets of phenomena forever at variance with each other, as the natural and the supernatural, — occurrences explained by natural law upon the one hand or by some sort of alleged revelation upon the other, — so he also thinks that there could not happen, in our present state of existence, where everything is the result of natural causation, so much as a single phenomenon which is not swallowed up by the cosmos as man understands it. It is not here denied that such affirmation, even as suspicion, is not, after all, the digest of centuries of actual observation of the world, its phenomena and its life, as seen by millions of eyes; yet if such caution is but the result of a predilection or prejudice, then, indeed, truth in fact has been misprized, if not denied a fair trial. (See Note I.)

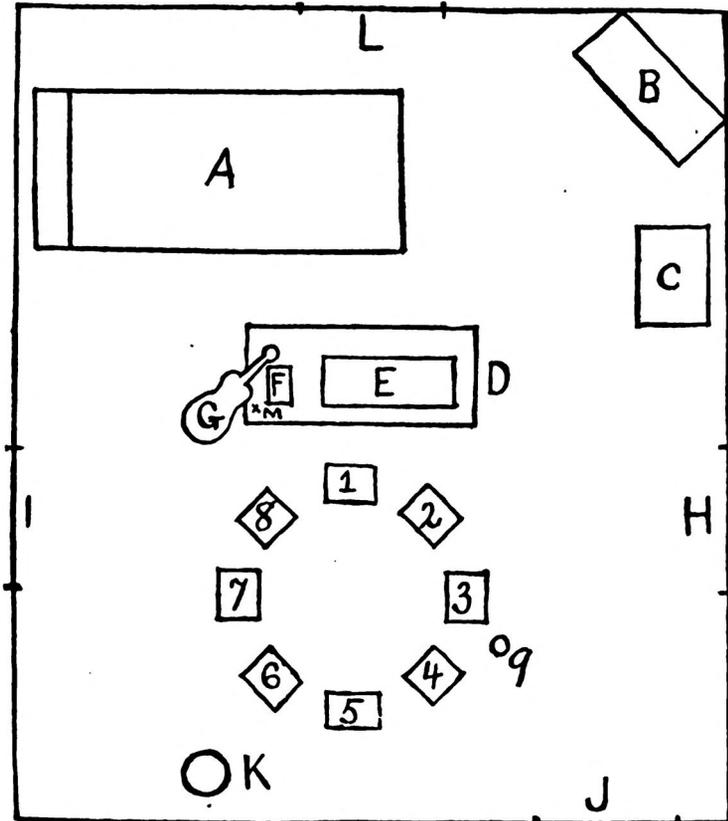
The writer had occasion, one week in February, to sit with a number of people at a dark *séance*, given by a medium for independent slate-writing, voices, and partial materializations, who is very well known in this country; and, therefore, what he saw may be interesting, if not suggestive of what may come to others if they choose to make an experiment with what purports and is alleged to be spirit phenomena. The *séance* was held at the home of a very honest woman, who, with her husband (now deceased), had been a spiritualist for over thirty years, the woman herself having been a "come-outer" from the Presbyterian Church. There were seven of us. The particular place where

the *séance* was held was in an upper northeast room on the second floor. There were three windows in this chamber, and the door was locked by means of a latch. The door was without a transom. In the company there were three spiritualists besides the medium and four agnostics. The medium resides in Chicago, and her name is Miss Lizzie Bangs. She brought no paraphernalia to the house, and came unattended and possessed of but a small hand-bag. All this is important as bearing on the evidence which will here be given. The writer was the first to enter the room, and Mr. Orr, an agnostic, was the last. He locked the door, and was custodian of it. The room was personally and thoroughly examined, even to the bed, commode, and windows, the medium herself requesting such examination. The window-blinds were closed, and shawls and blankets were spread over them. The writer found no one in the room outside of our company, and *the door was locked before the examination occurred.* The lamp I brought from the table and located beside me, at my left, as indicated in the diagram, the place in the circle being assigned to me by the medium. The chairs were arranged as in the diagram on the following page, which gives a correct view of all the furniture in the room.

The circle was a compact one, knees touching knees, and feet placed squarely on the floor. Before sitting, Miss Bangs wound up the music-box, and then we all sat down in the places assigned us. Mrs. D., the first sitter at the left of the medium, placed her left hand on top of her right, and upon these Mr. G. put his right hand. The hands of Mr. D. and Mrs. S. were arranged in a similar manner. With his left hand Mr. G. (No. 3) held the right wrist of Mrs. McF. (No. 4). The circle was then completed from No. 4 to No. 8, excluding the hands placed as already described, by each sitter placing his or her left hand upon the left knee, and the right hand upon the left hand of the adjoining member. The two groups of three hands each formed the magnetic poles of the circle, which were constantly manipulated or brushed with both hands of the medium to concentrate the aura of the circle — to be used, the medium explained, in producing the manifestations. The circle, as is readily seen, alternates the ladies and gentlemen.

The writer begs to add, as a partial defence of what he is now to say, that while he and all who were present vouch for every word of what is here written, and will give signatures if needed, yet he cannot say, and will not attempt to say, that any one of these phenomena might not occur under conditions of sleight-of-hand (See Note II.); but he has no hesitancy in saying that, so far as he could see, hear, smell, and understand, the manifestations were *genuine*, and therefore he challenges the denial and

doubt of those who are disposed to dismiss them as moonshine. We were charged by the medium to speak at once when we missed the touch of her hands as she made the passes already referred to. I felt these passes every second, as near as I can



A. Bed. B. Dresser. C. Commode. D. Table. E. Music-box. F. Paper tablet. G. Guitar. H. Right window, on the south. I. Left window, on the north. J. Door. K. Stove. L. Window, on the east. M. Lead pencil.
1. Miss Bangs. 2. Mrs. D. 3. J. C. F. G. 4. Mrs. McF. 5. Mr. O. 6. Mr. L. 7. Mrs. S. 8. Mr. D. 9. Lamp.

remember and judge of time. They continued without interruption. Under the circumstances she could not obtain the free use of either hand for four seconds, or even three, to aid in the production of fraudulent phenomena. It is not here maintained that some sort of sleight-of-hand could not have been operated; yet under the conditions, I see no way of explaining them by trickery, and, at least, the possibility was reduced to a minimum. And

this is important to observe: that if one manifestation occurred which was supernormal, that one phenomenon should be the open door by which science might enter this new and wonderful field for investigation.

Bending over slightly, I blew out the light. All was dark, and a silence as of death fell over the room, save for the music which floated out from the music-box and recalled us at once to duty and vigilance. The company seemed disinclined to talk, yet we at last sang together "Nearer, My God, to Thee," and after at least twenty minutes the first manifestation occurred. Had the medium been inclined, even if she could, to project a sleight-of-hand performance upon us, why did she wait twenty minutes? (See Note III.) But this observation is unimportant! At once I felt a light and quick tapping on my right hand, as of a baby's hand. Mrs. D. noticed it. Others began to feel touches — some on the lap, shoulders, and face — and spoke of them. I mention this in a general way. Suddenly, without provocation, the guitar sailed into the circle and rested on my lap with the *handle from the medium*, and this I knew because I felt it resting on my left hand. Mrs. McF. also felt it. Then the guitar lifted and rose until it rested on my head. Then, after a short time, perhaps fifteen seconds, it sailed over our heads, playing — that is, as if one were striking the chords. All heard this, and the medium's hands all the while were operating our hands tangibly. It seemed certain to us all that the medium could not do this without disturbing the circle or without Mr. and Mrs. D. noticing the interruption, for their knees touched. The guitar settled after this on the heads of Mr. O. and Mr. L. When it touched Mr. L., he remarked that this is the resurrection. Some one purporting to be his son, Albert, corrected him by whispering in his right ear, so that Mr. O. and Mrs. S. heard it, "The spirit's birth is the resurrection!" I felt then a very strong pull at my coat on the right, also a touch on the forehead and right cheek of a soft, silky hand. I had scarcely recovered from this demonstration when we suddenly heard the music-box being wound up. The medium said, "Mark, friends, here are my hands, and there is the music-box, and *it is being wound up.*" It can be said here that, had the medium had the full and free use of her two hands, she could not have wound up the box, for it was located on a delicate sewing-table, at least three feet back of her; and I am confident of this, if not of any other of the manifestations, that she was so handicapped that she could not touch the crank of the music-box. To even an agnostic this might easily have been accepted as the key by which all the other occurrences happened; for if one manifestation could have occurred supernormally, why not other extraordinary phenomena? This is mentioned simply for the

benefit of those who doubt the first thing in these matters, and refuse to take the initiative for the lack of any so-called scientific evidence. Still we were vigilant, and we did not relax our efforts to keep our reason on guard. Other startling things occurred, and hence there may be time afterward for questions. There were writings at the table on the tablet, which I had carefully examined, and a tearing of the leaves of the tablet. The writing was heard by all; and as I heard it, it sounded rapid, as if the one writing were in haste.

It may here be asked whether the medium could have written the communications which were received by those present, and it is a pertinent inquiry; yet if I could explain away from the minds of Mr. and Mrs. D., as well as my own, the constant touching of our hands by the medium, the possibility of the writing coming from the medium might be entertained. But we constantly felt the touches of her hands; and by this, I mean that these touches occurred so regularly and rapidly that the medium must have been more than human to have accomplished the task. Besides, she knew nothing at all of the relatives of those present, Mrs. McF. certifying, on her word of honor, that she told her nothing of us; nor did the medium ask for such information. She could not have written these communications beforehand nor at the time of the *séance*, as the internal evidence of the communications would testify. (See Note IV.)

For instance, one communication, purporting to come from a sister of Mrs. O. who had died insane, stated that she was "*now happy, now happy*"; and this was repeated, as if to emphasize the same. Of this calamity none knew except the relatives, and it had great weight with them. For my own part, she knew nothing of my sister Laura before the *séance*; and were it to be supposed that during the day she received, either clairaudiently or in slate-writing, my sister's name, and then wrote the communication which I received, it is to impeach the honesty of the heavenly witnesses, and yet not escape the supernaturalism of the occurrence. (See Note V.) The one would but strengthen, and not offset, the origin of the other, even though previously arranged by disembodied spirits. Besides, not only was it impossible for the medium to have written all of these communications in the dark, in the *séance*, for *we heard the writing at and on the table where I had noticed the tablet; but if a noise was made there while the medium was writing, say, in her lap, who made that noise, and who kept her hands going all the time, so that Mrs. D. and Mr. D. and I felt them?* But, also, it is preposterous to suppose that she could have written such a letter as I received from "*a reverend friend,*" who I afterward discovered through a medium was the Reverend Harter of Auburn, N. Y., at whose

funeral I officiated while located in Syracuse, N. Y., who was a friend of mine at the time; and who, as many of his fellow-ministers know, called himself the pastor of the imaginary church known as the "Church of the Divine Fragments." The lines were very finely and closely written; and I have reason for believing that such a magician as Kellar by life-practice could not write them. But to proceed. I found that some one answering to my sister was doing the first writing. (I found this by receiving three taps on the table to a question whether the one writing was my sister Laura; and if so, would she bring her letter to me.) I then asked, "Is mother there?" There were three knocks upon the same table. "Will she write?" I asked. There was one rap. Suddenly the pencil dropped on the floor, and immediately it was picked up and the writing resumed. This pencil was a short one, supplied, not by the medium, but by Mrs. McF. It fell by the table, and none of us were convinced that the medium picked it up.

On a previous evening, at a *séance* with Miss Bangs in the same place, a pencil was taken from the pocket of Mr. L., and, it being dull, his knife was taken from his pocket and the pencil sharpened; and this fact can be and will be, if THE REVIEW desires, testified to by all who were at that *séance*. I was not there. I mention this as perhaps throwing some light on this matter of the dropping of the pencil. Now, my mother was a woman of excellent attainments; and why she could not and did not write piqued me somewhat and seemed incomprehensible. The medium, after the *séance*, explained that where there are a parent and child desiring to be recognized and to communicate, where the conditions are not favorable to both, the parent resigns her influence to that of the child, for their mutual good and the advantage of a clear and straightforward communication.

I had hardly finished my question, and recovered from the surprise provoked by hearing the writing and the pages being torn, when the papers, neatly folded, as I afterward found, were pushed by a hand into the inside pocket of my coat. It is impossible for me to say whose hand it was or to vouch for its spirit origin. But this fact will be worth mentioning, that, while this hand was thrust into my pocket, the writing went on uninterruptedly; so that one is justified somewhat in believing that there was something at least peculiar, if not marvellous, about these phenomena. And when it is recalled how far the table was removed from the medium, and how difficult, nay, impossible, it might be said, it would be for the medium to use her right hand for the placing of the letter in my pocket, and the left for writing on the table, and yet keep her hands touching our own, as she did to the conscious knowledge of myself and others, the trick, if

such it was, was certainly beyond explanation. Another hand followed this one in placing a note in my pocket, and it proved to be that of Mr. Harter, as I explained I found out afterwards. (See Note VI.) All present save Mr. L. received communications in writing.

Again, at my request, the music-box was rewound, but not by the medium. Then, at my request, the guitar sailed above the circle, resounding the chords most loudly, resting on my head and lap; and then, as we sang "Nearer, My God, to Thee," it played — so far as my ear was able to characterize — the chords as accompaniment. Then the guitar was dropped by the table; but not until after it was touched several times, as it seemed, by the side of the bed. To my question as to whether my sister Laura, if present, would not bring the guitar to me and place it in my lap, the answer came like a flash of light, and the guitar fell gently on my lap. She touched it, as did also one purporting to be my mother. Now, while I was receiving personal communications, others present, particularly Mr. and Mrs. D. and Mrs. S., at the same time were equally favored. And this would be but natural, so it seems, were the phenomena genuine. To one, Mrs. S., a daughter came, her hand caressing the mother's face and her lips speaking her name, "Flora." How I knew this to be so was by hearing Mrs. S. talking to her and speaking of what occurred. While I was silently receiving touches on my face and head as of hands, Mrs. D. was having her back rubbed; and Mr. D., at the immediate right of the medium, was receiving strong slaps on his back, and hearing the voice which five of us heard, "John D., I am glad to see you — I am glad to see you," spoken in a deep, sepulchral tone, so like, he said, his deceased brother-in-law. He vouches for this most strongly.

To me the most remarkable of all the manifestations — the one which riveted my attention and which could not be explained by legerdemain — were the "astral lights," the lights which were never on sea or land, as the poet expressed it, three of which were seen by all. Two came to me, one to Mrs. S., one to Mr. D., and one to Mr. O. All saw the two which came to me and the one which came to Mrs. S. I can vouch for the genuineness of these lights by those which I have personally witnessed when sitting once or twice in my own home with friends; and this testimony can be sworn to by these friends. The difference was this: these lights which came to me at the *séance* were *more developed*. I could mention other phenomena which I have personally seen, when alone and with friends, and when not sitting at *séances*; but I must at present forbear. I mention this simply to throw light upon and corroborate what I now relate. The first astral light which came to me darted upon my eye and rose

to the height of my eyes, and seemed to come from the place where the guitar stood in the diagram, between Mr. D. and the medium. Mr. D. informed me that the astral lights arose as out of the floor, a few feet outside of the circle, at his left and upon the right of the medium. The one which came to me was a light, streaming with translucent beams from the palm of what proved to be a materialized hand, the fingers of which I clearly distinguished, and which, when addressed as my sister, came toward me, and, at my special request to touch my cheek, caressed it most softly and tenderly; the light and hand visibly dematerializing on my face, and then, as I looked, recovering its radiance and materialization so that I saw the light and hand again. This astral (a sort of electro-magnetic) light hesitated in front of me, as if in anxiety; and then, as a star, disappeared at the portal whence it came. The difference, it may be said, between an ordinary hand, such as that of the medium, and that of this apparent spirit hand, was not only in quality but in kind. In the first place, the medium could not produce the phenomenon as it occurred, for the radiance was heavenly, not earthly nor elementary (See Note VII.), and, besides, her hands were yet in motion on our own. It is doubtful whether there is any power on earth or in man to enable one to produce this astral light, and make it vanish at will on the hand in sight of all. At least, has any one heard of or seen such a performance by Hermann or Kellar as closely as we saw this light?

The *séance* closed by the "guide" of the medium thumping the guitar in the air over our heads (the medium could not have done this, for the guitar was carried over four feet outside of the circle), and then announcing that the spirit friends were most gratified for this occasion and had had a happy time. With a good night which he suddenly interrupted by saying that one more friend wished to write (the writing being heard by all), the *séance* closed. Mr. O. received this communication, and it was laid at his feet. The *séance* closed, much to the satisfaction, if not the deeper darkness, of all concerning the mystery of the phenomena — even after the lamp was lighted. Mr. D. informed me, after the *séance*, that he felt forms brushing and squeezing past him and coming through between him and the one next to him at his right, without breaking the chain of clasped hands. The current for manifestations seemed to be the strongest at the right of the medium and where Mr. D. sat. His chair, he said, was also moved out of the circle so that he had to push it in place.

Was all this but a play, a fraud, a dream, or the result of a magnetic sleep? Was it actual spirit communication? I have my personal opinion. Having no ax to grind, and this being the first *séance* I ever attended, I was agnostic of all that occurred;

and in the spirit of a free-thinker and lover of truth, without predilection or prejudice for or against the subject of spiritualism, I write this, rather willing not to write it than write a falsehood; yet persuaded to tell my story for the further study by man of this great "undiscovered country and people" all about us.

1. The room was so carefully examined that all fear, peril, and possibility of the presence of accomplices of the medium were set at naught. Those who composed the *séance* were the only occupants of the room and were trustworthy. No tools of any kind were visible or found afterwards.

2. The medium herself called our attention to the winding up of the music-box, the music of which Mr. and Mrs. D. and myself heard, while we felt simultaneously the movements of her fingers across and on our joined hands. Had she wound up the box, she would have been compelled to turn around in her chair *by moving her body*, which would easily have been felt and detected; and, besides, the table, which was an ordinary sewing-table, would have fallen over. I know this to be true by trying to wind the music-box in such a position.

3. The lead pencil was picked up and the writing resumed with scarcely three seconds intervening. The medium did not budge from her chair, nor could she have picked up the pencil so readily in the dark. Mr. and Mrs. D. swear to the verity of this statement; for they, as will be seen in the diagram, were sitting next to her, and could not easily be deceived.

4. Communications came to five of the company at almost the same time — to Mr. and Mrs. D., Mrs. S., Mr. L., and myself. And all these communications were characteristic, and different in contents and somewhat in handwriting. There were strong rubbings on the back of Mrs. D., pats on the back of Mr. D., and speaking, caresses of soft, silky hands on the cheeks of Mrs. S., and pats on my back and cheek. Could all these demonstrations be produced simultaneously or within seconds of each other, by the medium, without our knowing it?

5. Mr. D. asked an alleged spirit that passed him on the left by *rubbing* by him, to pass him on his right; which the manifestation did, tangibly and without breaking of hands. The guitar floated so far above our heads that, with such inspection and observation as we made, we were satisfied that the medium did not give the performance.

6. Astral lights, lights which gave no radiance to the room and cast not even a beam, lights which appeared to be like distant stars, floated into the circle "from behind both the medium and himself," said Mr. D. The astral lights could not have been made by the medium; and my reason is that, had she made them, Mr. D. could and should have located her hand and detected the

fraud. The machinery which she would be compelled to employ would betray her. Her hands were touching ours all the while.

7. I heard voices which the medium did not make; for we all were close enough to her to penetrate all disguises of voice if ventriloquistic.

Now, while I readily allow that we were neither hypnotized, mesmerized, nor drugged, we were neither subjects of magnetic sleep, hallucinations, nor visions; while I admit, also, that we discovered no fraud, either in the medium or in the company, yet I am at a loss to account for the phenomena. The ghosts, as Hamlet said, "were honest ghosts, let me tell you." They displayed intelligence in action and will. As we conceive of personality alone possessing will power, one naturally suspects that there was personality back of or causing these manifestations — but whose personality or personalities? What is the hardest for me to resist is this: that if, as seemed true, the music-box could be wound up without our aid and that of the medium; if astral lights could obey one's will and answer one's questions tangibly by raps or caresses, what remains but to allow that all the other phenomena could be done by the same agency? (See Note VIII.)

NOTES BY THE EDITOR.

NOTE I. — If I rightly apprehend the author's thought, he holds that the marvels of the spiritualist, if true in fact, must belong to a realm not regulated by law, a realm "forever at variance" with the set of phenomena with which physical science has dealt so successfully in our time. While the word "supernatural" has had a legitimate meaning in the past, it will best suit the purpose of psychical study to reject the term entirely by recognizing the truth, that whatever happens occurs under "natural causation," not one whit less surely than the fall of an apple or the discharge of a gun. The antithesis with which the psychical investigator has to deal is not that of the natural and the supernatural, but of what does and does not happen. As I have said elsewhere (*PSYCHICAL REVIEW*, p. 20), "There is no way to distinguish between a phenomenon which occurs under a law not yet discovered and one which, by hypothesis, occurs outside of law." This truth compels us to postulate the reign of law in the psychical as well as every other existing or possible field of human thought.

NOTE II. — In the investigation of phenomena such as those here reported, where the evidential value of the results obtained is completely destroyed unless proper conditions are maintained, it must constantly be borne in mind that, even assuming that the results observed *can* be duplicated by legerdemain, this fact in itself should not be looked upon as furnishing a presumption in

favor of the view that the phenomena under observation are to be explained by trickery. The sole motive for imposing conditions is to render trickery impossible. If proper conditions are secured, and phenomena *prima facie* inexplicable from the standpoint of received science do occur, the fact of their occurrence proves that the phenomena witnessed are supernormal. On the other hand, it must, of course, be affirmed that, with conditions believed to be crucial, but which are not so in reality, it will be necessary to declare the results ambiguous whenever it is afterwards seen that under the conditions legerdemain would have been possible.

NOTE III. — I think this argument in favor of the genuineness of phenomena of very little weight. There is, perhaps, a degree of impatience in the case of the average man and woman; a desire to have effects produced promptly under the conditions which obtain in such a *séance*, which might lead us to infer that if phenomena are not witnessed at once, it must be that it is because they are not under the immediate control of the medium. It is obvious, however, that a shrewd trickster might delay beginning operations for the sole purpose of taking advantage of this reasoning.

NOTE IV. — In my judgment, the internal evidence could furnish no proof whatever that the messages furnished instances of independent writing. The only exception to this is where the chirography of the message resembles that of the spirit purporting to communicate, and where expert testimony — employed critically and precisely as in cases in court where forgery is charged — declares the hand-writing to be that of the deceased. As a psycho-physical phenomenon, the question is, Did or did not the writing occur under such conditions that the medium could not have executed it?

NOTE V. — It will be conceded that if the messages were produced in the manner described, we shall not have escaped from the domain of supernormal phenomena; but at the same time, the conditions imposed, to be of value in judging of an alleged case of independent writing, ought to exclude the possibility of clairaudience as an important link in the chain. It is a very common thing for ministers to consider that "supernatural" phenomena do occur; but they generally at once couple with this the statement that they are produced by demons if not by the devil. In reply to these ministers, it may be said that *a priori* there seems no reason why evil spirits should possess powers denied to good ones. When our author speaks of impeaching "the honesty of the heavenly witnesses," he begs the very question at issue. If he wishes us to believe that the phenomena he witnessed can be explained solely upon the supposition that

they were produced by spirits, we must be led to this conclusion as an inference from phenomena which are unquestionably genuine. It is not competent for him to *assume* the existence and operation of "heavenly witnesses," and then infer from this that the phenomena he witnessed must be genuine.

NOTE VI. — If the hand of Mr. Harter *did* place the note in the author's pocket, he has failed to furnish any evidence going to establish this fact. It is worthy of note, that if the hand was not the medium's, it does not therefore follow that it was Mr. Harter's.

NOTE VII. — A study of phosphorescent and other uncommon lights, and the comparison of them with the "astral" light, ought to be made before one would be fully justified in referring to the light as "heavenly." Unless our author has made a special study of lights, as suggested, his ability to account for the hands of the medium at the time of the manifestation is worth far more as evidence of the supernormal character of the light than its appearance.

NOTE VIII. — There are many people in the world in whose philosophy there is no place for the occurrence of any so-called "spiritualistic" phenomena. To those who belong to this class — and previous to the experiments recorded in this paper our author may have been one of them — it is very natural that the thought should arise, after they have become convinced of the reality of one or more manifestations, "What remains but to allow that all the other phenomena could be done by the same agency?" There is no objection to this as a suggestion, but we shall be very rash if we assume that the idea has any weight as an argument, or as furnishing a presumption of any real strength in favor of the genuineness of other phenomena. The truth is that such a person has simply stepped out into that broader universe in which those who have previously lived in proper relations to the cosmos already existed. That is to say, he has freed himself from that vicious, *à priori* view which believes that it can be demonstrated that certain things are impossible. The proper course for a person of either type is to learn by actual observation and experiment what phenomena do occur.

MYSTERIOUS MUSIC.

BY ELLA WILSON MARCHANT.

I WOULD add my mite to the subject of "Mysterious Music," concerning which I find two intensely interesting articles in the back numbers of *THE PSYCHICAL REVIEW*. In the summer of '86, a medium in Oakland, Cal., in speaking of my friends "on the other side," made this remark, "They say they are going to come and serenade you when you die."

Whether this promise had any connection whatever with the little experience I am going to relate, I do not pretend to say, but only that the experience reminded me of the promise, which otherwise I should probably have forgotten ere this. Now I am not clairaudient, as a rule, although clairaudience has been repeatedly prophesied for me; but I am inclined to think that, for the time being, in the little incident I am going to speak of, clairaudience must have been superinduced. The experience referred to came to me some time in February, 1888. My health was very poor; I had taken a severe cold, and had had occasional attacks of suffering which sometimes threatened to cut the thread — feeble at the best and severely overstrained — which held me to the mortal. It was just after one of these attacks, if I remember rightly, that one night, at about 3 A. M., I was awakened by a strain of music in the air that seemed to float away into the upper spaces with a sweet, dying cadence. The music was indescribably sweet, and seemed to partake of the nature of both an orchestra and human voices, but all so perfectly blended that no particular instrument or voice was distinguishable. The air was that which is sung to the two closing lines of the chorus of one of the Moody and Sankey hymns, viz. : —

Leave the poor old stranded wreck,
And pull for the shore.

I heard only the music; I did not distinguish any words. Whether I sank back into slumber and dreamed, whether the state that followed was a trance, or whether I was awake, I cannot say; only that my spirit seemed to be steeped in a tranquil enjoyment, while the music came back; and this time I perceived a choir of voices, and not voices only, but a company of bright beings, who owned the voices, and they sang the whole chorus, of

which at first I had heard only the closing strain. This is the chorus : —

Pull for the shore, sailor,
 Pull for the shore;
 Heed not the rolling waves,
 But bend to the oar.
 Safe in the life-boat, sailor,
 Cling to self no more;
 Leave the poor old stranded wreck,
 And pull for the shore.

The next night, at about the same time, I was again awakened by the first notes of a similar strain, although I do not recall the air ; but there was something lacking in the power and sweetness of the musical expression, and the impression made upon me was not nearly so strong ; but I accounted for that by the fact that just then some one got up and commenced moving around the house, on account of illness, and that seemed to break the conditions for the mysterious music which was just beginning to be heard by me, and it ceased, and, much to my regret, I have never heard it since. I tried to account for my hearing this music in every way ; but from the nature of the circumstances and surroundings, and from the fact that no one in the house heard it but myself, although upon the second night others were awake at that very moment, I found myself totally unable to reach any hypothesis but that of clairaudience, on the one hand, and spiritual intelligences as factors, on the other. I have a dear cousin in spirit life who was a music teacher and very fond of music ; but aside from her, I know of no one "on the other side" connected with me who was devoted to music ; and in my own immediate family the musical faculty is rather lacking than otherwise. For myself, although I have always been keenly susceptible to sweet sounds, yet my powers of expression in that direction are decidedly mediocre. So that this experience could not have arisen from any decided bent or preoccupation of my own mind. Whether my spirit friends saw that my hold upon the mortal was precarious (supposing they originated the music), and were preparing to make good their promise ; or whether, in my weakened state, they found me unusually susceptible to spirit influences, and improved the opportunity to give me an assurance of their presence and care, and also to further the development of my spiritual perceptions, I shall probably never know while I remain upon earth. The closing words of the chorus would not be inappropriate in the case of a spirit leaving the poor old body a "stranded wreck," and pushing out toward the shores of immortality.

Hester M. Poole expresses some very beautiful and suggestive thoughts in the February number of *THE REVIEW* — thoughts

which to my mind are not mere poetical fancies, but suggestive of a scientific basis for the phenomena described. The following are examples:—

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. . . . He pulsates in unison with its thrilling rhythm. . . . He is for the time intromitted into the sphere or the principle of harmony. . . . 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 the room to rhythm; I walk in it, bathe in it. The universe is one grand sounding board. The notes in the sunbeam swing in melody.” . . . 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 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? That the universe is founded upon mathematical principles, all seers . . . 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.

It may prove of interest to the reader to enlarge upon the ideas suggested in these extracts. If, as it is claimed, our sensible contact with nature is through vibrations of matter, then it is to be presumed that only such vibrations as are at least somewhat in harmony with our physical constitutions are capable of registering themselves upon the sensorium of our beings in a recognizable manner. The interior, spiritual principle which Hester M. Poole speaks of, differentiates itself into all the varied phenomena of the universe through different methods of interpretation. Our special organs of sense are special interpreters of this principle; and it interprets itself into the different dialects of fragrance, color, form, or music, according to the nature of its interpreter—the organ of transmission. It is the spirit that perceives, but it generally perceives through recognized channels, and those channels give character to the perceptions. The range of these perceptions greatly differs, even on our own (mortal) plane of life. There are color-blind people, and people keenly susceptible to tints and tones of color. There are people with very acute hearing, and people (not deaf) who are incapable of hearing some of the sounds of nature around us, which are perfectly cognizable to the average ear. And so on through all the list of the special senses. Vibrations increase as we pass from

the grosser to the higher physical, and from the physical to the ethereal, until they pass beyond the cognition of the average mortal senses. As a familiar illustration, take a block of ice, which by applying heat and quickening its vibrations, becomes less tangible in the form of water, and, by still further application of the same agency, becomes still less palpable as vapor, and finally invisible.

More and more, as we learn of the laws and forces of nature, do they show forth the wonderful unity of this universe of ours; and more and more, as we understand the relations of the physical and the spiritual to each other, does it seem that the physical shades off into the spiritual. Would it be strange, then, if we should learn that there may be found a keynote to the whole diapason of nature's harmonies, and that a few sympathetic chords may form the basis of all the grand "music of the spheres" to which even the ears of archangels may be attuned? That keynote seems to have been found in the vibration theory.

Is it possible, then, to translate one class of phenomena into another? It would seem so. For instance, instruments have been invented by which flashes of light have been made to produce musical sounds; and an intimate relationship has been shown to exist between light and sound. A notable artist, according to the *New York Sun*, claims that color is music, and music is color; and he has arranged a chromatic scale accordingly. He bases his theory on the agreement or parallelism in the vibration of light waves and sound waves. Each color has a corresponding note, only of course the color is many rounds higher up on the spiral stairway of ascending velocities of wave vibrations. I believe it was Emma Hardinge Britten, a well-known English spiritualist and medium, who declared that certain sounds produced in her consciousness the sensations or impressions of particular colors. May not the poet have written wiser than he knew (as poets so often do) when he gave to the world the expression, "the music of the spheres"? "When the morning stars sang together," from an ancient poet, suggests the same thought, and also the following line from James G. Clark's grand poem, "The Infinite Mother": "I lean o'er the spaces to hear the stars sing!" May there not be a blending of the chords of sound and light vibrations into one grand symphony of harmony and beauty, coming up from the different worlds of space to the perception of a being sufficiently unfolded to simultaneously translate, or transmute, one into the other, and thus drink in the combined essence of both? In this light I am inclined to question whether, in the higher or highest spiritual state, our at-present-organized senses may not become merged into one grand, all-comprehending vehicle and receiver — that of universal perception.

We may presume that all life is conscious on its own plane; but that plane may differ by thousands of gradations, from that of the blind earthworm, that spends its existence in rooting and wriggling under ground, to that of the highest archangel, who takes cognizance of the laws and relations of a vast universe, and helps to form and control the destinies of worlds and systems of worlds. In the process of evolution, it must be that the higher plane ever impinges upon the lower, else there would be no climbing up, no evolving of lower forms of consciousness into higher. So that if the spiritual world — the plane of life and consciousness just above and beyond us — impinges occasionally upon our lower-world consciousness, it is only following out the natural laws of evolution in doing so. When consciousness is developed so as to step forward and upward, into a higher grade of perception, then the range of cognition must be advanced, to accommodate the higher grade. Hence, dying visions of another world have been a very common occurrence throughout the ages of human history. Theologians have dwelt upon this fact as furnishing proof of another life, and whole books have been written upon death-bed scenes and dying visions. Music and singing, as well as the appearance of beautiful, ethereal beings, are marked characteristics of these dying ecstasies, showing that consciousness is being born into a higher range of perception of the interior beauty and harmony of the universe. Says Mrs. Hemans:—

Bring music! stir the brooding air
With an ethereal breath!
Bring sounds my struggling soul to bear
Up from the couch of death!

A VISION OF MY MOTHER.

BY MARTHA T. HAMILTON.

A NUMBER of years ago I received an injury to my spine through a fall, and was compelled to undergo a surgical operation. It was just after I came out of the anæsthesia after the operation that a very singular thing occurred. I had recovered from the effects of the ether so that I was perfectly conscious of my surroundings—of the doctor at the head of my small, iron hospital-bed, of the nurse standing at the side of the bed near the head, and understood what they were saying, and knew what they were trying to do for me—but at the same time I saw standing beside my bed, near the foot, a shadowy form so like my mother, who had died about twelve years before, that I recognized it immediately, and yet with a young, beautiful, spiritualized face fairly beatific in expression,—a remarkable contrast to the sad, worn, suffering look I had last seen her wear in life. The figure was clothed in flowing, filmy draperies, the neck and arms uncovered. The angelic beauty of the vision was beyond anything my imagination had ever been able to picture. While I perceived this form near me, I also noticed that it was transparent, that I could see directly through it articles of furniture just behind it, and the peculiarity of the matter excited my wonder even then. I called out, “Mother, mother!” and extended my arms. The nurse answered, “Your mother is not here; why do you call her? I am the only woman here.” I replied, “No, no! my mother is here.” Then it seemed that I communicated with the vision without spoken words, and that it replied in the same mysterious way. I felt that I asked, though I did not speak the words, “Mother, why are you here?” It replied: “You have been very near death. I am your guardian, and have been watching over you, so that in case you passed on to the new life I would be here to guide you on the journey.” I said, “I want to go with you now.” It answered, “No, you are still to live on earth for a time.” Then the figure raised itself from the floor and floated towards the room door, which was closed. I felt it was leaving me, and cried out in agonizing tones, this time aloud, “Mother, mother! take me with you!” Then the form turned its head over its shoulder, and, looking back at me with a gaze of intense longing and love, answered, “Not

yet, my child, not yet," and, gently floating out and away through the door, disappeared from view, with the head still turned over the shoulder, and the same longing, loving expression on the face. I felt deeply grieved that my mother should leave me, and mourned over it for days thereafter.

During this time the nurse had been talking to me, and trying to get me to recognize her presence. I was conscious of what she said, but gave her no heed until after the vision faded away. She and the doctor both spoke of my singular actions, and asked me what I had seen, why I spoke to my mother. I told them of my vision, and it impressed them as being a remarkable occurrence.

The vision is as real to me to-day as it was at the time of its appearance; and it seems to me that I surely saw the spirit-form of my mother. My explanation is, that I had been so near the border of the other world, that the veil was slightly lifted, and I saw a little way beyond. The fact that I was conscious of my surroundings, of everything in the room, of the nurse and doctor, and what they were doing, shows that my mind was normal; and yet I saw also this exquisite form and face, the transcendent beauty and loveliness and angelic sweetness of which no human tongue can possibly describe. If I had seen the vision while I was still under the influence of the ether and unconscious of everything, I should have considered it an hallucination of the anæsthetic. But I had recovered from the effects of the ether, and my consciousness was completely restored; and from what I have learned of patients under the influence of anæsthetics, I believe it is only when they are unconscious of this world that they see visions or have hallucinations from this cause. I have been put under anæsthetics many times since, being kept unconscious for periods of a few minutes to an hour and a half, both ether and chloroform being used; but no other vision has ever come to me on awaking, the time to which I refer, when I was near death, being the only one.

EGO AND NON-EGO.

BY D. G. WATTS.

THE hero of a recent novel, "Urania," takes a flight through the universe, in search of the centre of gravity. He traverses space, he encounters suns and systems of suns; but the desired point ever recedes as he advances. Man also has a centre of gravity, and we commonly speak of one who is not fully under its control as an eccentric person — one who is off his centre. But in man this centre is as elusive as in the material universe. As we push the investigation further and further, each centre which we discover seems to be but a part of another and wider circle. Is the seat of gravity in the brain, and does it perish with the destruction of that organ, or is it spiritual and indestructible, or is it both material and spiritual?

Man possesses a double consciousness; but ordinarily the two egos co-operate with each other so perfectly, that most persons fail to distinguish the one from the other. Occasionally, however, acute, introspective natures clearly perceive their twofold personality. Marie Bashkirtseff, for instance, refers frequently to a second ego, "who is a passionless spectator of the first"; and Amiel avers that "his central monad isolates itself from the subordinate monads, that it may consider them." A recent writer has expressed in rhyme the idea of duality; and the question thus wittily raised is not a chimerical but a real one: —

Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud.
There's one that's broken-hearted for his sins,
And one who unrepentant sits and grins.
There's one who loves his neighbor as himself,
And one who cares for naught but fame and pelf.
From much corroding care should I be free,
If I could once determine which is me.

In health, man's complex organization acts as a whole; but disease resolves it into its component parts, and then each part can be viewed independently. They are seen to be of you, but not you. That, at least, has been my experience, and Amiel seems to have had a similar one. "The sutures of my being," he says, "are just loose enough to allow me a clear perception of

myself as a whole. Organic disturbances oblige us to set up a fresh and more spiritual equilibrium; thenceforth our bodily constitution becomes an object of thought. It is no longer me, although it is a part of me."

Christian science has exalted the idea of dual consciousness into a doctrine. It teaches that sin, sickness, and death are caused, as Thoreau has expressed it, by magnifying a shadow into a substance, and starving a substance into a shadow. I am not prepared to accept this doctrine in its entirety, but my own experience has confirmed, in some part, the truth it teaches. During some years of sickness, when the sutures of my being were loose enough to permit it, I observed myself physiologically and psychologically, and one ego took cognizance of the other as if it were another individual. Frequently, in consequence of great weakness, I became almost unconscious, and one ego would say to the other, "Be quiet, old fellow, and I will overtake you after awhile." Chloroform was also administered to me several times; but it only paralyzed my body, and left the mental or spiritual man unsubdued. I not only examined my physical sensations critically, but I made also interesting psychological investigations. I had a similar experience from another cause. I inherit a tendency to congestion of blood in the head; and when congestion took place the brain did some independent thinking of its own, while the cerebral self looked on, as if it were observing the brain of another person in whom it took but a languid and impersonal interest. More than this, for some years I was conscious of a double existence. I do not mean the well-known forms of duality which are frequently the outcome of disease, or such manifestation of it as is sometimes a resultant of severe physical injuries, but what I should term, rather, a total double consciousness. I seemed to be aware of a spiritual man as a distinct and separate entity from a no less real spiritual man.

Naturally I became very much interested in watching the interplay of these two personalities; but I directed my attention mainly to the brain, as the supposed seat of consciousness. My observations resulted in my making a threefold division of the action of the brain.

1. When the overself and the underself co-operate perfectly. (I call the soul the overself of the body, as God is the oversoul of the universe.)
2. When the brain is controlled mainly by the underself.
3. When the brain acts automatically.

The first condition comprises the ordinary thoughts and actions of man's daily life; these need not be dwelt upon. The second is less common and more interesting; the sensorial system, having long been acted upon, acquires a *quasi* power of action of its

own. As Richard Baxter says, "Diseases and hurts hinder the soul's perception in the body; and in sleep and infancy they are imperfect, which proveth, indeed, that the acts commonly called intellection and volition have something in them also of sensation." Here is an instance of the suspension of control of the overself in sleep. Dr. Samuel Johnson relates that he had once, in a dream, a contest of wit with some other person, and that he was much mortified, on awakening, by imagining that his opponent had the better of him. "Now," said he, "one may mark the effect of sleep in weakening the power of reflection; for had not my judgment failed me, I should have seen that the wit of this supposed antagonist, by whose superiority I felt myself depressed, was as much furnished by me as that which I thought I had been uttering in my own character."

I myself can recall a number of curious examples of the action of the underself in dreams. On a certain occasion I awoke with the mental exclamation, "Isn't that funny!" and remembered that I had dreamed that *man's laughter* and *manslaughter* were the same word. I suppose my merriment had been excited by the idea that, after all, death and laughter were the same thing. On another occasion I had dreamed that a gentleman showed me an instrument which he called a philanthropical philopticon. Possibly it was an instrument for registering our philanthropical intentions. "But," I said, "what is a philanthropical philopticon?" The question was too much for the underself, and in the effort to answer it I awoke. In a dream I had during an epidemic of yellow fever in the South, I inflected the word *jaundice* as follows: *John, Jawn, Jaundice*. Recently I dreamed that the young emperor of Germany was called before a board of school commissioners, but he refused to answer their questions; for, said he "I am your answerester" (ancestor); showing plainly that the underself may be a believer in paternal government. The underself also excels as a conversationist, and often delivers long and able orations. In my own case he has essayed the poet's task, and the lines he composes are prodigiously fine in his own estimation; but whether, if they could be recorded, they would commend themselves to the critical judgment of the overself, is doubtful, to say the least. Dream poetry is usually forgotten as quickly as it is composed. A moment's sleep serves to efface from the memory the lines which may still linger in the mind on first awaking. The subject of dream poetry, its pleasures and its difficulties, was cleverly handled, not long since, by a writer in *Scribner's Magazine*, and I refer those who may be interested in the subject to that article. The only lines of my dream poetry that I am able to recall are the following:—

A heart all glowing, ruby-bright,
Eyes that reflected back its fire.

If we are able to judge the whole poem from this specimen, the underself was greatly deceived in his own poetic fire.

Now as regards the automatic action of the mind, thoughts that come under this head usually occur just before or immediately after sleep, when both the overself and the underself have relaxed control of the mind. Such fugitive thoughts are even more difficult to remember than the utterances of the underself in dreams, but I have succeeded in capturing a number of them: "He talked of death and glory all the time." "Just see how muddy it is!" "He is a very handsome fellow, any way!" "Why should a revolver run after a weed?" "Nice manufactured peaches." "It was as intoxicating as a verb." I do not think my experience is an exceptional one, or differs greatly from that of other men; the only difference being that I am sufficiently interested to keep a record. I have also endeavored to analyze them and give the results thereof. No instrument is so impressionable as the brain; an expression, the sound of a voice, or a thought leaves an ineffaceable mark on this sensitive organ. Turn but a crank, and it all comes out again, as the tones of the voice spoken into a phonograph. The expression, for instance, "Just see how muddy it is!" was undoubtedly an echo of some sentence, spoken or heard, that had lingered perhaps for years in the brain. Again, the brain is a perfect network of old impressions. They are piled layer on layer, and cross and recross each other inextricably. For example, a sharp sound striking the ear of a sleeping person may suggest the word *revolver* to his mind. A thought is thus begun, but it almost immediately crosses a previous thought, say of running a race, and again is side-tracked to the memory of an old garden, the result being an incoherent sentence, such as "Why should a revolver run after a weed?"

Pondering on these and similar actions of the brain, it occurred to me that not only does it act automatically in life, but if an adequate external cause could be applied, it would so act even after death. With this thought in my mind, I was startled, not long ago, to read the following account of the death of Charlotte Corday: "The executioner presented the severed head to the people, and as he did so, dealt it a sturdy blow upon either cheek. At the moment of committing it, the bystanders affirmed that the cheeks of the victim became suffused with a deep flush. This incident gave rise to an animated discussion, in 1795, in the *Magazin Encyclopédique*, some writers arguing that the brain momentarily survives decollation, and that in Charlotte Corday's case, the blush was occasioned by indignation. Others made it a mere anatomic phenomenon, while others denied the circumstance altogether." I am aware that this incident, unsupported by

others of a like nature, is of no scientific value, and yet it seems to afford some presumption of the automatic action of the brain after death.

According to Plutarch, the soul covers the body at every point, and retains the impress of the body for some time after death, but it gradually creates for itself a form more in harmony with the demands of pure spirit. In like manner each man's brain is moulded in accordance with his own mental shape; and when it acts automatically, either before death or after death, it conforms, as one would naturally expect, to the main characteristics of the man himself. Some of the instances I have noted of the action of my own brain give evidence of a mind in the habit of pleasing itself with "sound of words and fall of syllables." By its nature the brain of Charlotte Corday was predisposed to resent insults; and when the executioner's blow fell on her cheeks, it was communicated by the reflex action of the nerve-centres to the brain, which sent an answering flush to the cheeks. If at that moment an instrument capable of registering thought had been placed at her head, — for we will suppose, for the sake of illustration, that such an invention existed, — it would probably have received the imprint of some such thought as this, "How dare you insult me?" Suppose it could be clearly demonstrated that the brain of a recently decapitated person is motionless, dead; but that a stroke on the cheek, or the application of an electric battery will set it in motion, i. e., cause it to think. What would this prove? Plainly, it seems to me, that the consciousness which is seated in the brain is a sub-consciousness, a shadowy ego whose existence is prolonged after the real or external ego, the power which causes the brain to act, has been removed.

The nature of this unknown force is the riddle of the ages, the mystery of mysteries. Many things now point to electricity as the unknown power, recent experiments having proved that this is an active stimulant in the growth of plants. It has even been humorously suggested that the brains of dull children might be quickened, and the "young idea taught how to shoot," by the use of this powerful agent.

The similarity, if not the identity, of thought and electricity was brought forcibly to my mind at a time when I was in poor health, and every earnest thought or vehement expression sent a strong and well-defined current from my brain down the spine to the extremities of my body. Subsequently, I had occasion to use a remedial agency; and I could distinguish no difference between the current sent by an electric battery, and the thought-currents I have described. Electricity can be converted into heat, into light, into motion — why not into thought, into life? If

electricity be not an actual creator of life, it closely corresponds to that mystery, bearing out the assertion of Swedenborg, that all things material correspond to things spiritual.

The writer of this paper freely admits that much of the thought expressed herein is purely imaginative; and yet it may have some value as suggesting lines of thought to other minds, and as indicating the direction in which scientific investigation may be profitably made. After all, it is not infrequently by the dreamer and poet that truth is first apprehended. Long afterwards it is analyzed and verified by the slower and surer methods of science. "The dreams of one age are the realities of the next."

THE SEARCH FOR FACTS.

PART II. MEMORY AS A FACTOR.

BY T. E. ALLEN.

IT will be admitted by all that Hamilton is right when he states that we are "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"; and that, if men were "unable to co-operate in accumulating a stock of knowledge, and in carrying on the progress of discovery, they would never have risen above the very lowest steps in the acquisition of science." What is true for science in general is true for psychical science. The mediate testimony of consciousness, then, is indispensable. This, however, involves a factor not yet considered, and one, too, which it is all the more necessary to study, since it has been improperly dealt with in the past by some who have essayed to estimate the value of evidence in psychical cases.

Expose a negative in a camera, and an image is produced upon it which, when developed, enables us to observe upon future occasions what the negative may be said to have seen at the moment of exposure. Look into a calm pool of water, and we can see objects reflected in it. Remove any object, and the reflection vanishes with it, leaving, so far as physical science has taken note, no image in or upon the water which in any way can convey to the mind a knowledge of objects reflected in the past. Without memory, the mind would be like the pool of water, and we could have no knowledge; with memory, the mind may be likened to an unlimited series of negatives which, we know not how, fix and preserve states of consciousness in such a manner that, under the operation of laws of the mind, a past state can partially or entirely determine a present state, so that it shall be a more or less accurate representation of the former.

When the subject of a psychical experience relates what has happened to him, he then expresses his conviction, not only that he was the subject of a succession of states of consciousness at some time in the past, but that the states within him while speaking, and which determine his words, are: 1. Accurate reproductions of the whole of those past states, and hence perfect acts of memory; or 2. Reproductions where he is positive as to

certain portions and doubtful as to others, or doubtful as to the whole, or imperfect acts of memory. Two questions of importance arise: 1. What guarantee has the subject that his recollection is accurate? 2. What guarantee has the person to whom the subject gives his testimony that the latter's recollection is accurate?

To answer these queries, we must take into account certain characteristics of memory. An illustration used by Professor James, but cast in a somewhat different form, will aid us. I do not know, as an act of memory, which shoe I put on first yesterday morning; yet I am positive that I wore my shoes. Why is this? It is because the operation has become habitual, and—though it may well be the case that, as a rule, I put my shoes on in the same order—as there is nothing novel in the process, and as it has not occurred to me that even such a complete knowledge of the facts as should enable me to say which foot was first encased upon any given day during, say, the last ten years, would be of any special value, I so withdrew my attention from the operation and concentrated it upon something else, that the impression made at the time was too faint to be recalled. I did not take the slightest *interest* in the process itself. Had I thought anything about it, it would probably have been to the effect that it was a great nuisance to be forced to put on shoes at least three hundred and sixty-five times a year, and that, as it is a means to an end, and can be properly executed by the use of a minimum of attention, the less attention I devote to it, the more I shall have to employ in a direction that may amount to something.

When, however, I turn from what I know did happen yesterday, to a psychical experience which occurred more than a dozen years ago,—to mention an instance that comes into my mind,—I find that I remember perfectly a sentence of nineteen words which formed part of what purported to be a communication from a spirit. Again, with respect to the whole message, analyzing it critically, the following division can be made: 1. There is a portion, the sentence of nineteen words already mentioned, which I feel positive about, *i. e.*, that my present recollection is a perfect reproduction of the words in the message. 2. There is a second part, relating to the signature, where I feel sure that either "F. C." or "Fred C." was signed, but I am not able to decide between them. 3. I remember the substance of another part, but not the exact words. 4. I am convinced that the three preceding divisions do not cover the whole message,—that there is a residue which I do not now recall.

Why is there such a difference? It is because I was more interested in some parts than in others and, therefore, in proportion as my interest was aroused I concentrated my attention upon

the writing, and the degree of the latter determined the strength of the impression made upon my mind, and this, in turn, the vividness of the recollection to-day. As I was interested in psychical investigation, I sought the experience, but I distributed my attention over the several parts of the communication in a manner which depended upon my perception at the time of the evidential value of the several statements made. The first division, the words, "I have often taken him to the spot where I so unfortunately fell and from whence I came here," naturally made a deep impression, as the relative whose name was signed was thrown from the back of a horse and had his neck broken. The second I remember because my question was not addressed to this relative, and I distinctly recollect saying to myself, when I read the message in the presence of the psychic, that that name had not been in my mind that day or for months.

Part of the third division had in it an element of surprise, as it stated that the relative I had addressed was not present, so that I wondered what name would be revealed by the signature. Finally, there was something else in the message, because I have a feeling that a part eludes all attempts I have thus far made to recall what it is; whereas, were my recollection perfect, I should feel sure that there was nothing else. Again, I remember the quality and approximate size of the paper upon which the message was written, and that it was so long that a second page was partly covered, also the relative positions of the parts of the communication which contained the sentences that impressed me most, and the fact that the gaps between these were filled in with other matter. To say that we have any certain knowledge which possesses utility, is to say that we have confidence in the fidelity of memory. For utility implies the application in the present of knowledge acquired in the past, and memory is the only power that makes this possible. We perceive, from the case cited,—and the reader's own experience will furnish confirmation,—that what we try to recall may separate into parts towards which we stand differently related, in that we feel absolutely or approximately certain or doubtful concerning some portions, and may fail to recall anything bearing upon other points.

We are now prepared to answer the question, "What guarantee has the subject that his recollection is accurate?" *The only guarantee he has is the FEELING OR CONVICTION that it is accurate.* The only guarantee that the person to whom the subject reports a psychical experience has, is the latter's statement as to the quality of his feeling, respecting the act of memory under consideration. The conclusions at which we have arrived are important. Naturally enough, there is a disposition, upon the part of those students who have made an effort to critically sift psychical cases, to insist

that the trustworthiness of memory is greater in proportion as the states of consciousness reported were recent. Obviously this *is* a factor; but this one element has been permitted, apparently, to *outweigh* all other components combined. This procedure is, in my judgment, psychologically unsound. Because the images of whatever kind which make up the contents of memory tend to become blurred or less vivid as time passes, since time is not the only factor that influences memory, it does not follow that we are justified in assigning arbitrary limits to the veracity of memory and in laying down as a practical rule that all psychological experiences which occurred before a certain date and which have not been recorded are to be rejected.

Opposed to what has thus been held to be a strong presumption against the reliability of memory, we frequently have the explicit statement of the subject that his recollection is so vivid that he feels complete confidence in all that he reports; or if his feeling be of a different character, as illustrated above, he is enabled to specify the degrees of confidence which he feels in the several propositions which comprise his testimony. The truth is, that in most cases—though not perhaps in all—to concede the trustworthiness of a witness implies a reliance upon his memory as the only faculty which can rescue past mental states from oblivion. I contend, then, that as (outside of a very narrow circle) we are not justified in denying the reality of a state of consciousness upon account of its characteristics, so it is not legitimate for us to deny the reliability of memory upon any grounds whatever when opposed to the clear testimony of a trustworthy person. Every subject of a psychological experience, however, should be carefully cross-examined with a view to obtaining an explicit statement as to the degree of confidence felt by him in the several propositions which together make up his testimony, and also to make sure that he has distinguished, as definitely as he can, between the primitive states of consciousness under consideration and anything which may subsequently have been added by inference or through association. It must be remembered that we are dealing now with *subjective experiences* where we are limited to the testimony of a single individual.

A few citations from authorities confirmatory of the positions I have taken may prove helpful. Hamilton¹ quotes approvingly from Esser (*Logik*), "Where the trustworthiness of a witness or witnesses is unimpeachable, the very circumstance that the object is one in itself unusual and marvelous adds greater weight to the testimony; for this very circumstance would itself induce men of veracity and intelligence to accord a more attentive scrutiny to the fact, and secure from them a more accurate

¹ "Logic," p. 463.

report of their observation." What is here applied to objective phenomena and accurate observation is equally true for subjective phenomena, and a degree of attention to states of consciousness which favors a correct reproduction of past mental states.

Dr. Noah Porter says¹ :—

To know — the conditions of knowledge being fulfilled — is to be certain that something is. Knowledge and being are correlative to one another. There must be *being*, in order that there may be knowledge. But it belongs to the very essence of knowledge to apprehend or cognize its object to be. *Subjectively* viewed, to know involves *certainty*; *objectively*, it requires *reality*.

We distinguish different kinds of objects, and different kinds of reality. Objects may be psychical or material. Their reality may be mental and internal, or material and external; but in either case it is equally a reality. The spectrum which the camera paints on the screen, the reddened landscape seen through a colored lens; the illusion that crosses the brain of the lunatic; the vision that frightens the ghost-seer; the thought that darts into the fancy and is gone as soon — each as really exists as does the matter of the solid earth, or the external forces of the cosmical system. It is true, one kind of existence and reality is not as important to us as is the other; we dignify one class as real, and call the other unreal. We name some of these objects realities, and others shadows and unreal; but, philosophically speaking, and so far as the act of knowledge is concerned, they are alike real, and are alike known to be. . . .

The power of producing . . . permanent and reproducible results is essential to the perfection and the utility of the act of knowing. It is so essential, that upon it depend the simplest acts of the memory and the imagination, without which the mind would be limited to the present, and could neither gather instruction from the past nor apply wisdom to the future. . . . The same act of knowledge, with similar objective conditions, may be performed with greater or less energy. This greater or less energy in the operation of knowing is called *attention*; . . . another term for tension or effort. . . . This effort is manifested in the more or less exclusive and complete occupation of the knowing power by the object or relation that is apprehended. This greater or less effort of attention is followed by the greater or less distinctness, vividness, and completeness in the objects apprehended, and in the objects retained among the mind's permanent possessions. . . .

To remember anything, you must attend to it; and in order to attend, you must either find or create an interest in the objects to be attended to. This interest must, if possible, be felt in the objects themselves, as directly related to your own wishes, feelings, and purposes, and not to some remote end on account of which you desire to make the acquisition.²

It is worthy of notice, in this connection, that there is generally a novelty about subjective states, apparently supernormal, that quickly arouses the interest of the subject, even though he may take no interest whatever in psychical research.

In his chapter upon "Memory," Professor James says³ :—

¹ "The Elements of Intellectual Science," pp. 44-47.

² *Ibid.*, p. 274.

³ "Psychology," vol. I., chap. xvi.

The stream of thought flows on ; but most of its segments fall into the bottomless abyss of oblivion. Of some, no memory survives the instant of their passage. Of others, it is confined to a few moments, hours, or days. Others, again, leave vestiges which are indestructible, and by means of which they may be recalled as long as life endures. . . . All the intellectual value for us of a state of mind depends on our after-memory of it. Only then is it combined in a system and knowingly made to contribute to a result. Only then does it *count* for us. So that the *EFFECTIVE consciousness we have of our states is the after-consciousness*. . . . *Other things equal*, at all times of life recency promotes memory. . . . The *attention* which we lend to an experience is proportional to its vivid or interesting character; and it is a notorious fact that what interests us most vividly at the time is, other things equal, what we remember best. An impression may be so exciting emotionally as almost to leave a *scar* upon the cerebral tissues. . . .

Professor James quotes from M. Taine ("On Intelligence"), as follows:—

If we compare different sensations, images, or ideas, we find that their aptitudes for revival are not equal. A large number of them are obliterated, and never reappear through life. . . . On the other hand, there are sensations with a force of revival which nothing destroys or decreases. Though, as a rule, time weakens and impairs our strongest sensations, these reappear entire and intense, without having lost a particle of their detail, or any degree of their force. . . . After thirty years, I remember feature for feature the appearance of the theatre to which I was taken for the first time. . . . Every one of us may find similar recollections in his memory, and may distinguish in them a common character. The primitive impression has been accompanied *by an extraordinary degree of attention*, either as being horrible or delightful, or as being new, surprising, and out of proportion to the ordinary run of our life; this it is we express by saying that we have been strongly *impressed*; that we were absorbed; that we could not think of anything else; that our other sensations were effaced; that we were pursued all the next day by the resulting image; that it beset us, that we could not drive it away; that all distractions were feeble beside it. It is by force of this disproportion that impressions of childhood are so persistent; the mind being quite fresh, ordinary objects and events are surprising. At present, after seeing so many large halls and full theatres, it is impossible for me, when I enter one, to feel swallowed up, engulfed, and, as it were, lost in a huge, dazzling well [as upon the first occasion] . . . Whatever may be the kind of attention, voluntary or involuntary, it always acts alike; the image of an object or event is capable of revival, and of complete revival, in proportion to the degree of attention with which we have considered the object or event.

What is true for states of consciousness caused by impressions through the physical senses is true for all other states of consciousness, whether we discover their sources in the material universe or merely rest in the fact that we have had definite mental states without attempting to trace them to their sources.

To successfully refute the claim that the subject's own feeling as to the accuracy of his recollections is supreme, though freely admitting that the reliability of memory depends upon conditions, it must be proved: (1) that we possess an approximate

knowledge of the *quantitative* relations between the several causes and effects involved in the operation of the reproductive faculty, and (2) that, ruling out all testimony of the subject which has to do in any way with memory, the strength of the causes operative in a given case can be determined by an observer by methods which fall within the domain of physiological psychology. As it cannot be shown that both conditions (1 and 2) can be fulfilled, the supremacy asserted must be conceded.

Testimony may be true, false, or doubtful. The ideal to be borne in mind in laying down the principles from which practical rules can be deduced for determining the evidential value of testimony in psychical science is to so draw the lines (1) that the mass of doubtful testimony shall be as small as possible; (2) that no true statement shall be classed as false, and (3) that no false statement shall be classed as true. As all progress in science is a process of groping in a darkness or obscurity more or less profound, upon which light gradually breaks, as we cannot utilize the knowledge which we are destined to have next week, it is all the more necessary to proceed in accordance with sound principles of research, as by so doing we can (1) obtain more evidence confirmatory of what is true, and (2) often find truth where otherwise a faulty procedure would lead us to cast evidence aside as false, or to overlook it altogether. What has just been said is of special importance in psychical science.

If we could be assured that by neglecting psychical phenomena which are *prima facie* sporadic and spontaneous in the sense that the subject is almost or wholly ignorant of the conditions which determine their occurrence, we could then better attain our ends by limiting our attention to observations and experiments with psychics so as to reduce memory as a factor to a minimum — if we could be assured of this we might, perhaps, be justified in neglecting these sporadic phenomena upon the ground that we have something more reliable. But we cannot know this before we investigate, and therefore it is necessary to record such cases, guided by rules of evidence which should, however, be very carefully formulated.

(To be continued.)

PSYCHICAL CASES AND REFLECTIONS FROM PERIODICAL LITERATURE.

TELEPATHY OR SPIRIT IMPRESSION.—THE DROWNING OF WILLIAM HOWITT, JR.¹

IN the January of 1876 I crossed the Atlantic for the first time. My destination was Rome, and my dear friend John G. Whittier gave me a letter of introduction to William and Mary Howitt, who were then residing there, and whose friendship he had made by a long correspondence. Soon after my arrival in Rome, I presented this letter, and the weekly evenings I passed with the Howitts are among the pleasantest recollections of my Roman winter and spring. Both Mr. and Mrs. Howitt were firm believers in the phenomena of spiritualism, and a *séance* of an hour with some amateur or professional medium was often part of the evening's entertainment. I can recall nothing that was at all convincing in these *séances*, and nothing of especial interest except the conversations to which they led. But one of these talks fixed itself in my memory as the most striking record of spiritualistic experience which had then come to my knowledge.

I was calling one afternoon on Mrs. Howitt, and we were speaking of the *séance* — a very barren one, as it seemed to me — of the night before. "I am afraid I am a born sceptic," I said. "I find nothing convincing in any of these experiments." Mrs. Howitt was silent for a moment, and then she said, "I think I will tell thee something that happened in my own life."

I must say, before going any further, that there are certain unimportant details of Mrs. Howitt's story which I have forgotten. I cannot recall the name of the river which she mentioned, nor do I remember just how many years "Willie" Howitt had at that time been dead; but the main facts, those which bear upon spirit communion or thought-transference, are indelibly impressed upon my memory.

Mrs. Howitt told me that her son had been one of an exploring party to New Zealand. She was in the habit of hearing from him by every possible post; for he was the darling of her heart, and he took the greatest care to spare her all possible anxiety by keeping her informed of his movements. One day she received a letter telling her that she must not be anxious if several succeeding posts brought her no communication; for he was going

¹ Louise Chandler Moulton, *Arena*, May, 1893.

with his party to explore the largest river in New Zealand, a river which led through an uncivilized and unknown country, and no postal communication would be possible until his return. She felt no anxiety, therefore, during the first week or two of silence. Then all at once a strange impression came to her.

"I was out in the garden," she said, "among my flowers, when suddenly I was told that Willie was dead."

"Told!" I asked. "How? Did you hear a voice?"

"I cannot make thee understand. I heard, and yet I did not hear with my bodily ears. I was made aware. I did not believe then so firmly as I believe now in the possibility of spiritual communication, and I said nothing to my husband; but he saw that something had saddened me, and several times he said, 'What ails thee, Mary? What is weighing on thy mind?' But on Sunday he came to me and he said, 'I know now, Mary, what is troubling thee — Willie is dead.' And the very next day a letter came from New Zealand, and it was from one of Willie's companions on the exploring expedition; and it said that Willie had fallen overboard where the river was swift as well as deep, and all efforts to rescue him had been in vain."

Soon after, I remember, Mr. Howitt came in, and Mrs. Howitt said to him, "William, will thee tell Mrs. Moulton how we heard of Willie's death?" and Mr. Howitt's version corresponded in all respects with the one his wife had just given me.

PROPHECY.—DEATH OF A GENTLEMAN FORETOLD.

My second story of spiritual communication concerns a relative of my own, a cousin, born like myself in Connecticut, who was married and settled in the West. Her mother, who had in her lifetime been a firm believer in spiritualism, had been dead for some years; and ever since her death my cousin had believed in her constant presence and influence, and had arranged her life according to what she believed to be her mother's guidance. I do not remember the precise date, but it must have been about eighteen years ago when she was urgently entreated by her mother to change all her plans for the summer and go to far-off Connecticut. "Ask your husband to let you go," said the influence; "tell him how important you feel that it is, and beg him not to answer hastily, but to take time to consider it."

That evening my cousin made her request. I am not certain whether her husband believes that the compelling influences by which his wife is so often moved are really of spiritual origin, but at any rate he knows how significant they are to her. So when she asked if she might take their three children and go East, and at the same time entreated him not to answer hastily, he listened in silence. A few days later he said to her: "I have

been thinking of what you proposed the other night; and if you feel so earnestly about it, I don't like to say no. But I can't have the family all broken up. You may take the youngest boy" (a little fellow of three) "and leave the others with me."

Accordingly, my cousin made her preparations for leaving home. All this time she had had no intimation whatever as to the special reason for which her journey was to be made; but when she was leaving the house, her housekeeper said to her: "I do hope, ma'am, you won't be gone all summer. It will be lonesome here without you." And my cousin answered, "Oh, no, my father will be dead and buried, and I shall be back here before the middle of July."

She assured me that these words were as unexpected to herself as to her listener. *Until she heard them with her own ears*, she did not at all know what she was saying.

She came to Connecticut, and went at once to see her father, who seemed to her as well as when she had seen him three years before, and as well as a man of his age was at all likely to be. That night she was sitting in her own room, and she said to herself, "I really *don't* see what I was sent on here for— father seems as well as ever to me." And instantly the answer came, "Yes, he seems so, now. He won't be taken sick till June, when you are visiting Mrs. ———, and then he'll never get better."

Soon after that she came to Boston, to pass a few days with me; and during her visit she said to me: "You have often wished for some test as to the genuineness of spiritual impressions. I will put one in your keeping." Then she told me this story, precisely as I have here related it, and added, "Now, you know why I came East, when I didn't mean to, and what I have been told; and you can see for yourself what the next developments are."

Early in June she went to make the visit to Mrs. ———. She had been there but two or three days when the person with whom her father boarded arrived, and asked to see her.

"Your father's been taken sick," said this woman, "and he's a very sick man. I'd like to have you move him. He's got relations enough, and I don't feel like having him sick and maybe die in my house."

My cousin immediately went with her, to her father, summoning a skilful physician to her aid. "Can I move him?" she asked, after a thorough examination had been made. "Yes," was the answer, "I don't think it will hurt him to be moved to-day; but you must make haste about it. He's a very sick man, and he'll be worse before he is better."

The patient was moved, thereupon, to the house of a widowed sister, and his daughter watched faithfully beside him. When a

fortnight had passed, her aunt said to her one morning: "You ought to get out and take the air. It does your father no good for you to shut yourself up so closely."

"I can't go out to-day," was the instant answer, "for it is the last day of my father's life"; and again, my cousin assures me, she had no least idea of what was coming until she herself heard the spoken words. Her aunt went into the sick man's room, and presently returned, saying, "I don't see any change in your father, or anything that looks as if this was going to be his last day." "No," said my cousin, "he will not die till nearly four o'clock this afternoon," and again these words were as unexpected to her, until she heard them, as to her aunt.

It was from twenty minutes to a quarter of four, that afternoon, when the sick man breathed his last; and it was July 12 when, after a brief sojourn at some seaside placé, my cousin again entered the doors of her Western home.

NAME, UNKNOWN TO SITTER, GIVEN AND AFTERWARDS VERIFIED.

My other two stories were told me by a Massachusetts man who has travelled much and lived much abroad, and has made more investigations into the occult than I could recount here. He has read widely and thought deeply, and at any rate he is entirely to be trusted. He is a disbeliever in spiritualism, so called,—or perhaps I should say a doubter,—but he pledges his word for the truth of these stories, which he admits that he is entirely unable to explain.

Both incidents date back at least a dozen years. My friend lives in Whitinsville, Mass., and he had been invited to the house of an acquaintance, in the neighboring town of Uxbridge, for a spiritualistic *séance* at which the much-decried Maud Lord was to be the medium.

On the afternoon of the appointed day, a friend from Providence arrived unexpectedly, and there was nothing for it but to take this unforeseen guest along to Uxbridge. But it all caused some delay, and the *séance* had already begun when they arrived, and the man from Providence was not introduced even to the host of the evening, and he was an entire stranger to every one in the room.

Very soon, however, the medium turned to him, and said, "If you please, sir, Sarah wants to speak to you." The Providence young man made no response, and the medium turned her attention to some one else. Again she turned back to him, later on, and said, as before, "Sarah wants to speak to you," and again he made no response. Finally, just as the *séance* was nearly over, she turned to him a third time, and said: "Sarah wants very much to speak to you. She says her name is Sarah Thornton

Deane — D-e-a-n-e, Deane,” spelling out the last name letter by letter. Still the Providence man made no reply; and after they had left the house, he said to my friend: “*What* rubbish it all is! Why, I never knew any Sarah Thornton Deane in my life.”

But he chanced one day some weeks later, on an impulse of idle curiosity, to ask an aunt of his if she had ever heard of a Sarah Thornton Deane. “Yes, indeed,” was the answer; “but she’s dead, long ago. She lived with your mother three years — one before you were born and two afterwards. She took care of you those two years, and she just set her life by you.”

“And did she call herself Sarah Thornton Deane — all three names? And was the Deane spelled with a final e?”

“Yes, she always put the Thornton in; and she spelled the Deane with an e. But what set you to asking about her? She’s been dead years and years, and I doubt if you ever saw her after you were three or four years old.”

“Yes, but I chanced to hear her name,” said the Providence young man; and he began to think that perhaps it was not all a fraud.

CLAIRVOYANCE. — THE FACT AND A CIRCUMSTANCE OF A
DEATH SCENE.

The fourth and last of my stories seems to me perhaps the strangest of all. It was of a *séance* at which my Whitinsville friend was present, in company with a brother of his, now dead. He has forgotten the medium’s name, but she made upon him a distinct impression of honesty. She was an utter stranger to both young men, but she insisted on talking to my friend’s brother. There was a strange, intense excitement in her manner. She gave no name, but she told him that a friend of his, very dear to him, but very, very far away in the West, was at that moment suffering terribly. “I see blood, blood,” she cried, “oh, so *much* blood!” Then, as he said nothing, she turned away and devoted the rest of her hour to more responsive subjects. But just at the last she turned again to my friend’s brother, and said, with a sort of triumphant earnestness, “Ah, he does not suffer now; he’s dead — dead!”

And the strange thing was that in course of time came the explanation of it all, in the tragic story of the death of a young man who had been the closest friend of my friend’s brother. He lived on a cattle ranch in the far West. Some desperadoes had stolen his cattle. He went in pursuit of them, and was himself pursued and overtaken by a terrible blizzard. He tried to cut some wood to build a fire; but somehow the axe slipped in his benumbed fingers, and cut deep into his knee-pan. He bandaged it as well as he could, and struggled to make his way to the near-

est settlement; but just as he had almost reached it, the bandage came undone, the blood burst forth again, and what with stress of weather and of pain, and terrible loss of blood, he died that very afternoon. As nearly as the difference in time could be computed, he was in his final agony when the medium spoke of him first; and he was, as she said, already dead before the end of her *séance*.

“And all this does not make you believe in spiritualism?” I asked, as my friend concluded his story.

“I am convinced,” he answered, with the sceptical smile of the *fin de siècle* young man, “that there are a great many things in this world which we are not able, as yet, satisfactorily to explain; but at least I will vouch for the truthfulness of every detail of these two stories.”

EDITORIAL.

REPLY TO CRITICS.

It was to be expected that the organization of an association like the American Psychical Society, and the entering upon the work of realizing the ends and aims for which it was founded, would furnish occasion for considerable criticism. It is natural, also, that some of these criticisms should be adverse: first, upon account of the fact that no society, composed, as it must be, of individuals who differ in experience, education, and tendencies, can expect to receive the unqualified approval of all its members; and second, because the purposes of the American Psychical Society are such that many difficulties confront it, which either do not exist at all, or are much less weighty, in the case of most other societies. I propose to consider fully and candidly certain criticisms made in some letters recently received.

One correspondent writes, "Upon second thought, it is an egotistical assumption of superior wisdom." By this he means, probably, that it is an "assumption of superior wisdom" upon the part of the directors or members to suppose that they have power either, first, to find evidence of value, which has escaped the attention of other students of psychical phenomena, or second, in case there is already before the world a body of statements which can properly be called unimpeachable facts, to add weight to existing testimony, or to detract from its force. Now, from the nature of the case, the founders of the American Psychical Society *did* believe that there existed a fair probability that they would be able to obtain results which would do something towards settling the uncertainty which, in the minds of so many, hangs over the whole domain of alleged spiritualistic phenomena. Without this faith, it is obvious that the society never would have been organized. If to undertake such a movement is an "assumption of superior wisdom," then the society must plead guilty. If, however, our critic passes beyond the threshold, and claims that the assumption in the statement consists in implying that any results which the society may obtain will possess more value than what any one else may assert, the matter is too complex to admit of a categorical answer. Other things being equal, the concurrent testimony of a number of observers is certainly worth more than that of one person; and it has been the thought of the directors, as far as possible, to conduct experiments in such a manner that we should have the

testimony of several investigators. This, though important, is not, in my opinion, the chief point at issue at present. Tens of thousands of men and women have investigated spiritualistic phenomena, and, through their means, become avowed spiritualists.

Now, what is the distinguishing characteristic between this multitude of investigators — many of them, without doubt, intelligent, conscientious people — and the spirit which animates the American Psychical Society? I take it to be the determination of the latter to be *consciously* guided by the scientific method; that is, by certain established standards, which, properly applied, have power to save the investigator from becoming the victim of personal idiosyncrasies. It is possible that many of the investigators mentioned may have had evidence which, judged by the strictest canons of science, would establish their claims that certain statements are facts, and that these facts justify them in avowing the spiritualistic hypothesis, which many believe to be the most difficult to substantiate, and the one to which an appeal should be made only after every other plausible solution has been found inadequate. Admitting this, however, the great majority of these investigators, while satisfied themselves, have done extremely little to advance psychical science. The reasons for this are chiefly, first, because their statements do not reveal that, at the time they witnessed particular phenomena, they had that mental grasp of the situation and knowledge of the requirements of the scientific method which would enable them, by eliminating legerdemain, to certify to the supernormal character of alleged facts. Second, even if they were above criticism upon the first count, they have rarely taken the trouble to grapple with the sceptical objections of Hume, Huxley, Carpenter, and others, as to the value of the testimony of our senses when dealing with so-called “supernatural” phenomena.

Now it is true that there can be no science of any description whatever which does not rest ultimately upon the testimony of one or more persons as to states of consciousness within themselves to which they have given attention. The necessity for authority, then, must be conceded. But in the case of the average man, if his authority is to be relied upon at all, it usually extends over a surface which is abnormally large, and there is a failure to explicitly recognize the sources of error, which ought to be eliminated as far as possible. On the other hand, one imbued with the scientific spirit will reduce the area of observation concerning which the sole reliance must be upon his personal authority to the narrowest limits possible, by pointing out the sources of error, and the means employed for their elimination. Not only this, but, entering the field of

psychical research — which, all things considered, is perhaps the most difficult department of study now in existence — and recognizing the scepticism to which reference has already been made, he will address himself to the careful consideration of the criticisms made, for the purpose, with the aid of philosophy and psychology, of finding firm ground on which to place his feet. My answer to our critic is, then, that while many men, equally honest and conscientious, have certified to psychical facts, we do actually manifest “a superior wisdom” to that shown by the great majority of our predecessors, in that we recognize more clearly the difficulties involved, the importance of the subjective element, of the part which has to do with the *form* of thought, and that we realize that whatever results we obtain which seem to us to be of value, must be assimilated, as far as possible, to the body of received knowledge. In short, if the investigations made by our society are ever to claim a higher than average authority, it must be, in each instance, by reducing the area of observation and the chance of error to a minimum, and by so disclosing to the seeker for truth all the rational implications involved that, as far as the nature of the case will permit, his own reason can verify the process.

The word “egotistical” does not in the least frighten me. I suppose that the scribes and Pharisees thought that Jesus was *very* egotistical when, after repeating commandments from the Mosaic code, he said, “But *I* say unto you.” So also the woman of Samaria asked Jesus, “Art thou greater than our father Jacob?” It seems to me clear that the history of the progress of humanity along a great number of lines shows that there is no reason for assuming that the degree of capacity which has enabled many individuals to contribute to the grand results achieved, is now extinct, and so I *do* believe that, with the opportunity of standing, as it were, upon the shoulders of our predecessors, our society has the power, with favoring circumstances, to do valuable work in the department of psychical research. If to possess this faith is to be “egotistical,” so be it.

My correspondent continues: “Growing weary with the slowness of the society, I investigated for myself, and, by experience, I have learned that if you want the best results, take your best self and investigate for yourself.” There is a marked contrast between clearing a railway track of snow with a Mogul locomotive and driving a tunnel through solid rock. Whether or not it can rightly be said that the society has been slow, will depend upon one’s estimate of the obstacles to be overcome. A fair amount of working force has certainly been enlisted in the interest of the society. What are the difficulties which confront us, and is it not possible that our critic underestimates them? First, in order

to investigate, it is desirable to have the services of paid mediums; but it so happens that many psychics and spiritualists, — and the opinions of these two classes react upon each other, — believe that spiritualism has been very unjustly dealt with by some of the investigating committees organized in the past, and so it comes about that many persons belonging to these classes feel that the organization of the American Psychical Society is a new conspiracy to discredit spiritualism, and not really, as it professes to be, an attempt to find the truth. Obviously, it will take time to correct this misapprehension, and to win that kind of co-operation from psychics which seems to be necessary in order to get results. This is a difficulty which would confront any other association formed for the same purpose. Second, time is required to lay the psychological foundations for psychical science and to adapt the scientific method to its needs. Setting aside the “egotistical” character of the remark, I hold that the attempt I am making in the series of papers upon “The Search for Facts,” is in the right direction and indispensable to the ultimate efficiency of the society, even though many errors creep in which must be rectified later.

I am glad to learn that our critic has “investigated for himself.” We do not say to members, “Shut your eyes and trust everything to us.” But unless my correspondent is exceptionally constituted, the results obtained, however satisfactory to himself, are not liable, for reasons already indicated, to help the world at large by contributing to the development of psychical science. Though every member of our society were to conduct an independent investigation of psychical phenomena, I still maintain that, *as an association*, there still remains a work which we are more likely to do, and to do well, than any one investigator alone.

“It now seems to me,” our critic continues, “as though it was a superfluous body, organized to settle a question that has long been settled by minds equally able and by experience better qualified to get the best results.” As he speaks in the same letter of contributing towards the erection of a monument to the Fox sisters, I am justified in inferring that the settlement to which he refers is in favor of the spiritistic hypothesis. Now I do not believe that the existing literature of spiritualism — setting aside what has been published professedly in the interests of psychical research — ought to be thrown, without discrimination, into the waste-basket; but if any portion of this considerable mass of testimony is to be rescued from oblivion, which is its present fate with such a large proportion of the college professors, authors, and others who are esteemed the intellectual leaders of the world, this can only be done by the application of those

canons of judgment which would be the immediate and practical outcome of the effort to lay the psychological foundations of psychological science which, as I have already said, the society is now making. How can it be said that the question has "long been settled," unless we are sure, upon the basis of established criteria, that there is valid evidence already before the world going to prove some one hypothesis? If our critic wishes to gain a realizing sense of the difficulties to be overcome, let him select some one book upon spiritualism, which he judges to be exceptionally able, and ask the opinion of some professor in one of our colleges as to the value of the testimony contained therein!

The question is not so much what "minds equally able" have or have not done, as whether *the whole work* has been completed so as to render it available to the more thoughtful part of humanity. Most spiritualists have a way of treating the whole question as "settled." Other individuals have also "settled" that the same phenomena are produced by the devil, and others, again, that they do not occur at all. I am laboring for a settlement in the interest of the thinking world and not of myself alone. The time has not yet come to pass judgment upon the comparative merits of the work which the American Psychical Society *may* do in the future, and what others have already accomplished. But, in my opinion, we shall not rest our investigation of any species of phenomena until we have obtained results worthy the respect of the most critical minds.

Another gentleman writes:—

As I find myself out of sympathy with the society, in its willingness to place confidence in mediums (so-called) who have been publicly exposed, and as I do not care to have my name published as a member of a society issuing such a magazine as the one I received as the society's publication, which I consider misleading in its general tone, I desire you to kindly strike my name off the list of members and accept this notice of my withdrawal from the American Psychical Society.

The writer has chiefly in mind, doubtless, the reports upon psychography published in the August number of THE PSYCHICAL REVIEW. Now upon what can we ultimately base confidence in psychical research? Upon two things only—the trustworthiness of the psychic, and the ability of the investigator to maintain such conditions that no fraud can be perpetrated without detection. In these experiments in psychography no reliance whatever was placed upon the moral integrity of the psychic. If it be true that an exposure, whether public or private, if sufficiently well attested, ought to debar the investigator from making any further experiments with the same medium, then this proposition should be explicitly recognized and acted upon. Our reliance was placed solely upon the conditions imposed. I lay it down as a general principle that each experiment

must stand upon its own merits; that is to say, that the detection of the psychic in fraud upon one or more occasions does not justify us in inferring that phenomena produced upon other occasions must also have been fraudulent. On the other hand, if we are positively satisfied that the results obtained upon certain occasions were genuine, it is not competent for us to infer from these that results secured at other times must also be genuine.

Unless our critic can demonstrate a necessary relation between moral character and psychical power, so that the production of phenomena by trickery would render it impossible for the same medium to obtain genuine phenomena, I must affirm that his fundamental error lies in his failure to recognize the validity of the principle I have affirmed. I grant that we should be justified in refusing to place confidence in a medium where we relied solely upon his trustworthiness, and afterwards found him to be dishonest. This statement, however, has nothing whatever to do with those cases in which we relied solely upon conditions. My own estimate of the experiments under consideration, will be found in an editorial upon the "Reports upon Psychography," pp. 84-86. I there say: "Have we, then, obtained results which we ought to pronounce supernormal? No. Our investigations are still in the ambiguous stage." Why then, it may be asked, did the Board of Directors sanction the publication of a report which was inconclusive? My answer is, that we felt that the members of the society were entitled to have a report placed before them of what seemed to be the best results obtained by our investigating committee, up to that time. Those who hastily infer that the position I have just taken must be due to a desire to admit phenomena as genuine upon as easy terms as possible, are certainly in error. If it is necessary to pin our faith to conditions, let us be true to our principle, and rely upon them. I hold that if we are to abandon this position, we might just as well give up all attempts to investigate any of the psycho-physical phenomena; for it is impossible to have a knowledge of facts relative to such manifestations unless we eliminate the moral character of the psychic, and this cannot be done unless we impose proper test conditions.

The criticisms cited well illustrate how much work relating to the psychological foundations of psychical science is needed, even in the interest of those who are sufficiently aroused to the importance of psychical research to have become members of our society.

OFFICERS OF THE AMERICAN PSYCHICAL SOCIETY FOR 1893.

At the annual meeting of the Board of Directors, held February 3, the following officers were elected: President, Professor A. E.

Dolbear; Vice-president, Mr. B. O. Flower; Secretary and Treasurer, T. E. Allen. Professor Dolbear has been Professor of Physics in Tufts College, for many years. Among his published works are: "The Telephone," upon which subject he is a recognized authority; "The Art of Projecting," and "Matter, Ether, and Motion," which treats of the factors and relations of physical science. Professor Dolbear is a member of the Advisory Council of the Psychical Congress to be held in Chicago, August 21, and will contribute a paper upon "The Relations of Physics and Psychics."

WORK OF THE BRANCHES.

The Chicago branch has started with a membership of thirty-five persons, among whom are: Mr. M. D. Kimball, of *Good Form*; Mr. George Horton, of the *Chicago Herald*; Mr. Stanley Waterloo; Mr. Charles Kerr, publisher of *Unity* and *New Occasions*; Opie Read, Mr. F. J. Schulte, publisher; Mrs. M. E. Holden, of the *Chicago Herald*; Mr. H. E. O. Heinemann, Mr. George G. Martin of the *Chicago Evening Journal*; Jenkin Lloyd Jones, D. D., pastor of All Souls' church and editor of *Unity*; Miles M. Dawson, Dr. Paul Carus, editor *The Monist*; Mr. John McEnnis, of the *Chicago Globe*, and Charles G. Trusdell, D. D. The following officers have been elected: President, Mr. Miles M. Dawson; Vice-presidents — C. G. Trusdell, D. D., Mr. Stanley Waterloo, and Lucinda B. Chandler; Secretary, Mrs. M. E. Holden; Treasurer, Mr. F. J. Schulte. Committees have been organized and work has been commenced. The energetic president has already published articles in *Good Form* and *Belford's Monthly* designed to arouse the interest of thinking people in the West in psychical research.

A branch society was organized in Denver, Col., May 1, by Mr. Hamlin Garland. The following officers were elected: President, Rev. Myron Reed; Vice-president, Mr. Carlton Ellis; Secretary, Mrs. A. C. Fisk; Treasurer, Mr. P. C. Fisher.

I trust that the new branches will be able to do some valuable work, and that they will prove helpful to their members and stimulate interest in psychical science in their respective cities.

THE FUTURE WORK OF THE REVIEW.

I regret to say that pressure of work has forced me to indefinitely postpone the preparation of the index of Psychical Literature announced in the February REVIEW, the first installment of which was to have been published in this issue. Circumstances have also modified somewhat my ideas as to the scope of THE REVIEW for the immediate future. I should like to see it a "Review of Reviews" of psychical science, and it may be possible to make it such after a time.

Above all things the work of this quarterly should be *constructive* and *critical*. The great need at present is to formulate practical rules for determining the evidential value of psychical testimony. These rules must be based upon a careful psychological analysis. Upon the one hand, there is a great mass of alleged psychical facts; upon the other, a community which to a considerable extent is sceptical and indifferent, and which will remain so until it is clearly shown that it is possible to distinguish between the true and the false in this department of thought. There can be no sure progress until we are equipped with standards of judgment which, being applied, leave us with a percentage of facts which are as incontestable as the facts of astronomy and chemistry. Of course, this end having been attained, it is not to be expected that every one will recognize and acknowledge, at the first glance, that there are unquestionable facts in psychical science. All that can reasonably be asked is that the psychological foundations shall be so carefully laid, and all of the implications so explicitly stated, that an intelligent person who is willing to devote a little time to study, can assure himself that it really is true that psychical facts have been so assimilated to other kinds of knowledge, that to deny them is to overthrow the possibility of our knowing anything.

In editing *THE REVIEW* I have been reminded of the attempt to make bricks without straw. It is somewhat difficult to obtain contributions which fall in with my own conception as to what our journal ought to be. I am under obligations, it is true, to those who have kindly sent me their productions, and it is not my intention to say a word which will discourage any one from contributing. The trouble lies quite deep. The critical standards which are needed to facilitate valuable work by both writers and editor are, at best, incomplete; and even so far as they do exist, they have been but partially utilized. It will be my constant aim, then, in conducting *THE REVIEW*, to perfect the standards of judgment which are so sorely needed, and to aid contributors and students by suggestions and notes. I propose to discuss many psychical cases in detail, both to aid in the education of the critical faculties of our members and subscribers, and to develop my own powers. As I look upon it, we are all students together. The conditions which confront us are such that a finished piece of work can only be done occasionally; but considering the pages of our journal a school or a workshop in which an apprenticeship is to be served, all can be benefited and the way prepared for excellent results in the future.

It is doubtless true that many persons glancing over the first volume of *THE REVIEW* will find some things to criticize in a journal which is professedly the organ of a scientific society. To

such I would say that the task assigned me is, in my judgment, no light one, and that they ought to take into account the difficulties which exist and the more or less chaotic state of the evidence with which we are trying to deal. It was President Gilman, I think, who said, at the opening of Johns Hopkins University, "We cannot have a great university without great teachers, and we cannot have great teachers without a great university." The psychical student finds himself in a similar dilemma; for he cannot be sure of his facts without the aid of a reliable standard of judgment, and he cannot obtain this, in turn, without an extended observation of alleged psychical facts. Progress must be made, then, as it has been in other sciences, *pari passu*.

A title page and index to Volume I. will accompany the August number of THE REVIEW.

DR. MOMERIE UPON IMMORTALITY.

In a recent review article upon "Religion: Its Future," Dr. Alfred Momerie, one of the modern men and thinkers of the Church of England, speaking of the doctrine of immortality, says: —

"It is the only hypothesis which affords a logical basis for religion. I know that he who truly loves goodness loves it for its own sake; that he neither seeks nor needs reward. But if goodness be doomed to annihilation, it loses all its charm, and devotion to it becomes unreasonable — an amiable but quixotic weakness. It seems to me that the last word on this subject was said ages ago by the author of Ecclesiastes. He did not believe in immortality, and therefore he was a pessimist and a sensualist. By all the laws of logic the three things are inextricably bound together. If there be no future life, then everything is, in the last resort, vanity. And if everything be vanity, there is but one pursuit that will bear serious investigation, and that is the pursuit of pleasure. We have been dragged out of nothingness, and made to endure the heartache and the thousand natural ills that flesh is heir to, only to be hurled back into nothingness at the last. We may have struggled bravely to live a useful, heroic life, to help on the progress of the world, but the object for which we have worked we shall never see. Long ere that we shall have been 'cast as rubbish to the void.' And those for whom we labored were not worth the effort. They, too, are ephemeral and contemptible. They, too, will shortly be flung into the same bottomless abyss. In such a universe the man who tries to act morally is a fool. The wise man would adopt as his maxim the words of a modern Koheleth: —

Every moment some form grows perfect in hand or face, some tone on the hills or sea is choicer than the rest, some mood or passion of intellectual excitement is irresistibly attractive for us—and for that moment only. A counted number of pulses is given us of a variegated life. We are all condemned to die. We have an interval, and then our place knows us no more. Our one chance is in getting into this interval as many pulsations as possible.

“Pleasure is always pleasurable, more or less. But the struggle for perfection is painful, and, in this life at any rate, unsuccessful. To sacrifice pleasure for character—apart from immortality—would be to give up the certain for the uncertain, the real for the chimerical, the possible for the impossible. The art of life is to be in harmony with one’s environment. But if there be no future, the universe is immoral to the core; and therefore devotion to goodness is the crowning folly of the race.”

There are those who, like Archdeacon Farrar, claim that it is a higher act of our nature to believe than to prove—a proposition which turns science upside down. It is doubtless true, also, that the progress of philosophical thought, and of some lines of scientific thought as well, will tend constantly to strengthen what have been relied upon in the past as the arguments in favor of immortality. At the same time, however, the truth ought frankly to be acknowledged that certainty of the highest order possible concerning the doctrine of immortality *can only be arrived at by the study of psychical science*. If Dr. Momerie is correct, then, in laying such great stress upon immortality as a doctrine essential to rational religion—and I am convinced that he is—the transcendent importance of the work in which the American Psychical Society is engaged ought to be evident to all.