

# RELIGIO THE PHILOSOPHICAL JOURNAL

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

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## PSYCHOLOGY AS A SCIENCE.

McClure's Magazine for October contains an article by Herbert Nichols on the "Harvard Psychological Laboratory." After describing some of the experiments performed there, the methods of study, etc., the writer refers to the future and to the influence of psychological science. "What," he asks, "is expected to come from this new psychology?" Popular opinion of to-day is perhaps less awake to the fact that the world of mental phenomena is a world of laws susceptible to scientific experimentation than was the day of Galileo to the similar conception regarding physical phenomena. Very slow has been the growth of thought in regard to the laws of gravitation and of conservation, not to speak of those of evolution. Experimental psychology as a systematic science hardly exceeds in age its own constitution. The mental laws are as determinable with sufficient knowledge as the laws of physics. The question is how much shall man come to know of the great world of mind. Mr. Nichols says that psychology will have to wait until its greater laws are wholly established before it becomes a practical influence in practical affairs. He mentions the fact that every important treatise to-day on industrial problems assumes that the crucial question is essentially an ethical one, and every ethical problem is a psychological problem.

It seems that there is now a psychological laboratory in the leading American college of the Roman Catholic church established two years ago. A year ago a laboratory was established at Princeton, the Presbyterian institution. These facts show that psychology, once regarded as heterodox, is no longer feared by religion and is now accepted, however cautiously, as a proper subject of investigation; but this writer mentions very pertinently that psychology is coming close to affairs of church and state in many ways; that one of the greatest claims of modern society is its conception of criminal jurisprudence, that between the foetal period and adult life man passes through an abridged series of all the degrees of evolution that have led up through the lower animal stages to his own; that in early infancy and even in childhood, he is not yet wholly man, not yet safely over the brute period of his lineal development. Illustration is made by reference to the domestic calf and chicken, which if they chase wild through the woods, this pre-domestic environment will arouse and develop their pre-domestic traits, traits which once set, no amount of subsequent training will make the calf or chicken anything else than a wild undomesticatable creature. The early instinctive periods of man's progeny are of the same nature as those of the lower animals, but are more delicate and susceptible. If the boy is left to a bad environment in his early years, the brute latent within him will select and lay hold of all that it has an affinity for and "ripen the yet innocent child to a creature bearing the same relation to the moral and civilized man that the wild wolf does to the house-dog." On the other hand, the wolf whose first lair is the hunter's hearth grows to share it lovingly with the hunter's children. The

government that ignores the hordes of children that crowd to-day the criminal quarters of its great cities and abandons them to ripen their pre-historic propensities under such evil influences becomes itself the foster-father of its own crimes and nurses its own children to fill its poor-houses and raises its own youth to fill its own prisons. Psychology, if on mere grounds of financial economy alone, will yet force criminal jurisprudence to do its work before rather than after this early period of "unalterable penalty."

The benefits of the psychological training of the medical man, says this writer, are now so obvious as to make a knowledge of psychology imperative for every first-class physician; for the nervous activities are the regulating activities of every part of the body and the brain embodies three-fourths of the whole body's nervous energy. "The mind is a play-house wherein the skillful physician now looks to observe the condition of the general system and with growing precision, even to read the workings of such specific organs as the heart, the stomach, the bladder and the liver."

Mr. Nichols remarks that the relation of psychology to the general mind has passed from a novelty to a recognized belief and that a chair of psychology and a chair of pedagogy side by side is now a requisite of every institution of advanced learning.

Some men, he says, do their thinking in visual pictures, in memories of what they see; others in memories of what they hear; other in memories of their own speaking. Even the lightning calculator's speed is largely due to peculiar image processes used in his thinking, and, argues our essayist, the method could be taught if science could but catch its unconscious secrets, and this in time, it is believed, will be done. "In the face of present pedagogical fads and blunders, we may yet say with confidence all the mind, the instincts, the emotions, the conduct of man individually and socially, all is lawful and the laws may be discovered. They are difficult, more difficult than all the physical laws achieved from Ptolemy to Darwin, but they can be scientifically determined and mastered and modern methods, swift with gathering impetus, shall make of this no lingering matter."

It seems that the first laboratory in the world for scientific experimentation in psychology was founded at Leipsic by Wilhelm Wundt, in 1878. Prof. Wundt is referred to by Mr. Nichols as the greatest psychologist now living in Europe, and the fact is stated that a majority of the noted psychological experts both of Germany and America have been his pupils. One of these pupils is J. Stanley Hall, President of Clark University, who opened a psychological laboratory in John Hopkins University in 1883. The laboratory in the Clark University at Worcester, established in 1889, is on a much larger scale. Prof. William James is referred to as "a foremost figure in modern psychology." He opened the Harvard laboratory in 1891. In 1892, Harvard established a new chair of experimental psychology and elected to the same, to conduct this new laboratory, Prof. Munsterberg, who was a pupil of Wundt and is said to be a man of initiative and originality.

From this article we learn that there are some

twenty laboratories actively at work in America and about half that number in Europe.

Certainly this interest in the science of psychology is very encouraging. Psychology and psychical science, so-called, embrace the same classes of phenomena and whatever is helpful to the one is helpful to the other. Every fact learned in regard to the workings of the mind, whether such is brought out by an instrument which shows the amount of force expended in translating a sentence of Latin or in performing a mathematical problem, or by experiments such as those conducted by the Psychical Research Society, will advance the truth and help to open the secrets which the future is to disclose in regard to the capacities and powers of the human mind.

## COMPARATIVE PSYCHICAL RESEARCH.

Andrew Lang, in the Contemporary Review, has an article on "Comparative Psychical Research," in which he says that there was at Ragley Castle, in 1665, as curious a party as ever met in an English country-house. The hostess was Lady Conway, a woman of brilliant talents and a keen intellect. She was an unofficial but active society for psychical research as it existed in the 17th century. Mr. Lang compares the motives, methods and results of Lady Conway's society with those of the modern Society for Psychical Research, and finds close resemblances between them in their investigation of the reports of abnormal phenomena and in collecting and publishing narratives of eye-witnesses. The moderns are much more strict on points of evidence than their predecessors. They introduce tests which were really unrequired by the old researchers, who were animated by the desire to establish the tottering faith of the restoration which was endangered by the reaction against Puritanism, and one of the forms of that frenzied state of mind that accompanied the civil war was a violent persecution of witches. Mr. Lang refers to a little work, "Select Cases of Conscience Touching Witches and Witchcraft by John Gaule, Preacher of the Word at Great Staughton in the County of Huntingdon," London, 1646, in which the author pleads for calm and judicious investigation of witchcraft. At this time there was a veritable reign of terror through the county, when many of the clergy were urging on persecution and stimulating fanatical zeal against the so-called witches. Glanville and Henry More, Richard Baxter and many Scotch divines defended witchcraft and apparitions as the outwork of faith in general, while the modern Psychical Society explores abnormal phenomena in the interests of knowledge. The old inquirers believed in the devil and they saw demoniacal possessions where the modern sees hysterical and hypnotic phenomena.

What strikes the essayist with great force is the curious fact that the same class of phenomena seem to be subjects of investigation in different periods and countries. We can, he says, adduce the testimony of modern Australian blacks, of Greek philosophers, of Peruvian chiefs after the conquest of Pizarro, of the author of "The Lives of the Saints," of living observers in England, India and America for the same

phenomena. The phenomenon technically styled levitation, in England was regarded as proof of witchcraft or possession; in Italy was a note of sanctity; in modern times the peculiarity of mediumship; in Australia as a token of magical power; in Zulu land of knowledge of the black art; in Ireland it was ascribed to the guile of fairies. We can not here go into the details which are brought forward by Mr. Lang but merely state this general fact of the recurrence of strange phenomena in different countries at various intervals of time.

As a common rule, the ghosts in whom Lady Conway's friends were interested had a purpose. Some revealed a spot where a skeleton lay; some urged the payment of a debt or the performance of a neglected duty. One modern specter reported by Mr. Myers of the Psychical Research Society wandered disconsolate until a debt of 3s. 10d. was defrayed, the lowest figure cited as a pretext for appearing. Lady Conway's ghost was disturbed about a larger sum, 28s.

She persecuted by her visits one David Hunter, who did not even know her when she was alive. When Hunter had at last executed her mission, she asked him to lift her up in his arms. She was not substantial like Katie King when handled by Crookes, but "felt just like a bag of feathers." So she finished and he heard most delicate music, as she went over his head." Lady Conway cross-examined Hunter and was satisfied of the truth of his narrative, for she asks, "How could Hunter know about the ghost's debt and reveal where the money to be discharged was to be found? which was under her own hearthstone where it had been hidden?" Take levitation, haunting, disturbances and apparitions, and leaving telepathy and second-sight out of the list for the present, he who compares psychical research in the 17th and 19th centuries, Mr. Lang declares, will find himself confronted by the problem which everywhere meets the student of institutions and of mythology. The anthropologist knows that if he takes up a new book of travels in the remotest lands, he will find mention of strange customs perfectly familiar to him in other parts of the ancient and modern world. The mythologist would be surprised if he encountered in Capua or Central Africa or Sakhalin a perfectly new myth. What is the explanation of this uniformity of myth and custom. It is due probably to the identical workings of the intelligence on the same materials and in some cases by borrowing, transmission and limitation. Some of the features of witchcraft admit of this explanation. Reports of apparitions and second-sight are not less curious in their form or extent and character than physical manifestations. So the conclusion arrived at is that the psychological conditions which pervade the ancient narrative produce the new legends. Mr. Lang asks: "Do impostors or incredulous persons get up the subjects in rare old books? Is there a method of imposture handed down from bad little girls to another? Is there a system of persistent hallucinations among the sane? as Coleridge believed?" Evidently comparative psychical research will clear up many of these difficulties and put us in possession of a large amount of sifted testimony in support of phenomena which from their universality must have a cause, not local and temporary, but commensurate with the facts and the profound influence which they have exerted on the mind. These investigations psychological and hysterical, will all prove of incalculable value to true Spiritualism. Whatever there is of Spiritualism that is untenable will be swept away and the truth will remain on a foundation so strong that neither time nor death can destroy it.

#### NOT THINGS, BUT MEN.

"Not things, but men," the motto of the World's Congress Auxiliary, is not only an aspiration but a profound philosophic truth. Phenomena are symbolical of invisible realities. The permanent is that which is revealed to the senses under the form of appearances or shows of things. The majority of mankind mistake the symbols for the things, the signs for the realities. As the mind is developed to higher

intellectual and spiritual conditions, the importance of the objective is subordinated to the subjective; that is, things are seen to be of less value than the mind itself. The ignorant, coarse man who lives in the senses only, lives in the objective world; the things around him appeal to him and are superior to everything else. Indeed, he knows and thinks of nothing else. He does not understand that for man the world grows as the mind expands, that the mind possesses vast capacities and potentialities, which as they are developed enlarge the horizon and multiply the objects of interest, while making them subordinate to mind itself. In proportion as men come to live in the intellect and in the spirit, they live subjectively, are sufficient unto themselves. The mind of every such man is a kingdom in itself and what is outside of it belonging to the world of matter is merely incidental, not essential. As Rev. Dr. Thomas recently said: "Naturally enough, the beginnings of this return, as in Spiritualism, were largely objective; appeals to the senses—rappings and table movings, and so on; just as most religions have a childhood period of outer forms and demonstrations. But the return of thought must be to thought, and of reason to reason, and of spirit to spirit. And hence the subjective world must enlarge until each soul shall realize more fully its own great self-conscious life, and the vast spiritual universe in which it lives, and of which it is a part, and with him will be a profounder realization of what life is, and of its duties and responsibilities. We are hastening on to the near time when mankind will feel and know that they are immortal; that there is no death, only change, and that they are in eternity now; and that life should be a vast transactional sum of righteousness, of truth, of love, and of ever unfolding power and increasing joy."

What is the effect of club life on the home? This is a question of grave importance. Our Dumb Animals looks at one end of the subject—for there is another—and says: Some one leaves the Boston "Blue Book" on our table and we have been looking over the long list of members of our numerous clubs, and we wonder what the influence of these clubs is on the making of happy homes. It seems to us that the chief happiness of husbands and wives ought to be found in happy homes, with good books and a few good friends, and not in clubs. An old Quaker was awakened one night by the singing under his window, which the young man had mistaken for his daughter's, of various airs, and then of "Home, Sweet Home." The old gentleman got out of bed, raised the window and said: "Young man, if thee hast a home, and a sweet home, as thee sayest, why don't thee go home?" So we say to these club men: "If you have homes that are happy why don't you go home? And if you have homes that are not happy why don't you go home and make them happy?"

At a late meeting of the Society for Psychical Research, Professor Barrett read a paper on the finding of water by means of what is sometime called "the divining rod." Mr. Barrett referred to some tests by Dr. Ray Lankester, who, in his usual style, blindfolded and worried a lad who professed to be a water-finder, and of course got nothing. He fumed, and protested that the lad ought to be sent to prison. Mr. Barrett applied similar tests, and also came to an adverse conclusion, but added that the evidence in favor, under less stringent conditions, was so strong that if he wanted a well he would send for a water-finder with a hazel rod. Mr. Page Hopps remarked that this was a most useful testimony and perhaps accounted for psychical research difficulties. Whatever constituted a medium, it was certain that mediumship must depend upon subtle conditions which probably required very delicate treatment. Worrying and teasing tests would naturally disturb the conditions, and might make a medium comparatively useless for the time. A paragraph in the Daily Chronicle, on a subject that seems absolutely different, may nevertheless throw considerable light upon what we may call the Dr. Ray Lankester method of

experimenting by bullying: "The report on milking trials at the Essex Agricultural Society's show, by Dr. Bernard Dyer and Mr. Edward Rosling, contains good hints for farmers and their stockmen. Cows should not be worried, and in consequence of the excitement of the show-yard, five animals in capital condition, which ought to have yielded rich milk, disappointed their exhibitors by giving milk of abnormally poor quality. At the same show last year one of the cows which was restless refused to yield the whole of her milk, and what she did yield contained less than two per cent. of butter fat. The same cow, having recovered her peace of mind on the following day, yielded excellent milk with nearly 3.3-4 per cent. of fat." If a cow, why not a medium?—Light.

THE Spanish Revista de Estudios Psicológicos is partly engaged in rebutting what it must be admitted appear to be some very ignorant attacks on Spiritualism by a portion of the Roman Catholic Press, says the Harbinger of Light. The Revista has been obliged to inform its opponents that the real name of Allan Kardec was not Duvoille, but Léon Hippolyte Denizart Revail; that he was not a "boarding house keeper in the environs of Paris"—although that would have been nothing to his discredit—but was a man of education and culture, who was born at Lyons in 1804, of a good family, many of whose scions had distinguished themselves both on the bench and at the bar; that he was a pupil of the famous Swiss educational reformer, J. H. Pestalozzi, and that he was the author of valuable educational and scientific works, besides those comprising his occult studies—such, for example, as his "Practical and Theoretical Course of Arithmetic," "Solutions of Mathematical Problems," "Classical French Grammar," etc., all of which have gone through very many editions; that he founded in Paris free courses of instruction in chemistry, physics, comparative anatomy, astronomy, and other branches of natural science; that he was an elected member of many learned and scientific bodies; and so on. It was necessary to supply this information to the clerical critics, as they were gravely writing about Kardec as if he had been a sort of quack person who apportioned his time between the duties of attending to his lodgers and the practice of electro-biology. The Revista is also full of news, and the supplement comprises a translation of the London Dialectical Society's Report, and the experiments of Mr. Crookes.

Sarah Bernhardt is very superstitious, as well as being extremely eccentric. "Cassell's Saturday Journal" gives the following: "Madame Bernhardt is a firm believer in the supernatural, and relates an instance of the mysterious spiritual sympathy existing between her and her son Maurice. When at New York on her first American tour, she woke up one night after a terrible dream, in which she had seen her son bitten by two mad dogs. The vision made such an impression on her mind that early next morning she telegraphed to Maurice, and received the reply that he had been bitten by two dogs, but that the wounds in his arms were not serious. Moreover, the dogs were not rabid, but had been immediately killed. Madame Bernhardt could, she asserts, mention other circumstances in her life which it would be impossible to put down to mere chance or coincidence." But there is no "superstition" in these experiences, which are common with many people.

A Turkish newspaper reports the conversion to Islam of 60,000 Christian inhabitants of the district of Latakiah, says the Moslem World. His Imperial Majesty the Sultan has ordered the necessary formalities to be taken without any expense being incurred on the part of the converts. Cases in which Christians are converted to Islam are by no means so rare as those of Mussulmans becoming Christians. In fact no Mussulman who understands his own religion is ever converted to any other system.

## THE PSYCHICAL SCIENCE CONGRESS

[This week THE JOURNAL presents to its readers two more able papers which were read before the Psychical Science Congress. One by Frank Podmore, M. A., and the other by Professor H. Sidgwick and Eleanor Mildred Sidgwick.—Ed.]

### EXPERIMENTAL THOUGHT-TRANSFERENCE.

By FRANK PODMORE, M. A.

The first hints of the possibility of thought-transference appear in the writings of the mesmerists in the beginning of this century and onwards. Scattered through their pages we find various observations, becoming fuller and more definite in the time of the English writers, Esdaile, Elliotson, Gregory and their contemporaries, of what they called "community of sensation" between the operator and his mesmerized subject. But none of the earlier writers appear to have realized the full significance of the facts observed; they gave their attention by preference, on the one hand to the more practical side of mesmerism, the induction of sleep and various healing processes; and on the other to that which seemed to open up a wider vista of discovery, the alleged phenomena of clairvoyance, obsession, and spirit communication. So that these indications of a new mode of sensory affection appear by comparison humble and unattractive, and remain sterile, until mainly as an indirect consequence of the discovery of chloroform, mesmerism and all its attendant marvels passed for a time into disuse and disrepute. At a later period public exhibitions of "thought-reading," and the invention of the "willing" game brought the question more to the front. There can be little doubt that the wide interest excited by these performances we owe the rediscovery of a mode of communicating thought without the intermediation of any of the known senses. The drawing room amusement of fifteen or twenty years ago has played the part of alchemy in the birth of our new chemistry. In suggesting such an analogy, however, it is important to note an essential difference. When the alchemist reduced some metallic oxide in his crucible he had in fact, however erroneous his interpretation of what he saw, assisted at a genuine chemical reaction. But the willing game and the thought-reading of the platform were not necessarily demonstrations of genuine thought-transference at all. Such exhibitions are, as a rule, to be attributed in part or altogether to the skilful interpretation by the performer of various hints given in look, gesture, or barely perceptible movement, by the unconscious agent or spectator. It is not until we have excluded all contact or other normal means of communication between agent and performer, in other words, until we have eliminated the very conditions upon which the platform conjurer depends for his success, that we have any justification for invoking a new mode of sensory communication. Our modern alchemist did but shape the crucible, and left it to others, working on the hint so given, to purge the silver.

#### BEGINNINGS OF THE SCIENCE.

So much was needful by way of historical preface. It was Professor W. F. Barrett, of the Royal College of Science, Dublin, who prepared the way for a scientific investigation of the question, since it was he who first obtained clear indications of thought-transference in the normal waking state, conjectured its identity with the "community of sensation" of the older mesmerists, and drew attention to its theoretical significance. As regards the ultimate interpretation of the facts, it is sufficient to say that neither Professor Barrett nor those who have worked with him claim that the facts necessitate other than a physical interpretation. No adequate explanation in

physical terms has indeed yet been offered; but as much, or as little, can be said of the force of gravitation. The phenomena observed may be due to molecular movements transmitted by the ether, which is conjectured to act as the medium for light and electricity; or they may prove to have other and less familiar analogies; or even to be a revelation of some hitherto unsuspected energy. The most which we are entitled now to say is, that communication does take place between mind and mind which cannot be explained by any known process of sense-meditation. By the careful collection and analysis of observed instances some little progress has been made in ascertaining the form in which the transferred idea enters the percipient's mind, and in distinguishing in its development to consciousness between the elements supplied from without and those acquired in its passage through the percipient's mind. But a far larger store of accurate experiments and observations is needed before we can even indicate with any precision the conditions which favor such communication and the approximate limits of its action; and as regards the ultimate interpretation hardly so much as a plausible guess is at present permissible. In any event, the paramount need at the present time is not to frame hypotheses, but to observe facts. For an enormous amount of patient labor has gone to the making of even the little so far attained, and still the accumulation of experiments by different observers and under different conditions is much to be desired. Indeed the possibilities of error are so numerous that it is not easy to draw a line beyond which the mere accumulation of even similar results would become superfluous. But where the phenomena of life and mind are concerned no two experiments can ever be exactly similar, and fresh light may be thrown upon the problems involved by any observer who is content to work by approved methods and to record his results with care.

#### SUGGESTIONS TO INVESTIGATORS.

In offering the following suggestions to those who should desire to investigate for themselves, and so to assist in amassing the raw material out of which a new science may be built, I would premise that, with persons of normal constitution at any rate, no risk is to be apprehended to health, and that no special qualities are demanded of an investigator beyond patience, care and good faith. In the first place, the conditions under which each experiment is to be conducted should be fully thought out and set down in writing, if possible beforehand, and all the results should be accurately and impartially recorded at the time. An accurate record having been secured, the main sources of error which have to be guarded against may be classified under three heads: 1. the conscious acquisition of the information by normal means; 2. the unconscious acquisition, by gesture or other indications; 3. the operation of associated ideas. As regards the first head, it is of course desirable that the experimenters should be persons who are mutually satisfied of each other's good faith, and that in any event, no obvious inducement, such as the prospect of pecuniary or social advantage, should be offered to fraud. But even when these conditions are complied with, it is strongly recommended that such precautions should be taken as would be adequate to exclude fraud, if it existed; and the precautions adequate for this purpose will also serve to obviate the possibility of the information being received unconsciously. For it is probable that even waking percipients may occasionally be guided by hints unconsciously received, and may regard as genuine thought-transference what is after all due only to the shrewd interpretation of a movement, a barely audible whisper, or the momentary vision of an image reflected in a mirror or other polished surface, or even in the agent's eyes. And it is to be borne in mind in this connection that with hypnotized, and not improbably with waking percipients also, we find occasionally hyperaesthesia of some special sense, especially the sense of hearing. Experiments therefore should be conducted—except for the absolutely necessary comments—in perfect silence. There should

be no contact of any kind between the percipient and any person who is acquainted with the subject of the experiment. When the object to be guessed is actually looked at by the agent it is desirable that the percipient should be placed in such a position that he cannot see the agent's eyes, lest their movement or the image reflected in the cornea should betray the secret. Against indications given by sound it is more difficult to guard; a code can be constructed from the movements of breathing and other slight noises, and it is conceivable that the agent may even unconsciously give a clue by muttering the name thought of below his breath. But even when success cannot be obtained with agent and percipient in different rooms, the conditions may be so framed as to exclude the possibility of any indication of the kind, as when, for instance, it is sought to transfer an irregular and complicated diagram. 3. The risk that agent and percipient may be led by similar associations of ideas to fix on similar objects is a real one, as all conjurers are aware; but it cannot exist when the selection of the object is left to be decided by chance. Cards, therefore, should be drawn from a full pack, and names, etc., should be taken at random, not selected. If an object is to be thought of it is desirable that it should be chosen by lot.

#### EXAMPLES OF SUCCESSFUL EXPERIMENTS.

The following record of some trials made on the 28th of April, 1892, in which Dr. Blair Thaw, M. D., of New York, was the percipient, and Mrs. Thaw the agent will serve to illustrate the method of experimenting. Dr. Thaw's eyes were blindfolded, and his ears muffled, and Mrs. Thaw and a friend, Mr. Wyatt, who were the only persons present, kept silence, except when it was necessary to state the nature of the experiment. The objects were in all cases actually looked at by the agent, the "color" being a colored disk, and the numbers being printed on separate cards. It is not stated how the other objects were selected, but the numbers, cards and colors appear to have been chosen at random. The account is written by Dr. Thaw:

1st object. Silk pincushion, in form of orange apple, quite round. Percipient: A disc. When asked what color, said red or orange. When asked what object, named pincushion.

2nd object. A short lead pencil, nearly covered by the nickel cover. Never seen by percipient. Percipient: Something white or light. A card. I thought of Mr. Wyatt's silver pencil.

3rd object. A dark violet in Mr. Wyatt's button-hole but not known to be in the house by percipient. Percipient: Something dark. Not very big. Longish. Narrow. Soft. It can't be a cigarette because it is dark brown. A dirty color. Asked about smell said: Not strong, but what you might call pungent; a clean smell.

Percipient had not noticed smell before, though sitting by Mr. Wyatt some time, but when afterwards told of the violet knew that this was the odor noticed in experiment.

Asked to spell name, percipient said: Phrygian, Phrigid, or first letter V if not Ph.

4th object. Watch, dull silver with filagree. Percipient: Yellow or dirty ivory. Not very big. Like carving on it. Watch is opened by agent, and percipient is asked what was done. Percipient says: You opened it. It is shaped like a butterfly. Percipient held finger and thumb of each hand making figure much like that of opened watch. Percipient asked to spell it said: I get r-i-n-g with a W at first.

#### PLAYING CARDS.

King Spades.—Spades. Spot in middle and spots outside. 7 spades. 9 spades.

4 clubs.—4 clubs.

5 spades.—5 diamonds.

#### NUMBERS OUT OF NINE DIGITS.

4—Percipient said. It stands up straight, 4.

6—Percipient said: Those two are too much alike, only a little gap in one of them. It is either 5 or 6.

3—3.

1—Percipient said: Cover up that upper part if it is the 1. It is either 7 or 1.

2-9, 8.

(From acting so much as agent in previous trials, I knew the shapes of these numbers printed on cardboard, and as agent found the 5 and 6 too much alike. After looking hard at one of them I can hardly tell the difference, and always cover the upper projection of the 1 because it is so much like a 7.

The numbers were printed on separate pieces of cardboard and there were about a hundred in the box, being made for some game.)

COLORS, CHOSEN AT RANDOM.

CHOSEN	1ST GUESS.	2D GUESS.
Bright Red	Bright Red	
Light Green	Light Green	
Yellow	Dark Blue	Yellow
Bright Yellow	Bright Yellow	
Dark Red	Blue	Dark Red
Dark Blue	Orange	Dark Blue
Orange	Green	Heliotrope

The percipient himself told the agents to change character of object after each actual failure, thus getting new sensations.

Percipient was told to go into next room and get something.

1st object, Silver inkstand chosen. Percipient says: I think of something but it is too bright and easy. It is the silver inkstand.

Percipient told to get something in next room.

2d object. A Glass Candle-stick. Percipient went to right corner of the room and to the cabinet with the object on it, but could not distinguish which object.

Percipient had handkerchief off to be able to walk, but was not followed by agents, and did not see them. Agents found percipient standing with hands over candle-stick undecided.

By experiments conducted on similar lines, the conditions being varied when necessary to omit the particular form of the experiment, proof has been obtained of the transmission from agent to percipient of sensations of taste and pain, the reproduced sense latter case being apparently compar-

intensity with those actually experienced by the agent. The percipient has also been able to state correctly the names of persons and things, to reproduce diagrams, and to describe accurately imaginary scenes and pictures. The experiments have succeeded both when the percipient was in the normal state and when he was under the influence of hypnotism. Among those who have taken part in these researches have been, in Great Britain Professor Barrett, Professor and Mrs. Sidgwick, the late Edmund Gurney, Mr. F. W. H. Myers, Professor Oliver Lodge, Mr. Malcolm Guthrie; in America, beside Dr. Thaw, Mrs. W. H. Pickering, Mrs. J. F. Brown; in France, Professors Pierre Janet, and Charles Richet and Dr. Ochorowicz; in Berlin, Herr Max Dessoir; in Vienna, Dr. von Schrenk-Notzing; in Sweden, Dr. Backman. Mr. Malcolm Guthrie, J. P., Liverpool, conducted in the years 1883-5, with the occasional co-operation of Professor Lodge and others, no less than 713 experiments in the transference of letters, figures, cards, colors, pains, tastes, etc. Of these 713 trials 316 were completely, and 145 partially successful; in 143 cases an incorrect answer was given, and in the remaining 109 cases the Percipient perceived nothing at all.

EXPERIMENTS WITH HYPNOTIZED PERCIPIENTS.

The percipients in this last named series were throughout in the normal state. A very remarkable series of experiments was conducted by Professor and Mrs. Sidgwick, with the assistance of Mr. G. A. Smith, in 1889, with some hypnotized percipients. The object to be guessed was a double number drawn at random from a box containing the 81 double numbers from 10-90 stamped on little wooden counters. Out of 644 trials made with the percipient in the same room 117 were completely successful, that is, both digits were given correctly and in the right order, and in 14 cases the digits were named correctly, but in the reverse order. If chance alone had acted, the most probable number of successes would have been 8. In a later series of experiments

conducted by Mrs. Sidgwick and Miss A. Johnson in 1890-92, success was obtained when agent and percipient were in different rooms; the agent being sometimes on a different floor, and sometimes in a passage, whilst the percipient sat in a room with the intervening door closed, both agent and percipient being under close and continuous observation. Under such conditions communication by any normal means seemed impossible; yet in 252 trials with a single percipient, Miss B—, the number was correctly named 27 times, and with digits reversed 8 times—the most probable number of complete successes being 3. Experiments with other percipients yielded a somewhat smaller percentage of success, but very much above what chance would allow. About 400 trials at a greater distance, with agent and percipient in different buildings, or with two closed doors and a passage intervening, yielded inconclusive results.

TRANSFERENCE OF MENTAL PICTURES.

At the same time a series of experiments were carried on in the transference of mental pictures. This particular form of experiment is an interesting one, as helping to elucidate the nature of the processes in the percipient's mind during an experiment in thought-transference, and one or two instances may be quoted here. The method adopted was as follows: A subject for a picture was written down by Mrs. Sidgwick or Miss A. Johnson, and handed to Mr. G. A. Smith, who then summoned up a mental representation of the subject suggested, which he tried to transfer to the percipient. During the experiment Mr. Smith was sometimes close to the percipient, sometimes a little distance behind him, and sometimes in another room. The experiments quoted took place on the 9th of November, 1890, at Mrs. Sidgwick's lodgings in Brighton. The percipient, a young man named P—, was hypnotized by Mr. Smith, and told that he would see a picture. His eyes were then opened, and he was given a blank card to look at. After one subject, a man with a barrow of fish, had been given and failed, another subject was set:

No. 16. A black kitten playing with a cork. P—: "Something like a cat, it's a cat." Mrs. Sidgwick: "What is it doing?" P—: "Something it's been feeding out of—some milk, is it a saucer?" Can't see where its other paw is—only see three paws."

No. 17. Subject: A sandwich man with advertisement of a play. P— said: "Something like letter A—stroke there, then there." Mrs. Sidgwick: "Well perhaps it will become clearer." P—: "Something like a head on the top of it; a V upside down—two legs and then a head. A man with two boards—looks like a man that goes about the streets with two boards. I can see a head at the top and the body and legs between the boards. I couldn't see what was written on the boards, because the edges were turned towards me." Mr. Smith told us afterwards that he had pictured to himself the man and one board facing him, thus not corresponding to the impression which P— had.

No. 18. Subject: A choir boy.\* P— said: "Edge of card's going a dark color. Somebody dressed up in white, eh? Can see something all white; edge all black, and like a figure in the middle. There's his hands up" (making a gesture to show the attitude) "like a ghost or something—you couldn't mistake it for anything but a ghost. It's not getting any better, it's fading, no, it's still there. It might frighten any one." He also made remarks about the difficulty of seeing a white figure on a white card (the blank card he was looking at was white) which Mr. Smith afterwards said corresponded with his own ideas.

No. 19. Subject: A vase with flowers (Mr. Smith, still behind P—, was looking at a blue flower-pot in the window containing an India rubber plant). P— said: "I see something round, like a round ring. I can see some straight things from the round ring. I think it's a glass—it goes up. I'll tell you

\*This was an idea extremely familiar to P—, who had been a chorister and was still connected with the choir of his church.

what it is; it must be a pot—a flower-pot, you know, with things growing in it. I only guessed that, because you don't see things growing out of a glass—it's not clear at the top yet. You see something going up and you can't see the top, because of the edge of the paper—it's cut off. I don't wonder, because it's no good wondering what Mr. Smith does, he does such funny things. I should fancy it might be a geranium, but there's only sticks, so you can't tell." Mrs. Sidgwick: "What color is the pot?" P—: "Dark color, between terra-cotta and red—dark red, you'd call it." Here the somewhat confused impression, apparently corresponding to the struggle of ideas in Mr. Smith's mind between what he was seeing and what he was trying to think of, is an interesting point.

It is instructive to note here that the gradual development and elaboration in the percipient's mind of the idea transferred.

The effects of thought-transference are by no means confined to the simple reproduction of ideas transferred from the agent's mind. In many cases the idea may merely be the starting point of a train of action, or of obscure and complicated psychophysiological processes in the percipient's organism. Thus it not infrequently happens that the percipient will reproduce in writing ideas conveyed to him from another mind, or ideas answering to them. Probably the best illustration of this form of thought-transference is afforded by the long series of experiments made by the late Mr. P. H. Newnham, Vicar of Maker, near Devonport; in which his wife's hand, without her conscious guidance, wrote down replies to questions asked mentally by Mr. Newnham; the replies in many cases revealing knowledge on matters of which Mrs. Newnham in her ordinary state appeared to be completely ignorant. We have evidence also in experiments conducted by ourselves and others with hypnotized persons, that actions can be originated or inhabited by the mere silent will of the operator.

SLEEP AT A DISTANCE.

The same problem is presented to us in another form by the results recorded by some French observers in the telepathic production of sleep at a distance. Both sleep and insensibility to pain can, it is well known, be readily induced in a hypnotized subject at a word of command from the operator. But in the experiments last referred to, and in those now to be described, the word of command was not uttered; the effects produced were attributable to the silent suggestion of the agent. The experiments in the telepathic production of sleep are interesting from another point of view, as forming one of the best established examples of the experimental production of telepathic efforts at a distance. The best known experiments of the kind were conducted by Professor Pierre Janet and Dr. Gibert at Havre. Some further trials on the same subject have been made by Professor Richet. The subject was a peasant woman, Madame B—, who has been repeatedly hypnotized for many years. Madame B— was staying in the Pavilion, a house occupied by Dr. Gibert's sister, and distant about two-thirds of a mile from Dr. Gibert's own house, where the agent or agents were stationed at the time of the experiments. The time was in most cases determined by lot. On the evening of April 22d, 1886—one out of several trials, of which Mr. F. W. H. Myers and Dr. Ochorowicz, who were present, have given independent accounts—Dr. Gibert about 9 p. m. set himself to will that Madame B— should leave the Pavilion and come to his house. Some of the experimenters took up their position in the street near the Pavilion, and saw Madame B— emerge from thence at 9:22 p. m., in the somnambulant state, muttering and with eyes closed. In that condition she walked through the streets of Havre, and finally walked into Dr. Gibert's house at 9:45 p. m. Altogether, in 25 trials made in 1885-6, 18 were completely and 4 partially successful. In three of the 18 cases, Madame B— left her house and came to Dr. Gibert's; in the other 15 cases she fell at the time appointed into the hyp-

notic sleep. In two out of the 4 partial failures she seems not to have fallen asleep until 20 minutes or more after the appointed time; and in the other two she was found washing her hands in order to ward off the trance which she felt coming on. In a later series of 35 trials with the same subjects there were eighteen successes and seventeen failures, some of which could be accounted for by special circumstances. Besides Professor Richet, already referred to, Dr. Hericourt, Dr. Dusart, Dr. Dufay and others have recorded successful experiments of this nature. Success has also been obtained by various English observers, especially by Miss X. and Mr. Kirk, in the transference of simple ideas, where a distance of half a mile or more separated agent and percipient. One special form of thought-transference at a distance, however, which has met with marked success in this country, deserves more detailed notice from its great importance as forming a connecting link between ordinary experimental thought-transference and those spontaneous cases of coincidental hallucination with which Professor Sidgwick has dealt in another paper.

#### INDUCED TELEPATHIC HALLUCINATION.

Some eight or ten years ago Mr. S. H. B., an associate of the S. P. R., resident in London, succeeded on several occasions in causing a hallucinatory figure of himself to appear to various members of his acquaintance, who were ignorant of his intention to experiment. Full records of some of these experiments, together with similar accounts furnished by others, appeared in "Phantasms of the Living" (Vol. I. pp. 9, 3 and Vol. II. pp. 6, 7, 1). The publication of these reports induced a friend of the present writer, Mr. Clarence Godfrey, now of Palling in Norfolk, on the 15th November, 1886, to make a similar experiment, which completely succeeded. Mr. Godfrey wrote to me on the 16th of November:

"I was so impressed by the accounts on p. 105, that I determined to put the matter to the experiment.

"Retiring at 10:45, I determined to appear, if possible, to (a friend), and accordingly I set myself to work, with all the volitional and determinative energy which I possess, to stand at the foot of her bed. I need not say that I never dropped the slightest hint beforehand as to my intention, such as would mar the experiment, nor had I mentioned the subject to her. As the 'agent,' I may describe my own experiences.

"Undoubtedly the imaginative faculty was brought extensively into play, as well as the volitional, for I endeavored to translate myself, spiritually, into the room, and to attract her attention, as it were, while standing there. My effort was sustained for perhaps eight minutes, after which I felt tired and was soon asleep.

"The next thing I was conscious of was meeting the lady next morning (i. e., in a dream, I suppose?) and asking her at once if she had seen me last night. The reply came, 'Yes.' 'How?' I inquired. Then in words strangely clear and low, like a well audible whisper, came the answer, 'I was sitting beside you.' These words, so clear, awoke me instantly, and I felt I must have been dreaming; but on reflection I remembered what I had been 'willing' before I fell asleep; and it struck me, 'This must be a reflex action from the percipient. My watch showed 3:40 a. m.' The following is what I wrote immediately in pencil, standing in my night dress:

"As I reflected upon those clear words they struck me as being quite instinctive, I mean subjective, and to have proceeded from within as my own conviction, rather than a communication from any one else. And yet I can't remember her face at all, as one can after a vivid dream.

"But the words were uttered in a clear, quick tone, which was most remarkable, and awoke me at once.

"My friend, in the note with which she sent me the enclosed account of her own experience, says: 'I remember the man put all the lamps out soon after I came upstairs, and that is only done about a quarter to four.'"

The account of the percipient, enclosed in Mr. Godfrey's letter runs as follows:

"Yesterday, viz., the morning of November 16, 1886, about half-past three o'clock, I woke up with a start, and an idea that some one had come into the room. I heard a curious sound but fancied it might be birds in the ivy outside. Next I experienced a strange, restless longing to leave the room and go down stairs. This feeling became so overpowering that at last I rose and lit a candle, and went down, thinking if I could get some soda-water it might have a quieting effect. On returning to my room, I saw Mr. Godfrey standing under the large window on the staircase. He was dressed in his usual style, and with an expression on his face that I have noticed when he has been looking very earnestly at anything. He stood there, and I held up the candle and gazed at him for three or four seconds in utter amazement; and then, as I passed up the staircase, he disappeared. The impression left on my mind was so vivid that I fully intended waking a friend who occupied the same room as myself; but remembering I should only be laughed at as romantic and imaginative, refrained from doing so.

"I was not frightened at the appearance of Mr. Godfrey, but felt much excited and could not sleep afterwards."

On the 21st of the same month I heard a full account of this incident *viva voce* from Mr. Godfrey, and on the day following from the percipient. The percipient, Mrs. — told me that the figure appeared quite distinct and lifelike at first though she could not remember to have noticed more than the upper part of the body; as she looked it grew more shadowy, and finally faded away. Mr. Godfrey at our request made two other trials; the first produced no result, the second on the 7th of December succeeded completely.

The whole subject of the genesis and significance of telepathic hallucinations will be dealt with elsewhere. It will suffice therefore here to point out that the figures seen in all such cases may be regarded as hallucinations projected from the percipient's own mind. They are dream stuff. The impulse to the thought or dream came, no doubt, from an external source; but the bare idea derived from the agent's mind seems to have been clothed upon by the imagination of the percipient. If other proof were wanting, the mere fact in this, as in almost all well attested narratives of the kind, the garments in which the figure is seen are those to which the percipient is accustomed, not necessarily those which the agent is wearing at the time, would indicate that this explanation is the true one. But in fact the attempt to give these hallucinatory figures some kind of substantiality is but the fruit of an inherited and half-conscious animism. We have just as much or as little right to attribute substantiality to the black kitten and the sandwich man which formed the subject of previous experiments, or to ascribe the insensibility produced in the percipient's fingers to a fluid of anæsthetic virtues emanating from the operator's person.

But, as already said, the time for elaborating theories is not yet; our present need—for facts, and yet more facts. The evidence for thought-transference at present depends upon experiments conducted by a few small groups of investigators, and a few isolated observers. Much progress—progress equaling our most sanguine anticipation—has indeed been made in the last ten or twelve years. But the question is only now winning its way to recognition, and much remains to be done before it can be regarded as established. At present thought-transference occupies an intermediate position between such pseudo-sciences as astrology and prophetic divination, with which it was not very long since associated, and such recently accepted articles of scientific faith as the power of hypnotic suggestion. But this intermediate position while it imposes a more onerous duty on investigators, has interests and privileges of its own, for it is precisely now that every judicious contribution is most valuable. The investigator who at the present stage takes part in the work of experi-

ment may feel assured that no pains will be without reward; that a small effort now will advance knowledge more than a tenfold expenditure of time and trouble a few years later, when success has already been achieved. The following suggestion which I have adopted, with a few verbal changes, form a circular issued by the Society for Psychical Research ten years ago, will serve to indicate some of the problems connected with the subject which may be solved, or advanced towards solution by the multiplication of patient and well-directed experiments.

It may fairly be argued that if this faculty of thought-transference is found in some persons in a high state of perfection, it should be present in a rudimentary state in many more; this hypothesis has so far been most insufficiently tested. We are moreover as yet only less ignorant than the rest of the world as to the conditions under which these phenomena occur, and their relations to other natural facts. Thus we know neither what circumstances favor the receptivity of the percipient, nor how best to arrange the number, or to direct and concentrate the impressionable energy of the experimenters; nor have we sufficient evidence as to the effect of greater or less distances or of obstacles interposed between the experimenter and the "subject." Again, while the experiments so far recorded seem to prove that the transferred impression is sometimes of a visual, sometimes of an auditory kind, sometimes, again, of the nature of suppressed speech, we are ignorant of the relative frequency of these several modes, and of the conditions which favor any one of them rather than the others; whether, for instance, the explanation of such differences is to be sought rather in the peculiarity of the subject, or in the special manner in which the attention of the experimenters is concentrated. Once more, fuller information on such points as the following is obviously most important: the exact nature of the impression produced in the percipient; its relation to the idea or sensation of the agent; whether a visual image in the agent's mind is necessarily produced as a visual image in the percipient; whether the image as perceived by the percipient differs from the original, such as lateral inversion, difference of scale, or complementary colors; the relative sensibility of different persons to visual, auditory and other kinds of impression; the comparative success of the experiment with one "agent," and with many, and especially whether success seems to be promoted by the fact that the circle contains a member or members nearly connected by blood, or by any sympathetic bond, with the "subject"; the connection between the experiments and the state of health of both agent and percipient; the duration of the sensitive stage; its capacity for improvement by exercise. Probably the form of experiment most likely to be productive of valuable results at the present time is that in which agent and percipient are in different houses or even separated by a considerable intervening space. It may be again pointed out that experiments of this kind require no other qualifications than accuracy and good faith; and that if care be taken to avoid undue fatigue, and where the subject is hypnotized, the interference of other persons hinders the operator, no risk to health need be apprehended. Even results of the kind obtained by Mr. S. H. B. and Mr. Godfrey appear to have entailed no disturbance whatever to health.

Bis dat qui cito dat—he gives twice who gives at once—is a maxim no less excellent in science than in philanthropy. But it is not money that is needed here; nor even any great sacrifice of energy or tissue. The contribution which we ask from all who are willing to be fellow-workers with us is an accurate record of a few experiments carefully made. Failure here may be no less instructive than success. For it is desired not merely to prove the existence of thought-transference, but to learn the limits of its operation, and it is from the accumulation of many such records that the fabric of the new science may be slowly but surely built up, for science in its best development has followed the tendency of the age and become democratic. In the branches which de

with man, his faculties and idiosyncrasies, even the lines imprinted on his finger tips and his shifts to remember the multiplication table, we have not less need of the accumulated small contributions of the many than of the life-long labors of the expert.

#### VERIDICAL HALLUCINATIONS AS A PART OF THE EVIDENCE FOR TELEPATHY.

BY PROF. H. SIDGWICK AND ELEANOR MILDRED SIDGWICK.

The term "telepathy" has been brought into use by the Society for Psychical Research, as a convenient-expression for an important fact which the investigations of that society have tended to establish the existence; viz.: that the thoughts and feelings in one mind are sometimes caused by the influence of another mind, conveyed somehow otherwise than through the recognized channels of sense. The word by its derivation suggests that the influence in question operates above a considerable distance of space; and this is ordinarily the case in the instances to which we shall direct attention in this paper; but it has been found convenient to use the term, for scientific purposes, as implying merely the exclusion of recognized channels of sensation, and not necessarily implying any definite interval of space between the persons whose state of mind are telepathically connected.

We need not waste time in proving that the general acceptance of telepathy, in this sense, as a fact of nature, must importantly modify the current scientific view of the relation of mind to matter. But it may conceivably modify this view in either of two different ways, respectively important in very different degrees:

(a) It may lead to the ultimate discovery of some physical process hitherto unknown, by which the psychical state of one human being (A) influences the psychical state of another human being (B) through the concomitant and consequent physical states of the two human organisms concerned.

Or (b) it may lead ultimately to the conclusion that the casual relation between the two psychical facts telepathically connected is independent of any such physical process.

It is obvious that the modification of received views involved in the acceptance of the second alternative would be far greater and more fundamental than that involved in the acceptance of the first. We may therefore assume that, if the fact of telepathy were once accepted by the scientific world as completely established, the first efforts of scientific men to explain the fact would undoubtedly take the direction suggested by the first alternative; they would try to discover the physical process involved in telepathy—unless indeed other strange facts had been simultaneously established, clearly cognate to telepathy and clearly not admitting of any such physical explanation.

But any attempt of this kind to discover the physical basis of telepathy seems to us at present premature, as no indication of any such basis, or of the direction in which (if at all) it is to be sought, is afforded by the evidence so far collected. At present, therefore, and probably for some time to come, the efforts of investigators of telepathy, should, we think, be directed to the complete establishment of the fact; i. e.: to piling on proof on proof that the psychical state of one human being may influence the psychical state of another, under conditions which satisfactorily include known physical processes—until no reasonable mind can any longer resist the accumulated weight of evidence.

The work of investigation so far as it has yet gone has been partly experimental; partly, however, it has consisted in collecting and examining accounts of phenomena apparently telepathic, which have been produced not experimentally but spontaneously.

The problems presented by the two kinds of investigation are to a great extent dissimilar. For the most part, though not, as will hereafter appear, entirely—we have found it only possible to perform telepathic experiments successfully with a

comparatively small interval of space between the two persons between whom the telepathic influence operates; and in such cases it has usually been a matter of some difficulty to render the exclusion of known channels of sense quite certain and this has often been the only difficulty; since the causal connection between the similar ideas in the two minds concerned is often quite undeniable, in the experiments which we regard as successful. The opposite is usually the case with the non-experimental evidence; the distance between the two persons concerned is often so great that if any casual connection can be established between a particular experience of one mind and the corresponding experience of another—say between the death of A. in England and the apparition of A. to B. in Australia—there will be no dispute that the causation lies outside the ordinary channels of sense. Thus while the main point in experimenting is to include known modes of causation, the main point in dealing with the non-experimental evidence is to ascertain whether there is casual connection at all.

It may be added that in the former case the psychical effect telepathically produced is in most cases not a hallucination.

In view of these differences, we propose in the present paper to leave on one side the great mass of the experimental evidence for telepathy; though the general support afforded by it to the conclusion to which the non-experimental evidence points ought not to be ignored.

There is, however, one portion of the experimental evidence, comparatively small in bulk, but in kind very important, which has a special affinity to the non-experimental evidence in that the same effect which sometimes occurs spontaneously is produced experimentally, the percipient seeing an apparition of some one who is trying to transfer an idea of himself to the percipient's mind without his previous knowledge.

In fifteen successful experiments of this kind at present known to us, two different experimenters have taken a part; the records are all at first hand, and in every case the evidence of the percipient has been obtained as well as that of the experimenter. Thirteen of these experiments were made during the years 1878-90, and were recorded less than two years after the event; and in six of them a record was made either by the experimenter before learning the result of the experiment, or by the percipient while ignorant that an experiment had been made. It is also noteworthy that seven out of the ten experiments appear to have succeeded on the first trial.

The experiments may be divided into three classes:

1. In two of the cases the percipient saw an apparition of the experimenter when the latter was merely trying to make the percipient think of him. In one case the experimenter, a physician well known to us, was standing outside a house at 11:30 p. m., and concentrating his mind on the wish that a certain lady in the house would wake and think of him. She at the same, being nearly asleep, felt impelled to open her eyes and saw his face clearly for a moment. She told a friend with her, from whom he heard it next day. In the other case the experimenter and percipient were at work in a printing office in the middle of the day. The percipient was standing with her back to the experimenter. The latter was looking at and concentrating his thoughts on the former, intending to call her attention by causing her to feel his presence or influence. She saw him appear in front of her, his actual attitude being reproduced exactly. This percipient was in the habit of seeing hallucinatory figures; but she had never before seen one representing the experimenter.

2. More striking is the second class of cases, which is also by far the largest, where the experimenter was actually trying to make himself visible to the percipient, at or near to the time at which the effect was produced. It is noteworthy that, in the majority of these cases, the experimenter was either asleep or hypnotized when his apparition was seen, having fallen asleep (or into the hypnotic state) with his mind fixed on the determination to appear.

To exemplify this class, we will briefly describe a group of three experiments made by one person, Mr. S. H. B. On the first occasion, he intended to appear in a certain room in a house three miles off. At 1:00 a. m., he knew that this room would be occupied by two ladies of his acquaintance. One of them woke at about 1:00 a. m. and saw him. She called out "There is . . . ." This woke her sister, who then also saw the figure. About a year later, Mr. B. made another trial, which he noted at the time. Being about four miles off, he determined to appear in the house of the same ladies at 9:30 and also at 12:00 p. m. one evening. This time he was seen by a sister of theirs who was visiting them, first at 9:30 in a passage, afterwards at midnight in her own room. Finally, in 1884, Mr. B. wrote to Mr. Gurney that he was going to try the experiment again that day at midnight. He did not see the lady (one of the two sisters who had first seen his apparition) till about ten days later, when he had forgotten the exact date of his attempt. It turned out that she had seen him in her room at midnight on the date mentioned in his letter to Mr. Gurney, and had also felt him touch her hair, (an effect which he intended to produce). Mr. B. never succeeded in causing his apparition to be seen when he was awake, and it should be said that he failed altogether with some other persons with whom he tried the experiment more than once.

3. Finally, we have an old but well attested record of a unique case in which the experimenter transferred to the percipient an apparition of a third person. The experimenter was Councilor H. M. Wesermann of Düsseldorf. He had succeeded several times in imposing dreams on his friends. On this occasion also, his intention was that the percipient, Lieutenant —n, should dream of a certain deceased person at a certain time. It turned out, however, that Lieutenant —n was not only awake at the time, but in the company of a friend, Lieutenant S—, and both of them saw an apparition of the person in question. This occurred in 1817, but a letter from Lieutenant S—, attesting the account given verbally by the other percipient to Councilor Wesermann, was written less than a year after the event, so that the case is practically equivalent to a recent one.

An examination of this class of experiments in telepathy, in which the experimenter has produced in another mind a hallucinatory vision of a human being, will render it easier to enter into the point of view from which we regard the non-experimental evidence with which, in the present paper, we are chiefly concerned. This evidence consists largely, though not solely, of accounts of apparitions of human beings, who are afterwards ascertained to have been dying—or passing through some crisis other than death—elsewhere, at or shortly before the time at which the apparition is seen; the seer of the apparition not having at the time any knowledge of this fact, other than what is conveyed by the apparition itself. We call the phenomena a hallucination, because it is an apparent vision in one place of someone who is really in another place, but we call it a "veridical" hallucination, because, so far as it suggests that the person in question is dying or passing through some other crisis, it suggests what is true.

An obvious explanation of these phenomena, considered in the light of the experiments before described is that the apparition is an effect somehow telepathically caused by the contemporaneous crisis in the life of the person that it represents; in the same manner as the experimentally induced hallucination is somehow telepathically caused by the attempt of the experimenter to influence the percipient. And if all hallucinations that occur otherwise than experimentally were so clearly veridical and coincidental as the one I have narrated, this explanation—or some other equally akin to the view of ordinary science would seem to be irresistible. Since in that case it would be evident at first sight that the coincidence of these numerous hallucinations, occurring quite independently of one another, their coincidence with critical events in the lives of persons represented could not possibly be due to chance. But this is not the case;

common experience makes us familiar with the fact that similar apparitions of living persons occur when nothing particular is happening to the persons that they represent. Let us call these "non-coincidental;" it is easily seen that if they are sufficiently numerous in proportion to the veridical or coincidental ones, the coincidence in the latter class of cases may be reasonably regarded as purely accidental, and could furnish no evidence for telepathy. Before, therefore, we can come to a conclusion as to the telepathic character of these phenomena, we must form some estimate of the proportion of non-coincidental to coincidental cases.

In order to obtain material for such an estimate, it was resolved to conduct a statistical inquiry into hallucinations, with the view of ascertaining what proportion of persons, being awake and not suffering from delirium or insanity, or other morbid conditions obviously conducive to hallucinations, have hallucinations of sight, hearing and touch, and of what nature these hallucinations are. A resolution recommending such an inquiry was passed at the International Congress of Experimental Psychology, that met in Paris in 1889; and it was accordingly carried out in England, France and America. A brief report of the results was presented to the Congress of Experimental Psychology, at its second meeting in London last year; a fuller report will appear shortly in the Proceedings of the Society for Psychical Research.

In what follows we shall speak only of the results of the (English) inquiry conducted mainly in England, in which we have been personally engaged.

By the aid of 410 collectors, we were enabled to question 17,000 persons over twenty-one years of age and chosen as far as possible at random, as to the number and kind of hallucinations (if any) experienced by them. About ten per cent (1687) informed us that they had experienced hallucinations, and we received accounts from them at first-hand of 1542 such experiences, of which 1065 were visual (including some that affected the senses of hearing and touch as well,) 369 were auditory only or auditory and tactile, and 113 tactile. The visual percepts are of various kinds. There are unrecognized apparitions, there are apparitions of recognized dead people, there are a few representing animals or inanimate objects, etc. But the most numerous class and that to which we propose to confine our attention for the present, are recognized apparitions of living persons or persons not more than twelve hours dead and believed by the percipient to be alive. Of these there are 372\*, and in 89 of them our informants believe that the condition of the person whose apparition was seen was at the time one which might reasonably be regarded as constituting a prima facie case for believing it to be casually connected with the apparition. In 67 out of the 89 cases, he was dying. Of the other cases, one was experimental and in the rest there were sudden attacks of illness, or accidents unknown to the percipients or emotional states connected with the percipients.

Now in order to ascertain accurately how far it is possible to attribute such evidences to chance, it is necessary to select some definite external event, the frequency of which can be ascertained, and find out how often a definite kind of hallucination would coincide with it by chance, and how often it actually does coincide with it. These requirements are best met by taking the cases of recognized apparitions coinciding with the death of the person seen. The fact that a man only dies once enables us easily to calculate the probability that death will coincide with any other given event, such as the recognized apparition of the dying person. Taking as a basis for calculation the annual death rate for England and Wales for the years 1881 to 1890, namely 19.15 per thousand, we get as the probability that any one person taken at random will die on a given day, 19.15 in 365,000, or about 1 in 19,000. This then may be taken as the general probability that he will die on the day on

\*These 372 are for the most part apparitions resembling human beings completely, but in twenty of them, the appearance of part of a human being, a hand, or head and shoulder, of a transparent figure.

which his apparition is seen and recognized, supposing that there is no casual connection between the apparition and the death. We ought therefore to find that out of 19,000 apparitions of persons living or not more than twelve hours dead, one occurs on the day of the death of the person seen, that is, within twelve hours of the death on either side. We will call such a coincidence a "death coincidence."

As we have seen, our collection affords 67 alleged death-coincidences in 372 cases, but before we draw any inference from the numbers, further examination is required, and as the onus probandi is on the side of those who maintain that chance will not explain them—that is, on our side—we ought to make ample allowance for any cause which may have rendered the whole number of apparitions reported too small, or the number of death-coincidences too large.

Let us deal first with the whole number. Some minor corrections, which seem to be required on grounds that it would take too long to explain, would raise this from 372 to 440. But the most important correction that has to be made is for lapse of memory. If we classify the apparitions reported according to the time that has elapsed since they occurred, we find that many more are reported as having occurred one year ago than two years ago and so on. A careful consideration of the data thus obtained, taking into account the average age of our informants, leads us to infer that nearly two-thirds of the apparitions seen by them should be assumed to have been forgotten, so that the number actually reported should be raised to about 1,300 for the purpose of our calculation.

We must next turn our attention to the alleged death-coincidences. We say "alleged" advisedly, not because we doubt our informants' bona fides, but because we have evidence that the degree of coincidence is liable in such cases to be exaggerated, both through want of care in verifying it at the time, and through the tendency to simplify events in subsequent recollection. It is therefore necessary to scrutinize each case with care to see what the evidence for the coincidence really amounts to. Besides evidence of the tendency to this special kind of exaggeration, which in our investigations we have from time to time met with in particular cases, our present collection affords indirect evidence of the same thing for dividing the coincidences reported into those which have happened within the last ten years and those which have happened at a more remote date, and taking into account the age of the informants, we find that about seventeen too many are reported for the remote period, even assuming that all that occur are remembered. If we on this account omit seventeen remote and uncorroborated cases, we reduce our number to fifty. We are, it is true, disposed to think that the too large number of remote cases may be to some extent due to recent cases being withheld from us through reluctance to speak of circumstances connected with recent bereavements that have been deeply felt. But as any allowance on this account would tell in our favor, and as it could only be very conjectural, it is better to leave it out of consideration altogether.

There is another source of error to be guarded against. As before said, it was designed that the persons answering our question about hallucinations should be selected entirely at random, and to secure this object, careful instructions were given to collectors. We have nevertheless ground for believing that in certain cases, the collectors have asked some persons because they expected to obtain from them affirmative answers, and they have doubtless been more tempted to do this when they thought the experiences related would be interesting. In all coincidental cases, we have endeavored to ascertain whether the percipients have been thus illegitimately included among our 17,000 informants or not, and we find that this has occurred in three cases and may possibly have occurred in some others. We propose to discard these for the purposes of the present argument, and also to discard a certain number of cases where the percipient was in acute anxiety about the person seen, since acute anxiety has, we believe

some tendency to produce hallucinations, and, though hallucinations so caused would not be due to chance, they would not be due to telepathy. On these two accounts, we may estimate the number that remains as thirty-eight. Allowing as a margin for possible undetected errors another dozen we may finally take twenty-six as the number of death coincidences in 1,300 apparitions of living people. That is, one in fifty instead of the one in 19,000 which we should have expected mere accident to produce. The disproportion to what would occur by chance would have been still greater, had we chosen a narrower limit than the arbitrary one of twelve hours before or after death, for in the majority of the well-evidenced cases, the interval appears to have been much less than this, and the improbability of its occurring by chance would then be much greater.

It should be added that we have taken especial pains with our coincidental cases, have obtained corroboration whenever possible, and have, whenever we could, seen and examined the percipients, almost always with the result of finding the case more impressive than it appeared in the first written account. We think therefore that the evidence which we have been considering, even taken by itself, renders it difficult to doubt the reality of telepathy; and taking it in connection with all the other evidence on the same side, we think that telepathy may provisionally be regarded as established. But we are far from contending that the proof is as complete as it ought to be made; on the contrary, one of our main objects in writing this paper is to urge the great importance of making it more complete. In fact at the present time, our strong desire is not that the experiences which we have been discussing should be regarded as telepathic, but rather that the question whether they are telepathic or not should be regarded as one of profound scientific importance; so that all who have the opportunity of aiding in its solution may feel that by giving the required aid they are rendering a real service to science. If this were once admitted, we could appeal with confidence to all persons, who may hereafter experience hallucinations, to record recognized apparitions of persons previously believed to be living—to record the experience at the time it occurs, carefully noting the day and hour; to keep the record carefully, and if the hallucination subsequently appears to have coincided in time with death or other crisis, to ascertain accurately the degree of coincidence; finally to transmit the record of the experience, and an account of the subsequently ascertained coincidence, to us or to some other investigator as soon as possible. Should this seem too large a demand, we would limit our appeal to persons who have the experience in question for the first time; as in fact has been the case with the great majority of those who have reported such experiences in answer to our statistical inquiry. If only a respectable minority of the persons in question would respond to the appeal, we venture to think that the question of the reality of telepathy, could be finally set at rest in a very few years, and the scientific ardor of the twentieth century might be expected to rush hopefully into the work that would remain—work that we have not here attempted to touch—of framing an adequate theory to account for the completely accepted fact.

#### A SEANCE WITH EUSAPIA PALLADINO BY OCHOROWICZ.

In the capital of Italy there took place in the month of May last several séances with Eusapia Palladino, which as well on account of the person of the investigator, as also in the results attained, deserve notice. At the invitation of his friend, the painter Sienradzki in Rome, Dr. Julian Ochorowicz took a journey there, in order to have sittings in his house (Via Gaeta) with the celebrated Neapolitan medium. Ercole Chiaia was not present. Dr. Ochorowicz is an able psychologist and a thorough expert in hypnotism and magnetism, which latter he knew how to explore to the bottom, as very learned men have done. He made a name for himself by the invention

of the hypnoscope as well as by his work "On Mental Suggestion," (Paris 1887) was fellow-worker with Richet and enjoys in the scientific world of France a good name, which he fully deserves, as an energetic and sharp-witted champion for new truths. So Ochorowicz was without prejudice as to mediumistic phenomena, which he had hitherto only been favored with observing in an unsatisfactory and occasional way, on which account he devoted to them little attention. But this time have the sittings with Eusapia opened his eyes, while they have, real as they are, brought to light unheard of facts in the scientific experimentation.

Besides the well-known movements of the table, which were photographed by the magnesium light, next the movement of furniture, the flying about of various objects, rappings, touchings, etc., other phenomena presented themselves such as, to my knowledge have not been mentioned in the sittings with Eusapia. Here are some of greater interest.

As Ochorowicz did not share the general interest for the tables of spirits, but was of the opinion that simpler experiments might be more convincing, he requested John King (perhaps a spiritual cousin of Crookes, Katie King) the mysterious Impresario of the medium, to work up to the point of moving a magnetic needle in a compass under glass instead of the table. Eusapia held her right hand for the purpose, uselessly at the beginning; after some minutes, however, the needle made a movement hither and thither of fifteen degrees. Now Eusapia quickly drew her hand back complaining of severe pains in her fingers. "This movement" reports our investigator—"had neither with electricity nor with magnetic force any similarity." It was a mechanical movement, called forth by a strange force unknown to physics. The electroscope lying at her side betrayed nothing of presence of electricity. Remarkable is the observation of Dr. Ochorowicz in another experiment, that, immediately on the removal of the operating force, two hands treated the medium and the sitters in the circle with magnetic strokes while at the same time the opening and shutting of another hand above the head of the medium was heard, just as done by magnetizers for the "concentrating of the fluid." Also the often felt cool breeze was compared by the Polish savant with analogous phenomena in magnetizing.

Remarkable and exciting was the following scene, a, so to speak, vitalizing of the all-powerful table. It hovered continually half in the air and answered the inquiries of those present with bowing, in a very human fashion for "yes," or moving round for "no." When it occurred to some one present to hum the air "Santa Lucia," the four-footed companion began to tremble with joyous excitement. Eusapia sat, her pulse stood still, her whole body swaying like the table—like a swinging tuning fork. When the song was at an end, there sounded in the air above a suppressed laughter, that seemed to come from some human being, who seemed to be madly delighted, conceivable for one who recognized in music an inexpressibly metaphysical. Afterwards a voice above the table laboriously sought to pronounce the word "Ocho..." and it was encouraged with a clapping of hands. Afterwards it seems, that to the conductor of the sitting in "the beyond," the conductor of the sitting on "this side" was greatly endeared, and hence convincing proofs of mediumship were afforded in the best manner, which in only a weaker form were partly met with by the commission at Milan. Perhaps among others the reason for it lies in the fact that Dr. Ochorowicz operates with a considerable magnetic force which he was in the habit of devoting to healing purposes with success. This may have served John King, or more cautiously said, the active intelligent force and so it may have shown itself really very quiet, obliging, and very polite. Bad jokes, such as were at other times played on renowned men even, this time remained entirely absent. On the other hand a lady present received on her hand a warm, loud-sounding kiss, manifestly pro bono publico as clear sounding proof of spiritism.

The extraordinary experiments consisted in the

raising of the medium on to the table together with her chair, then in the controlled levitation of Eusapia five or six inches above it, which elevation of Eusapia John through her mouth in the French language (of which she is ignorant) signalized with the words: "I will raise my medium into the air." At the same time there was further a deep impression (as through sackcloth) of a right hand found in the plaster, while Dr. Ochorowicz was firmly holding the right hand of Eusapia who had fallen into a catlepsy. Besides the impressed hand was larger, provided with longer nails than the hand of the medium. On the second impression the foot of the chair was also designated. Of both, as well as of the hand of the medium, for the sake of comparison were plaster casts and photographs taken. Direct writing was also attained, an '87" written mysteriously between two slates.

As John "the man rich in hands" was asked whether he also possessed legs, he gave as an answer a stamping with feet shod with shoes.

Once John showed himself especially gracious by carrying with his own hand to the exhausted gentlemen and the medium a glass of water. Dr. Ochorowicz took the opportunity to feel the hand for a moment which was warm and bony, but received a light rap and some water on his fingers.

At the close of the sitting our investigator asked John the question whether they should meet again somewhere. The answer was: "Yes, and in St. Petersburg." The future will prove whether Mr. King is also a prophet. He also proved himself to be a small Hercules, since he pressed down the pointer on the dynamometer to the utmost limit (2,000-80 kilo), which showed an extraordinary strength. For his development of force he, this invisible guest, robbed the sitters in the circle partly, as Dr. Ochorowicz learned in reference to himself, inasmuch as his muscular power sank after the sitting from 135 degrees to some 60; with the medium was the exhaustion of course the greatest. As a strange peculiarity during the rest of night after the sitting the clothing of Eusapia was the seat of noisy talk or chatter which was chaotic and unintelligent.

Dr. Ochorowicz also obtained a satisfactory psycho-physical picture of Eusapia as this "little figure, who was able to bring down to the ground the scientific views of various investigators of Nature, philosophers and physicians in many countries of Europe," well deserved. I will only say that she possesses an otherwise normal psychological condition and in contradiction of the declaration of Lombroso was never hysterical or especially nervous. In a hypnotic sense she is only moderately sensitive.

The description of these séances was published in a paper in Warsaw, but a more exact and scientific statement will be made, probably in the French language. In respect to the meaning of the phenomena the investigator expresses himself very reservedly. At all events he gives them great weight, hopes from them a rejuvenation and extension of science, especially a new life for physiology. So far as the "spirit hypothesis" is concerned, he is logically of the opinion, that, so long as the unknown forces of the human soul remain unexplored, there is no pressing necessity of adopting the recognition of spirits. This is besides a perplexed subject. One thing is forever firmly fixed: "Man is something more than the superficial substance of the body."

The following declaration of Dr. Ochorowicz is interesting: "When I set about the study of magnetism, from my sixteenth year I read in the books of the magnetizers that one was able in many individuals, merely through thoughts to call forth movements and to compel actions, I said that is humbug! It contradicts physiology. In the year 1885 I convinced myself of the reality of this phenomenon and wrote a book about it. (Concerning Mental Suggestion.) At that time I still refused any recognition of thought-transference, about which the old magnetizers knew so much, and to so-called mediumistic phenomena, about which Spiritists reported so many wonderful things. In May of this year I had the possibility for the first time of

proving the latter. Since then I have become gentle as a lamb. I began to remember various facts earlier observed, the understanding of which was not permitted me in consequence of unscientific unbelief, and reached the conviction that I might have already made far greater progress had I not been struck with artificial blindness, which I owe to the schools, and above everything had I not through depreciation, done wrong to men who have announced new truths at the cost of their positions. When I now think that there was a time when I also regarded as a fool the bold investigator Crookes, the genius-like inventor of the radiometer and discoverer of the fourth dimension, solely for the reason that he had the courage to recognize the reality of mediumistic phenomena, and to provide very exact investigations of it; when I recollect that I also read his articles with that stupid smile with which his colleagues in the British Association had stamped him as a manifestly crazy man—then shame seizes me in regard to myself and others, and I cry out of the depths of my heart, striking myself on my breast and say 'Pater peccavi' (Father I have sinned). Alas! the same tragedy repeats itself every time a new, really great invention is brought to light. So it was with discovery of the circulation of the blood, with the recognition of meteorites, with the introduction of steamships and telegraphs; the Academy at Paris denied to the Bell telephone any practical significance, and the physicians of Vienna to-day are still disputing over the genuineness of elementary hypnotic phenomena, which have for a long time been demonstrated a hundred fold."

#### THE SOUL AND ITS DAYS.

BY WILLIAM FRANCIS BARNARD.

When noble life is dead, the day  
Lags through a year of pain;  
The groaning soul would rest, forget,  
While time is all disdain;  
But when the day is given to Love  
Or other gracious powers,  
Too brief is time for what we feel  
With all its days and hours.

#### THE MESSAGE.

BY ANNIE L. MUZZEY.

The laws of spirit are not aptly taught  
In clean-cut, sharp-drawn, dagger-pointed  
words  
That have the brutal mission of bared  
swords  
Which may compel assent, but win us not.  
The truths of heaven are mystically wrought  
In flowing textures, and in changing  
chords  
Caught up by priests, philosophers  
and bards,  
And thrilling every pulse of human thought.  
Condemn not one who, faltering, seeks to  
spell  
The secret word, the sibyllistic sign,  
With accent and with meaning unlike  
thine:  
Each soul of all in his own way must tell  
The message which, in God's Eternal  
Plan,  
Is hidden in the life of every man.

#### HERBERT SPENCER.

BY H. C. ALFORD.

The problems of this life and mind he caught  
As in a tangled web of gorgeous gold,  
Untied the knot and from the bright thread wrought  
A beauteous fabric, wondrous to behold.  
As glosses in the epic rune of Time  
We read that Life lives on in endlessness;  
The stars will sing to us their sweetest rhyme  
Forever through the renewed waning dress  
That Life creates from Death. The pure and true  
Rise purer, truer, sweeter from the old  
Dead germ of Life, unfolding thus to view  
The fuller beauty and the brighter hue  
Of roses that grow free from faults of form  
And deathless perfume Nature's roughest storm.





## RESURGAM.

BY MARY E. BUELL.

In the twilight, just we three,  
Talked of things we could not see;  
How the mystery of life,  
Seemed to harmonize the strife,  
Of the soul with better things;  
Seemed to lessen earthly stings;  
Seemed to hold us high and still;  
Seemed to say "Attend my will!"

Only just the other night,  
Sat we in the fading light;  
While our voices, soft and low,  
Mentioned things we'd like to know,  
Two have entered the unseen;  
Death has pushed aside the screen;  
Two have passed into the Light—  
Leaving one alone with Night.

But a Day will dawn for me,  
When I, too, shall plainly see;  
Why the checkered side of Fate  
Must be puzzled out so late,  
Touch my brow, O, Brothers, dear!  
Make me wise as any seer;  
Send to me one ray of Light—  
Just to guide me through the Night.  
Milwaukee, Wis.

These lines were sent to THE JOURNAL by a lady who wrote them influenced as she believes by Epes Sargent:

## AUTUMN FROST.

From realm to realm of change the year  
Moves on. The tender spring was here  
But now and then the summer fair  
Invited joy. Too soon we passed  
From that sweet hour. Now have we reached  
The days of Autumn. Now the frost  
Has turned the leaf and hushed the song  
Of happy birds. My roses gone—  
All blossoms paled. The frost has killed  
The tenderest things in all my field  
And garden. Yet one beautiful  
And noble tree stands there beneath  
Whose rustling boughs I still may dream.  
The Autumn frost has left him bare  
Of greenery—yet russet robes  
Are beautiful—and fancies sweet  
Can link my soul to summer still;  
And still my heart feeds on the spring.  
Frost cannot nip the hope and joy—  
The spring and summer of the soul.

## THE POWER TO FORESEE EVENTS.

TO THE EDITOR: I see that Mrs. Watson, like a great many others, is puzzled by those strange phenomena which clearly show that there exists in the case of some persons the power to foresee events which are in the future or the gift of "prophecy." To me these are the most interesting psychological phenomena as all possibility of their being accounted for by "mind reading" or "subliminal consciousness" is clearly eliminated from the consideration of the question. When I speak of "prophecy" I do not mean those cases where the course of events is already shaping itself towards a certain end, and all the circumstances point in a certain direction so that the result in the future can be logically deduced from what has, and is now, happening. For instance I do not hold that it was a power, or spirit of prophecy which enabled any shrewd person to foretell the recent panic, or that the power was necessary to foretell the civil war because the possibility of such a war had been discussed for years before it came and therefore the revelations in dreams and trances which we hear so much about were probably only the result of the quickened and excited imagination of the subject. But there have been many cases of an entirely different character where there was no possibility of the future event being known or anticipated and the result as foreseen was entirely contrary to all the expectations of the time when it was foretold. Of course, as we all know, the Bible is full of such "foreseeing," but aside from this almost all biographic literature contains a trace of it and Mrs. Watson's article has recalled to my mind two cases which I came upon in my recent reading and which I have never seen remarked upon before. The first of these is the remarkable statement made by Marguerite of Valais, Queen of Navarre in her memoirs as translated by Violet Fane, page 105 et seq. She says:

"There are some who maintain that

God particularly protects great personages and that he gives warnings to those, who are distinguished by more than usual excellence through the medium of benevolent spirits of such accidents as are in store for them and this in the case of my mother, the queen of France, (she was Catherine de Medici) has several times comes to pass. For instance on the night before the unhappy tilting match (or tournament in which her husband Henry II. was killed). She beheld the late king, my father, wounded in the eye as he was destined to be, and upon awakening she besought him several times not to ride in the tournament. But relentless fate did not vouchsafe so great a blessing as that he should profit by this wise counsel. Then again it has never happened to the queen to lose any of her children without beholding a bright flame at the sight of which she at once exclaims, 'God protect my children,' immediately afterwards she has heard the sad news foretold by the flame. Again during her illness at Metz, when she lay at the point of death, through the fumes of charcoal combined with a malignant fever contracted while visiting the nunneries of that town, being attended at her bedside by my brother, King Charles, my sister and brother of Lorraine and many ladies and gentlemen and sundry princesses, who whilst regarding her as past all hope yet would not abandon her, she raved as though she were looking at the battle of Jarna and exclaimed, 'Behold they take to flight, my son has gained a victory. Oh God, raise up my son, he is on the ground. See the Prince of Conde lying dead in that hedge, etc.'" All those present thought she was raving and that knowing that my brother of Anjou was about to engage in battle she had this one thought in her mind. However, when M. De Losses brought her the news of the battle as of something which had been much wished for and by which he thought to gain credit, she said to him, 'You are troublesome to awaken me for this. I knew all about it. Did I not behold it the day before yesterday?' Then they realized that what they had taken for the delirium of fever was an especial warning such as God vouchsafes to illustrious and exceptional persons."

After quoting some historical examples of this peculiar class of phenomena Marguerite goes on to say, "While I do not esteem myself worthy of divine warnings I will confess that I have never been on the eve of any remarkable occurrence, fortunate or unfortunate, that I have not received some warning of it by dream or otherwise and I can say that 'my soul is the prophet of good or bad fortune.' The truth of this I recognized upon the arrival of the King of Poland whom we had gone to meet, for although the weather was so hot that crowded as we were, we were almost suffocated. Yet I was seized with such a fit of shivering and trembling all over that my gentleman in waiting noticed it and I had great difficulty in controlling it, when the king turning from the queen, my mother advanced to salute me I laid this omen to heart although some days elapsed before the king revealed his hatred and ill will," etc. In these cases there is shown clearly a knowledge of the future by some one. Another interesting example is to be found in the memoirs and correspondence of The Admiral Lord Collingwood, published in London in 1829. (See page 161.) The admiral was the second in command to Lord Nelson at the battle of Trafalgar which was fought October 21, 1805. Nelson was killed and Collingwood succeeded to the command and fought the battle to the end. A few days afterwards he wrote to his wife describing the fight, etc., and winds up his letter as follows: "There is one thing about it which has made considerable impression upon me. That is that a week before the war was declared I dreamed at Morpeth (his small country estate in England) distinctly (note this) many of the circumstances of our late battle and I believe that I told you of it at the time." Remember that there were many peculiar features of this naval battle and his remark of "distinctly" and "circumstances" has especial weight; he was a very careful and exact man and it would have been very interesting to know more about this dream which made such an impression upon so practical a man. Doubtless there are many more similar cases of prevision where dreams and visions have come to pass, but which have never been published, and I think that if those who are aware of such cases of clear and definite prophecy in their own experience would send the particulars of the same to some journal (say THE RELIGIO-PHILOSOPHICAL JOURNAL) for pub-

lication, they would render a most useful service to the study of psychical philosophy.

CHICAGO.

CONOX.

## STRIKING TESTIMONY TO SPIRITUALISM.

I have seen really scientific men, to whom Spiritualistic phenomena were actually obnoxious, confounding in all their reasoning, and while still remaining skeptical to the claims of the Spiritualist, were yet convinced of the truly genuine and marvelous character of their manifestations. All these communications from friends that seem so strange, the revelations from unknown sources, are not more unaccountable than the experiences and manifestations of my friend who was not a Spiritualist. They belong to the same realm of activity. It matters little whether you call it Spiritualism or not, it is an activity that has an utter indifference to matter. On every hand I hear the evidence told that they whom we call dead are around us still; visit us when we know not; and exert an influence upon our actions through means undreamed of. And as men in a superstitious age thought that they were under the influence of some star, blessed or baneful, and others believed themselves accompanied by some familiar spirit, so I find hundreds now who are not Spiritualists vaguely impressed with the feeling that some unknown soul whose love can never die is lingering in their presence to help and comfort and console. I cannot prove that it is so. I believe it will be so, if it is not so now, and all men will some time realize it as a fact.

To dwell forever in the presence of those we cherish, to feel the pleasure of their sympathy and love, in a world where clouds, and tears, and sorrows never come; where the divinest influences linger around the soul, and no discord ever comes to mar the harmonies of being—this has been the loveliest dream of every age, and of all religions! But to find those joys today, to see the barriers of death crumbling away, the veils of darkness unrolling like a mist, to hear the voices and heed the counsel, and see the faces of those we love; this is surely a dream entrancing enough to captivate one who does not even believe that he has a deathless soul, and who only smiles about the myths of another world?

There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us. The gloom has been transformed into shimmering splendor, by processes more marvelous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy.—Rev. E. R. Sanborn.

## WEAK POINTS OF AMERICANS.

While American visitors are viewing with curiosity the strange people in Midway Plaisance the visitors in turn are being closely observed. The ways of the foreigners are strange to Americans and the ways of the Americans look just as strange to some of the foreigners. Egot, the premiere danseuse of the Javanese theater, is an artist of rare merit in her own country. She is one of the best dancers in the court of the Sultan at Solo. This is her first visit outside of Java. She is well educated and writes Arabic fluently. When asked to write her impressions of the American people, she hesitated, fearing that her ignorance of the habits of the Americans would lead her into what might be considered severe criticism. She has been in this country three months, and while she does not consider herself competent to write a book on America, the matters which have seemed strange to her have made a deep impression. This is what she wrote, translated by Mr. Kalf:

"America is large, strange and cold. The climate seems to me to affect the people and make them rough and noisy. I never heard so much noise in my life. In my home we do not make great noise. Our emotions are displayed, but they are quiet and melodious; here joy and displeasure appear to call forth harsh sounds. They all seem to be in great haste and they chew something all the time.

"The ladies are the most beautiful things in America, but they are very strange to me. They always want to shake hands. Then they kiss each other,

I do not like that. In my country we only kiss our mother and sisters. Their dress is beautiful. Their form is strange. I think they must wear something around the waist to hold them rigid. They are all much larger than we are, yet their waists are smaller.

"The other day one of the lady visitors asked to come into my house to arrange her dress. She was as beautiful as the Java twilight. Her dress was the same. But very strange. She wore jewels beneath her garments, where no one could ever see them. This seemed strange to me. If the American woman wears jewels on her knees, why does she not wear her skirt short so people can see them? This one had much lace on her clothes. We never wear any but a single piece on the waist. She had great quantities. She had on so many skirts that I do not know how she walked. She never could run, I am sure. It is a wonder to me how they keep their hats on. I am sure that the thin cloth they wear over their faces would choke me.

"I like the children best. They look so clean and always have their faces washed.

"I will some day get an American lady's dress and put it on just to see how I look. No one will ever see me with it on. I should be ashamed. Another lady asked me to sell her my dress. She wanted to wear it, she said. It made me angry. No one should ask for my dress.

"I do not like the men in America. They are not polite. Since I have been here many men who have been with ladies have pointed their canes and fingers at me and said something. That is very impolite. We bow, but never point. The men do not take their hats off when they talk to us in our houses. It is not what they do in Java.

"I am glad to be here, and when I dance the people applaud me, and that is kind, but I will be glad to return to Solo. I will tell my sisters of the strange things, but they will not believe me. But we are in a strange country. At home we are happy and live our lives slowly. Here people live lives in one day.

"A very strange thing is the questions asked. Everybody asks if I am married; if I am single; how old I am; if I wash my hands and face every day; if I paint my hair black; if my feet hurt me, and when I answer people they say, 'That is a young country.'—Chicago Record.

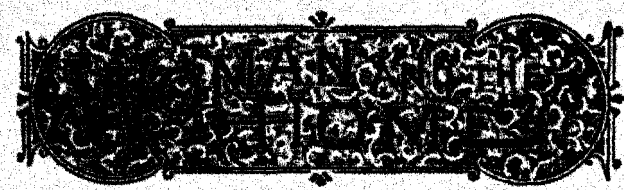
## THE MODERN VIKING SHIP.

Nine centuries ago Lief Erickson, or "Lief the Lucky," found his way, it is claimed, to the shores of America in one of the sea-skimming dragons, and skirted along our New England coast long before Columbus crossed the Atlantic in his caravels; and the stone tower at Newport, the age of which no one seems to know, is thought by many to have been built by the viking's crew.

Prominent Norwegians interested in the debate as to whether Erickson really did make this voyage, have patriotically contributed money to have a ship built in all respects similar to the one found at Gokstad. She is sent across the ocean on a visit to America and the World's Fair as part of Norway's exhibit. She is 77 feet long and 16 feet wide. Her rudder is on the starboard or "steerboard" side, and she flies the ancient and dreaded red flag and raven of the pirates of old. She has thirty oars, worked by relays of rowers from a crew of eighty picked Norwegian sailors, who brought her over the sea with sail and oar just as their forefathers came so long ago, amid icebergs and storms.

There is one difference, however; for instead of landing on a rock-bound coast inhabited by savage Indians, they are welcomed by a new nation, great and free, in whose harbors is many an iron war-ship greater and more terrible than the viking ever dreamt of. But these men-of-war did not meet to destroy one another in battle, but for the purpose of celebrating the coming of that other great sea-rover and discoverer, Columbus.

When the Palisades of the Hudson looked down upon the seemingly antique caravels, themselves modern beside the viking ship, perhaps the old rocks sleepily wondered at the absence of the good ship "Half Moon"—the craft of their old friend Hendrik Hudson; for to them it seemed that the old Dutch vessel might well have joined the procession of historic ships that long ago discovered America.—St. Nicholas.



**GIVE A KIND WORD WHEN YOU CAN.**

Do you know a heart that hungers  
For a word of love and cheer?  
There are many such about us:  
It may be that one is near.  
Look around you. If you find it,  
Speak the word that's needed so,  
And your own heart may be strengthened  
By the help that you bestow.

It may be that some one falters  
On the brink of sin and wrong,  
And a word from you might save him—  
Help to make the tempted strong.  
Look about you, O my brother!  
What a sin is yours and mine  
If we see that help is needed  
And we give no friendly sign!

Never think kind words are wasted—  
Bread on waters cast are they,  
And it may be we shall find them  
Coming back to us some day.  
Coming back when sorely needed  
In a time of sharp distress;  
So, my friend, let's give them freely:  
Gift and giver God will bless.

—The Housewife.

**A FAMOUS WOMAN SCULPTOR.**

Far away in Texas there lives a remarkable woman, well known in Europe no less than in America as a sculptor of ability, Elisabet Ney, grand daughter of the celebrated Marshall Ney and wife of Edmund Montgomery, whose name is familiar to all philosophic readers and whose paper read before the Psychical Science Congress was published recently in THE JOURNAL. When the women of Texas, in their efforts to procure money and erect a worthy building at the Exposition were afforded no assistance from the State legislature, Elisabet Ney was one of those who came to their assistance. She offered to model, without remuneration for her time and skill the statues of Stephen A. Austin and Gen. Sam Houston, the foremost leaders of the State, to whom Texas owed her existence as a free and civilized commonwealth. It is to be hoped that a suitable fund may be raised to perpetuate these two statues in marble or a more enduring material than at present.

Her studio is situated in Hyde Park, one of the suburbs of Austin. It is a quaint little building of gray stone, situated in a grove of oak trees on the shore of a lovely lake. The windows are set high in the walls, so high that the curious cannot spy upon the sculptor at work. It is rare indeed that any one but a special friend is allowed inside the charmed precinct during working hours, but after the work of the day is over, all are made welcome. In the studio are to be found photographs of statues that are found to-day in great German cathedrals and stately palaces; for she has been entrusted with the execution from the life of statues and busts of men like Bismarck, Garibaldi, Schopenhauer, Liebig, Jacob Grimm, the late blind king of Hanover, Ludwig II. of Bavaria and many others. A work that has received much praise is her St. Sebastian, with its beautiful ideal face, showing in every line the story of agony and perfect faith. A woman who knows her well says of Elisabet Ney: "She is a woman whose strong individuality is manifest in every line of her calm, grave face. Her features are seldom illumined with a smile; and when it comes its brief sunshine flashes in the eyes and scarcely touches the earnest mouth. It is the face of a dreamer, filled with beautiful visions but also informed with strong purpose. Like all dreamers, however, Elisabet Ney has known what it is to stand alone in the midst of an inconsequent and giddy world; and this want of companionship has given to her face a quiet melancholy, which has grown from within, outward."

**THE ORIGIN OF THE MOSS ROSE.**

There is a very pretty German tradition, not generally known, which accounts in the following manner for the existence of the moss rose. The legend is to the effect that once upon a time an angel, having a mission of love to suffering humanity, came down on earth. He was much grieved at all the sin and misery he saw and at all the evil things he heard. Being tired he sought a place wherein to rest, but, as it fared with his Master, so it

fared with him; there was no room for him, and no one would give him shelter. At last he lay down under the shade of a rose and slept till the rising sun awoke him. Before winging his flight heavenward he addressed the rose and said that as it had given him that shelter which man denied it should receive an enduring token of his power and love. And so, leaf by leaf and twig by twig, the soft green moss grew round the stem, and there it is to this day, a cradle in which the new born rose may lie, a proof, as the angel said, of God's power and love.—Chicago Tribune.

There are at the Fair a number of samplers, the work of little girls. There is one in the Government Building, the work of Mary Clare Carroll and bears the earliest date, 1738. Another dated 1740, in the Massachusetts Building, is from the hand of Mary Parsons, who also worked a picture of Adam and Eve, who are dressed in the costume of the period, Adam in knee-buckles and Eve with big sleeves. The tree with the forbidden apples stands in the foreground. There are many quaint devices and amusing verses on these old samplers worked by childish fingers.

An object that attracts much attention in the French Building at the Fair is the chair among the Lafayette relics embroidered by Martha Washington. It is in dull red and yellow very much faded and is finished with a band of velvet held in place by brass tacks. It was given to Lafayette by her when he visited Mount Vernon after Washington's death.

Miss Soondarbi H. Powar, an accomplished Indian lady, who has been in London for some time, has returned to Poona, India, where she will be associated with Pundita Ramabai in conducting the school for high-caste Hindu widows, whose lot in life is such a bitter one. Sixteen girls who belong to this family are adopted by different friends who pay their expenses at the school.

An enterprising woman, Mrs. Harriet Strong, of Whittier, Cal., imported pampas grass from South America, and this year raised three million plumes, of which one million were sent to the Fair and six hundred and fifty exported to Europe.

Herbert Grimm is advocating the admission of women on an equal footing with men in the German universities.



**Eyesight  
SAVED.**

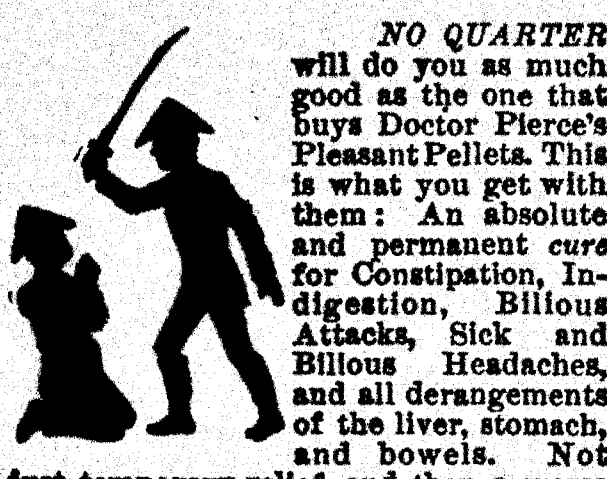
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BOOK REVIEWS.

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*Sleep and Dreams: A Scientific Popular Dissertation.* From the German of Dr. Frederick Scholz, Director of the Bremen Insane Asylum. By H. M. Jewett. Also, the Analogy of Insanity to Sleep and Dreams. By Milo A. Jewett, M. D., Assistant Superintendent of Danvers (Mass.) Lunatic Hospital. Bound in One Volume. New York, London and Toronto: Funk & Wagnalls Company. Cloth, 148 pp. Price, 75 cents.

This is a book easy to read and not difficult to digest. It is written for popular use. While it makes no large demands upon the knowledge of the laity, it will not be an unwelcome contribution to the science of the mind. Sleep, its Cause and its Phenomena, Dreams, Sleeplessness and its Prevention, and the Analogy of Insanity to Sleep and Dreams, are the subjects treated. It is indeed easy to follow the author, as he tells us in the introduction:

"You need not fear that I shall conduct you along the dizzy heights of speculation or into the abyss of metaphysics. No, we will remain on the well-made road, and the ascent will not be difficult. And we will not confine ourselves to enjoying the beautiful view, but like the energetic collector who fills his box with useful fruits, we will bring home some things from our excursion—some good lessons which shall have the merit, so highly esteemed nowadays of being 'practical,' good, sensible receipts for household use!"

*Washington Brown, Farmer.* By Leroy Armstrong. Chicago: Charles H. Kerr & Company. Pp. 326. Paper. Price, 50 cents.

A prominent Board of Trade man, who had examined the manuscript, said: "You dare not publish that story." "I dare publish it if the people dare to read it," the author retorted, and everyone who has the interests of the country at stake should read it, for aside from being a thrilling story, it deals with burning questions of the day. It takes up the case of the western farmer, shows why he raises wheat at a loss and exposes thoroughly and fearlessly the crooked and dishonest methods of a big wheat deal, and the connivance of the railroads with the brokers in defrauding the farmer. Washington Brown, the honorable, thoughtful and well-read farmer, who was able to see the trend of the times and general the forces of the farmers, is not an impossible character. A unique personage is Kadysha, a queer little hermit and medium, at whose "circles" gather many opposing elements of the little community. The book is a strong one and whether it is true gospel or not, every intelligent farmer in the country, will find many new and good ideas in it useful for him to consider.

*Braddock: A Story of the French and Indian Wars.* By John R. Music. New York, London and Toronto: Funk & Wagnalls Company. Pp. 480. Cloth. Price, \$1.50.

This is the eighth volume of the series of Columbian Historical Novels. The author has chosen for his tale the stirring scenes of the struggle between the English and the French for supremacy in the New World extending through the years from 1700 to 1760. It was during this period that George Washington first came upon the stage of American history, and in this book we find an account of his boyhood, his first love affair, the beginning of his famous career, etc. The Braddock campaign is dwelt upon at length. The Stevens family, whose lineage is traced in the previous volumes of the series is represented with the author's usual power. It is a pleasing way to study history. It is illustrated with excellent engravings and has a historical index.

*The Passing Show.* By Richard Henry Savage. Chicago: F. Tennyson Neely. Pp. 326. Cloth, \$1.25. Paper, 50c.

Additional interest is attached to this volume of seven long stories in the fact that these portrayals of romantic incidents are literally true. Two of the scenes are laid in California, one "Exit Dick Fisher" gives a vivid picture of stirring days when blood ran hot and untamed in men's veins; and the other "How Billy Hitchens Went Home" is a pathetic and touching story of a cornish miner. "Against Odds," a story of actual suffering in the wilds of Honduras, is wonderfully exciting. "Finding an American" transports the reader to Siberia, and "The

Lost Blue Jacket" to Marseilles. "What Broke Major Conrad's Heart," is a legend of Long Island; "An American Lady's Night Ride in St. Petersburg" is an amusing and serious advent. In fact the entire collection is varied and of great interest.

*One Never Knows.* By F. C. Phillips, author of "As In a Looking Glass." New York: Cleveland Publishing Co. Pp. 202. Paper, 50c.

This is a well written novel on a trite theme: a nobleman marries an actress, in opposition to his father's wishes, who summarily dispatches the pair to Cape Town, on pain of cutting off his allowance, in case of refusal. Fate in the shape of a cousin, to whom Lord Sidney was engaged, through a spying maid keeps posted in regard to their affairs, until she finally separates husband and wife and becomes Lady Sidney herself. "Joyce," the actress, is a noble woman, strong in her affections and brave amid troubles and sorrows. If she makes what the world calls a misstep, the author has found plenty of excuse for her doing so, and she keeps the sympathy of the reader throughout.

*Paula Ferris.* By Mary Farley Sanborn, Author of "Sweet and Twenty," "It Came to Pass," etc. Boston: Lee & Shepard. Pp. 276. Paper. Price, 50 cents.

The heroine of the story is a fine woman, well-nigh spoiled by the flattery and adulation she receives as a social favorite. Imagining herself neglected by her husband, she allows herself to be admired and comes dangerously near falling; but the outspoken advice of a gruff male cousin, as well as absence, restores her to a realizing sense, not only of her perilous position, but of her true feelings. The book is a charming one. The dialogue is crisp and bright and the characters natural and entertaining, particularly the young woman reporter who is cleverly drawn.

MAGAZINES.

The New World for September opens with an article on "Ernest Renan," by James Darmesteter. C. O. Bartol has an article on "Channing, Taylor, Emerson and Brooks." "The Role of the Demon in the Ancient Coptic Religion" is the title of a paper by E. Amelneau. There are other articles and a large number of book reviews. This magazine is decidedly theological, almost as much so as the Homiletic Review, although, of course, far less orthodox. Indeed, The New World is broad and decidedly liberal in its religious position, but the theological spirit and method rather than the scientific seems to prevail and to dominate the review.—Probably the most original and forceful plea for silver that has been made in this exciting campaign, where so much has been said, is advanced in the October Review of Reviews by Mr. Edward B. Howell. By means of carefully prepared charts showing the amount of silver and gold, of cereals and cotton and other staple products he aims to show that the production of silver keeps approximate pace with the production of cereal crops. Furthermore, his evidence goes to show that while silver does vary about as the goods which we buy with it, gold does not keep pace with them. In other words, Mr. Howell's very interesting arguments would lead to the conviction that we should be talking of a \$1.50 gold dollar instead of a \$0.60 silver dollar. While put forward in a very concise and unpretentious manner, the charts which this young Western political economist has prepared form a valuable addition to the literature of the much-vexed currency question.—The Atlantic Monthly for October contains the beginning of a three-part story, entitled "The Man from Aidone," by Mrs. Elizabeth Cavazza, of Portland, Maine, who is especially qualified to write just such an interesting story as this is. It is a story of Italy, and the characters and local color are admirably managed. Miss Edith M. Thomas contributes one of her charming papers of mingled prose and poetry on the "Under-time of the Year," and it will be found one of the most delightful articles on outdoor life in early autumn that American literature can show. Charles Egbert Craddock continues, with undiminished vigor, her notable story "His Vanished Star," and Annie Eliot contributes a striking short story, "After—the Deluge." A paper which will be read with no little interest is one by James L. High on "The

Tilden Trust, and why it Failed. Houghton, Mifflin & Co., Boston.—McClure's Magazine, for October, tells us that Balzac is Congressman T. B. Reed's one tremendous admiration; and that "The Fear of Death" was the subject of Reed's first oration, delivered thirty-three years ago. It would be interesting to see the brilliant statesman's first effort now. Walter Besant has a short story which is a very powerful sermon on the awful evils of moderate drinking. It is called "A Splendid Time—Ahead," and the fog and squalor of London permeate it; but it is true to the life. Psychologists and those interested in psychology will read with intense interest Herbert Nichols' "The Psychological Laboratory at Harvard."

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## TETE-A-TETE WITH MY SOUL.

BY LORIN LUDLOW.

O my Soul, where is there surcease  
From this sorrow—this unrest?  
"In reunion with your darlings  
Where they live among the blest."

Tell me, Soul, O tell me truly,  
Do they love me as before  
They went forth and left me weeping  
On this desolated shore?

"Aye, much more, and much more wisely,  
For your inmost life they know;  
Know its thought, its loves, its motives,  
As they never could below."

Speak again, my Soul: Why is it  
God hath taken them away—  
In their youth and joy and beauty—  
Leaving me, bereft, to stay?

"Life, we know, hath many mansions;  
Souls, appointed work to do:  
Theirs lies in the world of spirits;  
Yours in this awaits its due."

If I then give o'er this grieving,  
Do the work that keeps me here,  
Shall I have again my darlings—  
Guerdon to my heart so dear?

"Surely yes! While here not always  
Have we with us those we love;  
Hearts united find each other  
In the Spirit-world above."

## LOST.

BY CHARLES HANSON TOWN.

My hopes were lost, joys from me fled,  
Ambitions once most vital, dead!  
Friends left me who were once most dear:  
I found not one who would help cheer  
My lonely heart, now drear and sad—  
The heart that once had been so glad!

When all was lost I prayed to heav'n  
That comfort would to me be giv'n.  
When all was lost I prayed to Him;  
He cheered me, and the soul once dim  
With saddest thoughts was soon made bright:  
My prayer, not lost, set all aright!

The twenty-first anniversary of the Association for the Advancement of Women was celebrated in an appropriate manner at the Art Institute of this city. Mrs. Julia Ward Howe presided. Among the interesting papers read were: "The Influence of the Discovery of America on Religion," by the Rev. Antoinette Brown Blackwell; "Ethical Relations" by Mrs. Ednah Cheney; Mrs. Ellen Mitchell spoke on "Political Ethics"; Mrs. Maud Howe Elliott argued in favor of the Chinamen; Mrs. Francis Harper dwelt upon the duty of society to the negro race; and Mrs. Clara Bewick Colby gave a talk upon Indian characteristics and peculiarities. Mrs. Colby, by the way, is bringing up an Indian baby which her husband saved from a battle-field.

One familiar friend to woman's suffrage that has been missing at all these assemblages of women has been Lucy Stone, who is reported as dangerously ill at the present time.

We have recently gotten out a new edition of the popular little pamphlet, "Heaven Revised," by Mrs. E. B. Duffey. This is an excellent book to give to persons who are anxious to know what Spiritualists believe in regard to the future life, as it is a "narrative of personal experiences after the change called death." Those who are already Spiritualists will be interested to see how it compares with their individual conceptions and experiences. Price, twenty-five cents. For sale at this office.

THE JOURNAL has received a number of pleasant calls the past week among whom were Dr. Ella A. Jennings, of New York, editor of Humanity and Health; Mr. Ernest Mendum, editor of the Boston Investigator, and wife; Mr. W. H. Terry, editor of the Harbinger of Light, Australia; D. Shaw, editor of Independent Pulpit, and wife, of Waco, Texas; Dr. Richard Hodgson, of Boston; Miss Gertrude Otis, of Brooklyn, N. Y.; Mr. Benj. T. Tucker, editor of Liberty; and Mr. S. F. Clarke, of Norway, Mich., whose loyalty

to THE JOURNAL dates back to its foundation.

"Mr. Heaphy's Ghost" is a pamphlet containing the London artist's own account of a wonderful apparition. There are also the letters written by Charles Dickens to Mr. Heaphy, referring to the peculiar circumstances which attended the original publication in "All the Year Round" of an inaccurate version of the story. We have a number of copies, some, shopworn, that we will send on application, accompanied by two two-cent stamps.

Dr. Joseph H. North, one of the early pioneers of Hammon, N. J., and an old subscriber to THE JOURNAL, died recently at the ripe age of eighty-three. While he had been failing for several years, he was confined to his room but a few days. He leaves a widow and seven children. His four sons adopted their father's profession and are all practicing successfully in Atlantic county.

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

THE JOURNAL cordially endorses the high tribute paid elsewhere to Mrs. Fannie Davis Smith, the news of whose departure from this life will be read by thousands. She was a gifted soul—a noble woman whose life was one of rare worth and usefulness.

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

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

Mr. J. Frank Baxter is speaking this month before the Ethical Society of Spiritualists at Knickerbocker Conservatory, New York.

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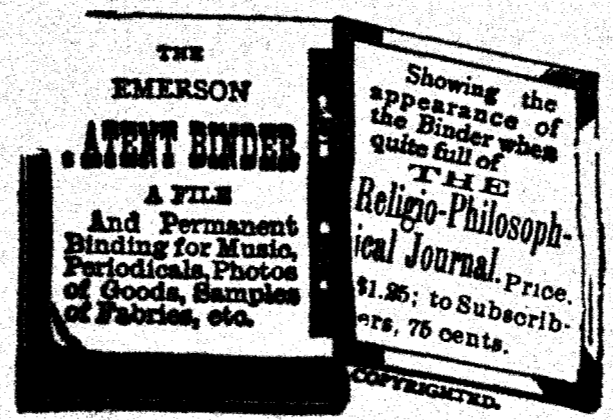
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A FORECAST FROM SCIENCE.

The author of a recently published work on "The Cosmic Ether and its Problems," Mr. B. B. Lewis, gives his views, evidently from an outside standpoint, as to the future of religious belief. In a recent article, as follows:

If the fundamental idea of religion be a proper conception of the infinite life and power, then, assuredly, are we verging toward the dawning of a faith, grander, in its comprehensive simplicity, than any this rounded earth has yet seen: whether it be that which in the dim twilight of history upreared those yet massive piles along the sunny banks of the Nile; or that later human creed, of Lords many, and Gods many, which, in the palmy days of Athenian art, culminated in the yet hardly faded architectural glories of the mystic Parthenon; or that all conquering one of the Orient, where, "neath the march of the sun, from gilded domed mosque, and fretted minaret, three times a day the Muezzin calls to the worship of Allah, the one God. We may name even that, which found its birth in the expiring agonies of the crucified Galilean, of which the gentle words, "Peace on earth, good will to men," have so often been but a prelude to the clash of human conflict; a religion before whose triumphal car, all learning, art and poetry of the ages have been proud to walk as humble servitors; at whose shrine the genius of our modern world has knelt in lowly exaltation: even this, the grandest epitome of human faith and hope; this symbolism of the infinite at whose interpretation to humanity the glorified imagination of the seer and the inspired tongue of the prophet have labored; even this beautified dream, born in the misty glories of the world's spiritual dawn, and glistening with the seven-fold opal hues of the morning, shall only come to its perfect realization in the full light of the oncoming day of knowledge.

Verily, could Paul say, looking forward with the eye of faith even no farther than our own day, "Now, we see, as through a glass darkly; then, face to face." And again, "Now, we know in part, and we prophesy in part. But when that which is perfect is come, then, that which is in part shall be done away."

The demonstration of science, that the life actuation of the material body, is a part of that infinite, and unchanging life potency, which throbs everywhere throughout the unending universe, is an amplification of those other words of the Apostle, that, "In him we live and move and have our being." Tracing the origin of light itself, to this universal medium of the ether, and finding in it also all the potencies of life and force the scientist can interpret as none other, the declaration of the gospel, "God," (that is, the infinite power) "is light, and in him there is no darkness at all." And can approximately comprehend, something of the how, and relatively of the when, it was, that "In the beginning God created the heavens and the earth."

He can definitely understand the possible manner of the oncoming of the "dies irae," that materially terrible day, when swathed in flaming gas, to the final on-looker of the race, the heavens shall seem to "roll together as a scroll," and "the elements shall melt with fervent heat." In the myriad revolving worlds of infinite space, he may find the "many mansions," of the Master. Somewhere among their countless hosts, he may place the "city of the blest," that cosmic metropolis of the revelator surpassingly wondrous for architecture—whose length and breadth and height are equal—1,500 miles in either direction according to the more recent interpretation of learned commenta-

tors and whose, thus superlatively lofty structures are fashioned in pure gold; whose walls and battlements are uplifted to the heavenly empyrean in translucent crystal and whose gates are each formed from a single pearl. Understanding the secret of the streaming glories of the auroral arch he may well comprehend that in this celestial city as seen by St. John, "There shall be neither light of the sun, nor yet of the moon for the Lord God himself shall be the light thereof." Or, rising to the higher plane of a spiritual conception and dismissing all thought of a gross materialistic future state, whether the happy hunting grounds of the Indian, the sensual chambers of delight of the Mohammedan; or that dewy celestial paradise of the Christian, of the white robe and the palm; the sea of glass, the golden harp and the unending song chanted by the river of the water of life, clear as crystal, that flows from the throne of God and of the Lamb; seeing in all this gorgeous Oriental imagery the product of an imagination inspired and aglow with the conception of the Infinite, and laboring to give expression thereof in terms that should adequately appeal to a race enthralled in the bondage of a sordid sensuality—seeing in all these, merely materialistic symbols; he, who rises to the full measure of the truth which science reveals may yet find himself, even now and here, an integral part of the realm which is fadeless, here and now, in touch with that life to which change is unknown. Within and about him throb the potencies of this intangible, all pervading and all animating domain of the ether, in which mayhap, the present sentient animator of the living material body, that individualized fraction of the infinite life and spirit, freed from the burdensome fetters of matter, a chrysalis of immortality, may, thus emancipated, rise, with a renewed and yet more comprehensive intelligence, into the immeasurable activities and expansiveness of the ether, or spiritual realm, into a continually progressive conception of those illimitable infinities whose threshold has opened before him; infinitude of space and matter; infinitude of time; infinitude of life; and, infinitude of power.

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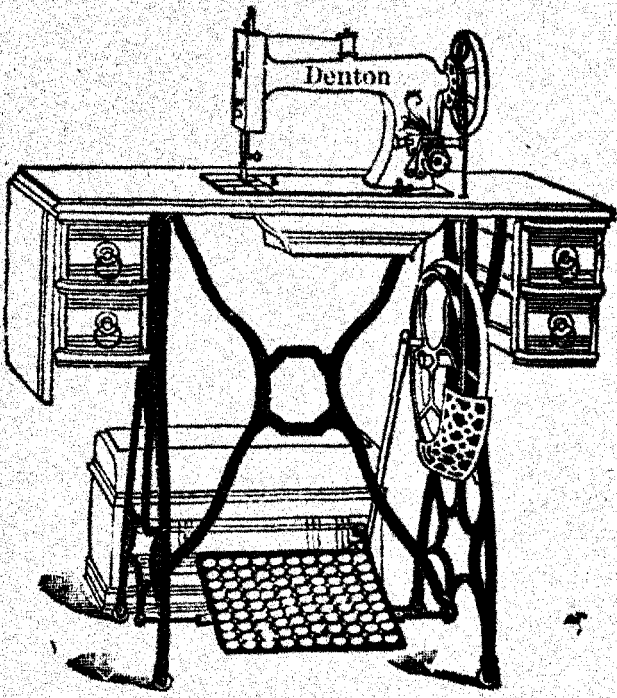
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## IN MEMORIAM.

At the age of 53 years Mrs. Fannie Davis Smith, of Brandon, Vt., passed to the higher life Oct. 8th, 1893, of hemorrhage of the lungs, which was the termination of a three years' decline. Expecting her release, as her friends had at no distant day, her final sudden departure was yet a great shock to them and to the community in

which she was highly esteemed. In the departure of this exceptionally gifted woman the community meets with an almost irreparable loss. The limits of an ordinary obituary notice are quite insufficient for a suitable record of the life and services of a woman who had identified herself so thoroughly as had Mrs. Smith with the advanced thought and live issues which characterize the present age.

A person of great brain power and sensitive to the higher influences, she was at the early age of sixteen raised from a state of invalidism to a condition of health and developed as an inspirational speaker of uncommon power and excellence. A person of commanding presence, with a voice of great flexibility and compass, she was confessedly, for years, one of the queens of the platform. Her field of labor was largely in the State of Massachusetts during her early years of public speaking, though her services were sought to a large extent in the State of New York and in its great city, where her efforts were so highly appreciated as to cause to be extended to her repeated calls to settle there.

Massachusetts, however, won more permanently her presence where she was associated in reformatory work with Wendell Phillips, Wm. Lloyd Garrison and Adin Ballou. Every great movement which had for its object the improvement and spiritual elevation of the masses received her loyal and effective support. For two years she occupied the Unitarian pulpit, in conjunction with Mr. Ballou, at Hopedale, Mass., where her ministrations were as manna to those journeying through this world's wilderness. Some of her great efforts during her girlhood years are distinctly remembered and cherished by some living to-day and who were in attendance at her funeral.

In November, 1861, she was united in marriage to Dr. Ezra A. Smith, Rev. Adin Ballou uniting them in that sacred relation. During those thirty-two years every public work which received the support of one had also the hearty support of the other. Until her health failed, some three years since, she ever responded to calls to present the established truths of Spiritualism, and to officiate on funeral occasions. Queenly and commanding as she ever was in public discourse, it was at the portals of the tomb that she was regal in her power. Her inspirations were such as to carry hope and consolation to the mourner's heart; and her invocations carried the soul into the higher realm of reverence and holy trust.

Mrs. Fannie Davis Smith will be held by thousands in sacred remembrance who were thus blessed by her ministrations.

In social life she was especially winning and entertaining. Of rare conversational powers, and always in the use of her common sense her companionship was something to prize. Tender of heart, having a fine sense of justice, of earnest convictions and the courage to avow them, and intolerant withal of shams, she combined such excellencies as are seldom grouped in an individual. She was a noble specimen of American womanhood.

Her funeral was held at her home on Thursday, the 12th, at 2 p. m. The day was one of the perfect days of the year and the attendance was unusually large, friends from all parts of the State, and from Massachusetts being present. The services were conducted by A. E. Stanley, of Leicester, assisted by Mrs. A. W. Crossett, of Waterbury, and Rev. Mr. Fisk, of Rutland.

"Cover me with roses when I die," she once said, and this was literally carried out. She appeared in her casket as if sleeping beneath a counterpane of roses, and thus amid their fragrance, they laid her to rest in Pine Hill cemetery, beneath

the rustling leaves and the whispering grasses of golden October.

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The moral sentiment cannot afford to be unfair. The one hiss of disapproval during the Parliament of Religions, and the dramatic retirement from the stage by Joseph Cook when Mr. Webb prefaced his address on Mohammedanism with some extemporary remarks concerning polygamy, were apparently based on a misunderstanding of what the gentleman was saying or what those people supposed he was about to say, and the newspaper reports have increased the misunderstanding. It now appears that Mr. Webb was drawn into this statement by a demand from Mr. Cook himself, made through Chairman Barrows; at least this is the claim of Mr. Cook. We are glad to give publicity to these sentences taken from a private letter of Mr. Webb himself:

"I regret very much to say that the newspapers have misrepresented the occurrences at my first speech before the Parliament of Religions. They declared that I attempted to defend polygamy, and that I was hissed and called down by the women of the audience. I had no intention of defending polygamy and did not expect to say anything about it, because it is not a part of Islam and never has been. I do not see how any one, reading a shorthand report of my remarks, can accuse me of defending polygamy."

Fair play is a jewel. The large deposit of polygamy in the Old Testament of our own Bible ought to make its defenders sufficiently intelligent to discriminate between excrescences and essences, the transient element and the eternal elements, both of which are to be found in every religious system the world has ever known. Mohammedanism has come into closest contact and competition with Christianity, and consequently violent prejudices have been aroused. Now, let them be just to each other and they will soon find how much of inspiration and of duty they hold in common.—Unity.

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