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SOME ASSURED RESULTS IN PSYCHICAL SCIENCE AND THE PRESENT OUTLOOK.

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It seems to me that as profitable a thing as we can do is to consider the great change in public sentiment, both in America and England, that has taken place within the last year concerning the investigation of subjects like these. I was one of the corporate members of the first psychical society which was formed in this country. I was on its board of management from the beginning until it was merged into the English society, being now only a branch of that. At that time the whole subject was looked upon as Quixotic, as unreal, as unworthy the attention of serious people and as promising little or nothing in the way of results to the scientifically trained student. I think when the society was organized in England there were only a very few who had any idea that it was anything more than a meeting of people who in a short time would discover that the whole thing was unworthy of their attention and who would therefore disband. The English society has gone on quietly for years; and the result of it is that this study is rapidly taking its place as not only respectable, not only worthy the attention of men who propose to discuss serious matters in accordance with the strictest laws of the scientific method; but it is taking its place as one of the subjects of even prime importance. President Sidgwick of England, one of the Cambridge professors and one of the leading ethical writers of this century, says that it is a subject that we cannot afford to neglect, a subject that demands the most serious attention of the noblest people

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REV. MINOT J. SAVAGE.

of the world. As the result of the investigation that has been carried on thus far in England, Mr. Meyers, who is one of the principal men in the English society, one of the originators, has been convinced and is willing to publish his conviction, that we do continue to exist after what we call death and that at least occasional communication with the invisible world is possible. The secretary of the society in this country, at the head of the American branch of the English society, occupies substantially the same position.

The matter then is coming to be respectable at least, coming to be such an one as earnest-minded men think it worth their while to study.

I need not go into the personal matter of my own investigations. I have been studying it carefully for some seventeen years with the conviction in my own mind that whether it is true or false it demands our careful consideration. For if it is false we ought to help the thousands of people who are deluded and led astray. If it is true we ought to know it, because it revolutionizes our conceptions of the powers of the human mind, even if it does not reveal that other life which the world has hoped for and would be glad to be assured of on the basis of something better than a hope.

Two things have happened that are worthy of your note within the last few months,—two things in the line of progress.

The first is very significant indeed. You will remember that Mrs. Piper within the last two years went to London to be investigated by the English Society for Psychical Research. She was there for several months. A part of that time she was the inmate of the house of Professor Lodge of Liverpool, one of the most eminent men in the British Association for the Advancement of Science. Prof. Lodge studied the matter through her psychic power in every way he could devise day after day, having the entire control of her manner of life, her comings and goings and establishing his own conditions. A report of what was done through Mrs. Piper's mediumship has been published by the English Society, including the stenographic reports of the investigations of Prof. Lodge.

But the point I wish to speak of now is this. At the last meeting of the British Association he was the president of the mathematical and physical section; and in his address as president he presented the claims of this matter of psychical investigation for the first time in the history of that venerable association. He felt justified in placing the matter before them and demanding their most careful and earnest attention to the subject. This seems to me very significant indeed; and I should ask nothing better than that the British Association might take

the matter up in the spirit and according to the method advocated by Professor Lodge.

If any one of us here has any desire to discover anything in this connection except the simple truth I do not know it. I am interested in it because of its bearing on the nature and powers of the mind as embodied, and because of its possible bearing on the nature and significance of what we call death. In regard to both of these I want to know the truth. I cannot quite understand how any man should desire to be pleasingly fooled. If there is nothing but silence after we get through this life I certainly want to know it.

Another thing has occurred lately. You are familiar with the name of Mr. Stead, formerly the editor of the *Pull Mall Gazette*, now of the *Review of Reviews*. I think not more than a year ago, in reviewing the *Arena* and its editor, while he was complimentary toward the intellectual power and the success of the *Arena* as a magazine, he took occasion to refer somewhat slightly to the interest of the editor in ghosts. But what now do we see? The Christmas number of the *Review of Reviews*, of which there were issued a hundred thousand copies in England and an edition of the same size in this country, was made up entirely of what he calls "real ghost stories." He has asked for contributions from all over the world; and in doing this he has given cases which demand the most serious and earnest investigation. He goes so far in editing the *Review*, as to express his belief in a good many of these stories. He expresses his undoubted belief in the sincerity of the tellers of them; and he even indicates that he hopes that along these lines there may be coming proof of the immortality of the soul. He raises the question, indicating an affirmative answer, as to whether science may not by her demonstrations be coming to settle this age-long hope of the church.

These are significant things, significant of the growing interest in this investigation and of what is quite as important, its growing respectability. You will understand what I mean by that word. I do not care whether it be respectable or not so far as the influence of society may be concerned, except that there are thousands of people who will investigate a matter when it gets into good society who will not look at it before. It has a chance of being more hopefully studied to-day than at any time before in its history.

I have been asked by some of those having the matter in hand if I would not go on this afternoon and make some statements concerning cases with which I am myself familiar. I do not feel like going into the matter very deeply; but if you will pardon me I will take your time for a few words more.

There are two or three things that lie on the threshold of this

matter of psychic investigation that we may regard as practically settled, settled at any rate so far as the consensus of the competent is concerned. There are large numbers of people whose opinion on any subject is summed up with they "know it is not so." Their opinions we need not trouble to consider. There are other people who have a theory of the universe in which it is impossible for anything of this sort to appear. Of course we need not trouble ourselves about them. We can wait comfortably till they get themselves furnished with a new theory. But there are some things settled so far as the opinions of those persons are concerned whose opinions *are* worth our consideration. This whole field, for example, of psychic research, that is covered by the word hypnotism. It was only a few years ago—I say this by way of comfort to those troubled by the results of investigation—that a French commission declared hypnotism to be a fraud. It is now accepted universally by every competent thinker. Then take the region covered by clairvoyance. There is no rational question as to the existence of this power; not that every person who advertises in the *Boston Herald* possesses it, but it does really exist. I think it was Schopenhauer who said that when a man expressed his opinion that there was no truth in clairvoyance he showed not that he was prejudiced but that he was ignorant. That may be regarded as established. Then there is the remarkable power of the human mind that passes under the name of telepathy, the power of communication without much regard to space, between mind and mind. This I now regard as scientifically established, as much established as the Copernican theory of the heavens. I know cases within the range of my own personal observation and experience. I *know* that this is true.

What does this settle? It does not prove at all the central claim of spiritualism, either the one or the two or the three all combined. But it does prove the possession on the part of mind, as embodied, of such extraordinary powers as must serve completely to revolutionize our ideas as to what mind and mental power are. They suggest to my mind the story of Emerson and Theodore Parker. They were once taking a walk in Concord when a wild-eyed second adventist rushed up and told them that the world was coming to an end within a week. Mr. Parker said that even if it were it would not trouble him, because *he lived in Boston*. But Mr. Emerson said, "Suppose it does, I think I can get along without it." When I see the human mind possessed of such powers as are manifested by hypnotism, clairvoyance, telepathy, able to see without eyes, able to hear without ears, able to transcend by thousands of miles the ordinary reach of the ordinary means of communication, able to

get along to such an extent as that without the body, I wonder whether in the last resort it may not be able to get along without it altogether. That is the point suggested to me by the investigations as so far carried on and as practically established as true.

I will venture to take a step beyond that. I asked a Professor of the Smithsonian Institution, one of the hardest headed and squarest-toed scientists I ever saw, for his estimate of Prof. Coues purely as a scientific man. I said, we will waive all this psychic and occult matter, but tell me his rank as a scientific man. He said he is one of the most brilliant scientific men in America or Europe. That is his estimate of him as a scientist. Prof. Coues made this statement, which seemed to me of immense significance. He said every particle of matter in this universe, so far as we know, tends under the law, or in accordance with the law of gravity, downward or toward the centre. Every particle of matter is resistlessly swayed by the force of gravity. Now if you discover a case in which a particle of matter as large as a pin's head is moved in any way that shows there is a power that is contravening the force of gravity, you have passed the Rubicon between the material and the spiritual, between that which is under the power of gravity and that which is under the power of life. Now I know that matter is sometimes moved without muscular contact in a way that you cannot account for except by supposing that some other power is at work than the ordinary powers that are recognized in the category of physical science. I am convinced at least that there is a power and that it is intelligent, that does sometimes produce these effects. Here, then, we step over the border line.

I will go a little farther still. I will say that in the presence of the psychic—I like that word better than medium because as long as we are investigators we should not use a word that implies a belief not yet ours, and the word psychic carries our meaning till we can reach the point where we can say we are convinced—in the presence of psychics I have been told things which I know the psychic did not know and never had known. There is no longer the least shadow of a doubt of that in my mind. But I have always said this does not go far enough, possibly this may mean telepathy only. Although the psychic is not a clairvoyant, is not conscious of possessing any means of getting at the contents of my mind, yet the psychic's mind may be a mirror in which my thoughts and knowledge are reflected, and I may be getting back only what I have given. So when I have gone only to that extent I have felt that I have not gone far enough to convince me that I was dealing with a disembodied intelligence. But under certain conditions I have gone

farther than that; and it is these other cases that we are always looking for as additional proof—these cases in which I have received communication concerning something which neither the psychic nor myself knew. There have been several cases not only in my own experience but more still in the experience of persons whose judgment and power of investigation I trust as I trust my own, in which there has been the communication of intelligence that neither the psychic nor the sitter possessed nor ever did possess. I have had it in such circumstances as this. I have had communication while sitting in my study concerning things that were taking place two hundred miles away. Over and over again occurrences like this have taken place, and I submit that my knowledge of science and philosophy does not give me any hint of an explanation for these things. It seems to me to be stretching the theory of telepathy and of clairvoyance beyond probability to call them in to explain them. I do not know what to make of them except on the theory that some third and invisible intelligence was concerned. This, then, I hold as a provisional theory. If some one can suggest to me any other explanation of my facts (I have not received any yet) I shall be glad of light thrown upon such experiences from any quarter.

IMPLICATIONS OF PHYSICAL PHENOMENA.

BY PROF. A. E. DOLBEAR.*

A **PHYSICAL** phenomenon is a phenomenon which involves energy. Every change of condition in matter is brought about by the action of energy upon it in one way or another. It may be gravitative energy or heat or light or electric or any other, but every physical change has a physical antecedent as well as a physical consequent, and the explanation of any given phenomenon consists in pointing out the precise antecedents that brought it about. There is a common saying that like causes produce like effects, but this is far from being true in the popular sense. If it were true the development of science would not be the difficult and painfully slow process it has proved to be. Electricity may be produced by turning a crank, by dissolving a metal, by twisting a wire, by splitting a crystal and in other ways. The product is the same but the antecedents are so different that no one can tell by examining the product how it was produced. If it became important to know what caused the electrical phenomenon, it would not be sufficient to know that electricity could be produced in these different ways; one would need to know the specific apparatus employed. The more complicated the phenomenon the more difficulty there is in unravelling it.

So far as experiment and experience have led us, the antecedents of every physical phenomenon are themselves physical, and more than that, all reactions are quantitative, that is, the product is proportional to the antecedent, and this is sometimes embodied in what is called the doctrine of the Conservation of Energy which every one knows about.

The exchange relations between the different forms of energy Mechanical, Thermal, Chemical, Electrical, etc., which are so well known being quantitative are therefore mathematical. They have therefore become a corporate part of the body of Knowledge and are no longer subject to any questions as to their validity under any circumstances whatever. One who

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should challenge them would no more be deserving of attention than if he should offer to prove he could square a circle.

The fundamental postulates of physical science are binding upon the one who understands them, for the same reason that the multiplication table is. There are no contingencies and no possibilities of hedging. If any one of them could be overthrown the whole body of Science would go with it. This is said because there are not a few who appear to think that what is called physical science may not be so certain as its advocates think, and that there may be factors which have not yet been reckoned with that may quite transform the whole scheme. Science is a consistent body of relations, not simply a classified body of facts. These relations have been discovered by experiment, not by deduction.

Some of them are the following:

1. Physical changes affect only the condition of matter, not its quantity. One cannot create or annihilate it, nor can one element be changed into another.

2. Every atom is continually exchanging energy with every other atom, the rate of the exchange depending upon their difference in temperature.

3. The different forms of energy are transformable into each other, but the quantity of energy is not altered by the transformation.

4. Complex organic molecules differ from simpler inorganic molecules in possessing more energy. The differences in this respect are definite, may be measured in foot-pounds and are practically enormous.

5. Every physical change has a physical antecedent, is therefore mechanical, and is conditioned by the laws of energy.

These principles are the outcome of modern investigation, the evidence for them is overwhelming, and a working knowledge of them needs to be a part of the mental equipment of every investigator, especially of the one who takes it as his province to explain phenomena.

Science is strong here if it is anywhere, and any description of any event, any explanation of a genuine phenomenon that practically ignores these cannot be true and can have no claim to consideration.

Before any explanation is needed there is always the advisability of ascertaining that the alleged event really happened, and whatever is not professedly miraculous must not be in discordance with the best knowledge we have.

With the above principles in hand one is prepared to fairly judge as to whether a given statement is credible or not. It is not necessary, as some seem to suppose, that one should be able

to explain a phenomenon, if he rejects the explanation of another one, or to assert with emphasis whether a thing is possible, probable or impossible.

In La Fontaine's fable the philosophers were at the theatre witnessing a play in which Phoebus rose in the air and disappeared overhead. They undertook to explain the phenomenon. One says Phoebus has an occult quality which carries him up. Another says he is composed of certain numbers that make him move upward. Another says Phoebus has a longing for the top of the theatre and is not easy till he gets there. Still another says Phoebus has not a natural tendency to fly, but he prefers flying to leaving the top of the theatre empty. Lastly, a more modern philosopher, thinks that Phoebus goes up because he is pulled up by a weight that goes down behind the scenes. The last is an explanation. From a physical standpoint the others are not simply inadequate explanations, they are absolute nonsense. They make the antecedents of a phenomenon involving energy, factors that have no more relation to energy than has moonshine to metaphysics. Yet there has been a large number of men in all ages, men able in many ways, too, who have ventured to explain phenomena in such a non-sequitur way, and who have spurned the mechanical philosopher and his explanations.

In that class of phenomena called spiritualistic there is a large body of reputed physical phenomena, vouched for by large numbers of witnesses, such as the movements of furniture, chairs, tables, books, pianos, etc., the playing upon musical instruments, guitars, accordions, pianos, the appearance of lights, of faces, of full forms clothed, of conversations with materialized spirits, and so on in great variety.

I suppose no one doubts that to move a body of any magnitude requires the expenditure of energy, and to do a definite amount of work requires always the same amount of energy, yet I suspect there are many persons who give credence to statements of occurrences which practically deny the above proposition, thinking it to be probable that spiritual agencies may have control of powers that mankind knows nothing about. This may be true enough, but the question is not as to what this or that agency can do, but whether if spirits do a certain kind of work it takes less energy than if a man should do the same thing.

Whenever a weight or a resistance and a velocity are given, it is always possible to compute the energy spent to produce or maintain it. Let us study a case or two. In olden times it was related that one of the prophets was carried thro' the air by the hair of his head from Babylon to Jerusalem. In later

times it was said that Mrs. Guppy was similarly transported from Edinboro to London. The distance is about four hundred miles and if I remember rightly she made the transit thro' the air in less than one hour. This makes the velocity to be about seven miles a minute or six hundred feet per second, which is three times faster than the highest tornado velocity. The resistance offered by the air to the movement of bodies in it is very well known. Pressure in hurricanes has been observed as high as 90 pounds per square foot, and as the pressure increases with the square of the velocity, it follows that at 600 feet per second the pressure per square foot would be about 800 pounds, and if the exposed surface of Mrs. Guppy was no more than six square feet, the total air pressure must have been not less than 4800 pounds. Now the energy of this is found by multiplying the pressure by the velocity per second. $4800 \times 600 = 2,880,000$ foot-pounds, and as a horse power is equal to 550 foot-pounds per second, it follows that it took not

less than $\frac{2,880,000}{550} = 5236$ horse power to move Mrs. Guppy in that way at that rate.

It was reported when Madam Blavatsky was living that she was in the habit of receiving letters from distant correspondents brought to her by some occult agency and dropped upon her table. These letters were said to have been written only a few minutes before by persons living in the most distant parts of the earth.

It takes but a little figuring to discover the amount of energy necessary to do a work of this kind. Thus let the distance be 10,000 miles, the time, an hour. The pressure per square foot, due to such a velocity in the air will be 2,300,000 pounds, or eight tons per square inch. Assume but one square inch as the area exposed to such a pressure, then the energy needed to transport it with the speed of 2.6 miles per second will be

$$\frac{16,000 \times 5280 \times 2.6}{550} = 400,000 \text{ horse power.}$$

Unless such packages were protected by occult agencies also, they would be burned up before they had gone the first mile of their journey.

The popular idea is that at death the spirit leaves the body, but that it may, and often does, remain in the locality and is frequently in the presence of its friends unperceived by them, though occasionally they may be seen and communed with through the agency of certain preternaturally gifted persons called mediums.

This proposition has so many physical data and involves so many physical implications, it will be worth the while to look squarely at some of them.

I. A spirit is supposed to be a conscious entity dissociated from matter, having ability to move at will and to be more or less interested in what is going on in the world, and capable of giving information on matters remote from observation nor the knowledge of men. Suppose then such an entity, a disembodied spirit, without a corporeal body, but anxious to be in the neighborhood of its former friends. Seeing that it now has, according to this view, no longer a hold upon matter, it has ceased to be in any way affected by gravity and inertia, for these are attributes of matter. Now the Earth has a variety of motions in space, it turns on its axis, so that a point on the Equator is moving at the rate of a thousand miles an hour. It revolves about the sun at the rate of nearly seventy thousand miles an hour and with the sun and the rest of the bodies that make up the Solar system it is drifting in space at the speed of sixty thousand miles an hour or more, so that the actual line drawn in space by any point upon the Earth is a highly complex curve drawn at the rate of upwards of an hundred and twenty-five thousand miles in an hour. Now any object whatever keeping up with the Earth, but without the help of gravity, must maintain the velocity in space of not less than an hundred and twenty-five thousand miles an hour, and that is not all, as the movement is not in a straight line, any such object wishing to keep in a particular locality, say a room, would have to be on the alert constantly, for the Earth wobbles for numerous reasons and what seems to us who have bodies held by gravitation to the Earth, as so quiet and smooth running that we are never conscious of the motion for an instant, is so simply because gravity takes care of us. Once surrender that and undertake to depend upon some supposed private source of energy, and one would instantly discover he had an engineering problem of a high degree of complexity. If one assumes, as some have done, that such spirit is composed of or associated with some sort of matter and that navigation is accomplished by an act of the will, it will not change the foregoing factors in the problem at all.

II. Suppose, as some have done, that disembodied spirits lose their hold upon matter, and that they do not remain at the Earth. Then, if they remain at the point where separation from the body took place, in an hour the Earth will have moved forward one hundred and twenty-five thousand miles. But over the Earth there is certainly a death every minute all the time and such are left in the rear by the Earth never to return to

them, for the movement of the Earth is not a circuit but an apparently endless drift. Think of the dead of the Earth for the thousands of years since man has lived upon it! On this view the spirits might be seen like the tail of a comet reaching backwards for millions on millions of miles, the trail of the dead.

In any view time and space and energy cannot be ignored or ruled out.

At seances the reported phenomena are mostly of a physical sort, the trance of the medium being a physico-mental phenomenon. The phenomenon of sound, implies the expenditure of energy, it is a vibratory motion of the air or other elastic body, and in order to produce it some antecedent force must be spent; it may be produced by mechanical means, or heat, or electricity or by the muscles. Its production does not imply any specific method any more than articulate speech implies a person, as Faber's talking machine and the phonograph prove.

Let us consider some of the more subtle phenomena that are reported. First, as to so-called conditions. One of the primal ones of these for such phenomena as the movements of bodies and materializations, is said to be darkness. This is of so much importance that it must be fully attended to. To one who has not paid any attention to what has been done in molecular science within the past fifteen or twenty years, the phenomena of light may and probably do seem to be due to an unique agency, as much as heat or electricity, and therefore he looks upon light as he looks upon the others in the hierarchy of the physical sciences, and expects that in its absence, a potent agency or kind of energy is lacking. That this idea and conclusion is all wrong will be apparent when it is recognized that *what we call* light is a particular sensation in the eye, and that to produce the sensation *there is no one antecedent that is essential*. Press the eye with the finger in the darkest night and one will see a ring of light with great distinctness. An electric shock, a bump upon the head will also give one the sensation of light, and in the absence of other aids to a judgment no one could tell what was the antecedent of a given light sensation.

Radiations from a luminous body and reflections from a non-luminous one, were not long ago thought to consist of three different kinds of rays, Heat, Light and Activic rays. It has been discovered that there is no such distinction in fact. What a ray will do depends upon what it falls upon. The same ray that falls upon the eye and produces the sensation of light, would heat another body, or do photographic work. The only difference in rays is in their longer or shorter wave lengths, and the energy

of a wave does not depend upon its length. From this it follows that there is no such thing as light as distinguished among forces or forms of energy. *Light is a sensation* and in the absence of eyes no such distinction could possibly be discovered. Light, then, as a particular kind of agency takes no part in phenomena outside of the eye. The eye of man is adapted to respond to certain wave lengths, the eyes of other animals are adapted to respond to other wave lengths, and if our eyes were adapted to perceive all wave lengths the whole universe would be always light about us, every object, whatever its temperature, could always be seen as easily as we now see when the sun shines.

These facts make it quite impossible for a physicist to understand why darkness should be an essential condition for the occurrence of such phenomena as are described. Again every ray of light when traced back leads to a vibrating molecule or atom. Indeed light or ether waves in general all imply vibrating atoms or molecules, and what is called Spectrum analysis is but a development of this fundamental principle, and not only the kind of matter but its physical condition is revealed. If Moses had had a spectroscope when he saw the burning bush it would have told him the nature of that conflagration.

So when luminous forms appear at a dark seance there is first the ether waves of such length as to affect the eye; these traced to their source must arise from vibrating molecules, that is, matter expending energy in the production of ether waves, for no matter ever shines without some source of energy.

If the matter that gives out the light be ordinary matter there is no difficulty in understanding it, for matter can be made to shine in several ways, by impact, by high temperature, by electric vibrations, by chemical reactions, and no one could tell from the simple fact that the matter shone, what the origin was. But it is said that these forms that are seen and thus affect the eye, that are touched and thus affect the sense of touch, that are warm and thus testify to vibrating molecules, that speak and appeal to the ear through air vibrations, are *materializations*, meaning by that that the body with its various organs and their functions is built up *de novo* out of material at hand, as Adam was said to be made of the dust of the ground, and as the lion that pawed to free its hinder parts from the soil out of which it thus grew. What are the materials that make up a human body? Ultimately there are Carbon, Hydrogen, Oxygen, Nitrogen, Iron, Phosphorous, Sulphur, Potassium, Sodium and several other ingredients of less importance. From an hundred to an hundred and fifty or more pounds of these are needed for one full grown person. .

Many of the materializations that have been described, from Samuel the prophet, to Katie King have appeared to be veritable specimens of humanity even to avoidupois and all that is implied in that. If the matter of such bodies was a creation and not a collocation, then one of the fundamental principles of physics is simply not true, for matter can be created and annihilated by any spirit that knows how to find a suitable medium. If the material is gathered from the environment—and this sometimes is asserted—then the difficulty is nearly as great.

One must take notice of the difference there is between inorganic or relatively simple chemical compounds, and those that make up the bodies of living things, the bones, the tissues, the muscles, the nerves, the brain, the blood. For building up a single pound of such tissue as muscle or of fat, requires the expenditure of energy represented by about sixteen million foot-pounds, and as in such a body as we are supposing there could hardly be less than twenty-five or thirty to be so reckoned, it follows that not less than four hundred million foot-pounds of energy is necessary, a quantity equal to upwards of twelve thousand horse power if done in a minute and if done in half a minute then twice that quantity. I cannot but wonder if those who think they have witnessed such phenomena could have been conscious of the stupendous amount of energy which was being evolved before their eyes. Then dematerialization involves the annihilation of the same amount, for it is to be remembered that organic matter differs from inorganic in the amount of energy absorbed. There has been either the creation and annihilation of matter or the creation and annihilation of an enormous amount of energy, without antecedents and with no residuals. This is not saying that such events have not taken place, it only points out the factors of energy which are implied if they do happen.

One who is unaware of such implications and phenomena may easily suppose the most improbable things can take place. Those who are aware of such implications cannot hear of such events without instantly perceiving how almost infinitely improbable they are.

Reports of such phenomena have never come from any man who understood the relations of phenomena.

Scientific men have been often told of their incompetency to investigate so-called psychical phenomena, but if the latter involve physical phenomena, then who else can properly investigate them?

This paper is not to be understood as implying that there is no relation between the living and the dead, for the writer does not believe that doctrine, instead of that he thinks we are very

near to a discovery of a physical basis for immortality that will transform most all our thinking. If spiritual communication is not accompanied with physical phenomena in the alleged way, it does not follow that it may not happen in other ways that do not do such violence to our fundamental knowledge as most of the reported cases do. The universe is large, not much of it has been explored. We live and move and have our being in an environment about which our knowledge is most meagre, but our knowledge of energy we get not only from the Earth but from the Sun and most distant Stars and Nebulae, and it is not probable that any contribution whatever will materially modify our present knowledge of it.

PSYCHOGRAPHY IN THE PRESENCE OF MR. KEELER.

ALFRED R. WALLACE, D. C. L.*

On January 19th, 1887, while in Washington, I accompanied some friends, two of whom were complete skeptics, to one of Mr. Keeler's seances. Before the seance commenced, it was suggested that the paper block on which messages were usually written and which was lying on a table, should be privately marked. Accordingly one of the skeptics loosened the edges of the block and marked about a dozen sheets with his initials—L. O. H. At the seance, the medium sits in front of a calico screen about five feet high hung across the corner of the room, behind which is a small table, a tambourine, stick, bell, etc. A lady from among the visitors sits beside the medium, who places both his hands upon her arm, and another calico screen tied across at the level of their necks hides the lower portion of their bodies. From behind the calico screen, above the head of the medium, a hand appears which takes a pencil and the paper block from the hand of a gentleman sitting near. The sound of writing is then heard, a sheet of paper seems to be torn off, and is immediately thrown over the screen and falls between the medium and the spectators. It is found to contain either some remark pertinent to what has been occurring at the moment or a message for some of the audience; and frequently a dozen or more such messages are given in the course of the evening, most of which are said by the recipients to contain names or facts which they recognize as correct. Sometimes a hand holding the pencil, appears to come bodily through the calico screen and writes on the paper block held by a person indicated. On this evening, I was asked to hold the block, and it was written on by a hand which appeared to come through a slit in the screen just above the medium's shoulder. The writing was rapid and partly unintelligible, but the words appear to be—“Friends were here to write, but only this one

* Contributed.

could this time. Come when they can." Later on a paper was thrown out to me containing these words — "I am here. William Wallace." Both the sheets are initialed L. O. H., showing that they could not have been prepared beforehand. No aperture could be found in the calico screen when it was examined after the seance, and no means could be discovered by which any person could have entered the corner of the room cut off by the screen. There was sufficient light to see everything and to read the writing, and full examination of the room was permitted both before and after the seance.

At another seance on February 21st, a paper was thrown out to me on which was the following message, in a different handwriting from the previous one — "I write for Mr. William Wallace, my old friend, to say that he is desirous of giving you an important message and will do so on a clear night when he can write himself. William Martin."

Two days afterward, I had another message in the same writing, beginning — "I am William Martin, and I come for Mr. William Wallace, who could not write this time after all" — and then the message goes on to refer to a matter on which I had written a letter to a newspaper that very morning. These two communications are important on account of the person from whom they purport to come. My eldest brother, William, had been educated as an architect and surveyor, and after leaving the gentleman with whom he had been articled, he went to London and engaged himself with a large London builder, to obtain a practical knowledge of materials and construction. This builder was named Martin, and he had a son about my brother's age. This was in the year 1830 or thereabouts, and when I was living with my brother some ten years later, he used often to refer to his friend Martin, but I do not remember hearing him spoken of in any other way, and therefore did not know his Christian name. Since my brother died, in 1845, I have heard nothing of these Martins, and no one in America, besides my brother John, who resides in California, and myself, could possibly know anything of the relations existing sixty years ago between them and my brother. I do not think I have ever heard their names mentioned since my brother's death, and it was therefore most startling and altogether unexpected to have the name brought before me in this manner in connection with that of my brother. I may add that on enquiring of my sister, who being nearer my brother's age, knew more of his early life, she informs me that the Christian name of both the elder Martin and of his son was William.

At a subsequent seance on February 26th, I received a message in quite a distinct handwriting, claiming to be from the

elder Martin and stating that he was a friend of my father's. Whether this was so I do not know, but as my father lived much in London in his early life, it is very probable, and will account for my brother's business connection with the Martins. The essential point, however, is, that after more than forty years of silence and forgetfulness, the names of these Martins and my brother should be brought before me at the place and in the manner here described.

UPON THE RELATIONS OF INVESTIGATORS AND PSYCHICS.

BY REV. T. E. ALLEN.*

UPON the very threshold of his work, the seeker for truth who attempts to test at first hand the phenomena alleged to occur in the presence of a psychic, meets as a rule with the demand by the latter for the observance of certain "conditions." These appear to vary both with the phases of manifestation and with individual psychics.

The investigator finds the experiments which he had carefully designed with a view to procuring results of evidential value, ruined time after time by this persistent demand, while the novice is at a loss how to explain the limitations thus imposed, which dog his footsteps like a shadow. It is the purpose of this paper to present a brief preliminary discussion of a few aspects of the subject of conditions, and of other points which spring into existence and need to be answered as soon as an investigator and a psychic are brought face to face.

In the first place, then, let me lay down as a postulate of psychical science, that all phenomena which occur within its domain are governed by law. While this might seem a common-place in our day, when we are accustomed to having this claim made in all departments of physical science, yet, when we consider that theologians, and millions of people who accept them as leaders, even to-day largely insist that we must distinguish between those phenomena which occur under law and those which do not, which are miraculous, we see that it is necessary to start with this postulate. Nay, further, I maintain that a student about to consider any species of phenomena whatever, should affirm this. As a matter of fact, the mere decision to consider, implies the belief that he may obtain knowledge, and knowledge without laws is impossible. It is startling to reflect that for centuries religious teachers have thus pronounced certain events miraculous, when in the light of

* Read before the American Psychical Society, Jan. 13, 1892.

psychology and logic no incident has happened in the history of the human race which any one could be justified in calling miraculous in the sense in which that word has been used. Why? Simply because the mere affirmation amounts to saying: "I know all the laws of the universe, I have compared this phenomenon with all phenomena which can occur under all the laws and find nothing like it." Again, there is no way of distinguishing between a phenomenon which occurs under a law not yet discovered and one which, by hypothesis, occurs outside of law.

The moment we admit the reign of law, however, that instant we grant not only the existence of causes, but of conditions. Though we may not always concentrate our minds upon the latter to the same extent as upon the former; yet, nevertheless, that the occurrence of a given phenomenon is as much due to the existence of certain conditions as of the cause will be admitted by every scientist. Jevons says*: "There are usually many different things, conditions or circumstances necessary to the production of an effect, and all of them must be considered causes or necessary parts of the cause. Thus the cause of the loud explosion in a gun is not simply the pulling of the trigger, which is only the last apparent cause or occasion of the explosion; the qualities of the powder; the proper form of the barrel; the existence of some resisting charge; the proper arrangement of the percussion cap and powder; the existence of a surrounding atmosphere, are among the circumstances necessary to the loud report of a gun; any of them being absent it would not have occurred."

There is every reason for expecting to find then, upon *a priori* grounds, that conditions are essential to the taking place of psychical phenomena, and the real occasion of surprise would be, not the necessity for conditions, but the independence of conditions of these phenomena, which would amount to nothing less, in the last analysis, than the denial that they are governed by law. Whether the conditions demanded by a psychic are identical with those indispensable conditions which really govern the phenomena, is, however, an entirely distinct question which we will consider later. From the foregoing, it should be clear that the demand for conditions cannot legitimately be considered presumptive evidence of fraud. Many persons seem to argue: "Trickery requires conditions, this person requires conditions, therefore, the results obtained were all tricks." But since, as already pointed out, the production of all genuine phenomena requires conditions, the fallacy is evident.

The first aim of this society is to discover whether phenom-

*"Lessons in Logic" p. 239.

ena occur in the presence of psychics which may properly be called supernormal, that is, which cannot be explained by trickery, or by the operation of known laws and which transcend the powers of the mind recognized by the older introspective psychology. The investigator may stand in one of three mental attitudes toward the phenomena witnessed: 1. His mind may be in a state of suspense because the conditions are consistent with the theory of trickery as well as of supernormal phenomena. 2. He may be satisfied by observation that the alleged phenomena are tricks. 3. By the existence of conditions which rendered trickery impossible, he may be satisfied that the phenomena observed are supernormal.

Like every other kind of human activity, scientific research has its ethical aspect, and a very important one it is, too. No investigator, however well furnished as an observer or as a critical thinker, can be considered thoroughly competent to enter the field of psychical research unless he be equipped upon the ethical side. Just so long as conditions render it impossible to say whether phenomena are tricks or supernormal in character, just so long the man of true scientific spirit will be content to remain in doubt, nay, will consider himself in duty bound to remain in doubt. That so much uncertainty exists in the public mind to-day as to whether any supernormal phenomena occur, is probably largely due to the impatience of investigators, to their lack of willingness to remain in doubt until clear evidence tips the balance to one side or the other, coupled with a distrust of the testimony of many persons through a fear—often justified by internal evidence when their reports are analysed—that they fail to grasp intellectually the real elements of the problem, or that the action of the emotional nature which tends to vitiate observation has not been eliminated. The point we are now considering is one of supreme importance. Should the investigator infer trickery when the conditions are simply ambiguous or inconclusive, the result will be interpreted as discrediting the moral integrity of the psychic, which is a gross injustice, and it will tend also to deter further researches where facts might be found. On the other hand, if under the same conditions, the conclusion be formed that the phenomena are supernormal, then the student has been guilty of admitting into his Temple of Truth as facts, what may be the results of trickery and not facts due to the operation of obscure causes.

While if we admit that supernormal phenomena do occur, I am not prepared to say that the belief in them might not become quite general, upon the testimony of psychics known to be of unimpeachable moral character that phenomena occurring under ambiguous conditions were not the result of trickery; neverthe-

less, I do say that the researches of this society should be conducted in such a manner as to completely eliminate the moral character of the psychic as a factor, before we finally accept results as proof that phenomena under consideration are super-normal. This procedure alone can yield results of a maximum scientific value.

But how, it will be asked, can we eliminate the moral element in the constitution of the psychic? Limiting the answer to those species of phenomena — the so-called physical — which, in my judgment, should first engage our attention, my answer is, by observing phenomena under such conditions that the psychic, using all of his normal powers either could not produce them at all or not without instant detection. Can conditions be made which will accomplish this? Yes! without doubt they can; but whether or not in a given case phenomena will then occur, is a matter to be determined by actual experiment. Considerable care will be required, it is true, in deciding upon such conditions in each investigation, since the value of the results obtained is liable to depend very largely upon the thoroughness of the preliminary analysis upon which the conditions imposed are based.

While it is advantageous to be familiar with the tricks used to imitate psychical phenomena, at the same time, the truth must be squarely faced, that a knowledge of this kind, however extensive, can not furnish a positive guarantee against the investigator being deceived by trickery. It would enable him to arrange conditions which would guard against the execution of known tricks, but, since there is no way of being certain that he has a knowledge of all the means by which a given result could be produced by trickery, even an expert conjurer would be driven back from the outposts of special knowledge to the citadel of a general theory as to conditions which would render fraud impossible in a particular investigation.

It has already been pointed out that psychical phenomena demand the existence of conditions for their occurrence, but this is by no means equivalent to saying that the conditions under which the psychic has been accustomed to having phenomena occur, are the only ones under which he could obtain them. This subject has always been more or less a bone of contention between the investigator and the psychic: one must have conditions which exclude fraud, the other must have those conditions which are essential to success or he can do nothing. How shall we harmonize the antagonism? The only way, it seems to me, in which it can be done is by being scrupulously just to psychics and cultivating cordial relations with them. We say to them, "We are told that certain remarkable phenomena occur in your presence, we are interested, we want to know

the truth concerning them. We may not agree at first as to conditions, but we are willing to begin a series of seances under your usual conditions, and then, asking you to consider your work with us experimental, as something entirely apart from your regular work, we wish to vary the conditions little by little until the point is reached where the phenomena take place under conditions satisfactory to us. We shall not be arbitrary in the matter, that is to say, any set of conditions which will exclude the possibility of trickery will satisfy us."

Then we might expect an honest and intelligent psychic, speaking according to his professed belief, to answer: "I appreciate how you are situated and I should like to grant you conditions which will give to the results obtained the weight you wish them to have. I am but a medium, an instrument; intelligences outside of myself produce the effects and to succeed I must observe the conditions they require. Nevertheless, it is by no means self-evident that my usual conditions are the only ones which can bring success. I know that the spirits who produce the manifestations express themselves as anxious to convince mankind that they exist and that they can communicate with men, and I believe that they are more than willing to meet honest investigators half way in the effort to secure phenomena which shall have value as evidence. I will do all I can, therefore, to meet your requirements. I must ask you, however, to be patient and to continue your investigations for some time before deciding that the results you seek can not be secured. I know but little of the laws which govern the manifestations and must confess myself to be groping in darkness almost as dense as that which enshrouds you." When the two parties can be brought together in this spirit, when mutual forbearance thus exists, then we can reasonably expect that if there be any supernormal phenomena at all, it will be our privilege to witness them.

Another vital question demands our attention. Suppose that we investigate certain phenomena in the presence of a psychic, become convinced that they are supernormal and publish our reports and that afterwards some one detects the psychic in the act of producing phenomena by trickery, what is the effect of this circumstance upon the value of our reports. The first step is to procure the testimony of and to carefully cross-examine the one or more witnesses who saw the trick performed. Particular care must be taken to learn precisely what the conditions were. If they were the same as the crucial conditions imposed by the society, then, either first an analysis of our reports will show that the attempt to deceive in the manner described could not have been made without instant detection,

in which case the integrity of the report is vindicated or else, second, it will be found that it was possible to perform the trick without detection. In this case — which must be conceded to be possible though more or less improbable — the investigation must be transferred from the supernormal to the ambiguous stage of work and must there remain, until such time as the researches are repeated with the same psychic, under the old crucial conditions rectified so as to render the performance without detection of the new trick impossible. Then, the results obtained may be accepted and reported as supernormal.

It will be said that the admission that this second case may have to be dealt with in the work of the society, casts doubt upon all reports, since, by hypothesis, any one of them may be discredited at any time. This is true, but to positively deny that it is a real alternative which must always face us, amounts to nothing less than claiming the infallibility of the members concerned in the original, *a priori* mapping-out of the crucial conditions and in the observation of the phenomena. When a physicist makes a careful series of experiments with a view to determining, for example, the coefficient of expansion of a gas, he records for our benefit, not only the results finally obtained, but a full description with illustrations of the apparatus used and points out the sources of error which he has tried to eliminate. But the work of the most acute and skillful experimenter cannot reasonably be declared permanently authoritative. It may represent the high-water mark in its own field, but it must stand or fall according to its merits, and printed in the transactions of a learned society or in a text book, it is a perpetual challenge to others to discover sources of error not eliminated or to demonstrate that more skillful manipulation demands that a new value be given to one of constants of nature.

At present, the procedure in psychical and physical researches is not, perhaps, precisely the same. The former lead us prospectively to phenomena which are declared to be supernormal only after we have excluded normal causes, a residual or subtracting process, while the latter remind us more of addition. Nevertheless, it would seem as though there must have been a time in the history, say, of electricity, when a few experiment-
alists were coming to realize that they had witnessed phenomena inexplicable by an appeal to any of the known forces, when they affirmed and others denied that a new force must be acknowledged. I apprehend, therefore, that granting the occurrence of supernormal phenomena, the time will come when development in psychical science will follow the same positive

process of addition which is being worked out in the case of electricity.

My reference to Physics is mainly for the purpose of showing, that if the necessity for revising results obtained in the psychical domain be held to fatally discredit the attainment of reliable results, the same charge of mutability can also be brought against this science.

It is further worthy of remark that while the present status of our own investigation, compels reliance upon a method somewhat negative in character and not so fruitful or conclusive as some others, yet we are by no means driven to the length of declaring our quest a forlorn hope. As the powers of a small fraction as, for example, one one-thousandth, become successively smaller and smaller so that the products at each stage approach nearer to zero, so is it possible for our results, each carrying an element of uncertainty, to lead us to conclusions which are less and less uncertain in proportion as our researches spread over a wider area of the field of psychical science. In other words, the more diverse the species of phenomena investigated, the more obvious become those agreements which point to the one all-embracing and all-explaining hypothesis, which is probably true, and the more the differences by cancelling each other, warn us that the solution we seek does not lie in any one of a number of other directions.

I think that my contention that in order to base psychical science upon experiment the moral factor in the psychic must be entirely eliminated, will be granted. But if this is to be done at all, it must be done thoroughly. While the perpetration of fraud by psychics who have assisted in our work, will always call for a comparison of the latest evidence with our own reports, still, we must not be disconcerted until a careful sifting reveals the fact that damaging evidence does exist. My appeal is to the evidence, ruling out entirely the moral factor so far as the psychic is concerned. I wish particularly to emphasize this point, for if there be, in the nature of things, such a connection between the ethical standard realized in the life of a psychic and the phenomena which can occur in his presence, let it be noted that, at present, we have no evidence whatever that such a relation does exist, and much less as to what the precise nature of the dependence is. The relation between the two, if a necessary one, must be forced upon us as our investigation proceeds, it is not to be assumed at the start. We see, then, that our primary purpose is to study the supernormal powers of psychics, not their moral character. Later, the consideration of certain species of phenomena may compel the admission of the moral element; but, for present purposes, so far

as actual investigations are concerned, we must eliminate it completely.

The testimony of a large number of investigators ought to satisfy us that it is absolutely necessary to follow this course. It is a very common occurrence for men and women, anxious to find the truth, to permit their critical faculties to be lulled to sleep by the favorable impression made upon them by the psychic or by their estimate of his moral character. They pin their faith to him, not upon the observation of facts, and when, as has so frequently been the case, it is reported that the psychic has been exposed, caught in trickery, then, as a rule, all past experiences with that psychic are completely swept away as so doubtful that they no longer have any value.

In saying this, I fully recognize that allegations of fraud should be substantiated not less carefully than supernormal facts. It is probable that many persons have witnessed phenomena whose gravest defect was nothing more than that they were inconclusive, and then, forming a theory as to how the results might have been produced by trickery, have reported the psychic a fraud, when the facts did not justify the inference. If we wish the truth, we must demand not only crucial conditions for the investigator, but justice for the psychic. Prejudiced persons — and there are many such — who desire to see psychical phenomena discredited, jump to conclusions too hastily and frequently fall into the error of assuming, that because a conjuror can produce a certain effect by trickery, the same effect — entirely overlooking any difference in the conditions — always indicates trickery upon the part of the psychic, and thus the claims of psychical science are lightly brushed aside, and they go about feeling pity or contempt for those whose interest in such studies continues. They have seen right through the whole thing, and others would also if it were not that some people like to be humbugged! Let us be content to go slowly, realizing the magnitude of our undertaking.

Should this partial discussion of an important theme, fall into the hands of psychics who commend its spirit and feel moved to cooperate with the society in its efforts to find where the truth lies in that psychical domain which has impressed many as so intangible and elusive, I trust they will communicate with me. Surely, phenomena for which the great claim is made by many that they answer that wail of broken hearts, "If a man die, shall he live again?" deserve a thorough, candid and sympathetic sifting in this scientific nineteenth century of ours, and it is with a conviction that the time is ripe for this work, that earnestness and intelligent application can discover the truth, and with a determination to stand firmly by the outcome of our

efforts that we have founded this society. May future historians look back upon the work we are beginning and proclaim that our achievements have justified our faith, our labors and our sacrifices.

PSYCHOGRAPHY: REMARKABLE CASES.

B. O. FLOWER.

I HAVE been requested to give a brief account of some exhibitions of slate-writing witnessed by myself during the past decade. I wish, however, to make some introductory observations. I entered upon the careful examination of psychical phenomena, believing them to be entirely the result of trickery or legerdemain, but desiring to know rather than believe. I had read numerous exposés published in religious and daily papers, and also some works describing how the alleged manifestations occurred.

My first investigations served to confirm my prejudice, as I detected fraud on many occasions; while in other instances the alleged messages from discarnate spirits were so wild, rambling and absurd that I became more and more impressed with the accuracy of my previous views, and I remember that I experienced a feeling of compassionate pity for any one who believed that there was anything beyond skilful legerdemain at best in the so-called extra-normal phenomena said to be witnessed in the presence of mediums. I would further state that during my investigations I have encountered so much fraud that I am never surprised to find thoughtful persons turn their backs upon psychical investigation after encountering tricksters, although I cannot regard such a course as scientific in the light of the vast accumulation of evidence vouched for by many who are justly regarded as foremost among the critical and scientific investigators of our day.

In my investigation of slate-writing, which has extended over a period of almost twelve years, I have ruled out of the court of evidence any messages which came upon slates out of my sight, or which left my hands, unless the internal evidence, as for example, the contents of the communication, possessed test value. I have carefully read all works which have come to my notice, giving explanations of methods employed by tricksters in obtaining slate-writing. It is undoubtedly true that many unprincipled persons do resort from time to time to tricks. But from my knowledge of slate-writing I am free to say that

while there is doubtless much that is spurious or counterfeit, there is also much that is genuine.

The first experience I will describe occurred some years ago. The psychic was a stranger to me and I have only met him once since the sitting I am about to describe. The time set was two o'clock in the afternoon. There were two large windows in the room. On this occasion I did not take my own slates, but on entering examined carefully the slates and cleansed them. I frankly told the psychic that I was in search of the truth, that I had met with very indifferent success in investigating other classes of phenomena, and that I wished to make a thorough examination of the room; to this he readily assented. The chairs and table were almost the only furniture in the apartment and they were very carefully examined. I sat on one side of the table, the medium on the other, after carefully examining the slates. The psychic said, "I think we will have good results." By his direction I placed the two slates so they rested on my left breast and shoulder and were supported by my left hand; the psychic held my right hand. "Now," said he, "ask a mental question and see if it will be answered." I mentally addressed a question to a cousin who had passed from life in Southern Illinois some few months before. Almost instantly I heard a scratching sound between the slates. At length it ceased. "Ask another question," said the psychic. I did so; again the writing was heard. This was repeated three times. I then opened the slates. To my first question, the answer came: "Dear Cousin: Yes, I am present and am more happy here than before I passed over." Now followed the name in full to whom I had mentally addressed my question. The address was even more remarkable than the signature in that I had not even mentally mentioned the relationship, which was here given. The next question, however, was not satisfactorily answered. It was as follows, "Where did you pass from life?" The answer came, "I cannot answer this question at present; will try to do so later." The other answers were correct, and in each instance save one, the name of the person addressed mentally was written out on the slate.

Here certainly was no legerdemain. [1] The slates were not touched by the medium. [2] The message in the first instance was addressed to a friend to whom I had addressed no message in the course of any previous seances with psychics. [3] No audible word was spoken. [4] The writing apparently commenced immediately after the question was mentally put. On the other hand the positive question as to where the individual was born failed to be answered, although put again later

in the seance. Much else of a remarkable character occurred during the seance, but this experiment was to me peculiarly interesting because it precluded the possibility of legerdemain. Whether these messages were from the persons who purported to write them, or whether they were the work of discarnate spirits at all is not the question that concerns us at present. I merely in this paper wish to give certain facts witnessed by myself which seem to be beyond the possibility of legerdemain. I might here note that some months later I chanced to meet an eminent educator, under whose instruction I had been some years before in Kentucky. To my great astonishment he informed me that he was greatly interested in psychical investigation. When I had known him years before he was a most pronounced materialist. After a brief conversation he related to me the result of some sittings with this same psychic in which he had received communications under what to him were test conditions, and beyond which carried internal evidence of the greatest value; evidence which convinced him of even more than the absence of legerdemain.

On one occasion a psychic with whom I was well acquainted came to my home. Taking from a desk drawer two slates which the psychic had not seen or touched, I went into the room where he was in conversation with my wife and her mother. "I want you to see if we can succeed in getting anything on these slates without your touching them," I said. "Let your wife hold one end and you hold the other," he replied, "and we will try, although I do not expect you will get anything." "I have asked Prof. H.* a question on this pellet," I observed, as I dropped the crumpled paper on the table. In a few minutes my wife and I distinctly heard a scratching sound upon the slate and felt slight vibration. We lifted the slate to the ear of my wife's mother, who also heard it quite distinctly. All this time it should be remembered the psychic was seated a few feet from us, and had at no time even touched the slates. Finally the writing ceased. On opening the slates we found the inside of one of them covered with writing, the message purporting to come from the gentleman to whom it was addressed, and the most interesting feature was the signature, which, on comparison with several autographs of this gentleman, was found to be a *fac simile*. This, however, is the only instance in my personal experience where the signature has been anything like a *fac simile* of the signature of the person who claimed to write the message. Here we had a message given

* Prof. H. was a gentleman who had passed from life some time previous. He was a most scholarly gentleman, noble-minded, and in almost every respect an ideal man. I had known and loved him for several years.

absolutely free of any personal contact on the part of the medium, in my own home, and in the presence of three persons, actuated solely by a desire to arrive at the truth. I have received other messages in my home as remarkable excepting the autographic signature as the above, and in some instances possessing internal evidential value. I cite this case, however, as one clear-cut instance of independent writing, without contact with the psychic.

On one occasion one of my brothers, who had seen no psychical manifestations and shared the prejudice I had entertained before investigating these problems, went to this same psychic. He was accompanied by his wife. They informed the psychic that they had prepared their slates and did not wish them disturbed. The psychic left the room while they prepared some questions on pellets. When the questions were prepared and the psychic returned he found his two skeptical friends holding their two slates and awaiting results.

They chatted a few moments, when the psychic said, "Your questions are answered." "Nonsense," replied my brother; "I should have heard the writing." The psychic persisted, "Your questions are answered; open your slates." "Oh," said my brother, "that is impossible, because I did not place any pencil between the slates." On opening his slates, however, he found three answers to three of the questions he had written. I would here note that messages frequently came in the presence of this psychic when no pencil was placed between the slates. In such instances the writing resembled crayon and no noise was heard when the writing was in progress. I would further state that my wife, her mother, her brother, and myself have on several occasions received writing, both with and without pencils, on our slates, when the psychic either did not touch the slates or when in some instances he merely touched the tips of his fingers to the slates which we were holding.

I could cite many more exceedingly interesting experiences, but have chosen these two because they seem to preclude the possibility of fraud or legerdemain, and this is the only point I have in mind at the present time. I have witnessed messages come in French, although the psychic knew no language except the English, and a friend who is a fine German scholar wrote a question in German. He received an answer between closed slates in excellent German, the slates never for a moment going out of his sight.

I have stated these facts in as simple and as clear language as possible, as my sole object is to give conditions and results which impress me as being valuable and interesting, and as indicating that however much fraud and trickery may be exer-

cised by certain persons, the facts remain that intelligent writing may be produced apart from legerdemain, and in a manner not explainable by our present accepted scientific knowledge.

I remember some time ago after reading an anonymous book purporting to be written by a one-time medium and claiming to explain how all alleged psychical manifestations were produced, I handed the volume to a scholarly friend of rare discernment, who was much interested in psychical investigation. In returning it he made the thoughtful observation, "Thousands of people will accept the irresponsible statements made by the anonymous writer of this book, who boasts that he spent years in deliberately deceiving and duping people, who would brush aside as untrustworthy the careful statements of such critical scientists as Prof. Crookes, Alfred Russel Wallace, or Prof. Jos. Rodes Buchanan; for such is the power of prejudice, re-enforced by the existence of a vast amount of fraud among those who depend upon psychical manifestations for a livelihood."

PROCEEDINGS OF THE AMERICAN PSYCHICAL SOCIETY.

FIRST GENERAL MEETING FOR ORGANIZATION,
MAY 18, 1891.

In response to a call, twenty-eight persons met in the parlors of the Church of the Unity in Boston at 3 P. M. to organize the American Psychical Society.

Rev. M. J. Savage was made chairman of the meeting and Rev. T. Ernest Allen secretary. After brief remarks by these gentlemen relative to the aims and scope of the proposed society, the following constitution was adopted :

CONSTITUTION.

ARTICLE I. — *Name.*

The name of this Society shall be the "American Psychical Society."

ARTICLE II. — *Object.*

Its object is to institute an investigation of the phenomena of Modern Spiritualism in accordance with the scientific method.

ARTICLE III. — *Members.*

The Society shall consist of Active and Associate members. Active members shall pay an annual fee of five dollars, shall be entitled to vote at meetings of the Society and, upon invitation of the Board of Directors, to attend experimental demonstrations. Associate members shall pay an annual fee of three dollars, and shall not be entitled to a vote. All members shall receive gratis all reports published by the Society.

ARTICLE IV. — *How Elected.*

After being elected by a majority vote of the Board of Directors, candidates shall become members upon payment of membership fees, as provided in Article V.

ARTICLE V. — *Payment of Fees.*

The fiscal year shall begin January 1st and end December 31st. Any one omitting to pay the fees during the year shall cease to be a member. The first fee imposed upon members shall be computed from the first day of the month after their election, to end of current year.

ARTICLE VI. — *Board of Directors.*

A Board of Directors to consist of twelve members shall be elected by ballot from among the Active members of the Society. Four members shall be elected to serve until the annual meeting in 1892, four until the annual meeting in 1893, and four until the annual meeting in 1894, and the membership of the Board shall be kept up by the election of four members for a term of three years at each annual meeting.

ARTICLE VII. — *Authority of Directors.*

The Board of Directors shall elect its own officers who shall also be officers of the Society, make its own by-laws, have charge of the investigations conducted by the Society, appoint investigating committees, decide upon papers to be read at meetings, and authorize the publication of reports. In general, the Directors shall have full and complete management, control and disposal of the affairs, property and funds of the Society.

ARTICLE VIII. — *Meetings.*

The annual meeting shall be held on the second Wednesday in January, when the regular election of the Board of Directors shall take place and all necessary business be transacted. Special meetings can be called at any time when deemed advisable by the Directors, and there shall be at least three general meetings of the Society during each year, besides the annual one. At the signed request of ten Active members to that effect, it shall be the duty of the Directors to call a meeting. Twenty-five active members shall constitute a quorum.

ARTICLE IX. — *Amendment.*

Amendment of this Constitution may be made at any legal meeting of the Society, notice in writing having been given at a previous meeting. A vote of two-thirds of the members present shall be necessary for the the passage of an amendment.

Upon motion a committee of three consisting of Messrs. Allen, Horton and W. H. Savage was appointed to nominate members of the Board of Directors.

The following ticket was reported and elected :

BOARD OF DIRECTORS.

TERM EXPIRES 1894.

REV. M. J. SAVAGE,	MR. B. O. FLOWER,
REV. E. A. HORTON,	REV. T. ERNEST ALLEN.

TERM EXPIRES 1893.

REV. R. HEBER NEWTON,	MRS. MARY A. LIVERMORE,
REV. E. E. HALE*,	MR. E. GERRY BROWN.

TERM EXPIRES 1892.

L. A. PHILLIPS, M. D.,	GEN. W. W. BLACKMAR,
MR. HAMLIN GARLAND,	RABBI SOLOMON SCHINDLER.

Adjourned.

FIRST MEETING OF BOARD OF DIRECTORS, MAY
27, 1891.

At this meeting, by-laws were adopted and the following officers elected.

OFFICERS FOR 1891.

REV. MINOT J. SAVAGE,	<i>President.</i>
MR. B. O. FLOWER,	<i>Vice-President.</i>
REV. T. ERNEST ALLEN,	<i>Sec. and Treas.</i>

SECOND GENERAL MEETING, DEC. 21, 1891.

This meeting was held in the vestry of the Church of the Unity with President Savage in the chair and an attendance of between 50 and 60 persons.

The report of the May meeting was read and approved.

President Savage then delivered the address with which the first issue of THE PSYCHICAL REVIEW opens; an excellent introduction to the work of the Society.

Prof. Dolbear, of Tuft's College, was then invited to read a report upon slate-writing.

1. PSYCHOGRAPHY. PROF. DOLBEAR'S REPORT.

There came before the committee, a few weeks ago, the subject of slate-writing. A certain person living in this city

*Dr. Hale declining to serve, Mr. A. E. Dolbear, Professor of Physics in Tufts College, was afterwards elected by the Directors to take his place.

was represented as being competent to produce the phenomena, and as willing to exhibit her powers to the committee. It was proposed that we go singly and also in a body and thus learn what could be done. I will report what I did and saw. I made an appointment with the lady — one o'clock in the afternoon. We met in the parlor with the sun shining brightly in the room. She began her work by sitting down at a table and making some comments concerning myself. She said she perceived I was watched over by a spirit named Charles, a friend. Presently she wished to touch the back of my hands, which she did, and drew them back with a kind of shudder, remarking that I was strongly magnetic. Her hands were very cold.

I bought four large slates on the way and took them with me. These were carefully washed by the psychic on both sides, and then were laid upon the table. I was then furnished with four bits of paper and was asked to write four questions to four different deceased persons, which I did, and then they were folded into little pellets, so that they could not be told apart or read without unfolding them. When this was done, the psychic was some distance away and I am confident she could not have seen what I wrote. She took the four pellets in her closed hand and held them as if she was to absorb their contents, then opening her hand, they fell upon the table and were mixed up. She then took a pair of the slates and proceeded to rub them vigorously on both sides with the palms of her hands, explaining that this was her process for magnetizing the slates, it gave them a sensitivity they did not otherwise possess. She said as soon as the slates were thus prepared they must be excluded from the light of the room as that reduced their sensitiveness, and I was to select any one of the pellets and put it between the slates, which I did. I was on the lookout for trickery, but so far I did not see any. I placed the question between the slates and they were then fastened together by a rubber band. I held them upon the table with the edge down. Occasionally she touched the slates with the tips of her fingers. After a few minutes she said the writing was finished and I was asked to examine them. I found some writing on one of them, two or three lines, an answer to the question written on the inclosed pellet. It was not an answer that added anything at all to my own knowledge. Then the same process went on again. I had writings on six different slates, two of them being smaller ones belonging to the psychic and on each of those containing answers to my questions there was only substantial duplication of the words I had used. That is, if I used the word father, the message was signed *father*. If brother, the

message was signed *brother*. I was not able to see anything but straightforward work.

Subsequently, with the body of directors, more experiments were tried. There were eight persons present on the occasion, and in one instance writing was found on slates held by four or five persons. Some of the writing was curious, some as if written with a slate pencil, some as if with reddish or bluish chalk. All three of these appeared on one slate. Then the skill of the writer rose to something higher. Portraits were drawn, some so well, that if I were to try to duplicate them it would take half an hour, but apparently it took but a few minutes to do it as it was done. Some were illuminated with blue or red marks. To conclude what I have to say, I was not able to see that there was trickery, the work was done in a bright enough light and none of it was carried on under the table.

Mr. Savage. Did you see any of her own slates around the room which would correspond to yours in size or appearance?

Prof. Dolbear. No, I did not. The slates that I carried were large ones. I found it was customary to use smaller slates. She explained that the larger the slates the more magnetism it took and it exhausted her, but she said she would use mine and she did. They were the ones that were written on and I carried them away.

Question. Was a pencil put between the slates?

Prof. Dolbear. No, nothing to mark with.

2. PSYCOGRAPHY. WRITING NOT PRODUCED BY THE USE OF MAGNETS.

I suppose I was put on this committee because I am a physicist and am supposed to know something of physical relations. In all of my researches everything that has until this time come before me as an investigator, I have found traceable to the ordinary mechanical push or pull. It is my business to trace out the antecedents of every phenomenon of that sort. Writing upon a slate is in itself a push or a pull and a mechanical one, too.

I know, however, that it is possible to bring about a motion of another body at a distance from myself without pushing or pulling it in the ordinary way. If there were a magnetic needle on a pivot on the piano there and I had in my hand a magnet and should turn it over and reverse the polarity, the needle would swing in obedience to it, and if I should put a marker on the needle I should get marks corresponding to the motions of

the magnet which I held here. That would be a magnetic phenomenon; I understand that. But I cannot imagine now how any kind of magnetic push and pull could write an intelligible message on a slate in that way. Nevertheless, I may say so far as the writing and drawing are concerned that they were mechanical phenomena.

Question. Has the force you describe ever been accounted for?

Prof. Dolbear. Yes, it is intelligible from beginning to end. It is an electro-magnetic phenomenon. But it is not possible that anything like that can be present in this case. A slate pencil would not respond to a magnet, it cannot be thus moved by it, much less at a distance of a number of feet.

3. PSYCHO-PHYSICAL PHENOMENA. TWO HYPOTHESES AS TO THEIR CAUSE.

I understand and I suppose you understand how it happens that John, your servant, if you tell him to go, goes, or if you tell him to do this, does it, but if you speak to a chair and tell it to go and it goes without any John, without any mechanical means of moving, such a phenomenon would not be easily understood. You would think that the chair was possessed of miraculous properties or that some foreign, spiritual or other such agency as that was present to do the work. As for myself, I do not think I could command a single grain of dust to move a thousandth part of an inch and have it obey me. The president has said he has seen and others have told me that they have seen phenomena like that. There are two ways in which that may be accounted for, one with the aid of a psychic, by spiritual agencies. Of course, if there are such agencies, we might expect that they could and would do such things on occasions, or there is another way that it might be done, but it is not a way that I can control or compel or use at all. I spoke of the magnet a few minutes ago; how it will compel another body at a distance to move in accordance with its own motions. We know something of electricity in these days and some of the things it can do. If I were to tell you that I am a kind of electro-magnetic body, that I am electrified in certain ways all the time, and that the space about me is affected in one way or another by me or by my electric or magnetic qualities, you would not disbelieve me. What I want you to see is, that if I wave my arms thus or thus, or make any kind of a motion with my body, the whole space within this room and external to the room is affected by that

motion. That signifies that there is an energy that goes out from me and fills all the space about me. You may call it what you please, but that is the fact. I am not able to control this field about me so as to produce absolute physical effects, in any measure whatever, but I can easily understand how some others might be able to do it, and if such persons have such a property which they can command in a mental way, I can see how they might direct it, how it might take hold of a chair or book and bring it up as a magnet would bring up to itself a piece of iron. This is an alternative conclusion for one to accept for the time being, to the view that considers it to be due to the agency of decarnated spirits. Those persons who have such a quality seem to be singularly ignorant of its very great importance not only to themselves, but for mankind in general. They are not willing to be investigated, but for what reason I cannot very well imagine. If a person can do this even but once in ten times, if he can show, in a way satisfactory to everybody who witnesses it that he can do it, he will have proved that mankind possesses in some of its members, a form of energy or control, a physical relationship of such importance that it cannot be over-estimated.

A report upon psychography by Mrs. B. O. Flower was read by the secretary.

Before reading a report upon psychography, Rabbi Schindler said:

4. CABALIST AND SPIRITUALIST: THEIR BELIEFS THE SAME.

I hope the audience does not expect a committee which was organized in May and which did not begin work before October, to be able to bring any positive proofs for this or that conclusion. We have come to no conclusion whatever. I must therefore state my position. I am one of those who enter upon this work with the idea that I "know it is not so"; that is, I *was* one of them and for the following reason: There are innumerable Hebrew writings and legends originating from the Middle Ages, which came to my notice in my earliest youth and which claimed exactly the same things which ardent spiritualists now affirm. I was familiar with a great many of them, and was always glad I had got rid of all this mediæval belief in spooks. I had thought that I was freed from that. That was the first thing I had thrown overboard when I thought I had risen higher and higher in the right direction. When I heard of such occur-

rences I said, "Well, that is exactly the same superstition which the Cabalists placed before us in the sixteenth century; there is nothing new under the sun and we ought to be glad it is over and not reopen the subject." But a couple of years ago, after I became acquainted with your president and found him a man with such reasoning powers, who after long and careful investigation expressed himself with a sincerity that could not fail to carry conviction into the heart of any one who was searching for truth, I thought within myself that this matter ought to be looked into and that it was worth while investigating. No matter what I formerly thought, it was my business to investigate it. I came then to the conclusion, that if there is any humbug in it, I might, perhaps, be able to help discover it and put it aside, and if it were true, I might help to bring a knowledge of the truth to the world. Therefore I joined the society and entered upon the duties of a director with all the energy of which I am possessed. We have seen a little, perhaps straws which indicate the direction of the wind, but you must have patience and wait until we accumulate more material and are able to arrive at a certain conclusion.

5. HYPNOTISM AS AN EXPLANATION OF PSYCHICAL PHENOMENA.

A short time ago I heard the question of hypnotism raised as a possible explanation of slate-writing experiences and it puzzled me so that I thought I must look into the matter before I could take a step further. I sent to what I considered the best authorities in Boston and elsewhere and have gone through books in French and German and made it my business to study the subject of hypnotism. I have learned first, that a whole room-full of persons cannot be hypnotized; second, that no person can be hypnotized against his will; third, that no results follow hypnotic suggestion until a person has permitted himself to be hypnotized several times. The first stage is merely sleep, without anything else. So we who were present at that first sitting, [Nov. 20.], are perfectly sure that we were not hypnotized, and so it can be considered settled that hypnotism has nothing to do with it. From what I have read the last two or three weeks I have become perfectly convinced that hypnotism is out of the question as an explanation.

Rabbi Schindler then read the following report *:

*This report was read at a meeting of the Board, at which all five of the directors who attended one or both seances, were present and was adjudged by them to be a correct statement of facts.

6. RABBI SCHINDLER'S REPORT.

On Nov. 20, accompanied by a young friend, a lawyer. I called, in response to the secretary's invitation, at the house where the psychic gave her sittings. I found the following persons present: Mr. and Mrs. B. O. Flower, Prof. and Mrs. Dolbear, Mr. Allen and Miss Helen Gardener. There were eight visitors in all.

The psychic requested us to form a semi-circle with our chairs; then she called upon Mr. Flower and Mr. Allen to sit before her at a table. She cleaned the slates with a damp cloth and placed a rubber band around them while Prof. Dolbear drew out one from a number of prepared questions,* and read it aloud. It was the request to draw two straight lines crossing each other. The two gentlemen then took a seat upon a sofa, holding the two slates in their hands. Mrs. Flower and myself were next asked to take seats at the table. I saw that the slates were clean on both sides and upon request, they were not cleaned with a damp cloth, but rubbed with her dry hand. Before closing them, they were examined by me and found without a scratch. After we had withdrawn from the table with the slates in our hands, Prof. and Mrs. Dolbear were called, and after they moved from the table, Miss Gardener and my friend. Miss Gardener retired holding her slates alone, but when my friend was to withdraw from the table, Mrs. Flower was asked to hold the slates with him, so that I held my slates alone for the rest of the time.

When one party after another opened the slates which they held, it was found that a message was written upon Mr. Flower's and Mr. Allen's slate, but the intersecting lines asked for were not there. Prof. Dolbear's slate also contained a message which was directed to the whole company, so did Miss Gardener's slate, which, however, showed the writing in a different color. The slate held by Mrs. Flower and my friend had upon it a finely drawn head of a man and a message signed Charles Foster. To my slate one of the questions prepared by Mr. Allen had been attached, still sealed in its envelope. The envelope was now opened and found to contain the request, "Write Horace Greeley." When I opened my slates, I found a peculiar looking scrawl written in red chalk and no more. We

* These questions were not prepared in the usual way. Before going to the seance, in the room of a friend with no one other person present, I cut some paper into strips and wrote upon 25 of them such requests as "Draw a circle," "Write Chicago," etc. Then, I enclosed them in separate envelopes and sealed them. It was a question taken from one of these envelopes that Prof. Dolbear read.

T. E. A.

tried to make out the meaning, when upon the suggestion of the psychic's husband, we held the slate before the looking-glass and then found that the word was "no." This ended the sitting of Nov. 20.

November 23. found almost the same persons assembled in the same parlor, except that the place of Mrs. Dolbear and my friend were filled by Mrs. Schindler and Dr. L. A. Phillips, a member of the board. Again we were placed in a semi-circle. Mr. Allen was called to the table; he testified to those present that he had seen the slates clean on both sides before they were bound together by the rubber band, and took them with him to his seat on the sofa. Mrs. Flower and myself were the next sitters. We were asked to report to the persons present that we had seen the slates clean on both sides. The medium had marked them 1 and 2, placing the No. 1 side upon the No. 2 side of the second slate, so that outwardly and inwardly the Nos. 1 and 2 would appear. We held the slates together in our hands, until Mrs. Flower was asked to put her hand upon the slates held by some other person, I do not recollect by whom, from which time I held the slates alone. We were followed by Mrs. Schindler and Prof. Dolbear, then came Miss Gardener's and Dr. Phillips' turn. Mr. Flower was called to hold his hand upon the slates held by the two latter and so was I. Before I was called upon to place my hand upon that of Dr. Phillips, the psychic told me that my slates were finished, but requested me to leave them unopened until the writing was finished upon all the slates. When they were opened, it was found that no writing whatsoever had appeared upon Mr. Allen's slate. My slate contained a very fine picture of a woman with a bunch of flowers, executed in three different colors, in her hair, and a similar bunch of flowers in the same colors on the bottom of the picture. Close around the bottom were to be seen, in very fine writing, the words, "Your loving guide, Alice," a person not known to Mrs. Flower, to me, or to any one else in the room. The slates of Prof. Dolbear and Mrs. Schindler contained a message referring to the meeting, but the slate of Dr. Phillips and Miss Gardener upon which Mr. Flower, Mr. Allen, Prof. Dolbear and myself had placed our hands, contained messages written in different colors and in different positions. Prof. Dolbear recognized the name of a son, Mr. Flower, that of his grandmother, the message to me, addressed merely to "Solomon," purported to come from "Father and Mother." There was a message to "Helen" and one of general information. In conclusion, I would say:

1. That all present believed that the slates which they personally held were, previous to closing them, clean.

2. That all felt assured that the slates, from the moment that they were placed upon the table to be cleaned to the time they were opened, were not withdrawn for an instant from the view of at least the two persons who had been called upon to hold them.

Mr. Savage. If we get results that will satisfy the directing board in regard to the more important points within five years, I shall think we are doing well. In regard to hypnotism, if a person raises the question as to whether any one can be hypnotised without his knowing it, I think it plain that the person asking, has not studied hypnotism. That is an absurdity.

Mr. Garland exhibited several slates which had been obtained at a sitting just previous to coming to the meeting. One slate he said he regarded as the most conclusive thing he had ever seen.

Referring to this, he said:

7. MR. GARLAND'S REPORT. A MARK SUGGESTED AFTER THE SLATES HAD BEEN PLACED UNDER THE SITTERS' HANDS, IS FOUND UPON ONE OF THEM.

"The slate was a marked slate which we [Mrs. B. O. Flower and himself] had examined before putting the band upon, but even if we had not done so it would not matter, because the precise form of the mark to be drawn was determined upon after the slates were in our hands. It was under our hands several minutes before I determined upon a final and conclusive test. I asked the psychic to allow me to ask for a certain mark to be drawn upon the slate while it was closed and under our hands, and she expressed grave doubt of her ability to produce such a mark.

"'A very simple mark will do!' I said. 'A ring with a line drawn across it.'" I had in mind a circle with its horizontal diameter prolonged at each end. Still holding the slate under our hands we discussed what form the mark should take. This is important as showing that it was not predetermined on my part and read in some occult way by the psychic. At last we asked that the line be drawn zigzag, like a streak of lightning. The psychic shrugged her shoulders as if giving the matter up, and I ceased to press the matter. At last she asked me to open the slates, and there lay the zigzag line in yellow, broad at the top and running to a point at the bottom. It was several inches long and extended through a three-line message.

"The slates did not leave my hands, they did not stir under my hands from the time I demanded the test till I opened them. That it was done exactly as I have stated, I cannot question,

for all the evidence of my senses and those of Mrs. Flower, went to make up a clear sequence of fact—if there is any value in memory and the perception of the senses.”

Here some one asked, “Were you not hypnotised?”

“There is little possibility of that,” replied Mr. Garland. “I was as perfectly conscious of the passage of time, the noises of the street, as I am now. It is simply inexplicable to me at this stage of my investigation.”

“Was the figure drawn, the one in your mind?”

“Not the one I had in mind when I first asked the psychic to try the experiment, which was suggested by the test put upon an English psychic by Mr. Wallace. Observe, we discussed the character of the mark at some length and finally decided on one entirely different and then abandoned the idea altogether. And all the time the slates encircled with a rubber band lay under our four hands, the psychic not touching them after the talk of the mark began.”

“You were sure the slates were clean?”

“Yes,” Mr. Garland replied emphatically, “but if they were chemically prepared, it would not matter in this case, for the form of the mark was not determined upon till after the slates were under our hands. So far as my testimony goes it happened precisely as I state it.”

Mr. Garland then read a paper upon “Independent Slate-Writing.”

Mr. Savage. We cannot have too many difficulties presented, but I want to call the attention of those who are going to ask questions to the fact that they should know what they are asking about. The supposition that the psychic can dictate to me what I shall ask for and then produce it, as has sometimes been suggested, is much more wonderful than what she does. It is explaining a thing that is comparatively simple by something more complex.

Question. Have you seen magicians produce slate-writing?

Mr. Savage. Yes, I can produce it myself.

Question. Will Mr. Garland inform the company if he has received writing on slates that have never passed out of his hands?

Mr. Garland. Probably not.

8. ASSUME PLAUSIBLE CAUSE NEAREST HOME FIRST; OTHERS WHEN THIS BREAKS DOWN.

Mr. Savage. It has been enough to-day to have had slate-writing up for discussion. I know that the friends who are

spiritualists will agree with me that Mr. Garland is right in his attitude.* We want to begin with the nearest hypothesis possible to explain this. We should be very foolish to go to some other world to settle facts that can be settled in this world. I shall be glad for myself when we are forced to go to the other world for explanations, but I do not propose to go till we are crowded off this world. That seems to me the only scientific attitude for us to take.

9. FACTS BEFORE THEORIES.

In regard to side questions, when I begin to talk with people about it they say, why didn't it happen some other way? The point is, did something happen, did *anything* happen? If so, what was it? That is the first thing. Then how? The *why* we can postpone till the next life, it is not important anyway. First, be sure that we have a fact. The thing we want to settle in regard to slate-writing is, does such a thing occur as the writing of words upon a slate and the psychic not do it? That is the only point we are after. The whether spirits did it, Aunt Jane, or some one who personates her, that is entirely another matter. A great many who go to see psychics assume a childish attitude because they do not think. Suppose a man should go to London and, because he has a cousin Joe there, should expect to see him in five minutes after his arrival? Yet people say, I want to see my grandmother in three minutes. There must be quite a number of millions of spirits in the other world—if there are any—and they can't all be hanging round the back door of all the psychics we visit. The simple question is, whether we get a word written. If there is a line half an inch long drawn between closed slates under such conditions that the hand of the psychic cannot do it, we are in the presence of a fact that is capable of revolutionizing the world. That is the point we want to settle. Leave the question of spirits out of account till we have put our hands on that fact and know we have it.

10. PSYCHOGRAPHY. TESTIMONY OF MR. SAVAGE.

I have offered no contribution to the reports, because I have not been able to see the psychic, but I have had no end of slate-writing under conditions that puzzle me completely. If my memory serves me, if I knew what was happening, I had slate-writing once on my own slate, having cleaned it myself, put the

* The attitude taken in his paper on "Independent slate-writing".

pencil on it myself, the psychic sitting at the other side of the table and not touching it at all, holding it myself from the time the pencil was put on it until I read the writing.

Adjourned.

THIRD GENERAL (ANNUAL) MEETING, JAN. 13, 1892.

The annual meeting of the Society was held in the parlors of the Church of the Unity. President Savage called the meeting to order at 2.40 P. M.

The report of the December meeting was read and approved.

The president then delivered the following address :

ADDRESS OF PRESIDENT SAVAGE.

It is practically impossible, for reasons which I have given to the secretary, for me to go into any lengthy treatment of any theme this afternoon. I have quite a number of important psychical cases in mind but I am anxious to use them in another way before they are divulged here. I am under contract to furnish them for publication and in that way they will be available later.

This being the annual meeting it would be proper for me to give a resumé of psychical investigation and work for the year. At the last meeting, I gave an address on that subject that would be entirely fitting to-day. I discussed at some length the general condition of psychical research, the attitude of the public, the growing interest in it, and its growing respectability. I have myself had nothing very remarkable in the way of psychical investigation come under my experience during the year. Our society was organized in the spring. In summer it was not practicable to do much, so that we have had but a fragment of a year. Then we are all exceedingly busy men. I do not have much time to devote to it. I have not been able to be present at a single one of the meetings of the board of directors when as a society anything formal in the way of investigation has been carried on. Whatever I have done, I have done on my own account, so that I could hardly report that as the work of the society.

Then again, we are dependent on two things:

1. Upon what money we have to carry on our investigations and this, so far, has been inadequate and, 2. We cannot carry on investigations unless we have the aid of psychics who promise to repay us for the time and money spent.

11. TRANCE. MRS. PIPER TELLS FACTS BELIEVED BY MR. SAVAGE TO BE KNOWN BY NO PERSON IN BOSTON EXCEPT HIMSELF.

I may, perhaps, interest you by giving a brief account of one or two sittings which I have had in past years and that show what we may get from psychics. One is an account of the very first sitting I had with Mrs. Piper. It does not necessarily take us beyond mind-reading, but it certainly does take us as far as that. I had never seen Mrs. Piper. She knew who I was: there was no concealment about that, but I have no reason to suppose she knew anything about my father or other members of my family who have not been in this world for several years, so that I have no way of explaining some of the results of that sitting, which, to my mind, were very striking.

My father died some years ago, when over ninety years old. He had never lived in Boston and I do not know of any way by which Mrs. Piper could have known anything concerning him, beyond the mere fact that I had a father and that perhaps he was an old man.

I went into her room. She soon became entranced in that agitated and violent way that those who know Mrs. Piper are familiar with, and Dr. Phinuit, her control, was present and speaking within a few minutes.

In what I say this afternoon, I shall not take the trouble to go into long explanations: I shall assume that he was there. I do not mean to assert my opinion on the subject one way or the other, but it is a good deal easier to talk of Dr. Phinuit as the one who claimed to talk, than to go roundabout and explain what occurred. He told me that a good many of my friends were present and among others, a very old man, and he gave me a very fair general description of my father. Then occurred the two incidents that gave significance to the claim that he was present. Though over ninety years of age he was remarkably preserved in a physical way. There are people of thirty who are more gray than he was and he was never in the slightest degree bald from any natural cause. But, from before the time I can remember, there was a bare spot on the right side of his head beginning at the crown and running round to the forehead, about the width of two fingers, caused by a burn. The hair had been burned away, but he always parted his hair on the left side so that the bare spot was covered. After Dr. Phinuit had described this old gentleman who had told me that he was my father, he said, "There is a bare spot right there," laying his hand on the spot, and adding, "and he calls you Judson."

Now this, to me, was a very significant thing. When I was born, I had a half-sister who was at that time living in Massachusetts. She sent a request that I be named Judson to please her, and that name was given as my middle name. She was to bring me a present or do some fine thing on my behalf. But she suddenly died and never returned home and I have never learned why I have that name, except that it was given at her request. Out of tenderness for his daughter, my half-sister, my father always called me Judson, though nobody else in the house did. All the rest called me Minot. That this old gentleman with the bare spot on his head should call me Judson, when nobody had heard him call me that for years and years, seemed, to me at least, a very striking little thing. But some of the little things are as big as the biggest.

Then she went on and said, "There is somebody else here and he says his name is John; he says he was your brother." Then she put her hand up to her head and appeared to be in great suffering as though she was taking on the conditions of this brother when he passed out of earth life. She began to moan and sob, "Oh! it was terribly hard and sad to die away off there alone." And she gave me a description of his death. As a matter of fact, he had died years before in the state of Michigan, engaged in building a steam saw-mill. He had climbed up on some part of the staging, fallen and struck his head against the timber and had died talking about his mother and expressing a desire to see her.

Here again, I cannot prove absolutely that Mrs. Piper had not looked all these things up, but it seems extremely unreasonable, as she did not know I was coming and I do not know any one in Boston who could have told her these facts. This, of course, does not go beyond mind-reading, but it seems to me to prove as much as that.

12. TRANCE. WHAT APPEARS TO BE THE SPIRIT OF A
LADY TELLS THE CAUSE OF HER DEATH, THEN
UNKNOWN BY ANY MORTAL, AND OTHER
FACTS AFTERWARD VERIFIED.

I will mention another case, a full account of which is to appear in the March *ARENA*. I speak of it, because it is a clear case that is difficult to account for even on the theory of mind-reading. I do not know how it can be accounted for by clairvoyance. It concerns intimate friends of mind and I know that the details are beyond all question true.

A certain physician, one of my parishioners, plays a part in it. His mother was the sister of the wife of one of our well-

known Unitarian ministers. This mother and her sister were in the habit of holding sittings with a psychic who lived twenty miles from Boston, whom they had intimately known in a social way and whom they had learned to love and trust. The wife of the Unitarian minister was taking regular treatment from this psychic. She came in every Monday for this purpose. About this time, the doctor's mother engaged passage on the famous "City of Columbus," running at that time between Boston and Savannah. You remember her terrible wreck off Gay Head. She was on that steamer. The wreck occurred about half-past two on Friday morning.* The doctor heard of the death of his mother by the evening's paper of that day. On Saturday, he and a friend started for the beach in search of his mother's body. They searched among all the bodies that had been brought ashore and were not able to find it and came back Saturday night. On Monday morning, the psychic came in to give her regular treatment to her friend. The doctor happened in at that time and it occurred to them, after the treatment, that they would have a sitting to see if in that way they could get any trace of the mother. Almost immediately, after the sitting began, the mother claimed to be present. She stated three things which none of them knew and which by no possibility could they have known. In the first place she said, "I was enabled to exchange my room." All that the doctor knew was that she had tried to get an outside room and had failed. He knew nothing of her having done so after she sailed. Then she said, "In the evening before the wreck, on Thursday night, we played whist," and she told who made up the party. This of course, they knew nothing about at this end of the line. In the third place came the startling announcement, "I do not want you to think that I passed through the experience of drowning. I was not drowned. I was in the berth when the crash came. Of course, I was frightened. I jumped out of my berth and rushed into the passage way and suddenly was struck a blow on the head and, as quick as that, it was over. I had no suffering on the passage to this side." Then she went on to tell what friends she had met on the other side.

Now, of course, as to the meeting of the friends on the other side, there is no possibility of verification; but what was the result of the other investigations? From the survivors of the wreck they learned that she did exchange her stateroom. They found that she did play whist and that the partners were the persons she had named. And now comes the verification in the most striking way of the other part of the story. The next morning, the doctor took a friend and started for the beach.

* Jan. 18, 1884.

After a long search, they discovered and identified his mother's body, and they found, to their surprise, the whole right side of the head crushed in as if by a blow. Now it seems to me, that there is a great deal of difficulty in trying to explain these facts on any theory of mind-reading, or clairvoyance or anything of the sort. If it was mind-reading, then the psychic had to get *en rapport* with several different minds at the same time, during this brief sitting. She must get into sympathy with the minds of the officers of the boat, who were concerned in the exchange of rooms, with the minds of those who engaged in playing whist, and then, on the supposition that she was alone in this passageway, there was nobody who could have informed the psychic in regard to the cause of her death, except herself, so that the former must have come into sympathy with the mind of the lady herself, and that would prove that the mind of that lady was still living and active, although the body had ceased to live. I have to surrender it as insoluble, except on the theory that she was present. I know that I have told you a true story. The doctor was intensely impressed. He is a large man, anything but spiritual looking, not a person given to fancies and phantasies. He was very strongly impressed with a sense of his mother's presence and identity, and feels perfectly sure in his own mind that he did talk with her.

The annual reports of the secretary and treasurer were read by Mr. Allen and approved.

Messrs. Dempsey, Winkley and Allen were appointed by the president a committee to nominate four directors to serve until the annual meeting in Jan., 1895.

Rev. Solon Lauer read a paper upon "Psychography."

The nominating committee recommended the election of L. A. Phillips, M. D., Rabbi Solomon Schindler and Mr. Hamlin Garland. They also recommended that the Board of Directors be empowered to elect a scientist as the fourth member. The meeting having sanctioned the procedure, the secretary cast the ballot electing the three gentlemen named and approving the election of the fourth director as proposed.

A verbal report upon some experiments in Psychography was made by Rev. D. L. R. Libby.

After the reading of a paper by Mr. Allen, "Upon the Relations of Investigators and Psychics," the meeting adjourned.

MEETING OF BOARD OF DIRECTORS, JAN. 18, 1892.

The following officers were elected for the ensuing year: President, Mr. Hamlin Garland; Vice-President, Mr. B. O. Flower; Secretary and Treasurer, T. Ernest Allen.

FOURTH GENERAL MEETING, MAY 11, 1892.

This meeting was held in the parlors of the Church of the Unity. A brief address was made by Vice-president Flower, who presided. Prof. A. E. Dolbear read a paper, "What is Implied in Physical Phenomena," and Mr. Allen a paper upon "Psychical Research and Science."

Adjourned.

PSYCHICAL RESEARCH AND SCIENCE.

BY REV. T. ERNEST ALLEN.*

It is very desirable that the interest now existing in psychical research should be deepened and generally diffused. Some of the prepossessions which deter people from taking part in psychical studies are thoroughly unreasonable. It will naturally be asked, what is meant by psychical research? In the Introduction to his "Logic," Mr. John Stuart Mill treats† at the very outset of the difficulty, or we may well say impossibility, of giving a satisfactory definition of a growing body of knowledge when we are but entering upon its study. "As much, therefore," he says, "as is to be expected from a definition placed at the commencement of a subject, is that it should define the scope of our inquiries."

What is now proposed, then, will be but a temporary sign-board. In the writings, both sacred and profane, of many nations, we find records of "mighty works," "miracles," "healings," visions and apparitions of the dead, premonitions, etc., which in our day have appeared so disorderly, so out of place to many of the scientists as to seem entirely inconsistent with the ever-strengthening view of a universe whose every pulsation is somehow related to a heart of law. There is much testimony extant to show that these strange occurrences persist in our own time. I believe that a judicial estimate of even a portion of the testimony will convince the candid searcher for truth that in the so-called supernatural occurrences there is something both to be and which ought to be investigated. The object of psychical research is to let in the light upon the whole mass of the phenomena mentioned and others of allied character, and to bring order out of chaos. The spirit of the scientific method has been insinuating itself in our time, into more obscure realms of thought, more notably into the domain of physiological psychology. The next step, in harmony with evolution, in the mapping out of new sciences, after studying experimentally the relation of mind and body in the individual, is, it seems to me,

*Read before the American Psychical Society, May 11, 1892. The first part here printed is an abstract of about the first half of the original paper.

† Eighth Ed. Sec. 1.

the building up of a science whose scope shall be the study of the influence of one mind over the mind and body of another and over matter; this is what I mean by psychical science.

"Don't talk to me about your supernatural occurrences. Nothing happens without a cause; law reigns supreme everywhere." This is the thought with which some scientists dismiss the whole subject. In answer, it may be said that there is no supernatural in the sense of there being in existence a realm of causes whose relation to effects are not quantitative, which are by their very nature outside the province of human reason. Applied to God, angels and human spirits as beings not included in the conception of the material universe, as causes, the use of the term supernatural in the past has been legitimate. The thought of the existence of discarnate human spirits and of their possible power to influence mortals should not present an insuperable obstacle to the imagination; for, it is scarcely less difficult to understand how my will can cause my hand to lift a weight.

Causes are of two kinds: 1. known; 2. unknown, but potentially knowable. This is the only view which renders science possible and which can stimulate the will to undertake the discovery of laws. Supernatural causes belong to the domain of the unknown but potentially knowable. Using the term in the sense already recognized as legitimate, it is obvious that to deny the possibility of supernatural occurrences, is to deny that finite spirits can influence mortals. A scientist may hold that it has not been proved that spirits do influence men, he may think it very improbable that evidence will ever be accumulated which shall compel this inference, but very few indeed will make the claim that it has been demonstrated that death means such a complete disintegration of man, that there can be no spirits and hence no influence exerted by them. When we look yet deeper, we see that to call an alleged occurrence supernatural is a matter entirely distinct from the question whether the phenomenon so classified is true or false in fact, then we see that we have to deal with a different problem. The scientist should be true to the teachings of the method of which he is so justly proud when he undertakes to pass upon the claims to his consideration of psychical research. Instead of contemptuously dismissing a mass of alleged facts as entirely without reality, because the explanation of those facts as put forth by some does not square with his philosophy of things, he should go back to the very first step in the process of verifying an hypothesis and examine the evidence and all the links in the argumentative chain before he pronounces judgment. He is bound to do this. "Science," as Sir William Thompson said,

"is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it."

The volume and impressiveness of existing psychical literature and the significance of the positive results already obtained, are more than sufficient, and have been for years, to give the case of psychical research standing in the court of science. In reality, descending to the merits of the case, the men who need to be defended to-day are not the psychical investigators, but the scientists who ignore or ridicule the subject. Perhaps it would clarify the vision of some to refresh their memories upon the history of hypnotism! (From this point, the text of the paper is given *verbatim*.)

"Not so fast," some one says, "admitting that you have eliminated the term 'supernatural' and placed yourself to that extent upon scientific ground, I deny that your alleged facts are worthy of consideration, that human testimony can be reliable in such matters." Let us examine specific cases to test the truth of this claim. In the ARENA for August 1891, Sara A. Underwood relates the following:

13. APPARITION OF A FACE DIRECTLY OVER THE FACE OF A DYING LADY AND REPETITION OF THE PHENOMENON.

"One other strange experience in this line came to me a few years ago at the bedside of a dear friend at the point of death, which, perhaps, may be related in this connection. It was near midnight; death was momentarily expected. All the other watchers, exhausted by days of grief and care, were snatching an hour of rest; and I stood alone looking at the unconscious face before me which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment could they not and would they not give me some least sign that such was the fact, and I would be content. Slowly over the dying one's face spread a mellow radiant mist—I know no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the center of this, immediately over the hidden face.

appeared an apparently living face with smiling eyes which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called a watcher from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was sure of myself I returned and took my place again alone. Then I asked that, if that appearance were real and not an hallucination would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me yet wondrously familiar. Afterward I recalled my friend's frequent description of her dead father whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died."

In answer to this, the physiologist might say, "We know that there are hallucinations which result from diseased conditions. What you have quoted is somewhat different in character, I grant, from ordinary hallucinations, yet, without doubt, though the subject may have thought herself in perfect health, the cause is to be found in some unsuspected diseased condition, or it may have been brought about by an overwrought nervous condition."

14. SUBJECTIVE IMPRESSIONS. GEOMETRICAL DESIGNS APPEAR IN THE MIND OF SIR JOHN HERSCHEL WITHOUT EFFORT UPON HIS PART.

Dr. W. B. Carpenter says,* "Sir John Herschel stated that he was subject to the involuntary occurrence of visual impressions, into which geometrical regularity of form enters as the leading character. These were not of the nature of those ocular spectra which may be attributed with probability to retinal changes. 'For what,' quoting the words of Sir John, 'is to determine the incidence of pressure or the arrival of vibrations from without, upon a geometrically devised pattern on the retinal surface, rather than on its general ground? They are evidently not dreams. The mind is not dormant, but active and conscious of the direction of its thoughts; while these things obtrude themselves on notice, and, by calling attention to them, *direct* the train of thought into a channel it would not have taken of itself. Where does the pattern itself, or *its prototype in the*

* "Mental Physiology," p. 114.

intellect, originate? Certainly not in any action *consciously* exerted by the mind; for both the particular pattern to be formed, and the time of its appearance, are not merely beyond our will or control, but beyond our knowledge. If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a *thought*, an intelligence, working within our own organization distinct from that of our own personality, in a manner we have absolutely no part in, except as spectators of the exhibition of its results."

Referring to this case, Dr. Carpenter then says, "We have here *not* a reproduction of sensorial impressions formerly received; but a *construction* of new forms, by a process which, if it had been carried on *consciously*, we should have called imagination. And it is difficult to see how it is to be accounted for in any other way, than by an unconscious action of the cerebrum; the products of which impress themselves on the sensorial consciousness, just as, in other cases, they express themselves through the motor apparatus."

15. APPARITION. SIR WALTER SCOTT APPARENTLY SEES
LORD BYRON.

"It is mentioned by Sir Walter Scott," says Dr. Carpenter in presenting another case, * "in his 'Demonology and Witchcraft,' that having been engaged in reading with much interest, soon after the death of Lord Byron, an account of his habits and opinions, he was the subject of the following illusion: Passing from his sitting-room into the entrance-hall, fitted up with the skins of wild beasts, armor, etc., he saw right before him, and in a standing posture, the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. He stopped, for a single moment, so as to notice the wonderful accuracy with which fancy had impressed upon the bodily eye the peculiarities of dress and posture of the illustrious poet. Sensible, however, of the delusion, he felt no sentiment save that of wonder at the extraordinary accuracy of the resemblance, and stepped onwards towards the figure, which resolved itself, as he approached, into the various materials of which it was composed. These were merely a screen occupied by great coats, shawls, plaids, and other articles as are usually found in a country entrance-hall. Sir Walter returned to the spot from which he had seen this product of what may be called

* Ibid, p. 207.

imagination proper, and tried with all his might to recall it by the force of his will, *but in vain*—a good illustration of the slight influence of volition over sensation, compared with that of a vivid mental image or idea acting upon the sensorial centers, and distorting or moulding into other forms the impressions received from objects of sense."

The three cases cited illustrate some important points.

1. They call our attention to the fact, that scattered through the works upon mental physiology and philosophy, metaphysics and psychology, there already exists a greater or less mass of testimony, accepted by reputable specialists and authors as reliable, which falls within the domain of psychical science.

2. If we ask in each of these cases what is essential in order that the testimony may properly be received as reliable, it is obvious that there are two things; the competency of the witness and the truthfulness. No reason exists for doubting their truthfulness. Shall we deny that the testimony of Mrs. Underwood's consciousness is reliable? If so, the general application of the same process will, in the end, not only leave great gaps in the accepted psychology, but render all science impossible, since, in the last analysis, every affirmation rests upon the testimony of consciousness. Can it be claimed, that some special previous training was necessary to render Mrs. Underwood's observation of this spontaneous psychical case of value? No, as well might it be claimed in a murder trial that the testimony of a witness should be ruled out because he was not an expert observer of murders. A sound mind was all that was needed. As Mrs. Underwood had a previous acquaintance with colors, as she had seen clouds and mists, as she had seen human faces and pillows before, as she had a more or less definite notion as to what distance marked off on a surface would measure a foot, her mind was properly equipped to make the observation and to report upon it to others. The combination was new to her, but the elements were old. We might analyze the other cases in the same way. Aside from the truthfulness of the witness, there is but one source of error against which we must guard in accepting the testimony of consciousness in spontaneous psychical cases, the confusion afterwards of the actual mental state experienced by the subject with inferences made from the state. Wherever, as in these cases presented, the testimony is so clear that we feel satisfied that we can accurately draw the line separating the one from the other—in all such instances, the testimony of consciousness is final, it can not be gainsaid.

3. Recurring to the instance of the physiologist imagined to pronounce Mrs. Underwood's experience a case of hallucination, it may be said that the act of passing this judgment does not deny, but accepts as true, the statement that she had an unusual experience. There must be a fact to classify before we can classify it. It is important in trying to lay a foundation for the future in a domain concerning which so many people are skeptical, to emphasize considerations which elsewhere would be common-place. So here, the reader must be reminded that it is necessary to keep in view the distinction between facts, and inferences drawn from those facts. There is no question in my mind, but that we have in the statements of Sir John Herschel, Sir Walter Scott and Mrs. Underwood what is just as reliable—in fact, more reliable in proportion as they are more intelligent—than the average of human testimony upon those ordinary matters with which every one is familiar! When we come to inferences, however, that is a separate and distinct question. Not to speak too strongly, it is, at present, let us assume, a matter of individual opinion whether Sir Walter Scott actually saw Lord Byron, or whether the appearance is to be attributed to the action of his imagination or to some other cause. So also there may be a difference of opinion as to whether Sir John Herschel was right in hinting that the geometrical figures which came into his mind might have been produced by an intelligence independent of his own, or whether Dr. Carpenter's doctrine of "unconscious cerebration," or some other is the true solution. It is because it is probable in the minds of some of the founders of this society that the theories laid down in the books were not devised in the light of a full knowledge of the facts as they have occurred in the experience of many people, that they have banded themselves together to try to help in collecting data sufficiently numerous and representative to warrant the promulgation of some theory which shall have so much evidence in its favor as to command general acceptance, at least on the part of those who will take the trouble to give these problems a fair consideration.

4. Speaking of the Herschel case Dr. Carpenter said, as already quoted, "It is difficult to see how it is to be accounted for in any other way, than by an unconscious action of the cerebrum." It is, I think, a fair question whether Dr. Carpenter was not so far biased by materialistic views in the elaboration of his doctrine, and in explaining particular cases by it as not to do entire justice to the materials with which he worked. I say this quite apart from the thought that his doctrine may be the true explanation of some of the facts of psychology. It is probable, however, that the extent to which men are influ-

enced by their prepossessions is a matter of degree, that none realize the scientific ideal of perfect impartiality.

In conclusion, it may be said that while the term psychical research may be more modest, less open to adverse criticism than psychical science, there is a probability of considerable strength that we have in the psychical field the subject-matter of a new science. To one having even a limited acquaintance with psychical literature this will not seem unreasonable. The postulate of the uniformity of nature, the growing mass of clear-cut testimony respecting spontaneous psychical cases, the fact that experiments have, to an extent, yielded valuable results, and the attendant probability that little by little, under favorable circumstances, experiments which will afford means of verification can be planned and executed—all these taken together suggest that at no distant day psychical science will be given a place beside the recognized sciences in the Pantheon of knowledge.

PROF. LODGE UPON PSYCHICAL RESEARCH.*

I am thus led to take a wider range, and, leaving temporary and special considerations, to speak of a topic which is as yet beyond the pale of scientific orthodoxy, and which I might more wisely, leave lying by the roadside. I will, however, take the risk of introducing a rather ill-favored and disreputable looking stranger to your consideration, in the belief—I might say, in the assured conviction—that he is not all scamp, and that his present condition is as much due to our long-continued neglect as to any inherent incapacity for improvement in the subject.

I wish, however, strenuously to guard against its being supposed that this association, in its corporate capacity, lends its countenance to, or looks with any favor on, the outcast. What I have to say—and, after all it will not be much—must rest on my own responsibility. I should be very sorry for any adventitious weight to attach to my observations on forbidden topics from the accident of their being delivered from this chair. The objection to which I have now hinted is the only one that seems to have any just weight, and on all other counts I am willing to incur such amount of opprobrium as naturally attaches to those who enter on a region where the fires of controversy are not extinct, and in which it is quite impossible, as well as undesirable, for every one to think alike.

It is but a platitude to say that our clear and conscious aim should always be truth, and that no lower or meaner standard should ever be allowed to obtrude itself before us. Our ancestors fought hard and suffered much for the privilege of free and open inquiry, for the right of conducting investigations untrammelled by prejudice and foregone conclusions, and they were ready to examine into any phenomena which presented itself. This attitude of mind is perhaps necessarily less prominent now, when so much knowledge has been gained, and when the labors of many individuals may be rightly directed entirely to its systematization and a study of its inner ramifications; but it

* A part of an abstract of an address before the section of Mathematics and Physics of the British Association for the Advancement of Science, at Cardiff, August, 1891, by Prof. Oliver J. Lodge, president of the section. *Science*, Sept. 18, 1891.

would be a great pity if a too absorbed attention to what has already been acquired, and to the fringe of territory lying immediately adjacent thereto, were to end in our losing the power of raising our eyes and receiving evidence of a totally fresh kind, of perceiving the existence of regions into which the same processes of inquiry as had proved so fruitful might be extended, with results at present incalculable and perhaps wholly unexpected. I myself think that the ordinary processes of observation and experiment are establishing the existence of such a region; that, in fact, they have already established the truth of some phenomena not at present contemplated by science, and to which the orthodox man shuts his ears.

For instance, there is a question whether it has or has not been established by direct experiment that a method of communication exists between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense, and, if so, what is the process. It can hardly be through some unknown sense organ, but it may be by some direct physical influence on the ether, or it may be in some still more subtle manner. Of the process I as yet know nothing. For brevity it may be styled "thought-transference," though the name may turn out to be an unsuitable one after further investigation. Further investigation is just what is wanted. No one can expect others to accept his word for an entirely new fact, except as establishing a *prima facie* case for investigation.

But I am only now taking this as an instance of what I mean; whether it be a truth or a fiction, there is not, I suppose, one of the recognized scientific societies who would receive a paper on the subject. (This, however, is mere conjecture. I am not aware that the experiment has been tried.) There are individual scientific men who have investigated these matters for themselves; there are others who are willing to receive evidence, who hold their minds open and their judgment in suspense; but these are only individuals. The great majority, I think I am right in saying, feel active hostility to these researches and a determined opposition to the reception or discussion of evidence. And they feel this confirmed skepticism as they call it, not after prolonged investigation, for then it might be justified, but sometimes after no investigation at all. A few tricks at a public performance, or the artifices of some impostor, and they decline to consider the matter further.

That individuals should take this line is, however, natural enough; they may be otherwise occupied and interested. Everybody is by no means bound to investigate everything, though, indeed, it is customary in most fields of knowledge for those who have kept aloof from a particular inquiry to defer in

moderation to those who have conducted it, without feeling themselves called upon to express an opinion. Some there are, no doubt, who consider that they have given sufficient time and attention to the subject with only negative results. Their evidence is, of course, important; but plainly, negative evidence should be of immense bulk and weight before it can outweigh even a moderate amount of positive evidence. However, it is not of the action of individuals that I wish to speak, it is of the attitude to be adopted by scientific bodies in their corporate capacity; and for a corporate body of men of science, inheritors of the hard-won tradition of free and fearless inquiry into the facts of nature untrammelled by prejudice, for any such body to decline to receive evidence laboriously attained and discreetly and inoffensively presented by observers of accepted competency in other branches, would be, if ever actually done and persisted in, a terrible throwing away of their prerogative, and an imitation of the errors of a school of thought against which the struggle was at one time severe.

In the early days of the Copernican theory, Galileo for some years refrained from teaching it, though fully believing its truth, because he considered that he had better get more fully settled in his university chair before evoking the storm of controversy which the abandonment of the Ptolemaic system would arouse. The same thing in very minor degree is going on to-day. I know of men who hesitate to avow interest in these new investigations (I do not mean credence—the time is too early for avowing credence in any but the most rudimentary and definitely ascertained facts—but hesitate to avow interest) until they have settled down more securely and made a name for themselves in other lines. Caution and slow progress are extremely necessary; fear of avowing interest or of examining into orthodox facts is, I venture to say, not in accordance with the highest traditions of the scientific attitude.

We are, I suppose, to some extent afraid of each other, but we are still more afraid of ourselves. We have great respect for the opinions of our elders and superiors; we find the matter distasteful to them, so we are silent. We have, moreover, a righteous mistrust of our own powers and knowledge; we perceive that it is a wide region extending into several already cultivated branches of science, that a many-sided and highly-trained mind is necessary adequately to cope with all its ramifications, that in the absence of strict inquiry imposture has been rampant in some portions of it for centuries, and that unless we are preternaturally careful we may get led into quagmires if we venture on it at all.

Now let me be more definite, and try to state what this field

is, the exploration of which is regarded as so dangerous. I might call it the borderland of physics and psychology. I might call it the connection between life and energy; or the connection between mind and matter. It is an intermediate region, bounded on the north by psychology, on the south by physics, on the east by physiology, and on the west by pathology and medicine. An occasional psychologist has groped down into it and become a metaphysician. An occasional physicist has wandered up into it and lost his base, to the horror of his quondam brethren. Biologists mostly look at it askance, or deny its existence. A few medical practitioners, after long maintenance of a similar attitude, have begun to annex a portion of its western frontier. The whole region seems to be inhabited mainly by savages, many of them, so far as we can judge from a distance, given to gross superstition. It may, for all I know, have been hastily traversed, and rudely surveyed by a few clear-eyed travellers; but their legends concerning it are not very credible, certainly are not believed.

Why not leave it to the metaphysicians? I say it has been left with them long enough. They have explored it with insufficient equipment. The physical knowledge of the great philosophers has been necessarily scanty. Men of genius they were, and their writings may, when interpreted, mean much. But to us, as physicists, they are unsatisfactory; their methods are not our methods. They may be said to have floated a balloon over the region with a looking-glass attached, in which they have caught queer and fragmentary glimpses. They may have seen more than we give them credit for, but they appear to have guessed far more than they saw.

Our method is different. We prefer to creep slowly from our base of physical knowledge, to engineer carefully as we go, establishing forts, making roads, and thoroughly exploring the country, making a progress very slow, but very lasting. The psychologists from their side may meet us. I hope they will; but one or other of us ought to begin.

A vulnerable spot on our side seems to be the connection between life and energy. The conservation of energy has been so long established as to have become a commonplace. The relation of life to energy is not understood. Life is not energy, and the death of an animal affects the amount of energy no whit; yet a live animal exerts control over energy which a dead one cannot. Life is a guiding or directing principle, disturbing to the physical world but not yet given a place in the scheme of physics. The transfer of energy is accounted for by the performance of work; the guidance of energy needs no work, but demands force only. What is force? and how can living beings

exert it in the way they do? An automaton worked by preceding conditions, that is, by the past, say the materialists. Are we so sure that they are not worked by the future too? In other words, that the totality of things, by which every one must admit that actions are guided, includes the future as well as the past, and that to attempt to deduce those actions from the past only will prove impossible. In some way matter can be moved, guided, disturbed, by the agency of living beings; in some way there is a control, a directing-agency active, and events are caused at its choice and will that would not otherwise happen.

A luminous and hopeful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events necessarily happened in this order and at this precise rate. But that may be only one mode of regarding them. The events may be in some sense existent always, both past and future, and it may be we who are arriving at them, not they which are happening. The analogy of a traveler in a railway train is useful. If he could never leave the train nor alter its pace, he would probably consider the landscapes as necessarily successive, and be unable to conceive their co-existence.

The analogy of a solid cut into sections is closer. We recognize the universe in sections, and each section we call the present. It is like the string of slices cut by a microtome; it is our way of studying the whole. But we may err in supposing that the body only exists in the slices which pass before our microscope in regular order and succession.

We perceive, therefore, a possible fourth-dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if once we grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute "the higher plane," or the totality of things, after which, as it seems to me, we are impelled to seek, in connection with the directing of force or determinism, and the action of living beings consciously directed to a definite and preconceived end.

Inanimate matter is controlled by the *vis a tergo*; it is operated on solely by the past. Given certain conditions, and the effect in due time follows. Attempts have been made to apply the same principle to living and conscious beings, but without much success. These seem to work for an object, even if it be the mere seeking for food; they are controlled by the idea of something not yet palpable. Given certain conditions, and

their action cannot certainly be predicted; they have a sense of option and free will. Either their actions are really arbitrary and indeterminate, which is highly improbable, or they are controlled by the future as well as by the past. Imagine beings thus controlled: automata you may still call them, but they will be living automata, and will exhibit all the characteristics of live creatures. Moreover, if they have a merely experiential knowledge, necessarily limited by memory and bounded by the past, they will be unable to predict each other's actions with any certainty, because the whole of the data are not before them. May not a clearer apprehension of the meaning of life and will and determinism be gradually reached in some such direction as this?

By what means is force exerted, and what, definitely, is force? I can hardly put the question here and now so as to be intelligible, except to those who have approached and thought over the same difficulties; but I venture to say that there is here something not provided for in the orthodox scheme of physics; that modern physics is not complete, and that a line of possible advance lies in this direction.

I might go further. Given that force can be exerted by an act of will, do we understand the mechanism by which this is done? And if there is a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by an act of will? I have no evidence that such a thing is possible. I have tried once or twice to observe its asserted occurrence, and failed to get anything that satisfied me. Others may have been more fortunate. In any case, I hold that we require more knowledge before we can deny the possibility. If the conservation of energy were upset by the process, we should have grounds for denying it; but nothing that we know is upset by the discovery of a novel medium of communication, perhaps some more immediate action through the ether. It is no use theorizing; it is unwise to decline to examine phenomena because we feel too sure of their impossibility. We ought to know the universe very thoroughly and completely before we take up that attitude.

Again, it is familiar that a thought may be excited in the brain of another person, transferred thither from our brain, by pulling a suitable trigger; by liberating energy in the form of sound, for instance, or by the mechanical act of writing, or in other ways. A prearranged code called language, and a material medium of communication, are the recognized methods. May there not also be an immaterial (perhaps an ethereal)

medium of communication? It is possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I have evidence. I assert that I have seen it done, and am perfectly convinced of the fact. Many others are satisfied of the truth of it too. Why must we speak of it with bated breath, as of a thing of which we are ashamed? What right have we to be ashamed of a truth?

And after all, when we have grown accustomed to it, it will not seem altogether strange. It is, perhaps, a natural consequence of the community of life or family relationship running through all living beings. The transmission of life may be likened in some ways to the transmission of magnetism, and all magnets are sympathetically connected, so that, if suitably suspended, a vibration from one disturbs others, even though they be distant ninety-two million miles.

It is sometimes objected that, granting thought-transference or telepathy to be a fact, it belongs more especially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense; and that progress is not to be made by studying or attending to it. It may be that it is an immature mode of communication, adapted to lower stages of consciousness than ours, but how much can we not learn by studying immature stages? As well might the objection be urged against a study of embryology. It may, on the other hand, be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter.

I have spoken of the apparently direct action of mind on mind, and of a possible action of mind on matter. But the whole region is unexplored territory, and it is conceivable that matter may react on mind in a way we can at present only dimly imagine. In fact, the barrier between the two may gradually melt away, as so many other barriers have done, and we may end in a wider perception of the unity of nature, such as philosophers have already dreamt of.

I care not what the end may be. I do care that the inquiry shall be conducted by us, and that we shall be free from the disgrace of jogging along accustomed roads, leaving to outsiders the work, the ridicule, and the gratification of unfolding a new region to unwilling eyes.

It may be held that such investigations are not physical and do not concern us. We cannot tell without trying. In that I trust my instinct: I believe there is something in this region which does concern us as physicists. It may concern other sci-

ences too. It must, one would suppose, some day concern biology; but with that I have nothing to do. Biologists have their region, we have ours, and there is no need for us to hang back from an investigation because they do. Our own science of physics, or natural philosophy in its widest sense, is the king of sciences, and it is for us to lead, not to follow.

And I say, have faith in the intelligibility of the universe. Intelligibility has been the great creed in the strength of which all intellectual advance has been attempted, and all scientific progress made.

At first things always look mysterious. A comet, lightning, the aurora, the rainbow—all strange, anomalous, mysterious apparitions. But scrutinized in the dry light of science, their relationship with other better-known things becomes apparent. They cease to be anomalous; and though a certain mystery necessarily remains, it is no more a property peculiar to them, it is shared by the commonest objects of daily life.

The operations of a chemist, again, if conducted in a haphazard manner, would be an indescribable medley of effervescences, precipitations, changes in color and in substance; but, guided by a thread of theory running through them the processes fall into a series, they all become fairly intelligible, and any explosion or catastrophe that may occur is capable of explanation too.

Now I say that the doctrine of ultimate intelligibility should be pressed into other departments also. At present we hang back from whole regions of inquiry, and say they are not for us. A few we are beginning to grapple with. The nature of disease is yielding to scrutiny with fruitful result; the mental aberrations and abnormalities of hypnotism, duplex personality, and allied phenomena, are now at last being taken under the wing of science after long ridicule and contempt. The phenomenon of crime, the scientific meaning and justification of altruism, and other matters relating to life and conduct, are beginning, or perhaps are barely yet beginning, to show a vulnerable front over which the forces of science may pour.

Facts so strange that they have been called miraculous are now no longer regarded as entirely incredible. All occurrences seem reasonable when contemplated from the right point of view, and some are believed in which in their essence are still quite marvelous. Apply warmth for a given period to a sparrow's egg, and what result could be more incredible or magical if now discovered for the first time. The possibilities of the universe are as infinite as is its physical extent. Why should we grope with our eyes always downward, and deny the possibility of everything out of our accustomed beat.

If there is a puzzle about free-will, let it be attacked: puzzles mean a state of half-knowledge. By the time we can grasp something more approximating to the totality of things the paradoxity of paradoxes drops away and becomes unrecognizable. I seem to myself to catch glimpses of clews to many of these old questions, and I urge that we should trust consciousness, which has led us thus far; should shrink from no problem when the time seems ripe for an attack upon it, and should not hesitate to press investigation, and ascertain the laws of even the most recondite problems of life and mind.

What we know is as nothing to that which remains to be known. This is sometimes said as a truism; sometimes it is half doubted. To me it seems the most literal truth, and that if we narrow our view to already half-conquered territory only, we shall be false to the men who won our freedom, and treasonable to the highest claims of science.

I must now return to the work of this section, from which I have apparently wandered rather far afield, further than is customary — perhaps further than is desirable. But I hold that occasionally a wide outlook is wholesome, and that without such occasional survey, the rigid attention to detail and minute scrutiny of every little fact, which are so entirely admirable and are so rightly here fostered, are apt to become unhealthily dull and monotonous. Our life-work is concerned with the rigid framework of facts, the skeleton or outline map of the universe; and, though it is well for us occasionally to remember that the texture and color and beauty which we habitually ignore are not therefore in the slightest degree non-existent, yet it is safest speedily to return to our base and continue the slow and laborious march with which we are familiar and which experience has justified. It is because I imagine that such systematic advance is now beginning to be possible in a fresh and unexpected direction that I have attempted to direct your attention to a subject which, if my prognostications are correct, may turn out to be one of special and peculiar interest to humanity.

PSYCHICAL CASES AND REFLECTIONS FROM PERIODICAL LITERATURE.

SUPERNATURAL AND SUPERNORMAL.*

These stories will lead us into the realm of the supernormal. I do not say supernatural, because I do not believe in any supernatural. In my way of looking at the universe, I regard all that is as natural. If, for example, there are invisible beings who can take part in the events of our lives, their being invisible does not make them either unnatural or supernatural. A blind man would have no right to regard other people as supernatural, merely because he could not see them. Science makes it purely rational for us to believe in the possibility of the existence and activity of persons we cannot see. Our senses are limited; so it is only a question of fact and evidence. But certain things may transcend the range of our ordinary or normal experience. For clearness of thought, then, let us call these supernormal.

EVIDENCE OF SUPERNORMAL OCCURRENCES.

If the claim is made that some supernormal thing has occurred, it is only reasonable that people should demand adequate proof. The chances are against it, by as much as the normal is more common than the supernormal. If some one tells us that he has just seen on the street a dark-haired man dressed in gray, we do not ask for evidence of such a fact; but if he tells us that, while he was looking at him, he faded out of sight and disappeared, we naturally and rightly doubt the reality of his experience. We know that people can be mistaken; we know that they sometimes lie; we know that, in certain conditions of the brain, men think they see when no objective reality corresponds with their vision. The probabilities, then, are in favor of some one of these explanations.

But that a real, conscious, intelligent being may exist and not be visible to normal eyes; that such a being may be seen at one time by a particular person and not at another; that he may be seen by one person, and not by others,—there is nothing in all

* Rev. M. J. Savage, "Arena," March, 1882.

this that contravenes scientific possibility. It is not as if a man should tell us that he knew of a country where water did not freeze at 32° Fahrenheit. The scientifically impossible is one thing; while the improbable, the uncommon, or the supernatural is quite another thing. The supernormal may be true. While, then, the probabilities are against it, the proof may be such as to render it credible. Indeed, it is conceivable that the proof may become so strong as to make incredulity absurd and unscientific. The attitude of caution is rational; but the attitude of those who "know" a thing cannot be true, merely because it is unusual, or because it does not fit into the theory of things which they happen to hold, this is irrational. What looks like proof of certain supernormal happenings has been accumulating so rapidly during the last few years that public attention has been turned in this direction as never before.

PREJUDICE AND PSYCHICAL RESEARCH.

A world-famous man, Church of England clergyman and scientist in one, said to me one day: "I do not talk about my psychic experiences and knowledge with everybody. I used to think all who had anything to do with these things were fools; and I do not enjoy being called a fool." Said another man to me, a scholar known on two continents, "Suppose you and I should come to believe, it would only be *a couple more cranks!*" But it begins to look as though the "cranks" might get to be in the majority, when a famous German philosopher can say that "the man who any longer denies clairvoyance does not show that he is prejudiced; he only shows that he is *ignorant*."

RAPS AND DISTURBANCES. SCEPTICAL PHYSICIAN AND WIFE.*

Let me begin by telling about some rappings. Do these ever occur except in cases where they are purposely produced? Are they always a trick? A vast amount of ingenuity has been expended by those who have thought they could explain these things as the work of toe joints or other anatomical peculiarities. It will be something to find out that genuine raps do occur, whatever theory may be adopted in explanation of them.

I know a regular physician living not a thousand miles from Boston. His wife I should call a psychic, though she does not call herself so. Neither she nor her husband has ever had anything to do with spiritualism, nor are they believers. Where they formerly lived they were continually troubled by strange and unaccountable happenings; but though they moved to their

* Concerning all of the cases here given upon the authority of Mr. Savage, he says: "I am in possession of names, dates, facts of every kind, sufficient to make these what would be called legal evidence in a court of justice."

present residence, the happenings—with one important exception—have not ceased. No attempt has been made to reduce these happenings to order, or to find out whether there is any discoverable intelligence connected with them. The doctor vaguely holds the opinion that they indicate some abnormal nervous condition on the part of his wife. So far the whole matter has been treated from that point of view. But what is it that happens? Sometimes, for two hours on a stretch, the doctor and his wife are kept wide awake at night by loud rappings on the headboard of their bed. In accordance with his nervous theory, the doctor will hold his wife with one arm, while the hand of the other arm is pressed against the headboard, in the attempt thus to put an end to the disturbance. Said the doctor to me one day, "If anybody thinks these rappings are not genuine, I should like to have him go through some of my experiences."

He and his wife will be sitting by the drawing-room table of an evening. They will be conscious of a stream of cold air passing by them,—an accompaniment of psychic facts well known to investigators,—and then the "trouble" will begin. Sometimes it is only raps. At other times they will hear a noise on the floor of the room above, and will think their boy has fallen out of bed, but on going up to see they find him quietly asleep. Sometimes there will be a loud crash in the corner of the room over the furnace register, as though a basket of crockery had been thrown down and broken. They occupy the house alone, and have no other way of explaining these unpleasant facts than the one alluded to above.

I give this case because of the undoubted occurrence of these things in the house of one who is not a believer nor even an investigator. There is no expectancy or invitation of them, or any superstitious attitude of mind towards them. They are, in this case, plain, bold, apparent facts, as real as is breakfast or supper, or the existence of a brick in the sidewalk.

The "one important exception" referred to above is this: In the house they formerly occupied, the doctor's wife sometimes saw the figure of a woman. Others were said to have seen it also. It was never visible to the doctor. There is the story of a tragic death which connects this woman with this particular house. Those who believe in haunted houses would thus be able to explain why this figure is never seen in the house at present occupied by the doctor's family.

Here there are raps not to be explained as the conscious, purposeful work of any visible person; nor can they be explained as the result of the shrinking of boards, as the work of rats or mice, or in any ordinary way. Starting with facts like these, many persons have supposed themselves to get into communication with

invisible intelligences who had taken these ways of attracting attention. Nothing of this sort has been even attempted here. I simply set forth the facts and the reality of the raps.

APPARITION ABOUT THE TIME OF DEATH.

The lady who furnishes me the facts is a parishioner, and a distant connection. In the year 1859, Mrs. S. and Mrs. C. were living in two different towns in the State of Maine. Both were Methodists, and the husband of Mrs. C. was a clergyman of that denomination. My brother, at one time, was well acquainted with him, and the family was related to my brother's wife. At this time, in 1859, Mrs. C. was ill with dropsy, and her sister, Mrs. S., was visiting her. They both well knew that Mrs. C. could not live for long, and that this was to be their last meeting in the body. One day they were speaking of the then new and strange belief of spiritualism, when Mrs. C. said, "Mary, if it is true, and it is a possible thing, I will come to you after my death."

The day following, Mrs. S. returned to her home, in another part of the State. Some weeks passed by; it was now October 4. Mr. S. was away from home, and Mrs. S. was alone with her two daughters. No one was on the premises except a farm-hand, who slept in another part of the house. As is the common custom in these country towns in Maine, the daughters had gone to bed early, and were asleep. They were both awakened out of their sleep by their mother, who came and told them that their Aunt Melinda was dead, for she had just seen her standing in the doorway, in her nightdress. They noted the time, and it was 9.50 P. M.

In those days there were no telegraphs. The mails, even, were very irregular, and the post-office was four miles away. They had heard nothing to make them think that their aunt was any nearer death than she had been for a long time. Three days after, *i. e.*, on October 7, news came that Mrs. C. had passed away on the evening of October 4, after being dressed for bed. At 9.30 they had left her for a few moments, sitting comfortably in her chair. At 10 they returned and found her dead, and they said she looked as though she had been dead for some minutes. Of course when they sent this news, they knew nothing of the fact that, by some subtle express, they had been anticipated by at least three days.

TRANCE. BODIES OF TWO BOYS LOCATED BY A PSYCHIC.

Of the truth of what I shall relate, this and the four following cases, I am as certain as I am of any fact in my own personal history.

* Rev. M. J. Savage, "Arena," May, 1892.

The first case, which I shall now detail, is so profusely authenticated that it would be accepted as absolutely conclusive evidence, even in a matter of life and death, in any court in Christendom. I shall tell the story in my own words, but I have in my possession eight separate accounts of eight living witnesses. To these accounts are attached the autograph signatures of their authors, and these are witnessed to by others who know them. With two of the principal ones I am personally acquainted, and can vouch for both their intelligence and truthfulness. The events now to be narrated occurred in the year 1864, and in a town not forty miles from Boston. The persons chiefly concerned are these: A Mrs. C., who had been three times married; a son, a young man, child of the first marriage (I shall speak of him by his first name, Charles); two sons by the second marriage, William and Joshua, aged respectively sixteen and thirteen; and Mrs. D., the one who played the principal part, and who tells the principal story. All these, together with the other witnesses, are still living, with the exception of the two boys William and Joshua, around whose fate the story revolves.

On March 25, 1864, Mrs. C. went into Boston for the day. Her son William had been at work in a wholesale drug house in Boston, but for some time preceding this date had been engaged with a similar firm in Portland, Me., during the refitting of the Boston store, which had been burned. On this day, while his mother was absent, he came back from Portland, and was to return to his former position on the following Monday. This day, March 25, was a Friday. He reached home about two o'clock p. m. Not finding his mother, he, with his brother Joshua, started for the station, expecting to meet her as she came out on the five-o'clock train. But the mother was delayed, and did not reach home till two hours later. She was met by a friend of the boys, who told her that William had got home from Portland. But when she reached the house the boys were not there. The last trace that was ever found of them alive was the fact that they had started for the station to meet their mother on the arrival of the five-o'clock train.

At first the mother consoled herself by thinking that they must have met some friends, and had been detained by them; but when bedtime came and they did not return, she became very anxious, and passed a sleepless night. At this time her husband, the step-father to the boys, was in the army, and she had to rely on her own resources.

The next morning she and the elder son, Charles, began to make inquiries. They not only searched the town, but drove to neighboring towns, searching every place to which it seemed at all likely that they might have gone. Recruiting camps were visited,

as it was thought possible that curiosity might have led them on some such expedition. But about five p. m. (this being Saturday) they returned, and reported to the neighbors that no trace had been found. The neighbors then offered their services, and started out in various directions, as their own ideas might guide them. But all efforts proved in vain. Then they came to the mother, and asked if she had anything else to suggest. She replied that, if her husband were at home, she should have the pond searched, for she felt sure that they must be somewhere where they could not get home, or they would not have stayed away so long.

But everybody thought it most unlikely that they were in the pond, and this for two reasons. In the first place, they were timid about being on the water; and in the second place, being in March, it was too cold for them to think of any such thing as swimming or rowing. On Sunday evening, however, to satisfy the mother, and in order that nothing might be left untried, they began to search the pond, and kept on until the darkness compelled them to postpone their labors. On Monday morning early, the engine and church bells were rung, and the citizens were called together to organize a systematic search of the pond. Grappling irons were used, and cannon were fired over all the places where it seemed possible that the bodies might be. Still no trace was discovered.

Such was the situation of affairs when, at about ten o'clock in the forenoon, Mrs. D., one of the neighbors, called on Mrs. C., the mother of the boys, to show her sympathy and ask if there was anything she could do. By this time every known resource had been exhausted. So, as a last resort, the mother asked Mrs. D. if she would not go to Boston and consult a medium. It is important here to note that she was not a spiritualist, but was a believer in Evangelical Christianity, and had never had anything to do with spiritualism. She turned to this as a last desperate resource, because in despair of help from any other quarter. It must also be noted that Mrs. D. had no faith in it, and had never consulted a medium in all her life. So, although she had offered her services as being willing to do anything she could, she tried to beg off from this, as being both a disagreeable and hopeless errand. But as Mrs. C. urged it so strongly, and said she wished her, and no one else, to go, she at last and most reluctantly consented.

She reached Boston at twelve o'clock noon. Meantime, and with more efficient grappling irons, the search of the pond was continued, but with no results. On arriving in town and not knowing which way to turn, since she was not acquainted with a single medium, she went (as some one had advised her to do) to the office of the *Banner of Light*, the spiritualist paper. They directed her to a place near Court Street. The medium here was

engaged, and could not see her. But the man who answered the door sent her to another one in Dix Place. This one also was engaged, and could not see her. But here they told her to go to a Mrs. Y. on Washington Street near Common Street. By this time it was about three o'clock. A sitter was just leaving, and Mrs. Y. said she was too tired to give any more sittings that day. But when she found that her visitor was from out of town, and that the next day would be too late, she said that if she would wait long enough for her to take a little rest, she would see what she could do. Nothing was said that could give her the slightest clew. Indeed, nothing could be said, for no one had a clew, and it was a clew they all were in search of. It is important here to note another thing. Up to this time Mrs. Y., the medium, had never been in the town where the boys resided.

When the medium came again into the room, she walked directly to the fireplace and stood with her back to Mrs. D. Then, before either of them had spoken a word, by way of preliminary, she said, "They went east before they went west." The railroad station is east from the house in which they lived, and the pond is west. Then she added, "They saw the fire, and so went to the water." It was afterwards found that some men were burning brush near the lake. So, knowing it would be some time before the next train, it is supposed that, boylike, they were attracted by the fire, and went to see what was going on. The medium then went on to speak of a boathouse with a hole in its side. This was not mind reading, because Mrs. D. knew nothing of there being any boathouse or boat. She continued and described a boat,—"a narrow boat, painted black." Then she cried out, "Oh, dear, it was never intended that more than one person should get into it at a time!" She told how the boys went through the hole in the side of the boathouse, found the boat, got into it, and pulled out on to the water. She said they had gone but a very little way before the younger brother fell overboard; then the older one, in trying to save him, also fell into the water. Then she added, "The place where they are is muddy, and they could not come to the surface. Why," said she, "it is not the main lake where they are, but the shallow part which connects with the main lake, and they are so near the shore that if it were not this time of the year [March], you could almost walk in and pick them up." She spoke of the citizens' interest in seeking for them, but said, "They will not find them; they go too far from the shore. They [the bodies] are on the left of the boathouse, a few feet from the land."

Mrs. D. then said, "If they are in the water, they will be found before I can reach home."

The medium replied, "No, they will not be found before you

get there; you will have to go and tell them where I say they are, and then they will be found within five minutes after you reach the lake." Then she made Mrs. D. promise to go with them to the lake, and added, "They are very near together. After finding one, you will quickly find the other."

In spite of all that Mrs. Y. had said, Mrs. D. was still as incredulous as before. But she had undertaken to see it through, and so started for home. She arrived at five o'clock. By this time it was known on what sort of errand she had gone to Boston, and a crowd of the curious and interested was at the station. As she stepped on to the platform, a gentleman asked, "What did the medium tell you?" She replied with the question, "Haven't you found them yet?" When they said they had not, she delivered her message. Immediately they took a carriage and started for the lake. As they came in sight of the place, Mrs. D. recognized the boathouse, with the hole in the side, as the medium had described it. The "narrow boat painted black" had also been found drifting in another part of the lake. So by this time, Mrs. D. began to wonder if the rest might not be true. But no one in the crowd seemed to have any confidence in the medium's statements. They felt that they had thoroughly searched the pond, and that the matter was settled. But they went on, and prepared to follow Mrs. D.'s directions.

She stood on the shore while two boats put off in which were men with their grappling irons. In one boat was the elder brother, or half-brother, of the missing boys. He was holding one of the grappling irons; and after only three or four strokes of the oars, he exclaimed, "I have hold of something!" The boat was stopped, and he at once brought to the surface the body of the older boy, William. In a few minutes more, and close to the same place, the body of the other boy, Joshua, was found. The place was shallow and muddy, as the medium had said; and held by the mud, the bodies had not risen to the surface, as otherwise they might have done. The bodies were now placed together in a carriage, and before six o'clock they were in their mother's house.

At the close of the Boston interview, Mrs. D. asked the medium from what source she got her claimed information, and she said, "The boys' father told me." The boys' father was the second husband of Mrs. C., and had been "dead" for several years, while the mother was then living with her third husband.

Here, then, is the story. I have in my possession the account as given by Mrs. D., who is still living and is a personal acquaintance. I have the account of her daughter, who well remembers it all. I have also the account of Mrs. C., the mother; of Mr.

C., the father-in-law; of the elder brother, Charles; of the sister of Mrs. D.; of the lady who was at that time postmistress of the town; of a man who came into Boston after grappling irons with which to search the lake; and also of two or three other persons whose names, if given, would be recognized as connected with one of the distinguished men in American history.

One other item is of sufficient interest to make it worth mentioning. The father-in-law of the boys tells that one day, after his return from the army, the medium, Mrs. Y., visited the town for the first time in her life, and came to his house. She wished to visit the place where the bodies of the boys were found. When within a short distance of the lake, she asked him to fall back. She then became entranced; and picking up a stone, she stood with her eyes closed and back to the water. Then she threw the stone over her head, and landed it in the precise place from which the bodies were taken.

Mr. C., as well as his wife, was an Evangelical in his creed, and had never had anything to do with mediums.

Of the truth of these occurrences, as thus related, there can be no rational doubt. As an explanation, telepathy is excluded, for nobody living was aware of the facts. Clairvoyance seems to be excluded, for Mrs. D. did not tell the medium where she was from nor what she wanted to find out, and clairvoyance requires that the mind should be directed or sent on some definite errand to some particular place. What, then, is left? Will the reader decide?

APPARITION ABOUT THE TIME OF DEATH.

The incidents I am next to relate occurred two years ago this winter. The place is a large city in a neighboring State. The three persons concerned are a doctor, his wife, and one of his patients. The story, as I tell it, was given me by the wife. She was an old school friend of some of my personal friends, who hold her in the highest esteem. Her husband I have never seen; but a connection of mine was once a patient of his, and speaks of him always with enthusiastic admiration, both as a man and a physician. He is a doctor of the old school, inclined to be a sceptic, and had never had anything whatever to do with mediums. He is not visionary, and this was his first experience out of the normal.

On a winter night, then, two years ago, he was sound asleep. Being very weary, and in order that he might sleep as late as possible, the green Holland shade of his own window was down to the bottom, and there was no way by which any light could pene-

trate his room. His wife was asleep in a room adjoining, with a door open between. She was waked out of a sound sleep by hearing him call her name. She opened her eyes, and saw his room flooded with a soft, yet intense yellowish light. She called, and said, "What is that light?" He replied, "I don't know; come in and see!" She then went into his room, and saw that it was full of this light. They lighted the gas, but the other light was so much stronger that the gas flame seemed lost in it. They looked at their watches, and it was about five full minutes before it had faded away. During this time he explained to her what had occurred. He said he was wakened by a strong light shining directly into his face. At the same time, on opening his eyes, he saw the figure of a woman standing at the foot of his bed. His first thought was that his wife had come in and lighted the gas, as he knew she intended rising to take an early train in order to visit his mother, who was ill. Being very tired and needing sleep, he was about to reproach her for needlessly waking him, when he saw that the figure, from which now all the light seemed to proceed, was not his wife. By this time he was broad awake, and sat upright in bed staring at the figure. He noticed that it was a woman in a white garment; and looking sharply, he recognized it, as he thought, as one of his patients who was very ill. Then he realized that this could not be so, and that if any one was in the room, it must be an intruder who had no right to be there. With the vague thought of a possible burglar thus disguised, he sprang out of bed and grasped his revolver, which he was accustomed to have near at hand. This brought him face to face with the figure, not three feet away. He now saw every detail of dress, complexion, and feature, and for the first time recognized the fact that it was not a being of flesh and blood. Then it was that, in quite an excited manner, he called his wife, hoping that she would get there to see it also. But the moment he called her name, the figure disappeared, leaving, however, the intense yellow light behind, and which they both observed for five minutes by the watch before it faded out.

The next day it was found that one of his patients, closely resembling the figure he had seen, had died a few minutes before he saw his vision, — had died *calling for him*.

It will be seen that this story, like the first one in this article, is perfectly authentic in every particular. There is no question as to the facts. It only remains to find a theory that will explain the facts. Was it a telepathically produced vision, caused by the strong desire of the dying woman to see her physician? Or was it the woman herself coming to him a few moments after leaving the body? I leave my readers to reply for themselves.

DEATH VISION. LITTLE GIRL BELIEVED BY SEER TO BE A MORTAL
SEEN AMONG THE DEAD.

I will now relate a death vision that has about it some unusual features. These visions, of course, are very common. I have known many that were striking; but generally there is no way of proving that they are not entirely subjective. The dying frequently appear to see and converse with their friends who have preceded them, but how can any one tell that they are not like the imaginings of those in delirium? I have in my collection two or three that have about them certain characteristics that are hard to explain on that theory. One of the best is the following:—

In a neighboring city were two little girls, Jennie and Edith, one about eight years of age, and the other but a little older. They were schoolmates and intimate friends. In June, 1889, both were taken ill of diphtheria. At noon on Wednesday, June 5, Jennie died. Then the parents of Edith, and her physician as well, all took particular pains to keep from her the fact that her little playmate was gone. They feared the effect of the knowledge on her own condition. To prove that they succeeded and that she did not know, it may be mentioned that on Saturday, June 8, at noon, just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie, and also told her attendants to bid her good by.

Right here is the important point to be noticed in this narration. Dying persons usually see, or think they see, those and only those that they know have passed away. Edith did not know that Jennie had gone, and so, in the ordinary or imaginative vision, she would not have been expected to fancy her present.

She died at half past six o'clock on the evening of Saturday, June 8. She had roused and bidden her friends good by, and was talking of dying, and seeming to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like the common cases. But now suddenly, and with every appearance of great surprise, she turned to her father, and exclaimed, "Why, papa, I am going to take Jennie with me!" Then she added, "Why, papa! why, papa!! You did not tell me that Jennie was here!" And immediately she reached out her arms as if in welcome, and said, "O Jennie, I'm so glad you are here."

Now, I am familiar with the mechanism of the eye and the scientific theories of vision. I know also very well whatever the world knows about visions. But I submit that here is something not easily accounted for on the theory of hallucination. It was firmly fixed in her mind that Jennie was still alive, for within a few hours she had arranged to have a photograph sent her.

This also comes out in the fact of her great astonishment when her friend appears among those she was not at all surprised to see, because she knew they had died. It goes, then, beyond the ordinary death vision, and presents a feature that demands, as an adequate explanation, something more than the easy one of saying she only imagined it.

APPARITIONS SEEN BY A LADY AND A DOG.

I have read, of course, a good many stories telling of the apparent seeing of "spirit" forms on the part of animals. One such, and a perfectly authentic one, I have in my collection. The friend who gave it me I will call Miss Z. I have known her for seventeen years, and feel as sure of the truth of her narrative as though I had been in her place. Without any further preface, I will tell her brief story.

In the spring of 1885, on a certain evening, she was alone in the house. All the family, even to the servants, had gone out. It was about eight o'clock, but several gas jets were burning, so that the room was light throughout. It was in the parlor, a long room running the whole length of the house. Near the back of the parlor stood the piano. Miss Z. was sitting at the piano, practising a difficult musical exercise, playing it over and over, and naturally with her mind intent on this alone. She had as her only companion a little Skye terrier, a great pet, and which, never having been whipped, was apparently afraid of nothing in all the world. He was comfortably placed in an easy-chair behind the piano stool.

Such, then, was the situation when Miss Z. was startled by hearing a sudden growl from the terrier, as if giving an alarm of danger. She looked up suddenly to see what the matter was, when, at the farther end of the room, the front of the parlor, there appeared to be a sort of mist stretching itself from the door half-way across the room. As she watched it, this mist, which was gray, seemed to shape itself into three forms. The heads and shoulders were quite clearly outlined and distinct, though they appeared to have loose wrappings about them. From the height and general slope of the shoulders of one, she thought she recognized the figure of a favorite aunt who had died a few years before. The middle figure of the three was much shorter, and made her think of her grandmother, who had been dead for a good many years. The third she did not recognize at all. The faces she did not see distinctly enough so as to feel in any way sure about them.

The dog, always before very brave, now seemed overcome with terror. He growled fiercely several times, and then jumped trembling from his chair, and hid himself under a large sofa,

utterly refusing to be coaxed out. His mistress had never known him to show fear before on any occasion whatever.

Miss Z. now watched the figures, while they grew more and more indistinct, and at last seemed to fade through the closed door into the front hall. When they had disappeared she gave her attention to the frightened terrier. He would not leave his hiding place, and she was obliged to move the sofa and carefully lift the trembling little creature in her arms.

Now, the only remarkable thing about this is, of course, the attitude and action of the dog. The "spirits" did not seem to have come for anything. They said nothing, and did nothing of any importance. But—and this is where the problem comes in—what did the dog see? If his mistress had seen the figures first and had shown any fear, it might reasonably be said that her fear was contagious, and that the dog was frightened because she was. But the dog was the first discoverer; the discoverer—of what? If there had been nothing there to see, the dog would have seen nothing. Are dogs subject to hallucinations? Even if they are, and though it were a subjective vision on the dog's part, how does it happen that Miss Z. also sees it? Would she mistake a dog's subjective vision for the figure of her aunt?

Turn it about as you will, it is a curious experience, and one worth the reader's finding an explanation for, if he can.

CLAIRVOYANCE AND CLAIRAUDIENCE. DIAGNOSIS OF DISEASE.

The lady who had this experience is the one who gives us the account of it, though I tell it in my own words. She was a school-mate of my brother, and her character and veracity are beyond question. In June, 1866, she was a patient in the family of a physician in a well-known city in a neighboring State. She was suffering much from mental depression, feeling assured in her own mind that she had an ovarian tumor. On this particular day, she was lying alone in her room, unusually oppressed by foreboding fears. Lying thus, absorbed in thoughts of her own condition, she suddenly became conscious as of an open map of the United States being spread before her. Her attention was particularly directed to Virginia, and then westward to, as she then thought, Ohio. At the same time she heard the name "McDowell." At once she thought of General McDowell, as the only one she knew of by that name. But a calm, gentle voice seemed to reply to her unspoken thought, "No, I am not General McDowell, but a physician. I was the first advocate and practitioner of ovarian surgery. By the urgent request of your friends, I have examined your case very carefully. Rest assured, madam, your malady is not of that character. In time you will regain your health, but never be very strong."

With a feeling of awe, gratitude, and wonder which, she says, she could not attempt to express, she rose from the couch on which she was lying, and went at once to the doctor's office in another part of the house. At once she related what had occurred, and asked, "Am I right?" The physician, a lady, went to her library and took down her Medical Encyclopædia. From this she read, "Ephraim McDowell, born in Virginia, settled in Kentucky. He performed the first operation in ovarian surgery that is recorded in this country."

She was correct, therefore, in every particular, except the substituting Ohio for Kentucky, and this is quite natural, as it is the next adjoining State.

Several points now it is important carefully to note.

In the first place, this lady has had many psychic experiences, of which I hope to obtain.

In the second place, until these began she was a complete sceptic as to continued existence. She tells me that she was a most unwilling convert, and only gave in when compelled to by her own undoubted experiences.

Again, she has never been surrounded by any atmosphere of belief in these things; for even now most of her friends and relatives are violently opposed to everything of the sort, and she has had to suffer much because she could not help but believe.

Once more, I have been in recent correspondence with the physician in whose house she was at the time. This physician completely confirms all the facts, and testifies in the most emphatic way to the noble character and unquestioned veracity of her patient. And yet, though she offers no other theory, she is strongly opposed to any explanation that calls for the agency of any supernormal intelligence. This, however, grows out of the fact that she has always been bitterly prejudiced against everything of the kind.

And lastly, both the physician and her patient are perfectly assured that the name of Dr. McDowell and his work as a surgeon were entirely unknown to the teller of this experience at the time when the voice was heard.

EDITORIAL.

THE PSYCHICAL REVIEW.

From the beginning it has been the intention of the founders of the American Psychical Society to publish reports from time to time of the progress of their work. Three considerations have led the directors to change their plan somewhat, by publishing quarterly instead of at irregular intervals: 1. While recognizing the great importance of experimental work, there are, in addition, a number of lines of study whose prosecution is indispensable to the realization of the purposes of the society. The statement and justification of these will be left to later issues of *THE REVIEW*. 2. In experimental work it is not possible to obtain results upon schedule time. This makes it advisable to supplement this branch of the work with others, provided there are others which belong to a well-rounded scheme of operations. 3. As the chief tangible return to members who live at a distance from Boston lies in the receipt of the society's publications, the directors are of opinion that publication at regular intervals, making each issue of *THE REVIEW* as valuable to psychical students as circumstances will permit, will give most satisfaction to members.

In the conduct of an important enterprise, two extremes are to be avoided; the attempt to go forward without well-matured plans, and the adoption of a plan of campaign to be followed to the bitter end, if possible, without reference to changes in circumstances or new light which may come. We shall steer between these extremes.

In conclusion, without desiring to raise your expectations too high, we believe that the way through the psychical labyrinth will gradually become clearer to us; that faith in the importance to humanity of the work upon which we have entered, and in the ability of reason to grapple successfully with the problems that confront us, will make *THE REVIEW*, in a comparatively short time, a power in the psychical world.

OUR OCTOBER NUMBER.

A part of what has been said relative to the desirability of publishing a journal not confined exclusively to reporting the proceed-

ings of the A. P. S. will be made clear by papers upon "Psychical Healing and its Relation to Psychical Research," and "What the Scientific Method Demands of the Psychical Student." While it is hoped that after a time THE REVIEW will be able to present a digest of the best results of psychical science all over the world, the editorial policy will be, by a study of the conditions which affect the development of the problems before us, to anticipate, as far as may be, upon what points light is needed to make the labors of psychical students orderly and fruitful. To this end a number of subjects of fundamental importance will be treated in the October and following issues.

BRANCH SOCIETIES.

At a meeting held April 20, the directors authorized the formation of branch societies under a few reasonable restrictions calculated to bring the work of the parent society and its branches into harmonious and mutually helpful co-operation.

The labors of President Garland in Washington led to the formation of the first branch in that city, with the following gentlemen as officers: President, Rev. Alexander Kent; Vice-President, James W. Davidson; Secretary, Henry E. Williams; and Treasurer, Dr. G. H. LaFetra. During the current year, Mr. Garland hopes to establish branches in a number of cities. Members of the society or others who would like to found a branch will please correspond with the secretary.

THE REPORTS UPON PSYCHOGRAPHY.

In asking ourselves what is the value of these reports, it is necessary to bear in mind, at the outset, that in psychical research results may be: 1. Ambiguous; 2. Fraudulent; or 3. Supernormal. When fraud is discovered in particular instances, it does not prove that genuine phenomena may not occur through the same psychic. A number of experienced investigators testify that through psychics who have been detected in fraud, they have received manifestations which, nevertheless, they were satisfied were supernormal.

While it is unfortunate that these studies are complicated by the issue of the moral calibre of the psychic, the fact remains that this is the case. For a further discussion of this point see paper "Upon the Relations of Investigators and Psychics." It does not follow when a psychic is guilty of fraud, that all attempts to investigate her powers should be abandoned. When, however, — I speak now of physical phenomena, — we have satisfactory evidence that fraud was perpetrated in a particular manner, we should demand the maintenance of conditions which shall, at least, render the repetition of that form of deceit impossible, and if the

psychic will not consent to their enforcement, we are justified in construing this refusal as *prima facie* evidence of the fraudulent character of all phenomena of the type under consideration which occur in her presence, and then we should stop the investigation until such time as she will accept such conditions.

In the conduct of an investigation such as that of psychography, where the investigators are alive to the tremendous significance of the phenomena if really supernormal, it is a matter of small moment — during the preliminary stage and before the observers are satisfied that the phenomena are supernormal — whether they detect a fraud which may be practised, compared with the weight of moral obligation which is laid upon them not to accuse the psychic of trickery until they either actually observe it or have good testimony going to show that *under the same conditions* she has fraudulently produced phenomena. Until such time as some one shall demonstrate a necessary relation between moral character and psychical power, I must insist upon the paramount importance of the ethical equipment of the investigator which shall restrain him from too hastily or upon insufficient grounds drawing conclusions derogatory to the moral character of the psychic.

It is true that, in an investigation of any kind, there should be a place for criticism, a time when reports can be reviewed and a judgment formed as to the capacity of the investigators. The time for this, in the case of our Committee, is when they declare that they have obtained supernormal results. Then it will be in the best interests of truth that their observations, experiments, the conditions imposed, inferences, and everything pertaining to their work should be carefully scrutinized by others, and their mistakes, if any, pointed out. The reports of members of the Committee, published in this issue of *THE REVIEW*, cover what are looked upon as but a few in an extended series of sittings which they hope to have when circumstances favor. They are not to be taken as supplying evidence which is in any respect, in the judgment of the Committee, final.

Have we then obtained results which we ought to pronounce supernormal? No; our investigations are still in the ambiguous stage. I am not satisfied that what I saw might not have been the result of trickery, though I observed no evidence of it. Were I satisfied that it could not have been fraudulent, I should be compelled to call it supernormal; then, and then only, should I be justified in that inference. It is of great importance that we should not be hasty in drawing our conclusions, and that our inferences should be based upon a series of experiments under different sets of conditions, so that the final results shall be trustworthy. Some may say, how could the zigzag line drawn upon one of the slates held by Mrs. Flower and Mr. Garland have been

otherwise than supernormal? I do not know, and I willingly confess that this phenomenon has the appearance of being supernormal; but I do know that if this was its character, we should be able to witness the same kind of result repeatedly, under varied conditions, until the conviction is forced upon us that it is supernormal. Until we are privileged to see this done, we ought not to draw this conclusion.

That the results of these investigations are still ambiguous is not the fault of the Committee. In their behalf the secretary has done all that seemed in his power to facilitate continuing the work in a manner which promised later to lead to a conclusion one way or the other. Up to the present time he has failed. Various reasons have been given by or for the psychic why *séances* must be discontinued, for a time at least, and why appointments made with a member of the Committee were not kept. Among these were a tax upon her powers which interfered with other work, sickness, absences from Boston, and finally her departure from that city, upon January 23, owing to the sickness of a relative who resided in the far West. If opportunity offers, the Committee would be pleased to continue their investigations with this psychic.

IMPLICATIONS OF THE SPIRITISTIC HYPOTHESIS.

In view of the considerations that the belief in the immortality of the soul is wellnigh universal, that the American Psychical Society was formed to investigate spiritualism, that the inference of thousands of spiritualists from data which they accept as true is that the spiritistic hypothesis is the explanation of certain facts, and that this theory far outweighs all others combined in its influence upon conduct and thought, this hypothesis must rank first in importance in compiling a list of available theories which have been put forth to explain few or many of the alleged facts which we encounter in the psychical field. I know of no hypothesis which compares with it in solvent power, or which appears to stand in such important relations to therapeutics, psychology, ethics, religion, sociology, and, perhaps, other departments of thought.

From the present standpoint of the society, looking over a field where, for it, if not in fact, most everything is in a chaotic state, it may be that the spiritualist has accepted many things as supernormal which are not, and that even if supernormal, the facts do not justify his inference. Strictly speaking, the process of investigating spiritualism consists in passing the alleged facts in review, aided by experimental studies, to determine whether they are true or false, and then, in testing every link in the chain of argument which many hold warrants the affirmation of the spirit-

istic hypothesis. It is not to be expected that, so near the beginning of the work of our society, we should be able to pass judgment upon either of these points.

Two things are certain: 1. That the spiritistic hypothesis must be stated and discussed in all of its bearings with the same candor as one would approach the theories of unconscious cerebration, duplex or multiplex personality or any other, though there is attached to it an odium in the popular mind from which most of the others are free. 2. The work of the society must be sympathetic; the society must consider all of the kinds of phenomena which the spiritist claims to be genuine. Unless these two conditions are observed, the society will fail in the end, and will deserve to fail.

Were it not that the critical and dogmatic activities of the mind are ordinarily conceived to be antagonistic, I should say that the society might well take as a co-ordinate, or at least a secondary aim the effort to accumulate data going to establish the existence of man after death. While in the mind dominated by the love of truth this antagonism disappears, it may be said that even if we disclaim this dogmatic aim, which the society would do, if we find evidence which goes to prove the continuity of life, if we are true to the demands of criticism upon us, the final result will be pretty much the same.

The spiritistic hypothesis may be briefly stated thus:—

1. Man continues to exist after the change called death.

2. There are laws in operation by obeying which spirits can communicate with mortals and produce many kinds of phenomena capable of being observed by the latter.

The order of discovery is, of course, different from that stated above; *i. e.*, one must first receive definite manifestations of intelligence, and then, afterwards, be satisfied that the only adequate explanation is that the phenomena originate with finite spirits who formerly lived upon earth.

It is very desirable to arrive at a statement of the nature and relations of a hypothetical spirit, which the mind can grasp and which will be, as far as possible, assimilated to our knowledge of the physical universe.

The paper of Prof. Doleear upon "The Implications of Physical Phenomena" is both instructive and suggestive, as lines of reasoning generally are which are thoroughgoing enough to lead one to definite conclusions. Now, it is probable that no believer in immortality would claim the continued association of a spirit with matter as we know it to be a condition of post-mortem existence, because, on the one hand, so much matter is laid away in the casket, while, on the other, were it so, it is reasonable to suppose that we could perceive spirits through the

physical senses or by the aid of instruments. If matter be thus ruled out, where shall we look for the "physical basis for immortality that will transform most all of our thinking" which, Prof. Dolbear believes, will be discovered in the near future? To escape the limitations of the word "physical," let us use "substantial" instead, and then ask how may we conceive of a substantial basis for immortality from the standpoint of the physicist?

Manifestly, if man be immortal, there must be a substantial basis, a *something* of which immortality is a property. The physicist who sets up the conception of the ether which is considered to be a material substance, as necessitated by the laws of thought to explain the phenomena of light, will be the last one to deny this. As already pointed out, no one will claim that this basis is ordinary matter. Can it be said that spirits are composed of ether? No. Affirm the properties of ether, and our purpose is defeated. Immortality implies personality, and the persistence of mind with its faculties; it involves the conception of an entity which energy can modify, and which as an active agent is the seat of energy which can modify at least some things in its environment. When the drift of scientific discovery is in the direction of finding new functions for the ether, of making it the vehicle for the transmission of other forms of energy besides light, perhaps for every form, it is not reasonable to say that spirit is ether, that it can be at one and the same time both medium for transmission of energy, and that which is sufficiently positive to ether to cause characteristic undulations in it. The spirit for which we are searching must be then, first, a substance intermediate between ordinary matter and ether, let us call it spiritual substance; and second, in the experience of beings like itself, it must occupy space and be as truly impenetrable to other spirits as are our physical bodies to each other. I will not enter into the question whether spirit is correlated with matter, though there are interesting points involved.

When current psychology says of mind that it "has no existence in space," or with Sir William Hamilton that "consciousness is, in fact, to the mind what extension is to matter," it falls, I think, into a serious error, and one which tends to vitiate reasonings and to prevent positive thought. When men affirm the existence of ether *in space*, when, inferentially, the annihilation of ether would render most, if not all, transmission of energy impossible, it seems to me about time to begin to couple the thought of consciousness with substance in a definite manner! This by no means necessitates the correctness of the grosser systems of materialism, of those which affirm annihilation of personality when the body dies. Let us define consciousness, then, as the vibration of spiritual molecules. Picture a mortal as consisting of a physical

body interpenetrated by a spirit, and death as the sundering of the bonds of force which bound the two together.

Prof. Dolbear says: "The popular idea is that at death the spirit leaves the body, but that it may . . . be seen and communed with through the agency of . . . mediums. This proposition has so many physical data, and involves so many physical implications, it will be worth the while to look squarely at some of them." If "a spirit is supposed to be a conscious entity dissociated from matter," he points out that the complete independence of such a being of gravity and inertia would result in the earth's running away from the immortal part of man at the rate of about one hundred and twenty-five thousand miles an hour! He also contends that "if one assumes, as some have done, that such spirit is composed of or associated with some sort of matter, and that navigation is accomplished by an act of the will, it will not change the foregoing factors in the problem at all." I cannot see that such is the case. I do not see why gravity cannot attract such a spirit towards the earth when the will is passive; in fact, I cannot see how it could do anything else!

"In any view," he continues, "time and space and energy cannot be ignored or ruled out." This is a profound truth; no statement of the basis for immortality which neglects these can hold the serious attention of scientists. A unitary view of the universe, which is the great aim of philosophy, does not demand a substantial monism, but a dynamic monism; that is to say, it is not necessary to assume that all substance in the universe exists in mutual correlation, so that the various substances now existent could all be transformed into any one of them,— though this may be, and probably is, true,— but rather that each substance shall be able to play its part in a single whole, through the existence of a single Supreme Power, which, through the operation of energy, welds all into harmony, into a unity, solving the old enigma of the One and the Many, of unity in variety. This unitary view demands that the spiritual mist and mystery of the past be clearly defined in full recognition of the claims of time, space, and energy.

"Ether waves in general all imply vibrating atoms or molecules," says Prof. Dolbear. The conception of spirit here proposed, whatever its shortcomings otherwise, furnishes vibrating atoms and molecules, and hence renders possible the production of ether waves as means of communion between a spirit and a mortal. If, with Prof. Lodge, Mr. Savage, and others, we accept telepathy as an established fact, it becomes highly probable: first, that this communication between mortals is independent of the material organism which is indispensable to the operation of the physical senses; and, second, that the medium of communica-

tion is the same ether with which the physicist deals. Touching this point, Prof. Dolbear says:—*

“The sympathetic relation between matter and the ether before alluded to, by which any given kind of motion of a given atom or molecule tends to produce the same kind of motion in another similar atom or molecule, has a significance apparent at once when stated. Grant that mental action is accompanied by molecular motions of any sort, and it follows that there must be corresponding ether waves; and similarly constituted molecules in other bodies must as necessarily move in consonance with the first, as if the source was heat motion upon a similar molecule; and such phenomena as thought-transference would be looked for and explained as simply as the phenomena of the exchange of heat.”

If the spiritistic hypothesis is ever scientifically established, it will be found that telepathy furnishes a valuable link in the chain; in fact, all that is now required seems to be that carefully verified testimony as to facts and experimental researches shall force investigators to affirm that the mind taking part in certain phenomena as the exciting cause cannot be otherwise than a particular one identified by special knowledge and characteristics as a person who formerly dwelt amongst men, for this end to be attained. Telepathy between two minds, and the proper identification of the positive one as necessarily a particular spirit, would prove the basic claims of the spiritist. Satisfactory proof of identity may, of course, be difficult to obtain.

In what has been said, it must not be overlooked that all phenomena falling within the psychical field may not be explicable by any one hypothesis, even the spiritistic, and that spiritists may invoke their hypothesis to explain facts which, properly interpreted, fall under some other theory.

THE FIRST YEAR'S WORK OF THE A. P. S.

Considerable might be said about the details of work involved in organizing and carrying on the society during its first year, but the information would be of no real value.

Some members, taking into account the fact that the reports cover but four *séances*, will feel surprised, and it may be well, therefore, to say a few words in explanation. Some other sittings were held with the same psychic, but the reports cover the best of them. Again, efforts were made to procure results through not less than five other psychics reputed to have the same kind of power. One wrote that he had entirely discontinued giving sittings, a second refused, a third refused upon the plea of ill health and departure upon a journey. I cannot say that the fourth might not have given us valuable results, but it was the practice

* “The Ether and Its Newly Discovered Properties,” “Arena,” June, 1892.

of this psychic to hold the slates under the table, and so, as we then had access to the psychic reported upon, who placed the slates upon the top of the table, we discontinued our sittings with the former in favor of the latter. The fifth psychic gave conditions that were very favorable for observation, using a table with no cloth upon it, and putting the slates upon the top. It was chiefly priority in time, at first, that led us to give another psychic the preference, and later, when we might have wished to engage him, he had left Boston. *Séances* were also held for four other kinds of manifestations, but in most cases the results had no evidential value whatever.

A number of the papers read at the meetings of the society will be found printed herein.

Whatever the estimate may be as to the value of the year's work, I feel that our members could not reasonably expect the devotion of much more time to the interests of the society than has been spent by the busy people who compose the Board of Directors. Nevertheless, by a division of labor, by enlisting more workers, by that more cordial co-operation upon the part of psychics which, I believe, the society will have when they become convinced that we wish to deal justly by them, and by the advantages which will accrue from the organization of branch societies, I look for an enlarged and more fruitful work the coming year.

T. E. A.

ONE WAY TO HELP ON THE WORK.

The reforms of the world and progress in many lines of thought are effected through the voluntary self-sacrifice of men and women who want to do something to make the future of humanity brighter. Did not this flame of love for humanity burn in the breasts of the founders of the American Psychical Society, this new venture would never have been launched upon the stormy ocean upon which the bark of the reformer and explorer of new or forbidden fields is foreordained to buffet the tireless waves.

Speaking of an incident in the life of the king of the Goths, Gibbon says: "An Italian hermit, whose zeal and sanctity were respected by the barbarians themselves, encountered the victorious monarch, and boldly denounced the indignation of Heaven against the oppressors of the earth; but the saint himself was confounded by the solemn asseveration of Alaric, that he felt a secret and preternatural impulse, which directed and even compelled his march to the gates of Rome." Such impulses which, I believe, are somehow linked to the evolution of our race, which transform and set men on fire with the conviction that unless they do a particular thing their lives will be miserable failures, no matter what else they may accomplish, — such impulses raise up leaders for every

work which must be done that man may go forward. The work may be great, making him the focus of all eyes, or small and obscure; yet the same law is illustrated. With such an impulse, with an interior *must* to disregard which would be to be faithless to the brightest light within and — may I not so state it? — to commit the unpardonable sin! this society was started. I know not what some connected with it may be called upon to endure, what mistakes will be made, what scorn confronts it, what arrows of malice shall speed to their mark; but this I know, *it is written in Heaven that it shall do a work, that it shall roll back clouds of darkness and bless mankind.*

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Some there are who are already sacrificing all that they can to help on our noble cause. Can you, reader, not do something?

Let me tell you what the W. C. T. U. did last year. They asked their friends to deny themselves of luxuries for a single week, and send to them the sums they had saved. In this manner they collected a princely sum. Will not every reader of THE REVIEW, every person who would like to see the light burst upon the great problems which we have set ourselves to solve, deny himself or herself all luxuries for one week, from July 24 to 31, and send the amount saved to the secretary? Mark this down upon your calendar, and do it. Why should not all sacrifice themselves for the good of all?

T. E. A.

AN EARNEST WORD TO OUR READERS.

We have now completed the first year of our organization. The greater portion of our labor in the past has necessarily been preliminary, owing to the many obstacles in our way. Aside from the persistent carping of a few disappointed, jealous, and disgruntled parties, which must always be expected in a work of this character, we have had real obstacles to contend with, not the least of which was the widespread distrust on the part of psychics, owing to the numerous investigations heretofore conducted by prejudiced parties, who at the outset "knew they knew there was nothing in psychic phenomena." Another drawback was found in the failure of psychics in many instances to appreciate the value of any scientific and systematic investigation of extra-normal phenomena. A still further obstacle has been the lack of sufficient means to vigorously push our work. The prejudice of psychics has, I think, been largely removed, and many of the most thoughtful among the number are coming to see the value of the work which our society is carrying on. Besides

these special drawbacks, there are other peculiar obstacles of a more general character present in an investigation of this character, which may be briefly summarized as follows:—

1. Nowhere in the field of research are such contradictory opinions held by eminent, earnest, and sincere investigators as in the realm of psychical science, owing to a combination of causes, chief among which, perhaps, is the fact that the field is comparatively new to scientists, and all new discoveries encounter the hostility of conservative thought.

2. Here, as nowhere else, we find that what is proof positive to one mind will carry no convincing evidence to an equally earnest investigator. As an illustration, I cite the case of Mr. and Mrs. Browning. I have recently examined a letter written by Elizabeth Barrett Browning, while she was in Rome, to a scholarly English physician. In it she writes at length of a series of *séances* witnessed by Mr. Browning and herself in Florence. At these *séances* she witnessed phenomena which convinced her of the possibility of spirit return after dissolution; but, she adds, the same evidence failed to carry any convincing influence to the mind of Mr. Browning.

3. The very fact that we are on debatable ground renders it necessary to adduce a greater number of corroborative facts to sustain the actuality of phenomena than would be called for in fields of research over which there is less fierce controversy. This, of course, compels us to move slowly. We have ever endeavored to maintain an attitude at once critical, and yet sympathetic. We have frankly presented whatever we have been permitted to witness, under what seemed to approach satisfactory conditions, but as yet we have not been able to prosecute our investigations far enough to enable us to present in the way of phenomena much of positive scientific value. It is a cheap, popular, and easy way to dismiss alleged psychical manifestations by assigning them to the realm of trickery or legerdmain, and brushing aside phenomena difficult to explain, by saying, as is the custom of certain investigators, "Doubtless this occurred in this manner"; "I suppose such and such was the case"; "No doubt it happened in this wise." But this is *not scientific*, and is wholly unworthy of honest investigators.

4. Many persons grow impatient if positive results are not forthcoming almost as soon as an investigation of this character is undertaken, failing to appreciate the difficulties which beset the investigator, and the absolute necessity of moving with caution and proving all things before advancing conclusions; and it would be well if our friends who expect immediate results would remember that in the world of science, especially when we are upon debatable ground, progress must be slow. It was two

hundred years before the popular mind accepted the Copernican system. For years Mr. Darwin was the recipient of ridicule, abuse, and contempt for advancing, with a wonderful store of facts, theories which long years of patient and unremitting study and investigation had forced upon him. The truth of mesmerism was long exiled; and even when the eminent Dr. Braid demonstrated its actuality, he was for some time the recipient of ridicule and abuse. And so it has ever been in the realm of scientific progress; every step has been bitterly contested by those who "knew they knew" that the pioneer thinkers were mistaken. Hence it is of first importance that we accumulate facts and data upon which alone we can base legitimate conclusions, and if the accumulation of facts (owing to the sifting process necessary in strictly scientific work) be slow, our friends should remember that such has been the case with every important truth before it received general acceptance. Moreover, the problem with which we are engaged offers possibilities the magnitude of which can at present only be surmised, but which it is safe to say will prove of inestimable value to the race, if even a minimum of what is implied by phenomena already established can be scientifically verified.

And now one word about the urgent need of our society. The success of our work depends largely upon our financial resources. There are in our society able, earnest, and willing investigators. Our governing board is ready to give time to the patient investigation of these phenomena, but much money is required for the investigation of psychics. There are frequently remarkable psychics who live at a distance, and whose services we could secure if we had means for transportation and expenses; and lastly, the cost of this magazine, with general incidental expenses, requires a large sum. Hence I urge friends to do more than pay their membership fee. All can contribute something toward the vigorous prosecution of this work. Judging from the marvellous revelations in hypnotism, and in fact in all fields of psychic research where scientific methods have been faithfully employed, it is fair to infer that a new world lies ready to yield undreamed-of riches to those who can and will patiently search. I have subscribed fifty dollars in addition to my membership fee for this year's work, and I stand ready to make this amount one hundred dollars if ten others will do the same. With this amount, in addition to our membership fees, I feel that some splendid positive results can be gained, and we also will be able to give our readers a quarterly review of psychical science to which the ablest scientific investigators of the world will regularly contribute, and which will be an authoritative compendium of psychical news. Almost every one can contribute something, even if it be only a dollar; many can pay five and not a few ten dollars without feeling it. Friends.

will you not promptly respond, sending such sums as you feel you can afford, to our secretary, Rev. T. Ernest Allen, Grafton, Mass.? I would say further, that our outlook for the ensuing year's work is most flattering. Our new president, Mr. Hamlin Garland, is organizing associate societies in various cities, and a general interest throughout the United States has been manifested, which indicates that the time is ripe for an honest, fearless, scientific, and yet sympathetic investigation of phychical problems.

B. O. FLOWER.

