PSYCHIC SCIENCE SERIES

CLAIRVOYANCE AND CLAIRAUDIENCE PREMONITIONS AND IMPRESSIONS

BY

EDWARD B. WARMAN, A. M.

AUTHOR OF "THE PHILOSOPHY OF EXPRESSION," "THE VOICE—HOW TO TRAIN IT," "GET WELL; KEEP WELL," ETC., ETC.

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By EDWARD B. WARMAN, A.M.

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PREFACE TO THE SERIES

THERE are two reasons why I have written these books: first, in response to thousands of my pupils throughout this country and Canada who desire the instruction in a more tangible form than simply through the medium of the voice; second, that the general public may have the result of thorough, honest, and unbiassed investigation extending throughout a period of thirty-five years.

Having kept abreast of the times, I am fully aware of the conclusions other writers have reached, especially on spiritism; and am further conscious of the fact that, with few exceptions, I do not, in the main, agree with these. However, my decisions have in no way been influenced by any writer, not even by my friend, the late Dr. Thomson Jay Hudson, whom I first met in 1899. When our paths converged, we found we had been

travelling on parallel lines for twenty-five years. Comparing notes, I was pleased to learn that we had arrived, practically, at the same conclusions; therefore, there may appear to be much of Hudson in my writings, and it could not well be otherwise, especially on spiritism. I felt highly honored to have so great an authority bear so corroborative testimony.

By consulting the topics treated it will be observed that I have covered a much wider field than those who have preceded me, having touched upon every phase of Psychic Phenomena. This I have done as briefly and concisely as possible and practicable, and while my decisions are positive, they are neither arrogant nor dogmatic.

E. B. W.

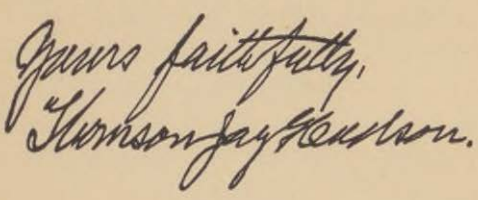
Los Angeles, Cal.
August 1, 1910.

THE following letter, which speaks for itself, is from the late Dr. Thomson Jay Hudson, the author of "The Law of Psychic Phenomena," etc.:

No. 10 Ninth St., S. E.,
Washington, D. C., May 2, 1900.

I consider Mr. Edward B. Warman the peer of any man in his line; in fact, I know of no one who covers so wide a field. His experiences in Mental Telegraphy are equal to any I have ever known; he is the most practical psychologist it has ever been my pleasure to meet; his explanation of Hypnotism removes all fear; his sifting of the grains of truth from the Christian Science doctrine leaves nothing to be desired; his exegesis of Spiritism is scientific and logical, acknowledging, as every thorough investigator must, the alleged phenomena, but denying, as every logician must, the alleged cause. His Suggestions to Mothers are simply invaluable.

I heartily commend him for his sound doctrines.



"It is such a comfort to drop the tangles of life into God's hands and leave them there."

INTRODUCTORY

THE subjects under consideration will bear the closest scrutiny and should receive the same in order to do them justice. All prejudice and preconceived ideas should be put aside during the weighing of the evidence. Prejudices have arisen from the misconception of true clairvoyance (soul perception), which rarely has any connection with clairvoyants.

It may be stated briefly that Clairvoyance and Clairaudience are legitimately within the sphere of psychic phenomena, but are wholly independent of disembodied spirits.

Premonitions and impressions are God-given gifts to all His children, albeit He is no respecter of persons; for all who *will* may hear the "still small voice."

E. B. W.

CLAIRVOYANCE AND CLAIRAUDIENCE

PREMONITIONS AND IMPRESSIONS

CLAIRVOYANCE — CLAIRVOYANCE OR TELEPATHY? — DOES THE SOUL LEAVE THE BODY? — UTILITY OF CLAIRVOYANCE — CLAIRVOYANCE AND TELEPATHY — CLAIRAUDIENCE — INDEPENDENT CLAIRVOYANCE AND CLAIRAUDIENCE — A WORD OF WARNING — PREMONITIONS AND IMPRESSIONS — A REMARKABLE PREMONITION THROUGH CLAIRVOYANCE AND CLAIRAUDIENCE — A PREMONITION FORETOLD TO SCEPTICS — CLAIRVOYANCE WITH IMPRESSION — PREMONITION INDIRECT — LINCOLN'S PREMONITION — THE STILL SMALL VOICE.

THERE is quite a question among investigators of psychic phenomena as to the existence of what is known as "independent clairvoyance." Dr. Hudson was loath to believe in it. He frankly stated that he

did not believe in the genuineness of the power; that he had never been able to locate the boundary line between telepathy and clairvoyance; that they are divided only by their names; that he had looked in vain for indubitable evidence of the reality of the power of independent clairvoyance. He said: "I do not say it does not exist. I do not know. But I do say that I have seen nothing that cannot be referred to telepathy for a full and complete explanation." This was his conclusion at the close of his investigations as recorded in his "Law of Psychic Phenomena" (1893), but when I talked the matter over with him in 1899 he modified his statement by saying that "in almost every case" that had come to his notice he found that telepathy offered a satisfactory explanation.

We fully agreed on this point, but it is that "almost" that causes us to seek elsewhere for an explanation. It is readily accepted that telepathy is the means of communication between subjective minds, but we should not

lose sight of the fact that telepathy deals, and can deal, only with past and present occurrences, while "clairvoyance" is the "clear seeing" not only of the past and present but also of that which has not yet occurred. Therefore in the latter case it cannot be telepathically received from the mind of any one else. I am slow, however, to believe that "clairvoyance" is the proper word to use. It has long been a question in my mind if anything is ever actually seen subjectively. The subjective mind perceives, but perception is not seeing. A blind man perceives, that is senses, with his sixth sense, any impending danger, but he does not see it. Some persons who can see are ever ready to say, "I see, I see," but they do not always perceive. This distinction is well made by Locke, as follows: "Till we ourselves see it with our own eyes, and perceive it by our own understanding, we are still in the dark."

The subjective mind perceives intuitively. Our objective knowledge of what is perceived subjectively comes

to us in one of three ways: (1) by impressions (to those of us who are impressible); (2) by dreams (to those who are not susceptible to impressions); (3) by psychics or mediums (to those who receive neither by impressions nor dreams, but depend upon a psychic, or medium, for their information.)

The medium may think the message comes from the spirit, but that does not make it so; it is telepathically received by the medium from your subjective mind, which, of itself, fails to reach your objective consciousness. The medium, in that case, merely gives back to you that which you yourself do know, subjectively.

Dr. Hudson acknowledges that, "in cases of *premonition,* the subjective mind possesses the power to see that which is not within the range of the objective vision." That, surely, is clairvoyance. Search the wide world over, you would fail to find a better definition of that faculty. I would, however, suggest the substitution of

the word "perceive" for "see," which is used by Dr. Hudson.

CLAIRVOYANCE OR TELEPATHY?

The first two illustrations given are the first experiences of two of my pupils who never dreamed of the latent power possessed by them.

In these illustrations I have left it as an open question with the reader as to whether they properly belong under the head of "Clairvoyance." I have so placed them for the purpose of arousing greater interest in the subject and possibly to create friendly discussion. These two cases that I now cite are the more interesting because non-professional.

In one of my classes in Texas a lady was very desirous of being hypnotized for the purpose of ascertaining if she possessed clairvoyant power. She importuned so persistently that I complied with her request in order to give a practical demonstration to the class. The fact of her persistency led

me to believe that she was impelled in the matter, and subsequent developments proved the correctness of my impression. It may be asked, "Is hypnotism a necessary procedure to clairvoyance?" One who cannot readily drop into a sufficiently passive condition to receive the impressions from his or her own subjective mind, needs must have help so to do, and hypnotism, together with the proper suggestions, furnishes the best key to the solution.

The lady passed quite readily into the hypnotic condition, the highest state of suggestibility. I informed her, while in that condition, that she could go anywhere she chose if she held the desire with a quiescent concentration—not with intensity.

But a few moments elapsed ere she said, with the tears streaming down her face: "Why, I am back in my old home once more, away up here in Muscatine, Iowa. The old home has had many changes, and father has passed away since I was last here."

There was a lull for a moment or

two, then she said: "Oh, I see. Yes, I see the papers that father put away so carefully, the papers in regard to the property. He died without telling any of us about them, and, so far, all search for them has been without avail. I now know the cause of my desire to be hypnotized. The longing was for a purpose, the purpose has been fulfilled, and the longing satisfied; I am ready to return."

Then, by a word, I called her back to her normal condition. The tears had not yet dried upon her cheeks, and as she brushed them away she expressed surprise at their presence. She did not in reality suffer; nor does any one under similar circumstances.

The next day she wrote home; all the impressions of the previous night came readily to her. In a few days came a letter from the old home which proved the accuracy of her statements; yes, to the minutest detail.

Let us reason together for a moment. Was this clairvoyance or telepathy? As for myself, I think it plausible, possible, and probable that

ere the death of the father he had been subjectively in telepathic communication with his daughter. Neither being objectively conscious of the fact, the information lay dormant in the daughter's subjective mind. But what about the changes that had taken place since the death of the father? They, too, may have been telepathically transmitted by some member of the family to the absent one at the very time the changes were made, this being a case of telepathy as distinguished from telegraphy; an unconscious, rather than a conscious act—merely a passing thought.

We really cannot or should not say that it was not telepathy, if it can be thus accounted for. Nor can we or should we deny the possibility of clairvoyance. If it were clairvoyance, then the subjective mind clearly perceived the changes that had taken place and the putting away of the papers. Of one thing you may rest assured. She perceived, without having so much as a shadow of a doubt as to the accuracy of the perception.

DOES THE SOUL LEAVE THE BODY?

Some very interesting questions arise here. Let us consider them. Was she there? Could she be in Iowa and Texas at the same time? Mark her words: "I am ready to come back." We would naturally assume that she was there. Note how amenable to suggestion is the subjective mind while the subject is under hypnotic control. I had previously said, "You may go where you desire." The going naturally implied the coming back, and the subjective mind accepted the suggestion. But when I said, "How can you say 'I am there,' when you are conversing with me here?" she said, "Everywhere is here." She had previously passed beyond the state known as hypnotic, beyond the state of amenability to suggestion, and the Ego assumed control; therefore the response which proved so conclusively the omnipresence of the soul—"Everywhere is here." The answer came from the subjective mind—the mind of the

soul; not from the objective mind as the result of objective reasoning.

It is true, the soul takes no cognizance of space. Then is it necessary that the soul should go out, or does it merely look out, so to speak? That is a question that has caused much controversy. It seems to me that it is best answered by the soul itself: "Everywhere is here." This, I know, is not in accord with the teachings of the Theosophist or the Hindu, both of whom believe that the soul leaves the body to accompany the astral in its journeyings. We may be in the same dilemma as was the Apostle Paul in speaking of a certain man, of whom he said: "Whether in the body, I know not; or out of the body, I know not; God knoweth."

Why did the lady insist on being hypnotized and so strongly desire the clairvoyant condition? Because the subjective mind held a message of importance which it wished to convey and therefore impelled her to seize this opportunity. If she could have become sufficiently passive (objec-

tively) she would have received it without passing under hypnotic control. Had she gone to a medium, the medium would have received it telepathically from her, and then delivered the message as coming directly from the father. The medium would also have described the father, perceiving the mental image held, unconsciously, by the daughter; and she might have been honest in it all, from her viewpoint, in declaring the presence of the spirit from whom the information was supposed to have been received.

The question has been asked times without number: "What is the difference in the condition of one who is hypnotized and one who is a clairvoyant?"

Hypnotism is a condition of suggestibility preparatory to entering the clairvoyant state, the subject being, for the time, wholly under the control of the operator, and therefore accepting any suggestion given that is not in violation of the subject's settled principles. Whereas, the clairvoyant,

made so by hypnotism, passes through and beyond the hypnotic state and conditions pertaining thereto, becomes wholly independent, is no longer influenced by suggestion other than to obey the command of the operator to return to normal condition —that of objective consciousness.

Perhaps I can better illustrate it as follows: When a boy flies a kite, he cannot control the movement when once he lets it out, but he can draw it in at will. The string is to the kite what hypnotism is to clairvoyance—the means whereby freedom is attained. As the boy can send out or draw in the kite at will, but cannot otherwise control its movements when out, so I can send out or recall my subject at will, but cannot otherwise control. In other words, the subjective mind cannot be influenced or swerved from its purpose by any suggestion that I may make, but will perceive accurately and as accurately report the result of that perception, and then return voluntarily or at the command of the operator.

UTILITY OF CLAIRVOYANCE

In one of the leading cities of the West a very prominent man, a man of influence and of unlimited credit at the banks, suddenly disappeared, and with him, about twenty thousand dollars.

Being in the city at the time, I persuaded a young lady to allow me to hypnotize her in order that she might become clairvoyant, and, thereby, find the whereabouts of the man—he being known to both of us. She consented, but informed me that she did not believe in either hypnotism or clairvoyance, and that nobody could hypnotize her, as many attempts had been made and all had failed. I encouraged her to express herself freely; in fact, helped her to unload her objections. When this was done, she became passive (a necessary condition) and within two minutes (no longer time is ever required with a good subject) she was so thoroughly hypnotized that she passed readily into the desired condition.

She went (clairvoyantly) to his home. She saw him quietly leave the house in the night. I say "saw" him, as that is the expression used by her. She saw him board a train, saw him leave the train at Detroit, Michigan.

At this point I interrupted her. I said: "I think he has crossed the river into Canada." She informed me to the contrary. I mention this for the purpose of impressing the fact previously expressed, that a clairvoyant is not influenced by a suggestion as is one who is merely hypnotized and does not pass beyond the hypnotic state.

To resume. She said: "I saw him go up —— Avenue. [She had never been there.] I saw him turn down —— Avenue, then out —— Street, then to the left on —— Street, and he is now in a story-and-a-half house" —giving the number.

Again I interrupted her by asking her how she knew it was Detroit and how she knew the names of the streets. To this she replied (mark her words): "I moved among the throng, but they

knew it not. I could not talk with them, but I could see them. I saw the name of the station; and on the lamp posts I read the names of the streets; in fact, just the same as if I were actually there. But," said she, "I have not told you all. Listen! He has shaved off his whiskers and has assumed another name."

I asked her for the assumed name and she gave it without hesitancy. The next day I called on the wife, gave her a diagram of her husband's movements, the number of the house, the name of the street, and his assumed name. She sent a friend to communicate with him. He found the place without difficulty. He inquired for him first by his right name, but was informed that no such person was there; then by his assumed name, and was ushered into his presence. He was, as described, whiskerless.

Truly this was remarkable, and the more so as a first experience of the young lady. Was it telepathy or clairvoyance? In this case, as in the previous one, I am frank to admit

that all the knowledge obtained *may have been* telepathically received; but was it? The man in question was endeavoring to shield his every movement; besides, the first law of the subjective mind is self-protection, in which case one would naturally infer that the information must come from some other source than from the man himself. This would lead to the conclusion that it was the result of soul-perception, or clairvoyance, on the part of my pupil. All the information given would indicate clairvoyance.

From the illustrations presented, the reader may not yet be thoroughly convinced of the reality of clairvoyant power. I have thus far purposely chosen doubtful cases, the better to impress the difference between telepathy and clairvoyance and, by this educative process, lead up to a fuller understanding and appreciation of that strange faculty known as independent clairvoyance, examples of which, *admitting of no doubt,* may be

found under Clairaudience and also Premonitions.

CLAIRVOYANCE AND TELEPATHY

Here is an instance in which *both* conditions are illustrated in one sitting by the same person—one who had never before been hypnotized. This will enable the reader the better to distinguish between clairvoyance and telepathy.

Twenty years ago when on my first lecture tour of the Pacific Coast, during a short stay in Los Angeles, I was asked by a prominent representative of one of the leading daily papers if I could convince a sceptic that there is any genuineness in hypnotism. I assured him I could convince an *honest* sceptic, not only of *hypnotism* but also *telepathy* and possibly *clairvoyance*. I informed him that I did no public work, hence carried no subjects with me. He said that all his doubts and prejudices arose from witnessing stage exhibitions. To as-

sure him of the genuineness of the work I requested him to invite a number of his friends to his own home. This he did to the number of about fifteen—all strangers to me.

I formed a circle of all present, leaving room for myself for the purpose of completing the circle. After joining their hands, each pressing the thumb lightly on the ulnar nerve of the left hand of the one to the right, I took the hand of the one to my right and the one to my left and pressing upon the same nerve thus completed the circle and the circuit.

At my request every eye was turned toward me with the command to fix their gaze upon my eye, when, in turn, —from where I stood,—I fixed my gaze on them individually. It took but a glance of the practised operator to ascertain the presence of a number of subjects—more than half of them yielding to the influence, among the number the sceptic. His first words were, when brought from under the influence, "I never would have believed that *I* was a subject."

After many satisfactory and satisfying tests I passed one of the company again under influence, suggesting, at the same time, a possible illustration of clairvoyance. I looked at my watch and asked her to tell me the time to the minute. This she did without the least hesitancy, " but," said she, " your time does not agree with the little clock out on the kitchen mantle."

Will the reader please note that when she told me the time by my watch it was not necessarily an indication of clairvoyant power, but a clear case of *telepathy,* inasmuch as my mind contained the information. Not so, however, in regard to the kitchen clock, as the knowledge of the time was not objectively known to any one; hence a clear case of *clairvoyance.* The correctness of her statement was verified at once.

She also described the clock and all the things on the mantle, yet she had never been in the kitchen. This, however, may have been telepathically received from the sceptic in whose home we met.

I would ask the reader to remember that clairvoyance is the power to see (perceive) that which is not within the range of the objective vision. Here, then, you have a distinction with a decided difference.

A WORD OF WARNING

While my faith has never been shaken as regards the truth of clairvoyance, the same cannot be said of the truth of clairvoyants. It is for this reason I would sound a warning note to all who consult these professional go-betweens for the purpose of obtaining information, especially information concerning marital difficulties or love affairs.

If you are suspicious regarding the loyalty of lover, wife or husband and, while laboring under that impression, no matter how groundless your fears and misgivings, they will, nine times out of ten, be confirmed by the clairvoyant, however innocent may be those under suspicion.

The reason for this is not difficult

to find. The mental attitude you hold toward the one under surveillance is immediately transmitted telepathically to the clairvoyant who, supposedly, receives it from one of his or her guides (a departed spirit) and proceeds, on that basis, to give you a message purporting to come therefrom.

When you realize that all the information comes from you, and that said information may not have a basic fact upon which to rest, that its very inception may have had its birth in that "green-eyed monster"—jealousy,—or, possibly in that insidious foe with its damning blight "they said so," then you may truthfully draw your conclusions that the whole structure is but a figment of your imagination.

"But," you may say, "the medium did not know me, never had seen me, asked me no questions, yet told me all about my difficulty." Very true. You carried it to her, mentally, and she being in the necessary passive condition was sufficiently receptive to obtain all

that was desirable for her to know—and much that was not; and she received it all from the content of your own mind.

Yes, she may even have given you a perfect description of the lover, husband, or wife, or the one under suspicion, but what does that argue? Merely the fact that you were holding the mental images in your mind although not objectively conscious of the fact. When you look in a mirror you see only the reflected image of yourself; when you go to a clairvoyant, under the conditions named, you get only the reflected images and impressions you carry to her. These, no matter how distorted, are what you will receive in return, and, I am sorry to say, are likely to be accepted as a verity.

It is true there may be transactions described that actually occurred and of which you have no objective knowledge; these, too, the medium will get from you, telepathically, but as it is impossible for the medium to draw the line between the actual occurrence

and that which you imagine, and therefore, gives you everything as a veritable truth, you will find the information unreliable and its acceptance fraught with sadness, sorrow, misunderstandings, and possibly the blighting of one or more lives. Your safer attitude is to look only for the best in those you love, and then expect that for which you look; have implicit faith, keep your own counsel, shun a gossiper as you would a viper, and believe nothing of a damaging character of which you have not positive, ocular proof.

CLAIRAUDIENCE

The word "clairaudience" signifies "clear hearing." Sounds or words may be heard apparently by the clairaudient subject which are not otherwise audible; in other words, there are no atmospheric vibrations, and the words are never heard by any one but the psychic or the one for whom they are intended. The Bible records many instances of most important messages being conveyed in this man-

ner. There are also many persons living to-day that claim, like Socrates, to have been clairaudiently warned from impending danger.

Clairvoyance and clairaudience are of the most practical benefit; in fact, they are among the most useful in all the range of psychic phenomena. This we shall observe when considering the illustrations of premonition.

INDEPENDENT CLAIRVOYANCE AND CLAIRAUDIENCE

A number of years ago, a little girl friend to whom, in her suffering, I had been sympathetically drawn, had reached the condition which, by the physicians in attendance, was considered hopeless. It was only a question of weeks or possibly days. One night as I was about to retire (although residing in the same city I had no direct means of communication at that hour) I received in answer to my prayer the following message—clairaudiently: "Your little friend will pass out at one-twenty to-morrow morning."

The correctness of the message was verified the next day by the physician.

This was a clear case of independent clairvoyance, clairaudiently received hours before the actual occurrence. Other cases of clairaudience may be found under Premonitions.

Clairaudient power, said Dr. Hudson, like every other power which enables man to raise the operations of the subjective mind above the threshold of consciousness, may to one who knows the laws which govern it, who appreciates its powers, and who is aware of its limitations, become a source of decided advantage. But one who does not understand those laws, powers, and limitations is conjuring with the most potential force of nature below that of omnipotence.

The highest activity of the subjective mind is exercised in the effort to preserve the life of the individual. It is sometimes successful and sometimes not, but that the effort is always made does not admit of a doubt. Sometimes it succeeds by means most

extraordinary,—clairaudience not infrequently being the means of receiving the warning.

PREMONITIONS AND IMPRESSIONS

In the whole range of psychic phenomena, I know of nothing more interesting, more fascinating, or more practical than the subjects under present consideration.

It is true that the subjective mind is often able strongly to impress the objective mind, especially when danger to the person is imminent, or when some near relative or dear friend is in danger. Such impressions are known as premonitions. It is certain that in all cases where danger to the person is imminent, the subjective mind makes a supreme effort to give warning and avert the danger.

All premonitions are impressions, but all impressions are not premonitions. An impression may be the forecasting of a pleasurable event; a premonition is the foreshadowing of

approaching danger or evil. It does not follow, however, that the event foreshadowed is inevitable; that would be fatalism. The shadow is merely to warn you of imminent peril which, if you are wise, you will divert by heeding the warning.

Do not mistake imagination for premonition. We must learn to distinguish between a real premonition and that feeling arising from fear and anxiety, especially so regarding the welfare of those who are absent and very dear to us. It not infrequently happens that a real premonition has been disregarded because of fears—that were afterward learned to be groundless; thus not distinguishing the one from the other.

All premonitions are intuitive, and all intuitions are correct; hence all premonitions are to be relied upon. Whenever you are in doubt, it is not intuition; intuition never doubts. When any one asks you, "What makes you think so?" and you can answer with positive assurance, "I do not *think* it, I *know* it," that is a true

impression upon which you may rely.

Is it possible to foretell the future? Only in a limited degree. I think that God, in His all-wise providence, has dropped the curtain between us and the future in the general, everyday affairs of life; but upon certain occasions, as in approaching danger, He kindly lifts the curtain to give us fair warning that we may avert that which would otherwise prove disastrous. How does He acquaint us with this fact? By a special dispensation of providence? I think not. God is no respecter of persons. That which we call "soul" is but a spark of the All-Soul. It possesses all the potentialities of God himself, but in a much less degree—in the proportion of the spark to the whole.*

The subjective mind is the mind of the soul; its highest faculty is intuition. It possesses the power to perceive that which is not within the range of the objective vision, and it

*"Psychology," Vol. I, Psychic Science Series.

is always on the alert for the safety of the one in whose temple it dwells, its first law being self-protection.

This subjective perception is what I believe to be true clairvoyance, and when the warning is apparently *heard,* true clairaudience. I give, herewith, illustrations from my own experience that cannot possibly be accounted for by telepathy; they are evidently those of clairvoyance—soul perception as to the impending danger, but clairaudiently revealed.

A REMARKABLE PREMONITION THROUGH CLAIRVOYANCE AND CLAIRAUDIENCE

Away back in the seventies there occurred what was known and is still remembered by many as "the Ashtabula disaster."

Before the train pulled out from Boston I had entered the fatal sleeper with the intention of securing berths for a friend and myself. We had barely taken our seats when I heard—or thought I heard—these words: "A

wreck, a wreck; get out of this car; get out of this car."

I recognized it as the "still small voice" that comes to warn us of approaching danger. It was a premonition clairvoyantly perceived by the subjective and clairaudiently received by the objective mind; yet I cannot say that I actually heard the words, but I am sure that my friend did not hear them. Suffice it to say, I *heeded* them. We left the train, but not until I had resorted to a little ruse to meet the prejudice of my friend, who had no patience with what she called my "eccentricities"—lacking a better word.

To prevent any anxiety on the part of her father at Cleveland, Ohio, at whose request I was accompanying the daughter, I immediately telegraphed him of our delay; and then, after the train had pulled out, I took back the little white lie I had told for the purpose of saving her life and mine.

She did not believe my premonition—not then; not until we were

passing safely over that great gully at Ashtabula, and she, with a shudder, was looking down into that yawning chasm and partially realizing what might have been had it not been for my "eccentricities." As is well known, not a passenger escaped from that sleeper. Hence the question naturally arises, "Why should you be the only one to receive the warning message?"

I am not sure that I was, but I am sure that I was the only one who heeded. Others may have had premonitions but treated them lightly or thought them due to imagination. If it is a gift that I possess, it is God-given; a talent that I have endeavored to use wisely. I am often asked why I did not warn the others. Because the warning would not have been accepted and I would have been looked upon as a fit subject for the lunatic asylum. Besides, had the passengers really believed it, there would have been such an exodus that the railroad officials would have probably "looked me up" and then locked me

up for disturbing the peace and interfering with business.

This is a case somewhat similar to one given by Dr. Hudson, of which he says: "This incident seems difficult to explain on ony other hypothesis than that of independent clairvoyance. To explain it on the principle of telepathy would involve the necessity of presupposing that some person or persons knew of the danger and that they were in telepathic rapport with the percipient." Be that as it may, the fact remains that the subjective mind has some means of reaching out beyond the range of our faculties of objective perception, and of knowing when and where danger threatens the individual. That it is constantly on the alert for that purpose is also certain. When I related this incident to Dr. Hudson, he admitted that it was a much better illustration than his published narrative; and it, too, said he, would be difficult to explain on any other hypothesis than that of independent clairvoyance.

A PREMONITION FORETOLD TO SCEPTICS — CLAIRVOYANCE AND IMPRESSION

It is often remarked by sceptics, "We hear of so many of these things *after* they occur; why do we never hear of them previous to the occurrence?"

I will give just such a case to meet this criticism. I was in Detroit, Michigan. It was in the eighties. I was to leave at eight p. m. for Cincinnati, Ohio, to attend the dramatic festival. During the afternoon, while out walking, I received the impression that the train would be wrecked, but was not warned to omit the journey. I related this fact to some of my sceptical friends while at dinner, and informed them that they could see an account of it in the paper on the following morning. They replied, "You are foolish to go if you know there is to be a wreck." To which I replied, "I know there will be a wreck but by the same means I know nothing serious will happen to me."

The train left one hour late, was running fifty miles an hour, and suddenly jumped the track. The shock was indescribable. All at once I heard —or thought I heard—the word, "Now." I heeded, and secured a firm hold while those around me were tossed about and many seriously hurt.

Again let us reason together. How did this knowledge of the accident reach me six hours before the accident occurred? Was it telepathy or clairvoyance? If the fact was not known to anyone else, which is not likely, it could not be telepathy, but a clear case of clairvoyance received, not clairaudiently in this case but by impression, as no words were seemingly heard. Sometimes we may not be sufficiently passive to receive the message held by the subjective mind. In this case it may reach us in some other way, as in the following incident.

PREMONITION INDIRECT

During the Civil War while on "Sherman's March to the Sea," I was for a short time quite ill while in camp. A comrade called at my tent and insisted on my going with him to his tent. I told him that was out of the question. He was *impelled* by an unknown power which neither of us then understood, and he would not take "No" for an answer. He raised me to my feet and, with the aid of another comrade, I was helped to his tent. We had not yet reached it, when, with a terrible crash, a tree fell across my tent, deeply burying in the ground the blanket upon which I had just been lying.

Telepathy? Not in this case. Clairvoyance? Without doubt, as by no possibility could the knowledge of the accident-to-be have been foreseen except subjectively. My own subjective mind undoubtedly perceived the danger, but my objective mind did not

get the impression, as it was too intently occupied in reading the letters and papers from home, the first mail for many weeks. As has been previously stated the subjective mind cannot make an impression upon the objective mind when the same is too active. In the meantime my comrade's objective mind was sufficiently passive to be impressed by his subjective mind, which had also perceived the danger, or had been influenced telepathically, by my subjective mind which had failed, as previously stated, to impress *me* objectively. He was thus impelled to act although objectively unconscious of the cause of the mission he was fulfilling.

LINCOLN'S PREMONITION

The night before Lincoln's assassination he had a dream of his approaching death, and on the evening of its fulfilment he was narrating it to Stanton. Booth's mind was necessarily intent on his murderous plan for days before the assassination, and

especially so during the hours immediately preceding the night when the murderous scheme was to be put into operation. Lincoln, you will observe, was duly warned, but he heeded not the warning. His subjective mind perceived it, and accordingly impressed him through the agency of the dream. This case furnishes us a fine example of premonition,—its origin, its accuracy, its inevitable results when unheeded.

THE "STILL SMALL VOICE"

In conclusion I desire to say that the foregoing experiences—only a few out of hundreds—have been written with the hope of interesting those who have heretofore given no thought to the subjects included in the "Psychic Science Series"; to clear away the clouds that have obscured the broader view of the seeker after psychological facts; to encourage all persons to step over the threshold into that larger life that awaits them here.

"The 'Now' is eternal, and will be forever;
There is not a future, nor will there be ever;
We clutch no 'to-morrow,' no matter how clever,
It's 'to-day' and 'to-day'; to-morrow comes never.
I know it's so here, and it may be forever."

If you wish to come in touch with your higher self, you should learn to listen to the promptings of that "still small voice," the sleepless sentinel on the watchtower of the human soul.