

Psychometry and thought-transference : with practical hints for experiments / By N.C., F.T.S. And an introduction. By Henry S. Olcott, P.T.S.

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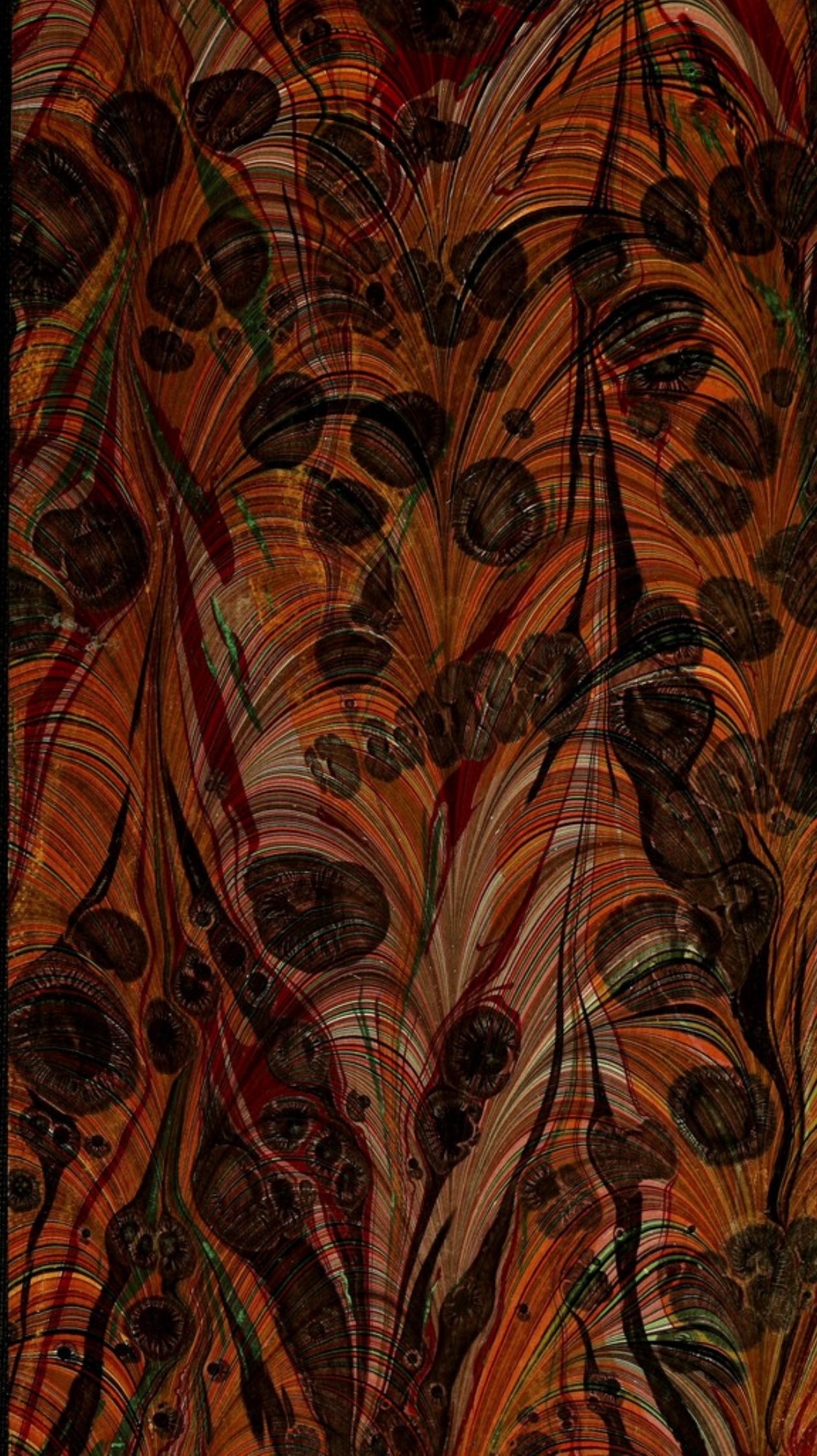
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Dr. W. F. Evans,

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PRACTICAL HINTS FOR EXPERIMENTS.

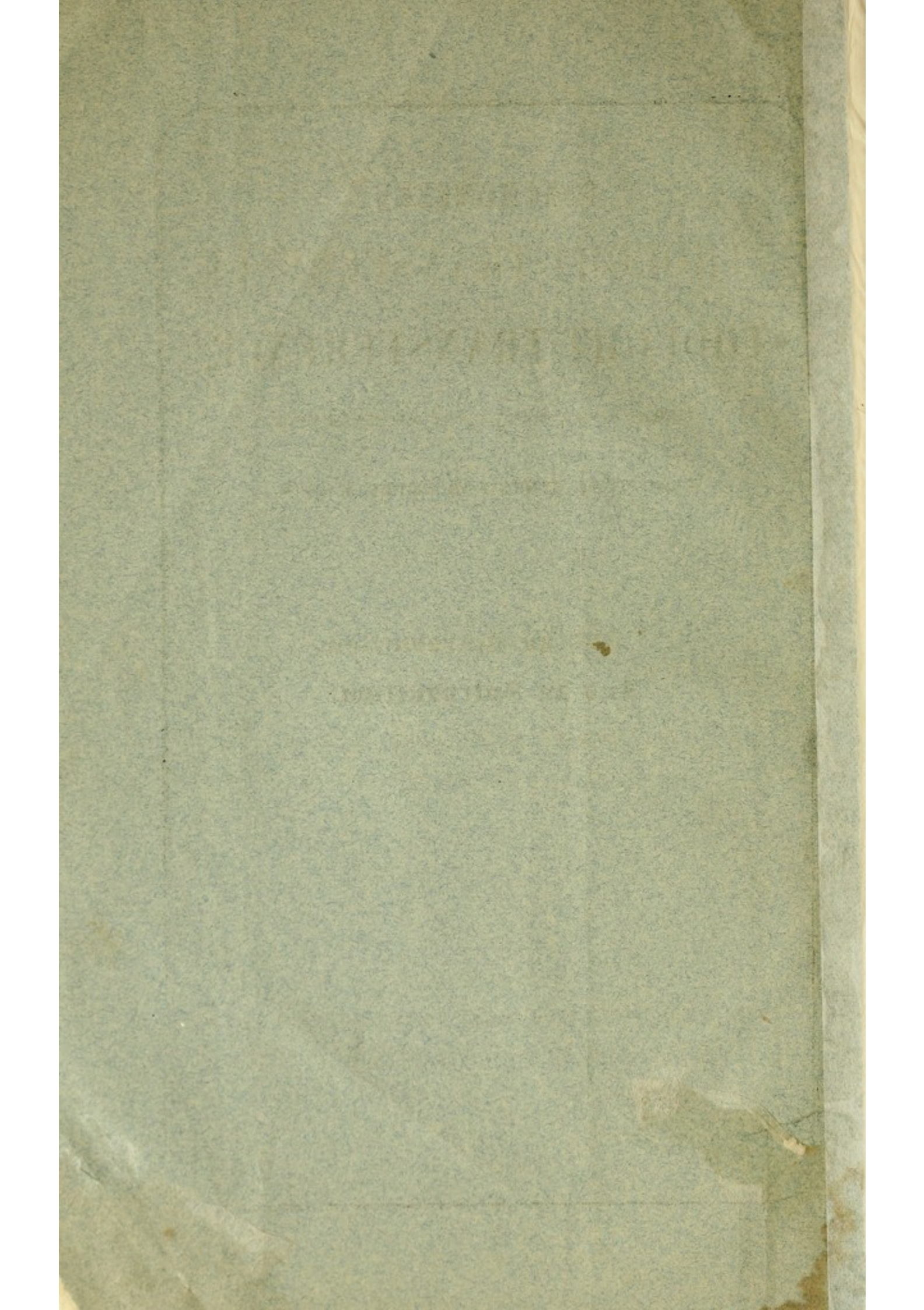
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THE PROPRIETORS OF THE "THEOSOPHIST," ADYAR.
LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN.

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PSYCHOLOGY

AND

THOUGHT-EXPERIMENT

AND

DESCRIPTIVE METHODS FOR EXPERIMENT

BY N. O. L. E.

AND M. B. L. L.

BY HENRY R. OLCOCK, M. A.

ALABAMA

THE UNIVERSITY OF THE "PSYCHOLOGICAL" ADVANCE

IN THE CITY OF ALABAMA, NEW YORK

1887

INTRODUCTION.

BY THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

It is forty or more years since the word 'Psychometry' was coined by Prof. J. R. Buchanan, of America. He intended by it to express the power of the human brain to detect a certain subtile fluid, or aura, which pervades all things in nature, and preserves indefinitely micrographic impressions, images, or pictures, of all things which have had objective existence—Nature's memory, in short. It is about as long since Baron Karl von Reichenbach, an eminent Austrian metallurgical chemist, reported a series of delicate experiments he had made with neuro-sensitives in the same direction, though not upon identical lines. The results of the two scientific observers were mutually corroborative, and unitedly opened out a limitless field of research, of the deepest interest and value. If the Western mind had not been so completely dazzled by the phenomena of mediumship and spiritualism, doubtless the clues afforded by Buchanan and Reichenbach would have been well followed up, and psychical science by this time have been greatly advanced. Forty years of phenomena have at last begun to dull the edge of public curiosity; and, though the mediumistic phenomena grew more and more weird and sensational, a healthy reaction towards the calm study of spiritual philosophy has set in. Mesmerism, too long neglected, is again receiving the attention it merits, and this, if continued, must inevitably lead to a rational comprehension of many psychical mysteries. The experiments of Dr. Charcot and other French biologists, in the public hospitals of their country, have yielded results of the highest importance; and, it may be also added, corroborative proofs of the value of the pioneer researches of the two eminent men above mentioned.

Not that they are as yet getting their proper credit; quite the contrary. The new experimenters are re-christening the old facts, as Manchester exporters sometimes substitute their own trade-labels for the American ones on cloth sent out to India. But Time and Justice are twins.

The literature of Psychometry has, for the reasons stated, been very meagre. Besides Professor and Mrs. Denton's "Soul of Things," a few articles in the long-extinct *Journal of Man*; a chapter in Dr. Buchanan's "Outlines of Anthropology"; a biographical memoir of a Mrs. Samantha Mettler, an American psychometer; "Psychometry," a work recently published by Dr. Buchanan, but which does only scanty justice to one of the noblest of specialities,—and a few less important publications, the literary field has been practically unoccupied. The time has come to issue an elementary treatise,

giving in very simple language, yet clearly and scientifically, all that can now be compiled as to the rationale of Psychometry and Thought-transference, with practical directions for making experiments. Mesmeric research is attended with a good deal of risk, and should be pursued by those only who have absolute self-control, an inflexible will, great power of mental concentration, and other intellectual, moral and physical qualities, not too commonly met with in ordinary Society. But the psychometer catches his impressions from inanimate objects—letters, clothing, pictures, medals, coins, minerals, weapons, manufactured objects of all sorts, etc.—equally as well as from contact with the mesmeric auras of persons, and makes his researches with little or no danger to himself, if care is taken to avoid giving him articles noxious in themselves or in infused auras. And again, while a good clairvoyant ‘sommambule’ is excessively rare to find, good psychometers may be met with in almost every family circle, certainly in every social gathering. Thus the inducement to study Nature through Psychometry is very great, while its results—are in the highest degree fascinating: as a perusal of “The Soul of Things” will show.

The present compilation has been made, at my own suggestion, by a medical Theosophist. It pretends to be nothing more than an elementary hand-book of the dual subject, but it will be found to contain the substance of all that is for the present available. As long ago as the year 1852, I verified by personal experiment the claims of Psychometry, and have ever since been in friendly correspondence with Dr. Buchanan upon the subject: I have also enjoyed the opportunity of witnessing his own experiments upon sensitives, which proved beyond question the possibility of detecting the nature of drugs and other substances, done up in wrappers and held in the sensitive’s hand.* Among the Siddhis (spiritual powers) which develope themselves in the course of the Indian system of psychic training called Yoga, is one which gives the ascetic a knowledge of the “seven worlds,” or seven planes of evolution (Patanjali’s “Yoga Sutras,” Book iii, Aphorism 27). All veils before nature, all masks that hide her face from man, are torn away, the hidden becomes exposed, the clouds of Ignorance dissolve, the sun of Knowledge shines. The Yogi hears the latent as well as the non-vibrating sounds, reads the pages of Past, Present and Future with equal ease, sees whatever he fixes his thought upon, whether happening at this moment or at a period milleniums back. To develope these supreme soul-faculties he must gain perfect mastery over every physical passion, prejudice, egoism, and other breeder of mental illusion. It would be sheer folly, in this view of the case, to expect that the casual psycho-

* As an interesting coincidence, I may state that, in the interval between laying down my pen last evening at this point, and resuming it this morning, I have received a letter from Mrs. B..., wife of a science professor in an Indian College, in which she says: “My husband tried a very simple experiment on me the other morning, after reading Buchanan’s new work (“Psychometry”). I resented it very much, inasmuch as, though it proved very successful, it made me very ill all day. He gave me Tarter Emetic, in thick folds of paper, to hold, with the result above stated.”

metrical experimenter could acquire a tithe of the psychical insight of the Indian Yogi; and, though "The Soul of Things" is full of most interesting accounts of the recall from the Astral Light of latent pictures of past races, past languages, forms, species, scenes, etc., and one is, as it were, crushed by the thought that nothing is lost, while everything but passes behind a screen, yet one sees how infinitely more could be known by a Yogi who had fully attained the development of Yoga. But all cannot be Yogis at this stage of cosmic evolution; and it is enough that by the help of Buchanan and Reichenbach we can get at least a glimpse into the galleries of the Astral Light where Time stores up his unfading pictures.

H. S. OLCOTT.

ADYAR, 1887.

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help of the human mind, and the human eye, that we can get at least a
glimpse into the mysteries of the Aether light where the human
eye is unable to picture.

11. 8. 1910

11. 8. 1910

COMPILER'S PREFACE.

“To investigate unexplained laws in nature and the psychical powers of man” is the third object of the Theosophical Society. Hitherto this line of enquiry has been somewhat neglected for the higher objects of promoting Universal Brotherhood and studying the principles of Esoteric Philosophy. Fellows of the society seem to be in doubt how to proceed in carrying out the above-mentioned third object. To meet this difficulty I have compiled the following short pamphlet, the purpose of which is, firstly, to give in a concise form such evidence as has already been collected on Psychometry and thought-reading, which supply a key to some of the chambers of the unknown, constituting in a sense the threshold of arcane science ; and, secondly, to give a few simple directions as to the best modes of conducting experiments, for the use of such branches of the Theosophical Society as are willing to assist in the investigation.

N. C.

“WHAT IS THOUGHT-READING AND WHAT IS PSYCHOMETRY?”

Although the dual title of Psychometry and Thought-transference has been given to this pamphlet, these two subjects are in reality branches of one and the same psychic science, to which the name Psychometry—from the Greek *ψυχή μέτρον*, soul as a measure—is as applicable as any other. For an impression to pass from one person to another or from a picture to a person, we may assume from analogy (1) that there is some intervening medium through which that impression can be transmitted; (2) that there is a force to give the momentum necessary to convey it from one point to another; and (3) that there is an apparatus capable of registering the impression and converting it into terms of ordinary consciousness. Let us take the familiar illustration of the electric telegraph. The battery gives the necessary force, the impression is transferred through the wire, and the instrument registers it. But, it may be said, in many of the recorded cases of thought-transference—the telepathic appearance of one person to another at a distance, for instance—there is no wire to conduct the impression, so the analogy falls to the ground. Not so. For one of Edison's latest additions to applied electrical science is an instrument by which a telegraphic message can be shot from one point to another—within certain limits of distance—with no more solid conducting medium for its transmission than is afforded by the atmosphere surrounding our globe.

Furthermore the possibility of numerous telepathic vibrations crossing in their transit, without interfering with each other, has a close analogy in electrical science. For in the *Pall Mall Gazette* for May 27, 1886, we read:—

“The invention of the phonopore serves to remind us how small a corner of the veil of nature we have lifted in matters electrical. The duplexing, or even quadruplexing of an Atlantic cable, by means of which two or four separate messages can be sent from each end of one cable at the same time without conflict or confusion, is about as startling, when carefully considered, as any purely material occurrence can be. But the phonopore, the principle of which consists in employing the electrical “induction noises” as motive power to work telegraph instruments, or transmit the voice, or do both at once, is far more remarkable. Mr. Langdon Davies has proved the existence of this new special form of electrical energy, and has constructed already a variety of instruments to embody it practically. The mathematico-physical explanation of the “phonophoric impulse” has yet to be found.”

If electrical messages can cross in a cable without interfering with each other, why should not telepathic impulses betwixt persons on opposite sides of the globe? The one phenomenon is not more remarkable than the other.

Now the hypothesis of an ether filling all space, and even interpenetrating solid bodies, has been maintained by philosophers and scientists of diverse schools. To Descartes, who made extension the sole essential property of matter, and matter a necessary condition of extension, the bare existence of bodies apparently at a distance was a proof of the existence of a continuous medium between them. Newton accounted for gravitation by differences

of pressure in an ether, but did not publish his theory, "because he was not able from experiment and observation to give a satisfactory account of this medium, and the manner of its operation in producing the chief phenomena of nature." Huygens propounded the theory of a luminiferous ether to explain the phenomena of light. Faraday conjectured that it might also be the agent in electro-magnetic phenomena. "For my own part," he says, "considering the relation of a vacuum to the magnetic force and the general character of magnetic phenomena external to the magnet, I am much more inclined to the notion that in transmission of the force there is such an action external to the magnet, than that the effects are merely attraction and repulsion at a distance. Such an action may be a function of the ether; for it is not unlikely that, if there be an ether, it should have other uses than simply the conveyance of radiation."*

J. Clerk Maxwell says on this subject: "Whatever difficulties we may have in forming a consistent idea of the constitution of the ether, there can be no doubt that the interplanetary and interstellar spaces are not empty, but are occupied by a material substance or body, which is certainly the largest and probably the most uniform body of which we have any knowledge. Whether this vast homogeneous expanse of isotropic matter is fitted, not only to be a medium of physical interaction between distant bodies, and to fulfil other physical functions, of which perhaps we have as yet no conception, but also, as the authors of the 'Unseen Universe' seem to suggest, to constitute the material organism of beings exercising functions of life and mind as high or higher than ours are at present, is a question far transcending the limits of physical speculation." We also find it stated in the works of this and other authors that their ether is elastic and has a definite density; and that it is capable of transmitting energy in the form of vibrations or waves. According to Fresnel, half this energy is in the form of potential energy, due to the distortion of elementary portions of the medium, and half in the form of kinetic energy, due to the motion of the medium.

Some of the recent papers on scientific subjects seem to indicate that one ether is not sufficient to account for all the different phenomena of the manifestations of light, heat, electricity, &c., attributed to its agency, but there must be several ethers, unless indeed the one ether may be manifested in a number of different ways.

The foregoing is a rough sketch of the views of the physical scientists on the necessity of there being a medium or mediums pervading space and capable of transmitting energies of different kinds in the form of vibrations. The teaching, however, of the Kabbalistic and other schools, of what is wrongly termed occult science, (for there can be but one science, even if men may study different parts of it, or see it from different points of view), as given out in recent times in the works of Eliphas Levi and in the publications of the Theosophical Society, has several points of difference from that of the physical scientists. They recognise a tenuous cosmic ether, which they call akaz, which exists between

* Experimental Researches. 3075.

one solar system and another, and is as infinite as the original cosmic matter. It is the result of motion in that cosmic matter. They furthermore state that there is in the solar system a tenuous substance which they call the astral light, or astral fluid. This is not akaz, but a different form of cosmic ether. Its existence is based upon the fact that certain phenomena can only be explained upon the assumption of such a substance. It is an object of direct perception to persons possessing a highly trained psychic sense. It is that entity in the manifested solar system, which corresponds with what is called the *Sookshma Sarira* in man. Though it exists uniformly throughout space in the solar system, it is yet more dense around certain objects by reason of their molecular action. This is especially the case around the brain and spinal cord of human beings, where it forms what is called the 'aura.' Where it still more closely surrounds the nerve cells and nerve tubes, it is called the 'nerve-aura,' which is not the nerve-fluid but the aura of the nerve-fluid. This astral fluid only comes into existence when differentiation takes place in the original *Mula Prakriti*, or undifferentiated cosmic matter, the one essence in its pralayaic condition. If the scientists recognise a distinction between bound ether and free ether, it amounts to the same kind of distinction as that between astral fluid and akaz. As, according to the hypothesis of the scientists, ether can be thrown into vibration, and in that form transmit the energies of light, heat and electricity, so in like manner is the astral fluid capable of receiving, transmitting and retaining impressions of manifold kinds.*

But the attributes of astral fluid are much more numerous than those of the ether of the scientist. For the image of every object in nature and of every scene that takes place is impressed upon it, and once impressed remains for all time, and can be summoned up by the psychic sense of one who has the gift of reading in this universal medium. This fact is most poetically illustrated by Professor Draper, where he speaks of ganglionic impressions on the surface of polished metal being registered and preserved for an indefinite space of time. "A shadow," he says, "never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. . . . The portraits of our friends, or landscape views, may be hidden from the eye on the sensitive surface, but they are ready to make their appearance, as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, when we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."

But beyond registering images we are told that the astral fluid registers every thought of man, so that it forms, as it were, the book

* For further information, see *Theosophist* for March, 1885, Art. "Notes on Occult Philosophy." By T. Subba Row, B. A., B. L.

of nature, the soul of the Kosmos, the universal mind, a history of the world and all its sciences and schools of thought, from the day when the Parabrahmic breath went forth and the eternal Logos awoke into activity. Some men of science have come very near this truth: for Babbage, and subsequently Jevons, have stated their conviction that every thought, displacing the particles of the brain and setting them in motion, scatters them through the universe, and that "each particle of the existing matter must be a register of all that has happened."

The following experience of Mrs. Denton may perhaps help to give some idea of the astral world as it appears to a psychometer:—

"I am in a different world from any I have ever observed. I have become positive not only to outward surroundings, but even to the psychometric influences usually received, in order to distinguish this. Yet it appears like a realm of real, substantial existences, stretching back, and backward still, almost interminably into both time and space.

"I see forms—people, and the results of their labors; even the very efforts that produced the results. At first I thought it was a species of mirage. It seemed like a picture of all that had ever been; yet now it seems to me that I could step from this planet upon that world (I can call it nothing else), and travel back through all the scenes that have ever transpired in this.

"What a difference between that which we recognise as matter here and that which seems like matter there! In the one the elements are so coarse and so angular, I wonder that we can endure it at all, much more that we can desire to continue our present relations to it. In the other all the elements are so refined, they are so free from those great rough angularities which characterise the elements here, that I can but regard that as by so much more than this the real existence.

"Something appears to me to be passing continually from our earth, and from all existences on its surface, only to take on there the self-same form as that from which it emanated here; *as if every moment as it passed had borne with it in eternal fixedness*, not the record merely of our thoughts and deeds, but the actual imperishable being, quick with pulsing life, thinking the thought and performing the deed, instead of passing away into utter nothingness; that which is *here and now* for ever continuing, an eternized *there and then*.

"That portion of this realm which represents our earth and her history appears to occupy that portion of space through which the earth has heretofore passed,—her entire pathway since she became an independent member of the solar system."

On that occasion Mrs. Denton probably saw more of the real soul of things behind the material veil of Nature than in any of her other recorded experiments.

To revert to the subject of auras, which play an important part both in Thought-transference and Psychometry, the theory is that every object, animate and inanimate, has an aura—a specialisation of the astral fluid surrounding it, which varies in proportion to its

* "Soul of things." Denton. Vol. iii., p. 345—6

molecular activity. These auras and the images they contain may be directly perceived by some sensitives.* But unless the sensitive is thoroughly trained, and can carry his will-power into that plane of matter, he cannot fix the images which he sees sufficiently long to interpret them into terms of the language of the normal human consciousness of our race. But this applies rather to psychometry than thought-transference, for in the latter case the necessity for will-power is on the side of the agent who transmits the image or thought to the aura of the percipient. It is the aura round the nerve-cells and nerve-tubes that enables a man to catch the impressions made upon the astral light of the Kosmos. Adopting for the moment the division of the mental phenomena into the three divisions of modern psychologists—intellectual images, emotions and volition,—we find that the intellectual image makes itself felt by the impression of the image on the aura; that emotion is manifested in a change of colour, which corresponds with the change of feeling; and that volition makes itself felt by an increase in vibration in the astral aura. An illustration will perhaps make this clearer: suppose that the agent mentally conceives the idea of a circle. He forms the image of the figure in his aura by means of a physical alteration in his nervous fluid. Then by an act of volition converts the image into vibration, in which condition it passes through the astral fluid to the aura of the percipient, where the reverse process takes place. The vibration is the substance of the image in a different form. So, if a certain kind of vibration corresponds to a certain thought or image in one man's mind, it can be reconverted into the same thought or image in the sensorium of another. This metathesis of thought is a natural process in transcendental chemistry. For the fundamental basis of all occult science is that there is but one essence, and that all things—concrete matter in its various manifestations, force, thought, and what is called spirit,—are but different forms of this cosmic matter, the difference consisting in the distance separating the molecules and in their arrangement. We see glimpses of this law in some of the commonest phenomena of nature. The force which drives a locomotive engine is steam. That steam can be condensed to water, but it is still the same matter, the principal differences being that the molecules are closer together and move upon each other according to a different plan. That water can then be frozen. The ice is still the same matter as it was when it was manifested as steam or force, for steam is invisible to the eye, but its molecules have arranged themselves according to a mathematical plan in assuming a crystalline form. But this ice can again be converted into steam. So it is with thought, although from the etherial nature of the substances ocular demonstration is out of the question. This is no new idea. We find traces of it in the earliest times of which there is any written record. It would appear that the Egyptians placed the eternal idea pervading the universe in the ether, or the will going forth and becoming force and matter.† In our own time this same idea about the ether has been revived by the authors of the "Unseen Universe," who say that from ether have come all things,

* Vide Reichenbach's experiments. † See Cory "Ancient Fragments." 240.

and to it all will return ; that the images of all things are indelibly impressed upon it ; and that it is the storehouse of the germs, or of the remains of all visible forms, and even ideas.

To summarise the process of transference of a thought or image, we may say (1) that it is conceived in the mind of the operator (the nature of that conception is too deep a subject to be treated here) ; (2) that it passes into the nerve-fluid, interpenetrating and surrounding the brain with its aura, the nerve-aura ; where (3) it is met by the will or odyllic fluid, which is generated in a different part of the body (*i.e.*, about the solar plexus), and a chemical reaction takes place, which results in (4) an image being formed in the astral aura surrounding the agent's head, and (5) transmitted in the form of waves through the astral fluid to (6) the astral aura of the percipient, whence it is conducted through his nerve-aura and nerve-fluid, and thus (7) reaching his sensorium, is registered in terms of ordinary consciousness as an image.

If the will of the operator or agent in a thought-transference experiment is not sufficiently powerful to give direction to the vibration generated in the astral fluid, touch is required. Where there is magnetic sympathy, or at least absence of repulsive tendency, the vibration immediately reaches its destination.

A concrete representation of colour in the aura or halo surrounding the head may be seen in any image or painting of Sri Buddha, which is always depicted in a number of layers of different colours. These coloured layers of aura are called the "Rays." The nimbus, or glory, is also associated with the illuminated personages of all religions.

The aura of every particle of inanimate matter is capable of taking, so to speak, a permanent astral photograph of every occurrence and every scene which has taken place in its neighbourhood. "It seems," says Professor Hitchcock,* speaking of the influences of light upon bodies and of the formation of pictures upon them by means of it, "that this photographic influence pervades all nature ; nor can we say where it stops. We do not know, but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions ;.....it may be, too, that there are tests by which nature, more skilful than any photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them as on a great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity."

But how, some one may object, can such a small particle of matter hold such extensive images ? How can every particle reflect every image ? And how can so many images be photographed in the same space without making a composite image, a mere smudge ? The first two of these objections have been answered : "If," says a writer on the subject, "one hold a drop of quicksilver on a plate, the face is reflected in it (so are

* Religion of Geology.

all the objects in the room). If the drop be split up into a thousand drops, each one reflects the face again." This may be carried on to infinity, each particle reflecting surrounding objects.

* "If one erect a paper screen, say five feet square, and stand behind it, he will find of course that the view in front is completely obstructed. But make a pinhole in the right-hand upper corner, and place the eye thereat. What follows? He sees the objects that were hitherto concealed. Make another pinhole at the opposite corner, five feet away, and the same objects or scene can be viewed in their entirety. This can of course be repeated in all parts of the screen. If at the same time that he is looking through the right-hand upper corner, a camera lens is put through a hole in the centre of the screen, a photograph of all that he is looking at through the pinhole will be taken by the camera. This proves that the image of the objects or scene is impressed on or thrown against every part of the screen; and that upon the minutest point, or rather upon the smallest piece of the screen, will be found a picture in its entirety of the whole object or scene that is before it, as well as a complete picture thrown over the whole body of the screen."

Again, "If five men stand in front of one man ten feet away, each pair of eyes of the five sees the one man; proving that there exists in each separate retina a separate and complete image of the one object." Physiologists admit that images reflected on the retina may somehow be impressed upon the matter of the brain, and remain there for the rest of the life of the owner of that brain, who can at any time call them up as images. In like manner they can be and are impressed around inorganic matter outside the human body everywhere throughout nature, and those images remain there, though it may not be in the form of images, but in some specialised condition of astral-light, capable of being again converted into pictures, and there they remain for all time. This is an adequate answer to the first two queries. In answer to the last we can only postulate that the conditions of space are quite different on a higher plane, which corresponds in a sense with what has been called the fourth dimension of space: and that energy expended on that plane is far more enduring in its effects, than energy expended on the ordinary plane. But the proof lies on the plane in question, and can only be demonstrated to one who has developed his senses upon that plane.

A good psychometer can look forward or backward in time, though he does not speak of it as if it were the same thing that it is in our every day life, as measured by chronometers and clocks, but more as different points separate from one another. According as he goes backward or forward in this sense, he can describe one after another scenes which have taken place from a remote antiquity up to the present day, all such scenes in fact as have been reflected by the object psychometrised. The following illustration will give an idea of the way a psychometer sees and describes scenes :†—

* See *Platonist* for January, 1884. Art. "Psychometry." By W. Q. Judge.

† "Soul of things." By Denton—Vol. i, p. 110.

"An experiment made with a tertiary fossil, obtained near Calabayal in Cuba, object to be psychometrised wrapped in paper and placed on the subject's head. Mrs. Denton, the psychometer, said :

"I see streams of water running down the side of a hill; the water is very much charged with foreign matter. There are rocks visible, that seem to have been formed by deposit from the water. There are fossils in the rocks, but they differ from any I ever saw before.

"I go back in time, and see a volcano and a shower of fire. There is a long dark strip of rock from the low ground up to the volcano. The land seems very unstable, rocking and heaving up and sinking down; sometimes appearing above the water and sometimes vanishing beneath. I seem to be on an island. The eastern part is less stable than the western. All the western part is under water now. The island is longer from east to west than from north to south. I think it is south from here. The coast is very singular. I see what would probably be called a barrier reef along the coast, and so regular is a portion of it that it looks artificial.

"The climate is delightful. I seem to be on the north side of the island, west of the centre and somewhat inland.

"I have a glimpse of a grove, with vines stretching from tree to tree, and naked boys climbing on them.

"Farther south and east there is a stripe of land richer than here. This seems to have been washed by the sea. There is a kind of point here, and I see what looks like an artificial ditch."

At the time when this examination was made—writes the professor—I did not know on what part of the island of Cuba the specimen was obtained; but on writing to Mr. McDonald, Madison Wis; from whom I received it, he informed me that "Calabayal is twelve miles south of the city of Havanah, at a point where a railroad crosses a stream, half way between Havanah and Santiago." Then follows an identification of the place described by Mrs. Denton with the spot from which the specimen had been obtained.

The following is another good case from the same book :—

"Out of nearly two hundred specimens of various kinds from different parts of the world, wrapped in paper, Mrs. Denton took one, not knowing which it was. She said :—

"I seem to oscillate between the city and a country which is rough and rocky. The buildings in the city being high and the streets being narrow, they look dark. There is a good deal of grandeur about them. The people seem to be busy and move about as if they had great interest in what is going on. It is not merely an interest in physical matters either. There seems to be two or three influences in this somewhat different from our own time.

"Now I seem to be in a long room of a large building. At one end the ceiling comes down lower, and is supported by pillars or columns, some of which have broad capitals, that are ornamented by deeply cut figures.

"I see a large temple. I am standing, I think, in front of it. The entrance is at some distance under a great archway ; there are some steps in front going up for some distance. This end of the building seems to be much higher than the other. After passing through the door I see a part of a very rich building. It seems to be a place of a great deal of ceremony. I feel the influence of the persons about, but they are not as much here as in other parts. The impression I receive from this place comes nearer to my idea of a Jewish Synagogue than any other buildings. I feel the influence of priests with long robes on. What a great deal of ceremony there is ; but I do not obtain a very strong sense of devotion. They seem to have lost the true devotion in the form of it.

"On one side is a place that, I judge, is for the priests. All the work about it seems plain but grand. There are no *little* ornaments ; but all is substantial. A great effect seems to be produced here by different colours ; but it does not seem like paint. I cannot tell what it is. It seems to be inherent in the material itself. In one place I see a gold colour. It seems pure enough to be gold itself. There are either precious stones or something resembling them. If artificial there is a great deal of purity about them.

"I see three places that seem made for people to stand in. They are near each other but separated. Persons seem to stand in them and talk to some one on the other side. I believe this is a Catholic place of worship after all. I feel that influence now. Yes that is it. There is a place connected with this that is very little ornamented and seems gloomy. It is very massive and prison-like. I see a great many people outside. From this I obtain an idea of what may be done with architecture with sufficient means.

"On examining the paper in which the specimen had been wrapped I found it marked—Modern Mosaic, Rome. From what part of the eternal city it came I am sorry to say I do not know."

This case would not of course be sufficient by itself to establish psychometry. For it is impossible to verify most of what the psychometer said. But there is a certain amount of circumstantial evidence contained in it. In the first place Mrs. D. took the specimen out of a large number, all similarly wrapped in several layers of paper. Many of them were fossils, bones and geological formations. But she at once became *en rapport* with city buildings. She also described colour effects which seemed not to be produced by paint but by colour intrinsic in the materials. Furthermore the place being Rome, it is not improbable that the Mosaic should have been in a Catholic place of worship. There is no statement made by the psychometer which can be disproved, or is radically in conflict with what we may conceive to be the probable truth. One such case is not sufficient to prove the truth of psychometry. But there are hundreds of similar cases bearing intrinsic evidence of truth ; and they are sufficient to justify us in accepting the theory of psychometry as a working hypothesis on which we may further investigate the subject, and may perchance at length establish it on a scientific basis.

One point which the case in question shows is that not only does the psychometer behold scenes as they appeared in the past, but also the actors as they flitted across the stage, and acts which they performed. This will be more clearly brought out by another case related to me by a friend which also shows how a psychometer goes forward and backward in time :—

A Theosophist dug up near Sihor in Kathiawar some fragments of a skull, in one of which was a round hole. This he wrapped in paper and placed on the head of a friend, who did not know that he had any psychometric faculty, and indeed ridiculed such things. However he presently said that he saw a temple by a lake, and described the surrounding scenery. When told to go inside the temple he described a lingham. He was told to go back (in time), and also to come forward. He described a town at a short distance, and several other things. He then gave an account of an affray which he saw going on, and described the costumes and accoutrements of the combatants, and arrows flying through the air. Then he saw a man fall struck through the head with an arrow, and asked if it was not something from that man that had been put on his head.

The existence of fossil fish-bones and other objects testified to the former existence of a lake in the neighbourhood, and there is considerable probability about the story, but it is useless for scientific purposes, as the man who placed the bone on his friend's head knew what it was and may have "suggested" by thought-transference his own ideas to his friend. The fact that the surface of bone was not exposed at the time of the fight does not count for anything, as there is a thick layer of astral light surrounding the brain of a man and forming his aura. Some of this might easily have adhered in the fragment of bone, and carried the impress of his latest visions and thoughts.

When a letter is placed on a psychometer's forehead, in his hands, or in some way in contact with him, three things may occur :—(1) He may see and describe the personal appearance of the writer ; (2) He may feel and describe the emotions which animated him when he penned the epistle ; and (3) He may read the letter itself, though it be outside the field of vision of his eyes.

The first is what is commonly called clairvoyance. The letter puts the sensitive *en rapport* with the writer, and he evokes the reflection of his image in the astral light, where space, as we understand it, does not exist. A good instance of this happened in the north of India. A party of friends were talking about psychometry, and one of them, a lady, volunteered to try an experiment. A bundle of letters was brought and one of them placed on the lady's head. She looked for a few moments intently, as if gazing into space, then all of a sudden burst out laughing. When asked what she was laughing at, she said that she saw just the top of a man's head covered with short dark hair sticking straight up. Presently she saw the rest of him and said, "Why! It's little ———," naming a professor, who was personally known to her, but whom she had not seen for a long time. She was quite right. Of the second phenomenon a number of cases are given by Dr.

Buchanan in his book.* But the objection may justly be raised that the doctor knew the contents and who were the writers of the letters. However the following has been selected as bearing evidence of not having been transmitted through the doctor's mind, but direct from the writer's aura which clung about the letter. The subject himself wrote an account of his sensations on the spot in his memorandum book in the following words:—

“He (Dr. B.) placed a folded letter with the sealed side only seen on the table, and requested me to place my right hand upon it. The experiment seemed to me preposterous; but I remarked that whatever, if any, sensation followed, I should truly communicate it. I felt nothing in my frame at the moment, but very soon an increasing, unusual heat in the palm of my hand; this was followed by a prickling sensation, commencing in my finger's ends, and passing gradually over the top of my hand and up the outside of my arm. I felt for nearly a minute no change in my mental condition and stated this. Dr. Buchanan had given no hint of the nature or author of any letter he had with him—and I had no bias or subject on my mind from the day's experience to influence me. A rush of sadness, solemnity and distress suddenly came over me; my thoughts were confused and yet rapid—and I mentioned there is trouble and sorrow here. I could not have remembered anything more than a general impression of it after the letter was removed.

“Another letter was laid upon the table under my hand. My first sensations were sharper and stronger than before, passing up in the same manner from my fingers' ends. In less than a minute my whole arm became violently agitated, and I yielded to an irresistible impulse to give utterance to my thoughts and feelings. A determined, self-confident, daring and triumphant feeling suggested the language I used, and it seemed to me that I could have gone on triumphantly to the accomplishment of any purpose, however subtle or strong might be the opposition to be overcome. My whole frame was shaken, my strength wrought up to the highest tension, my face and arm burned, and near the close of my description (which also was taken down and is in other hands), when I retouched the letter after repeated removals of my hand by Dr. B. in consequence of my great excitement, it was like touching fire which ran to my very toes.”

The former letter was one written by a person in great grief at the loss of a relative. The latter was an important political letter written by General Jackson. Probably the vibration in the aura of the letters was taken up by the nerve-aura of the sensitive,—as one tuning-fork takes up the vibration of another in its immediate neighbourhood,—and was conducted by the aura surrounding the nerves of his arm to that of the spinal cord, and thence to the head, where the brain in its capacity of a sensory ganglion registered the vibration in terms of moral sensation, and as such made it manifest to the normal consciousness.

The third case—reading the letter itself—is (a) a power possessed by occultists, (b) it can be done by some sensitives when in the

* “Psychometry.”

somnambulist trance. Both these cases are beside the subject of the present paper."

Mrs. Buchanan psychologised many letters correctly. She preferred to hold them in her hands without an enveloped, as a sealed letter conveyed impressions of suspicion on the part of the sender. In some instances, however, she psychometrised closed letters under fair test conditions. On one occasion she received a letter to psychometrised sealed with five seals, and at first declined to try it; but subsequently consenting she gave a minute description, which she sent with the sealed letter to her correspondent, who wrote a long letter detailing the minuteness of her description. One curious point about it was that it was written by two people; and Mrs. B. said, "I am constantly taken to the sphere of another person who is interested in the writer; there is such a blending that I am unable to feel clearly each distinct individuality."

Human hair is highly charged with the aura of the head from which it was cut, and is thus more powerful in producing impressions than a letter.

Some persons have the faculty of seeing panoramic views of society in days gone by pass rapidly before them when holding some personal object, such as a ring, article of dress (mummy-cloth, for instance), or a fragment of furniture, or an ancient weapon. But more conclusive experiments than are at present available are required before we can make a full analysis of this branch of the subject. A friend of the writer has this faculty developed to such an extent that, in passing through some of the older London streets, which were once fashionable, but are now devoted to lodging houses and the residences of small tradesmen, he sometimes sees gay equipages drive up to the doors and discharge their shadowy occupants, powdered and wigged, and decked in the finery of past periods. A weapon will bring back before the eye the deeds which have been committed by its agency. But it may sometimes cause most unpleasant sensations. For instance, in an experiment performed in the Odessa branch of the Theosophical Society, a fragment of rope on which a man had hanged himself, was given to the sensitive. This produced such a painful and repulsive influence on the mind of the psychometer, who was entirely ignorant of the nature of the object, that the experiment had to be discontinued.

A good example of clothing psychometrised is given by a writer before alluded to,*

"I received from a friend in the year 1882 a piece of the linen wrapping of an Egyptian ibis found on the breast of a mummy. I handed it wrapped up in tissue paper to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes sailing on a river; then this man went ashore into a grove where he killed a bird; then that the bird looked like pictures of the ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the pictures and descriptions of ancient Egyptian cities."

* *Platonist "Psychometry,"* by W. Q. Judge.

The case of Bishop Polk, who tasted brass or other metals from contact with his hand, has already been alluded to. This faculty of tasting by contact is not confined to metallic substances. Acid and alkali, sweet and sour, can be readily distinguished by a psychometer, and in many cases substances named, when held in the hand—if solids wrapped in paper, if liquids contained in phials—such, for instance, as sugar, vinegar, salt, pepper, mustard, cloves and other spices. All such substances have their appropriate auras, which act through the nerve-aura of the sensitive. A number of instances might be quoted, but the case of the Bishop sufficiently illustrates this branch of the subject.

The subject of taste naturally leads us on to that of medicines, which is one of the most interesting branches of Psychometry, as it has an important bearing on the science of Therapeutics. Also considerable attention has of late been devoted to it. It has even gained the notice of French physicians, who may be said to lead the fashion in Europe in the electro-biological branches of Medicine, as the Germans do in Physiology, and the English in Surgery.

The first record which we find of this therapeutic action of the aura of drugs is in Dr. Buchanan's book, which contains a document signed by forty-three out of a class of about one hundred and thirty medical students, who psychometrically experienced impressions of the actions of different *materia medica* specimens enveloped in paper and held in the hand, whilst they sat listening to a lecture. The substances were in most cases well-known drugs with powerful actions—such as emetics, cathartics, and soporifics; and it was necessary that they should be, for if the students had not previously experienced their actions upon their own bodies, they could not be expected to recognise them psychometrically.

In *La Semaine Médicale* for August 1885 there is an article on this subject by Doctors Bourru and Burot, of the French Marine Hospital at Rochefort, and in a pamphlet published by them in 1886 under the title *La Grande Hysterie chez l'Homme*, there is a further account of their researches. In making experiments in metalloscopy, or the action of metals applied to the body of a patient, they discovered that with a certain hystero-epileptic patient suffering from partial paralysis and loss of sensation, gold caused a burning, not only when in contact with the body, but also from a distance of some inches; and that iodide of potassium caused sneezing and yawning.

They tried other metals and found that a plate of copper on the right forearm caused first a trembling of the forearm, then of the whole arm: that platinum on the side of the patient which was paralysed caused a violent itching and made him scratch himself: that steel caused a transfer of the paralysis from one side to the other with accelerated and laboured respiration. Continuing their experiments they found certain substances produced a marked effect, others did not. Amongst the latter were silver, lead, zinc, glass, &c. Amongst the former were the metals alluded to above. They then tried vegetable drugs, and found that opium applied to the head produced profound sleep. At first they made their experiments with the drugs in contact with

the skin, but subsequently found that their results were more reliable without contact, as the application of many of the drugs to the skin caused a local action which masked the general action. The following method was adopted:—The medicinal substance, whether solid or liquid, was placed in a test-tube, which was then enveloped in paper, so that neither the doctors nor the patient could see what was contained in it. The tube thus prepared was placed two or three inches from some part of the body, generally the hand or nape of the neck, but sometimes covered parts of the body, such as the back. The action of the drug could also be determined by placing it beneath the patient's pillow. When the experiments were made the subject was in his normal state of consciousness. As the experimenters did not know what drug they were giving, "suggestion" was impossible.

The action of a drug generally commenced about two or three minutes after the test-tube was placed near the part of the body chosen for the experiment. It was found necessary to dilute powerful drugs, for they caused toxic symptoms, and their action was so violent as to make it impossible to watch the medicinal effect. Most drugs were found to produce first of all a more or less violent reaction of the nervous system, which soon passed off; the symptoms due to the specific action of the drug then appeared.

Narcotics—all produced sleep, but each had its own appropriate character. Opium caused immediately a deep sleep with regular breathing and normal pulse. The patient could not be awakened. Chloral produced a snoring sleep, from which the patient could easily be aroused by blowing on his eyes. Morphine was similar in its action to opium. Several other narcotics were tried; and the symptoms they occasioned were recorded.

Emetics and Purgatives—were tried and produced the symptoms characteristic of the drugs used.

Alcohols—produced very distinct symptoms. Ethyl-alcohol almost immediately brought on immobility. The patient's eyes were half closed and his body swayed about. He got up and hiccuped, walking with stumbling gait, dancing and singing bacchanalian songs in a drunken voice. Presently he laid himself at full length on the ground, eructated and vomited. At last he fell into a deep and heavy sleep. On awakening he hiccuped, complained of headache and the taste of brandy, and said that he must have been drunk. He had not been accustomed to strong drinks. In the case of a woman who was used to alcohol the drunkenness was not so pronounced. Champagne caused a merry intoxication, with skipping and sexual excitement. Pure amyl-alcohol brought on furious drunkenness. The subject beat his breast and tried to bite. His rage lasted twenty minutes and could not be stopped by compression of the eyes, camphor or ammonia. He believed that he was fighting with brigands who were trying to cut his throat. Pure absinthe tried with a female caused some excitement at first. Then she tore her hair like a mad woman. Then she raised herself up and wanted to walk but could not as her legs were paralyzed.

Antispasmodics produced a very different effect. Orange flower water caused the patient to fall suddenly into a calm and tranquil

sleep, which came on naturally and without fatigue. Camphor caused, first contraction of all the muscles, then complete relaxation of them with sleep. Cherry-laurel water had a most extraordinary effect on a woman. She fell at once into a state of religious extasy, which lasted more than a quarter of an hour. She raised her eyes and stretched her arms towards the heavens, her whole aspect being one of beatitude. Her eyes were suffused with tears. She fell on her knees, bowed her head and clasped her hands before her lips in an attitude of prayer. Soon she prostrated herself in adoration and wept with her head touching the ground. Her expression varied in accordance with her posture, portraying adoration, supplication, repentance and prayer. Then she fell on her back and convulsive movements of the chest came on, her face expressing pain. At last she fell into a calm sleep. On being somnambulised and questioned she said that she had seen Mary the Holy Virgin, clothed in a blue robe with stars of gold. Her hair was fair and her figure plump. She looked so good and sweet that she would like always to see her. That unfortunately she was not of her religion. The virgin reproached her for leading a disorderly life and told her to pray that she might change her conduct; then gave her a blessing, and lastly threw her on her back for being a sinner. On awakening, the woman, who was a Jewish of loose morals, mocked those who spoke to her of the Virgin. When the experiment was repeated it always produced a similar result. It was found to be the essential oil in the cherry-laurel which produced the extasy and the hydrocyanic acid which produced the convulsions. Many other drugs were tried with marked success; amongst others valerian, which caused in two patients great excitement and strange symptoms similar to those which it produces in cats. The subject capered about and loudly snuffed up the air through the nostrils; then scratched a hole in the ground with both hands and tried to put his face in it. If the valerian was hidden he found it by snuffing; and having found it threw himself on it scratching and biting the ground.

In their experiments with drugs the doctors were able to distinguish two distinct actions, psychical and physical or bodily. The former consisted in hallucinations of a variable nature, which were probably special to the patient; the latter were constant and consisted in salivation, vomiting, sleep, intestinal contraction, sweating, &c., &c., &c., the appropriate symptoms of the drugs employed.

Experiments with medicinal substances are extremely interesting and will probably prove of service in the advancement of medical science, but they should never be attempted by any but a medical man who is well versed in the physiological actions and uses of drugs. Otherwise a great danger would be incurred. Besides, the experiments would be valueless from a scientific point of view, for no one without special training can accurately record symptoms, any more than a man who is not an engineer can manage the engines of a ship, and understand in what respect they are out of order, when they go wrong.

It would appear from the foregoing account that it was the aura

of the drugs which acted upon the patients through their aura, or astral body, which, according to the testimony of clairvoyants and sensitives, is always deranged or weak, frequently paler than is normal, or of a different colour, in places where the physical body is diseased or weak. It is claimed for mesmeric healing that it restores tone to these weak or discoloured portions or the astral body, and that the physical body soon recovers, following the changes that take place in the astral counterpart. This suggests the idea that in homœopathic medicines, triturated to an extreme decimal, it is the aura of the drug which operates on the patient's aura. Certainly a number of sensitive persons have told the writer that homœopathic remedies suited their constitutions, whereas strong bodied people with no physical sensitiveness have told him that no homœopathic dose ever produced the slightest symptom in them.

It would be very interesting if Indian medical men would report the results of testing psychometrically the auric influences of *Kusa* grass, *pepul*, *tulsi*, and other grasses, leaves, and woods connected with religious ceremonies.

As the physiological actions of drugs have been discussed, a few words on certain extremely unpleasant effects which may be produced in a psychometer by shells may not be out of place. The fact in question was discovered by a Mr. Jones of London, who verified his results by experiments with four different sensitive subjects. He says* that he was first drawn to the enquiry by the circumstance of a female, to whom his son was showing his conchological collection, complaining of pain while holding one of the shells. His method of experimenting was simply to place one in the subject's hand: the *purpura coccolatum* in about four minutes produced contraction of the fingers and painful rigidity of the arm, which effects were removed by quick passes without contact from the shoulder off at the fingers. One day he purchased about thirty shells. In the evening he tried twelve of them, one of which caused acute pain in the arm and head followed by insensibility. He removed the patient to a sofa, took the shells off the table and placed them on a sideboard. In a short time to his astonishment the patient, while still insensible, gradually raised her clasped hands, turning towards the shells on the sideboard and pointing at them with outstretched arms. He put down her hands, but she raised them again. He had her removed to another room separated from that containing the shells by a nine inch wall, a passage and a lath and plaster wall; yet, strange to say, the phenomenon of raising the hands and bending the body in the direction of the shells was repeated. He then had the shells removed to a back room and subsequently to three other places, one of which was out of the house. At each removal the position of the hands altered according to the new position of the shells. The patient continued insensible with a short intermission till the evening of the fourth day. On the third day the arm of the hand that had held the shells was swollen, spotted and dark coloured. On the morning of the next day those appearances had gone, and

* See "Mesmerism," by Dr. Williams, M.A.

only a slight discolouration of the hand remained. The shells that acted most powerfully were the *Cinder murex* and the *Chama macrophylla*. Mr. Jones experimented with another sensitive shortly after this occurrence, but did not use the most powerful shells. She was similarly affected, but not so severely; and only remained in a state of torpor for a few hours—in her own words she felt “cold, contraction of the hand, shiver right through me, pain up the arm, pain in the eyes and head, dizzy feeling.”

On the use of psychometry in the diagnosis of disease much has been written, but mostly by people who were ignorant of medical science; consequently their testimony is of but little evidential value. However we may take two hypotheses to work upon, but whether they will stand the test of further and more critical investigation, it is at present impossible to say:—

(1) That a psychometer can, by holding a patient's hand or some object belonging to him, by a deep and benevolent sympathy subjectively identify himself with the sick man, and vibrate in consonance with him, so to speak, to the extent of feeling in his own body the pains felt by the patient; and by this method can say what organ is perverted from performing its normal function.

(2) That a psychometer, when more or less abstracted from surrounding objects and concentrating his attention on the patient, can with his psychic eye—“the eye of Rudra” of the Eastern mystic writings, said to be situated above and in front of the space between the eyes—see the astral counterpart of his patient's body, and from that form a diagnosis concerning the nature and location of the disease.

In most of the recorded cases, such as those of Puysegur, Du Potet, and Cahagnet, the psychometer was previously psychologised, or thrown into a state of trance. A further difficulty is in the fact that the character of medical science has changed, that the fashion, if we may so call it, in disease, drugs and medical terminology, has passed through many phases since the day when these old adepts in psychology gave out the results of their researches. No new works on the subject have been written of late years by men whose testimony is worthy of credence.

One reliable case is known to the writer, in which both the psychometer and the sensitive were acquaintances of his. The former, a private gentleman, who had trained for some years the psychic senses which he had possessed all his life, saw the aura of the patient as a pale blue ethereal substance. Without knowing the seat of disease he described the aura of that locality as appearing to him yellowish and muddled. At best this but shows the seat of disease—not the nature of it. Psychometry must do much more than that if it is to supersede the accepted methods of medical diagnosis, which its more devoted adherents claim that it should, and will eventually do.

A good plan for ascertaining who does and who does not possess the psychometric faculty is to place a number of letters in plain envelopes and distribute them to a number of friends who are interested in the subject and willing to assist in the experiments.

Tell them to hold the letters given to them on the top of the head, on the forehead, or in the hand, and to sit quietly for a few minutes—with the mind as far as possible made negative. Tell them if any thought or emotion bubbles up, so to speak, in the mind, that they are to describe it. Take say half a dozen of those whose results are the best, and, by a process of natural selection and survival of the fittest, the best two or three psychometers may be elected.

As a general rule persons of highly-strung nervous organisation make the best psychometers. It is important to select persons of intelligence and education, as the ignorant cannot always clearly express what they feel or see. For the most part women are better for the purpose than men, but this is far from being a universal rule. Persons of a very positive disposition can seldom 'sense' things. An intelligent child makes a good psychometer for the simpler experiments if not too restless and fidgety. If persons on the first trial do not succeed as well as might be desired, it may be due to the strangeness and novelty of the experiment, which distracts their thoughts and prevents them from becoming passive and impressionable. If they manifest any signs of possessing the faculty, it is worth while to try them every day for some time, as practice may develop their power to a remarkable degree. It is often necessary for them to find out how to use their psychic sense. This also applies to thought-transference. Psychic organs, if we may so call them, may be developed and made strong by regular and appropriate exercise and training for their sphere of action, as the limbs of an athlete for running, jumping and the like. And, similarly, no amount of training will make a really good athlete, or psychometer, of a man who is not born with a physique suited to the one, or the other. Furthermore in both cases a suitable diet is a matter of importance.

To develop receptivity a light diet is advisable. It is better to give up alcohol and butcher's meat. This is no great hardship to a psychometer as a rule, for many psychics have a natural aversion to strong meats and strong drinks. Some letter or personal object, strongly imbued with the writer's or owner's magnetism, does very well to begin with, and gradually, the psychometer may be led on to objects which have not so strong an influence. A quarter to half an hour with several intervals is quite long enough for a sitting. And this may be done every day for a considerable time. But psychics should be carefully watched, and, if any suspicious symptoms occur, all experiments should at once be broken off for a time, however interesting they may be; and the sensitive should be urged to lead an energetic life, taking an active interest in the pursuit of daily life, never allowing his or her mind to be passive. For, if receptivity be carried too far, the door may be opened to outside influences of an evil tendency.

The following rules for conducting experiments, may possibly be found useful by the reader who wishes to put the question to a practical test:—

- I. The best number of persons is three, one to psychometrise,

one to hand the objects, and one to record in a note book everything as it occurs.

II. The psychometer should sit in a comfortable chair, his own if possible, as otherwise he may psychometrise some one who sat in it previously; the back of it should be long enough to support his head. If he can work with bandaged eyes so much the better, as it prevents distraction by surrounding objects. Many prefer to work in this way.

III. Wrap a number of the objects to be used in paper, making them look as much alike as possible, so that no one in the room can distinguish one from the other. The paper should be new, just taken from a packet, as otherwise some person who has handled it may be psychometrised.

IV. It is a good plan for the one whose duty it is to pass the objects, to sit or stand behind the psychometer's chair, and to place the objects on the top of the subject's head, holding them there until he takes them in his own hand and disposes them according to his fancy.

V. If no effect is produced by one object, take a rest for a few minutes, then try another object.

VI. Do not talk while the experiments are actually going on; but between them it is good to talk sufficiently to keep the psychometer from getting wearied, the objects already psychometrised being the best subject for conversation.

VII. A warm dry climate is the best for psychical experiments; and there should be no metal ornaments on the psychometer, or objects in his immediate vicinity.

It is not always easy to think of objects for experimentation, so perhaps the following list may be found useful as a groundwork, the particulars being filled in according to circumstances.

I. *Personal*:—as letters, hair, apparel, jewelry.

II. *Antiquities*:—as fabrics, ornaments, manuscripts (papyri, black-letter books, &c.), ancient weapons and musical instruments, &c., &c.

III. *Fossils*:—of animals and plants from different places, the localities being known.

IV. *Geological object of different periods and localities*:—as stones, metals, lava, &c.: also stones from buildings.

V. *Coins*:—old and new.

VI. *Books*:—[it is claimed that every book has its aura. If so it is probably imparted by the people who read the book. If an old book were found to have an effect on a psychometer, it would be interesting to try if a new, unread one would equally affect him.]

VII. *Photographs*:—of persons, of paintings, and of views. [They should not, however, have been handled or even looked at by a number of people.]

It is of the utmost importance that everything should be recorded as it occurs. For the human memory is treacherous. It would take a Stokes or Loiset to carry in his head the details of a whole series of similar experiments; and hearsay evidence is of no practical value. It is of the utmost importance that no one in the room

should know the object of the experiment, in order to preclude the possibility of "suggestion," which may be employed unintentionally.

THOUGHT-TRANSFERENCE.

By far the most exhaustive and satisfactory experiments in thought-transference are those which were performed by or under the auspices of the Psychical Research Society of London. Any one, who wishes to study a vast collection of cases and statistical tables, cannot do better than read the numerous reports which have been issued by that Society. As, however, these reports are not within the reach of many of the Indian branches of the Theosophical Society, a certain number of cases, typifying the different branches of the subject, will be here quoted for their benefit and guidance in experimenting.

As regards a hypothesis to explain the nature of the transfer, the Psychical Society do not postulate one, though they discuss the various theories of muscle-reading, nervous induction, brain-waves, &c. In an article on the subject in the Report for July 1884, Oliver J. Lodge, D. Sc., Professor of Physics in University College, Liverpool, comes very near the auric theory; he says:—

"In using the term 'thought-transference' I would ask to be understood as doing so for convenience, because the observed facts can conveniently be grouped under such a title.....If I held any theory on the subject I should be more guarded in my language and require many words to set it forth. As it is, the phrase describes correctly enough what appears to take place, viz., that one person may, under favourable conditions, receive a faint impression of a thing which is strongly present in the mind, or thought, or sight, or sensorium of another person not in contact, and may be able to describe or draw it more or less correctly. But how the transfer takes place, or whether there is any transfer at all, or what is the physical reality underlying the terms 'mind,' 'consciousness,' 'impression' and the like; and whether this thing we call mind is located in the person or in the space round him, or in both or neither;...I have no hypothesis whatever. I may, however, be permitted to suggest a rough and crude analogy. That the brain is the organ of consciousness is patent, but that consciousness is located in the brain is what no psychologist ought to assert; for just as the energy of an electric charge, though apparently on the conductor, is not on the conductor, but in all the space round it; just as the energy of an electric current, though apparently in the copper wire, is certainly not all in the copper wire, and possibly not any of it; so it may be that the sensory consciousness of a person, though apparently located in the brain, may be conceived of as also existing like a faint echo in space, or in other brains, though these are ordinarily too busy and pre-occupied to notice it."

Although this shows that physiologists have not yet demonstrated the existence of an aura surrounding the nervous centres

of man, and connected with the universal aura surrounding our globe, yet it contains no statement which militates against such a theory.

Two persons are necessary to carry out any experiment in thought-transference. They are commonly termed the Agent and the Percipient. The former concentrates his mind upon the figure, number, colour or picture, *i. e.*, on whatever he wishes to transfer, forms a visual image of it, generally at a short distance in front of his face—in his aura as a matter of fact,—then by an act of volition drives this image, or whatever else it be, over to the percipient—in whose aura the impression is received. The latter keeps his mind as negative or passive as possible, the aura being plastic with that condition of mind. Presently the thought, figure, or colour, comes up in his consciousness, whence or in what manner he is unable to say; or in some cases a picture of it may arise, as it seems to him, before his mind, more or less vividly; or it occurs to him to perform some action, he knows not why; indeed he does not reason about it, for he is keeping his mind as passive and impressionable as possible. The percipient may have his eyes bandaged and his ears plugged. In many cases he prefers being blindfolded, as he is not then distracted by surrounding objects. The stress of work falls on the agent. For to concentrate the mind upon a given object, or more especially to keep a sustained visual image of it in the 'mind's eye' for two or three minutes, requires a very considerable expenditure of energy. There are comparatively few men who can repeat the process many times at a sitting. The work of the percipient is comparatively easy, if he has the necessary capacity, which is not possessed by every one in a sufficient degree for successful experimenting: it is not necessary for him to be in a condition even bordering upon trance, but simply to sit in a state of quiet expectancy, waiting to catch any idea that may come to him. Success depends mainly upon these two qualities—concentration on the part of the agent, and sensitiveness, or impressionability, on the part of the percipient.

In some cases a screen is placed between the two. A picture is placed on the side of the screen facing the agent, but which cannot be seen by the percipient. The former fixes his attention upon this picture, and endeavours to transmit it to the mind of the latter.

If several persons are in the room, the experiments are found to be more successful, if they all think of the object. The explanation of this may be that the collective concentration of several reasons impresses the image or thought more powerfully on the mind of the sensitive, or merely that it prevents them from thinking of other objects and involuntarily impressing them upon the sensitive, thereby distracting him, and interfering with the work of the agent. It is not unreasonable, however, to suppose that several agents thinking of the same object might give it a confused appearance to the sensitive, for they would be unlikely to make, their visual images of the same size, and some of them would be likely to form very bad images or only images of some part of the

object at a time. For as Galton has shown in his "Inquiry into the Human Faculty," many persons cannot clearly visualise an object; either it comes and goes, or is very dim; or they can only see a portion of it at a time.

A good idea of the manner in which this faculty may be developed in a family may be obtained from a paper on the subject written by the Rev. A. M. Creery, B.A., whose daughters were amongst the best percipients tried by the Committee of the S. P. R. ".....I resolved to investigate the whole question of the action of mind on mind. For this purpose I employed four of my children between the ages of ten and sixteen, all being in perfectly robust health, and a maid servant about twenty years of age. Each went out of the room in turn, while I and others fixed on some object which the absent one was to name on returning to the room. After a few trials the successes predominated so much over the failures that we were all convinced that there was something very wonderful coming under our notice. Night after night for several months we spent an hour or two each evening in varying the conditions of the experiments and choosing new subjects for thought-transference. We began by selecting the simplest objects in the room; then chose names of towns, names of people, dates, cards out of a pack, lines from different poems, &c., in fact any things or series of ideas that those present could keep steadily before their minds; and when the children were in a good humour and excited by the wonderful nature of their successful guessing, they very seldom made a mistake. I have seen seventeen cards chosen by myself named right in succession without any mistake. We soon found that a great deal depended upon the steadiness with which the ideas were kept before the minds of the thinkers, and upon the energy with which they willed the ideas to pass.....

"I may say that this faculty is not by any means confined to members of one family; it is much more general than we imagine. To verify this conclusion I invited two of our neighbours' children to join us in our experiments. On the first evening they were rather diffident, and did not succeed; on the second they improved; and on the third they were still better.....

"The distance between the thinkers and the thought-reader is of considerable consequence. As a rule the best results take place when the distance is not more than a yard or two; but under very favourable mental conditions we have often had four or five cards named right in succession, while the thought-reader was placed in a room on a landing above that in which the thinkers were assembled.

"On questioning the children as to the *mode* by which they form their judgment of the ideas that came before their minds, I find all agreed in this. Two or three ideas of objects of the class with which we are experimenting come before their minds, and after a few moment's reflection they select that which stands out with the greatest vividness. At present we are not in a position to theorise very far on this subject, still we cannot help asking ourselves the question: How are the motions of the brains of the thinkers communicated to the brain of the thought-reader? Is there such a

thing as direct action between mind and mind? Or are 'brain-waves' set up in some intervening medium, either in the luminiferous ether or in a nerve atmosphere developed at the time in the cerebra of the thinkers, by which the corresponding idea is called up in the mind of the thought-reader.....?"

These queries have been already discussed and answered, but they are interesting as showing how near Mr. Creery, who had in all probability never heard of the occult theory of aura and astral light, came to the conception of them by his own independent reasoning or intuition. His paper shows how experiments in thought-transference, so far from being a wearisome labour, may form a pleasant occupation in which a family may pass an hour or two every evening and occasionally entertain their neighbours by a display of their skill.

To discover what members of a family make the best percipients, it is only necessary for them to take turns, and one go out of the room, while the rest think of an object. It will soon be manifest who are the most successful thought-readers. It will generally be found that the children and females are the best, though amongst them some will be better than others.

Success is far more easy to obtain if there be contact between the agent and percipient, either by the hands, or by one of the agent's hands placed lightly on the head, neck, back, or some other part of the percipient's body (outside his clothes). Such contact is advisable in the earlier experiments, but should be gradually discontinued as they proceed, and greater facility of transference is obtained. As a stepping-stone between contact and non-contact it is a good plan for agent and percipient to hold opposite ends of a stick, then of a slack piece of wire.* If success follows their efforts with only the slight connection of the wire, there is very little doubt but that they will soon succeed even without that frail link. The Committee on Thought-transference of the S. P. R. have most emphatically stated their opinion "that wherever contact is permitted, success in the performance of the desired action must be attributed to indications given by the 'willer'—that his unconscious and involuntary variations in pressure are unconsciously and involuntarily, or consciously and voluntarily interpreted by the percipient. The same objection naturally applies to all cases where the subject *writes down* something which is in the agent's mind—the *action*, due to unconscious guidance, being then the movements of the pencil or chalk." Now whilst we quite admit that much may be done in the way of perceiving by muscular pressure the directions involuntarily given by the agent, we do not believe that

* Some very striking experiments in thought-transference through a long coil of copper-wire were, in 1874, successfully made in the Sheffield School of Yale University, in America, by Prof. W. H. Brewer and his colleagues; the percipient being a Mr. J. R. Brown. The agent being placed in the cellar and the percipient in the amphitheatre, three floors above, and a copper wire laid on between the two, the latter mentally read and executed orders mentally communicated by the former. Among others, the agent—Prof. Porter, if my memory serves—willed that Mr. Brown should take a piece of chalk lying on top of the black-board and place it somewhere else in the room. The widest publicity was given to the facts at the time, but I have none of the printed records with me here in India for reference.—H. S. O.

for the more complicated actions they afford a sufficient explanation, and even in the case of the more simple we believe that they frequently play but a small part. The public performer Cumberland is probably nearer the mark when he ascribes his performance to a natural gift which he possesses. That is about as near as an uneducated man would be likely to get to an idea of the way in which the thoughts were transmitted to him. In the majority of cases what is gained by contact is in all probability synchronicity of vibration between the agent and the percipient. Their minds or rather their auras are, so to speak, tuned alike: so that, if a certain note is struck on one, the other immediately takes it up, as is the case of two tuning forks; or, if a note is sounded near a piano, it is taken up by the strings, which when struck have the same length of vibration, or in other words sound the same note.

It is an interesting fact, to which attention was drawn by Dr. Salzer in a letter to the *Statesman* on the occasion of Cumberland's recent visit to Calcutta, that animals—*e. g.*, ants, bees, beetles, birds, pigs, rats, and horses—can apparently impart information to each other by the contact of certain parts of their bodies.*

There is every reason to believe, as argued by Butler, that what he calls instinct, a natural power of perception closely allied to thought-reading, was highly developed in man before the growth of language; but that it has naturally fallen into little more than a potential faculty through disuse. So what is required for thought-transference is not so much the development of a new faculty as the revival of one well nigh obsolete.

Synchronicity of vibration—and consequently the faculty of thought-transference—is frequently found to be developed naturally to a considerable extent in persons who live together in close sympathy, having the same objects in life and thinking the same thoughts, as often happens in the case of husband and wife, mother and daughter, or two friends living together. In some extreme cases it would almost seem as if there were one mind common to the two. The same thoughts frequently occur to both simultaneously, or the same musical air, or the idea of performing the same act. When they are separated, if one is ill or in trouble, an unaccountable depression is not unfrequently experienced by the other.

Experiments in thought-transference may be arranged in various ways. The following classification has been made more or less arbitrarily according to the nature of the thoughts transferred, and may be found useful by persons conducting experiments; but at the same time it must be kept in mind that there is only one method of thought-transference which holds good for all the classes.

I. The transference of Directions.

The "Willing" game, Pin finding, &c.

II. The transference of Visual Impressions.

* Further information on this subject can be found in "Ants, Bees and Wasps," by Sir John Lubbock, and "Animal Intelligence," by Romanes.

(a.) Of Form—*e. g.* Objects, Numbers, Geometric Figures, Pictures, &c.

(b.) Of Colour.

III. The transference of Sensation.

(a.) Physical—*e. g.*, Pain, Taste, Smell.

(b.) Mental and Moral—*e. g.*, Anxiety, Fear, &c.

IV. The transference of Words, Names, Sentences, Tunes, Concrete Ideas, such as Historical Scenes, Apparitions [not the partially materialised double, but only the subjective impression of seeing it, caused telepathically by an act of volition on the part of the agent] &c.

V. Abstract Thoughts and Ideas.

I. *The Transference of directions.*—This is one of the simplest kinds of thought-transference, and for that reason it forms a good starting point for persons who have had no previous experience in such experiments. In the form of the "willing" game it may readily be practised with children, because it is almost certain to be successful and thus to inspire them with confidence, which is a great point gained, and also because they take great interest and pleasure in the experiments, which will carry them on to such other trials of skill, as do not to the same extent partake of the nature of a game. The following is the method which was adopted by the Odessa Branch of the T. S. It has the advantage of showing what members of the family are sensitive.

The person who is to act the passive part is chosen by those assembled, and then leaves the room until it has been decided what his task shall be. The agent is also selected by mutual assent, and in this way all the members are tried both as agent and percipient. Contact is made by placing one hand on the neck of the sensitive. The tasks chosen to be accomplished in their experiments were for the most part of a simple character, such as finding a pin, or other object hidden in some part of the room, or discovering an object without knowing what it was; but success was also obtained in more complicated problems; as, for instance, on one occasion, it was required to take a bundle of seven similar keys out of the pocket of the host, to pick out that belonging to one of the three book-cases standing in the room, to open it, take a certain book from one of the shelves, bring the book to the table at the other end of the room, and open it at a certain page. This somewhat complicated experiment was successfully performed, the subject being blindfolded and having no previous idea of the sort of thing he was expected to do. He did not manifest the least hesitation, but got through the whole performance in about seven minutes. The members of this branch found that about eighty per cent. of their experiments were completely successful, and only about eight per cent. were total failures.

II. *The transference of visual impressions.*—This is a large and inclusive category. Since sight is the sense which we use most extensively in every day life, we are apt to refer everything to sight; and so closely is this sense allied to that of thought, that,

as shown by Galton, many persons first *see* an idea in a definite shape, and, it may be, in colours of definite hues. But this is beside the question, for we are now dealing with the transference of the picture of objects in black and white or in colours from one mind to another. From an abundance of experiments we will cite some :—

- (a.) *Form.*—“...Professor Hopkinson and I (Professor Balfour Stewart) went to the house of the Rev. A. M. Creery at Buxton. There were present besides Mr. Creery, Miss Mary Creery, Miss Alice, Miss Emily, Miss Maud, Miss Kathleen (children); and the servant Jane.

After a few preliminary trials the following guesses were made, the guesser going out of the room until some object was thought of by the company, when she came in and tried to guess what object was in the thoughts of all. No questions were asked nor observations made by the company. (No contact).

First.—Definite objects thought of.

1. *Pipe.*—Alice guessed plate, paper, then pipe.
2. *Fork.*—Maud guessed it at once.
3. *Cup.*—Emily guessed it at once.
4. *Corkscrew.*—Jane guessed it at once.
5. *Tongs.*—Miss Mary guessed fire-irons, and then poker.

Second.—Cards thought of.

6. *Three of Clubs.*—Jane guessed three of Spades, then three of Clubs.
7. *Queen of Clubs.*—Miss Mary guessed three of Diamonds.
8. *Four of Clubs.*—Maud guessed five of Clubs, then four of Clubs.
9. *Ace of Diamonds.*—Jane guessed ace of Clubs, then ace of Diamonds.
10. *King of Spades.*—Jane guessed four of diamonds, then six of Diamonds.
11. *King of Hearts.*—Maud guessed knave of hearts, then king of hearts.
12. *Ace of Spades.*—Maud guessed right at once.
13. *King of Diamonds.*—Professor Stewart tried and guessed ten of diamonds.
14. *Three of Diamonds.*—Miss Mary guessed right at once.
15. *Ace of Hearts.*—Alice guessed right at once.
16. *King of Clubs.*—Professor Hopkinson tried and guessed knave of Spades, then four of Hearts.
17. Mr. Creery and Professor Stewart tried, but could not guess.

Third.—Numbers thought of.

18. *Forty-eight thought of.*—Jane guessed 34, 44, 84.
19. *Sixty-seven thought of.*—Miss Mary guessed 66, then 67.

20. *Fifty-five thought of.*—Maud guessed 54, 56, then 55.
21. *Eighty-one thought of.*—Alice guessed 71, then 81.
22. *Thirty-one thought of.*—Emily did not guess it.
23. *Eleven thought of.*—Kathleen did not guess it, &c., &c.

I ought to state that the object thought of was marked on paper by one of the company, and handed round silently, so that all present might be aware of it.

I ought also to mention that the thought-reader was aware of the general character of things thought of; for instance that it was definite objects in the first place, cards in the second, and so on."

Out of 260 experiments made with playing cards in different places by members of the committee specially appointed to examine into and report upon thought-transference, the first responses gave 1 quite right in 9 trials; whereas the proportion of correct answers, according to pure chance, would be 1 quite right in 52 trials. For there are 52 cards in a pack.

Out of 79 trials made with numbers of two figures the first responses gave 1 quite right in 9 trials; whereas the proportion of correct answers according to pure chance would be 1 quite right in 90 trials. These proportions are not as great as those in the instances that have been cited above, the reason being that the power exhibited by the Misses Creery fell off considerably.

When geometric figures or pictures formed the subject of experiment, the percipient had to draw the figure or picture thought of. The manner in which these experiments were conducted was as follows:

"The Percipient, Mr. Smith, is seated blindfolded at a table in our own room; a paper and pencil are within his reach, and a member of the Committee is seated by his side. Another member of the Committee leaves the room, and outside the closed door draws some figure at random. Mr. Blackburn (the agent), who, so far, has remained in the room with Mr. Smith, is now called out, and the door closed; the drawing is then held before him for a few seconds, till its impression is stamped on his mind. Then, closing his eyes, Mr. Blackburn is led back into the room and placed standing or sitting behind Mr. Smith at a distance of some two feet from him. A brief period of intense mental concentration on Mr. Blackburn's part now follows. Presently Mr. Smith takes up the pencil amidst the unbroken and absolute silence of all present, and attempts to reproduce upon paper the impression he has gained. He is allowed to do as he pleases as regards the bandage round his eyes; sometimes he pulls it down before he begins to draw; but if the figures be not distinctly present to his mind he prefers to let it remain on, and draws fragments of the figure as they are perceived. During all this time Mr. Blackburn's eyes are generally firmly closed (sometimes he requests us to bandage his eyes tightly as an aid to concentration), and, except when it is distinctly recorded, he has not touched Mr. Smith, and has not gone in front of him, or in any way within his possible field of vision, since he re-entered the room.

"When Mr. Smith has drawn what he can, the original drawing, which has so far remained outside the room, is brought in and compared with the reproduction. Both are marked by the committee and put away in a secure place."

A large number of the drawings thus produced—both in London and also in Liverpool with different agents and percipients—have been photographed and reproduced in the reports of the S. P. R. It is unfortunate that they cannot be reproduced here, as they constitute perhaps the most satisfactory of all the experiments performed. The drawings of the percipient are in most cases wonderfully like the originals. In many cases, however, they were found to be inverted, or perverted. It seems to be a matter of accident whether the object is drawn by the percipient in its actual position. Horizontal objects are never described as vertical nor *vice versa*. Slanting objects generally have the right amount of slant, but it may be in the opposite direction from that of the original. In many cases the objects drawn were such as could not easily be described in words, being quite irregular in character: sometimes they were grotesque pictures of animals or human faces. They were never familiar objects. The grotesque and irregular ones were imitated fairly well, though as is only natural they were found to be more difficult than those which were more harmonious in character.

Another method was adopted in Liverpool for ascertaining what persons made good agents and percipients for the transference of figures. It will be found easier than the other by persons whose power of concentration is limited. *The modus operandi* is as follows:

"An improved method has been to place the drawing on a stand with a wooden back between the agent and 'subject' (*i. e.*, percipient), and the agent placing himself at the opposite side of a small table, either join hands with the 'subject' or by preference does not touch her at all, but gazes at the drawing until the 'subject' says she has an impression thereof. The drawing is then taken down and concealed, the blindfolding is removed, and the 'subject,' being already provided with drawing materials, proceeds to delineate the impression she has received."

It is impossible to say how many drawings were correct, as the standard must be an arbitrary one. A great number were decided successes; a number of others reproduced part of the drawing; a number gave a general idea of it without being at all exact as reproductions; and there were naturally a good many failures.

(b.) *Colour*.—It is not more difficult to mentally transfer colour than form. In many experiments both are combined. It is however difficult to transfer more than two colours at a time, as also it is to think of more than two separate colours at once. The following examples of this were obtained at Liverpool from a series of experiments conducted by Mr. Guthrie. The experimenters were Mr. Guthrie, Mr. Birchall, Miss R., Miss R—d, Miss J., Miss E., and Miss C. In most of the experiments there was no contact.

<i>Agent.</i>	<i>Percipient.</i>	<i>Object.</i>	<i>Result.</i>
Miss J. ...	Miss R. ...	A large spot of scarlet silk on black satin.	"A round red spot."
Do. ...	Do. ...	A triangle of blue silk on black satin.	"The colour is blue.....like a diamond.....cut off."
All present.	Do. ...	A half-crown.	"Like a flat button—bright...no particular colour."
Do. ...	Do. ...	A small gold eardrop.	"Round and bright...yellow....with a loop to hang it by."
Do. ...	Do. ...	A red ivory chess knight.	".....It is red.....broad at the bottom.....then very narrow.....then broad again at the top...It is a chessman."
Do. ...	Do. ...	A diamond of pink silk on black satin.	"Light pink...I cannot make out the shape."
Do. ...	Do. ...	A child's toy, brightly coloured, red, yellow, and blue, and moving up and down on a stick, by means of which the arms and legs were alternately drawn together and separated.	"I see red and yellow, and it is darker at one end than the other. It is like a flag moving about.....now it is opening and shutting like a pair of scissors."

III. *The transference of sensation.*

(a.) *Physical*—(e. g., *Pain*) :—The first experiments were made by Mr. Blackburn and Mr. Smith (with contact) in the presence of Messrs. Myers and Gurney, one of whom held a sofa cushion close before S.'s face, so that vision of anything the other side of it was impossible : and he was also blindfolded ; the other pinched or otherwise hurt B., who sat opposite S., holding his outstretched hand. S. in each case localised the pain in his own person after it had been kept up pretty severely upon B.'s person for a time, varying from one to two minutes.

Part rendered pain-

ful ... Left upper arm ... Answer—Left upper arm.

Part rendered painful. Lobe of right ear... Answer—Lobe of right ear.

Do. ... Hair on top of head. Answer—Hair on top of head.

Do. ... Left knee ... Answer—Left knee.

A number of experiments were also made in Liverpool, of which the following are instances:

Back of the neck pinched

with scissors ... "Dull pricks back of neck."

Tumbler of cold water held

in hand ... "Something in the right hand.....a sort of cold feeling."

Nostrils tickled ... Could not say, but kept putting her hand to her nose as if feeling very uncomfortable.

Biting the end of the

tongue ... "It is in the lip or the tongue."

It was found much more difficult to transmit an imaginary pain than a real one.

(ii.) *Taste*.—Numerous experiments in taste-transference were performed. They were for the most part successful. Pepper, salt, mustard, cloves, peppermint, oil, vinegar, cheese, aniseed, camomile, quinine, nutmeg and many other substances were tried. Very few experiments of this kind can be performed at a sitting, because of the difficulty the agent experiences in getting rid of one taste completely before another is begun; and if this is not done the experiments frequently fail.

(iii.) *Smell*.—Eau-de-cologne, lavender-water, camphor, carbolic-acid, smelling-salts, musk, &c., have been tried with a fair measure of success, but as in the case of taste not many can be tried at a sitting.

(b.) *Mental and moral feeling*.—Experiments cannot very well be made in the transference of emotions of joy, grief, &c. But it not unfrequently happens that when a person is in great danger or pain, some one at a distance—husband, wife, or friend, whom the person in danger or pain thinks about, experiences great depression or anxiety, and sometimes connects it with the agent, if we may use the term in this case. We do not hear of joy being transferred, but there are many instances of grief. The following letter, which appeared with many others in one of the S. P. R. reports, is an instance of this phenomenon:

"DEAR SIR,—The circumstance about which you inquire was as follows:—I had left my house, ten miles from London, in the morning as usual, and in the course of the day was on my way from Victoria Street, Westminster, having reached Buckingham Palace, when in attempting to cross the road, recently made muddy and slippery by a water-cart, I fell and was nearly run over by a carriage coming in the opposite direction. The fall and the fright shook me considerably, but beyond that I was uninjured. On reaching home I found my wife waiting anxiously, and this is what she related to me. She was occupied in wiping a cup in the kitchen,

which she suddenly dropped, exclaiming, 'My God! he's hurt.' Mrs. S., who was near her, heard the cry, and both agreed as to the details of the time, and so forth. I have often asked my wife why she cried out, but she is unable to explain the state of her feelings beyond saying, 'I don't know why; I felt some great danger was near you.' These are simple facts, but other things more puzzling have happened in connexion with the singular intuitions of my wife.

Yours truly,
T. W. S."

IV. *The transference of words, names, &c.*—In the case of words and names, given a fairly good agent and percipient, thought-transference is comparatively easy, though, as a rule, there are a fair number of only partial successes and not a few complete failures. The Misses Creery guessed a large proportion right without contact, of which one or two examples will suffice:—

"Names of towns:—

Macclesfield.—Jane did not guess rightly, then sat down and shortly afterwards guessed rightly.

York.—Maud guessed Ashford, then York.

Paris.—Miss Mary did not guess rightly.

Chester.—Jane guessed Manchester, then Chester.

Fancy names:—

Peter Piper.—Alice guessed at once.

Blue Beard.—Jane guessed at once.

Tom Thumb.—Jane guessed at once.

Cinderella.—Jane guessed at once."

Sentences:—(from experiments at Liverpool) written by Miss Crabbe, Gordon College.

"Next we tried reading sentences written on the background (a large piece of white card board), the rector of—, being agent and his daughter percipient. I wrote in a large hand DON'T KILL DOGS, then THOU SHALT NOT KILL, both of which were read by Miss M. Then Mr.— acting as percipient and Miss— as agent, I wrote up BE QUICK. Mr.— said 'Be q-u-i-e-t' 'No,' said we, 'not quite right.' 'No,' said he, the last two letters are c-k, not e-t; it is 'Be quick,'....."

A good example of involuntary thought-reading of a sentence by a child was reported in the *Spectator*:—

"I had one day been spending the morning in shopping, and returned by train just in time to sit down with my children to our early family dinner. My youngest child—a sensitive quick-witted little maiden of two years and six weeks old—was one of the circle. Dinner had just commenced, when I suddenly recollected an incident in my morning's experience, which I intended to tell her, and looked at the child with the intention of saying, 'mother saw a big, black dog in a shop, with curly hair,' catching her eyes in mine for an instant before speaking. Just then something called off my attention, and the sentence was not uttered. What was my amazement about two minutes afterwards to hear my little lady announce 'mother saw a big dog in a shop.' I

gasped. 'Yes, I did,' I answered; 'but how did you know?' 'With funny hair,' she answered quite calmly, and ignoring my question. 'What colour was it Evelyn?' asked one of her elder brothers; 'was it black?' She said, 'Yes.'...

"I had not remembered the circumstance until I fixed my eyes on my little daughter's. I had had no friend with me when I had seen the dog...."

I am, sir, &c. Caroline Barker, Fernedene, Sheffield."

Concrete ideas, such as historical scenes, &c.

(*From the Liverpool experiments conducted by Mr. Guthrie*).

"For the next experiment an historical scene was proposed; it was agreed to think of 'Queen Elizebeth walking'—with an event to follow. The event intended by Mr. Guthrie was Queen Elizebeth surrounded by her courtiers walking to her barge. Coming to a muddy place she hesitates, and Walter Raleigh steps forward and spreads his cloak for her to tread upon. These details were not given by Mr. G. to the other thinkers. All that was done was to write the short sentence given above on a slip of paper, which Mr. G. held in his hand as he went round the company. It appeared, however, on inquiry afterwards that all surmised what was coming, and thought of the full scene. There were two trials. At the first trial, without contact, Miss R. said 'The letter M; something moving backwards and forwards, like a lot of people walking.' (Mr. G. 'Distinguish one of them.') 'Can't see one.....letter M like two archways.' In contact with Miss R—d she said, 'a lot of small faces moving about.....can't distinguish any one in particular.....I see a lot of people. Oh! it is picture. It is Queen Elizebeth walking from her palace to the barge, and Sir Walter Raleigh spreads his cloak for her to walk upon.'

"In another experiment it was agreed to think of a scene. Miss R. was requested to leave the room. In her absence it was decided to think of Cinderella, the Prince kneeling before her, trying on the glass slipper. On Miss R.'s return she was blindfolded, and isolated. Presently she appeared to be very much amused about something, and laughed, but could not be induced to tell what she saw.....Afterwards the experiment was renewed, Mr. B. kneeling down before one of the ladies to represent the scene. Miss R. again displayed much amusement, and finally asked 'Is it Cinderella?' She was asked what she had seen, and replied, 'I saw a little girl in rags sweeping up the hearth, and the fairy god-mother looking in at the door.' Asked if this was what she saw before, said, 'Yes, but I did not know who it was.' Asked why she did not tell us what she saw. She said, 'I could not suppose you would think of any picture like that.' When told of the actual picture thought of, she said she had no idea of it. The picture she had described was very distinct;—she saw the little girl sweeping the hearth and the little woman looking in at the door, but she did not know who they were."

Tunes.—Amongst other experiments performed at Liverpool, all present thought of a tune, one of them beating time with his hand so that all could mentally sing it in time together. The percipient

was brought in blindfolded, and in some cases succeeded in recognising well-known airs. She could not however succeed in naming more than one at a time, as she could not banish the first tune from her mind.

Apparitions.—A man may by a powerful act of will impress his own image upon the minds of persons at a distance, just as much as he can the image of any other material objects, such as a pair of spectacles or any other things, such as have been described in preceding experiments. It is necessary that the recipients should be in a very passive condition, as, for instance, in sleep. This power is often extremely strong about or shortly before the time of death. This is the true explanation of many of the cases of visions of dying persons and messages from them subjectively seen and heard by relatives or friends at a distance, it may be, of thousands of miles. In some cases, however, the double is actually projected. It is only a matter of degree between the two. No hard and fast line can be drawn between them. For in actual projection the first thing to do is to focus the mind on the point to which it is desired to project the astral, and then to imagine (or form a mental picture of) the double in that place.

In the following case one at least of the percipients was asleep.

“One Sunday night last winter, at 1 A. M., I wished strongly to communicate the idea of my presence to two friends, who resided about three miles from the house where I was staying. When I next saw them, a few days afterwards, I expressly refrained from mentioning my experiment; but in the course of conversation one of them said, ‘You would not believe what a strange night we spent last Sunday;’ and then recounted that both the friends had believed themselves to see my figure standing in their room. The experience was vivid enough to wake them completely, and they both looked at their watches, and found it to be one o’clock.”

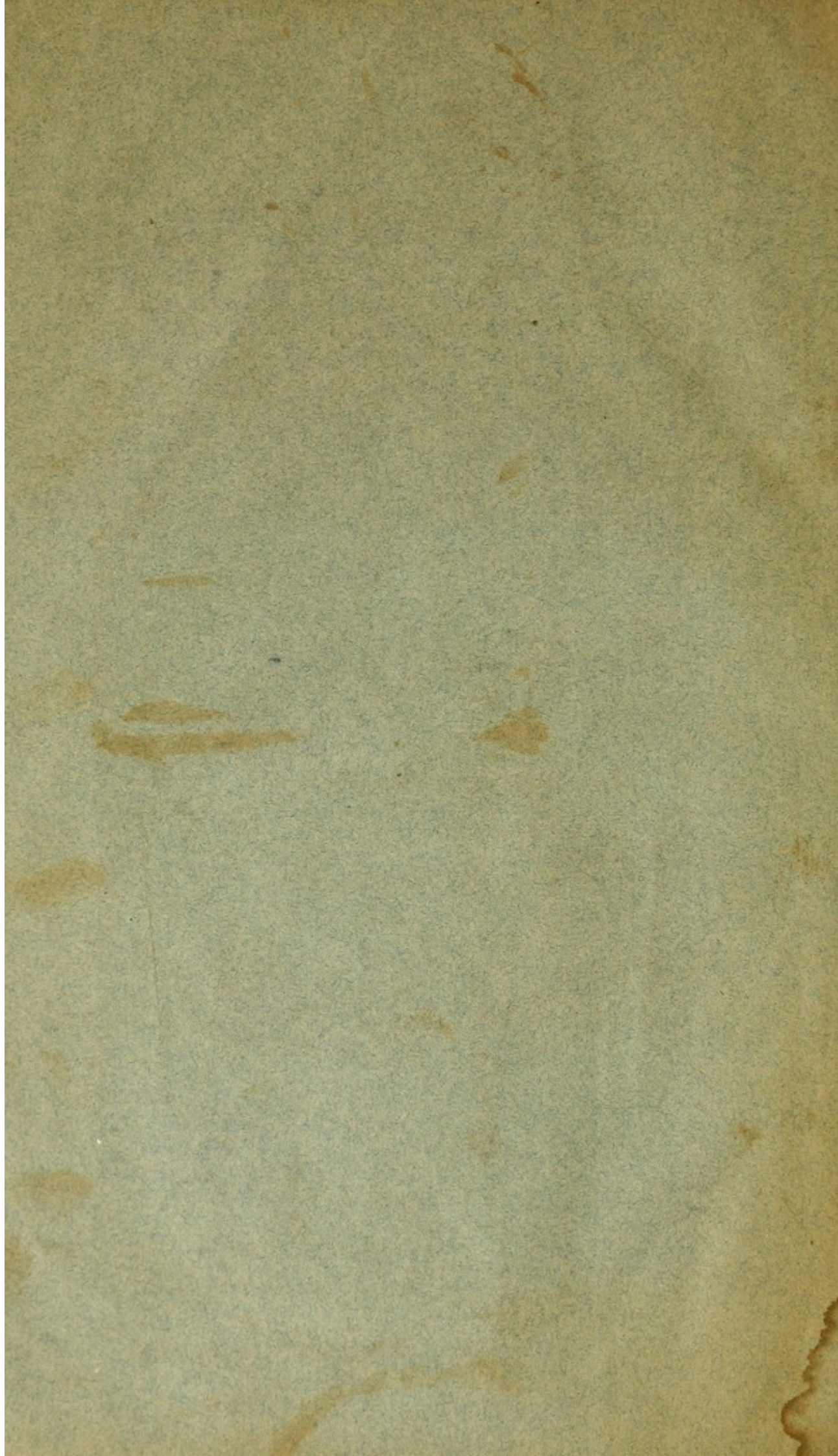
There was no pre-existing mesmeric *rapport* between the persons concerned. Similar impressions from persons in a dying state are so numerous that well attested cases have come to the knowledge of most of our readers. So it is unnecessary to cite any such anecdotes here. Besides they are outside the scope of this pamphlet which is intended to direct persons who are desirous of performing experiments in thought-transference and psychometry. For it would indeed take an ardent experimenter to induce in himself the necessary moribund condition on the bare chance of impressing his image on the mind of some distant percipient.

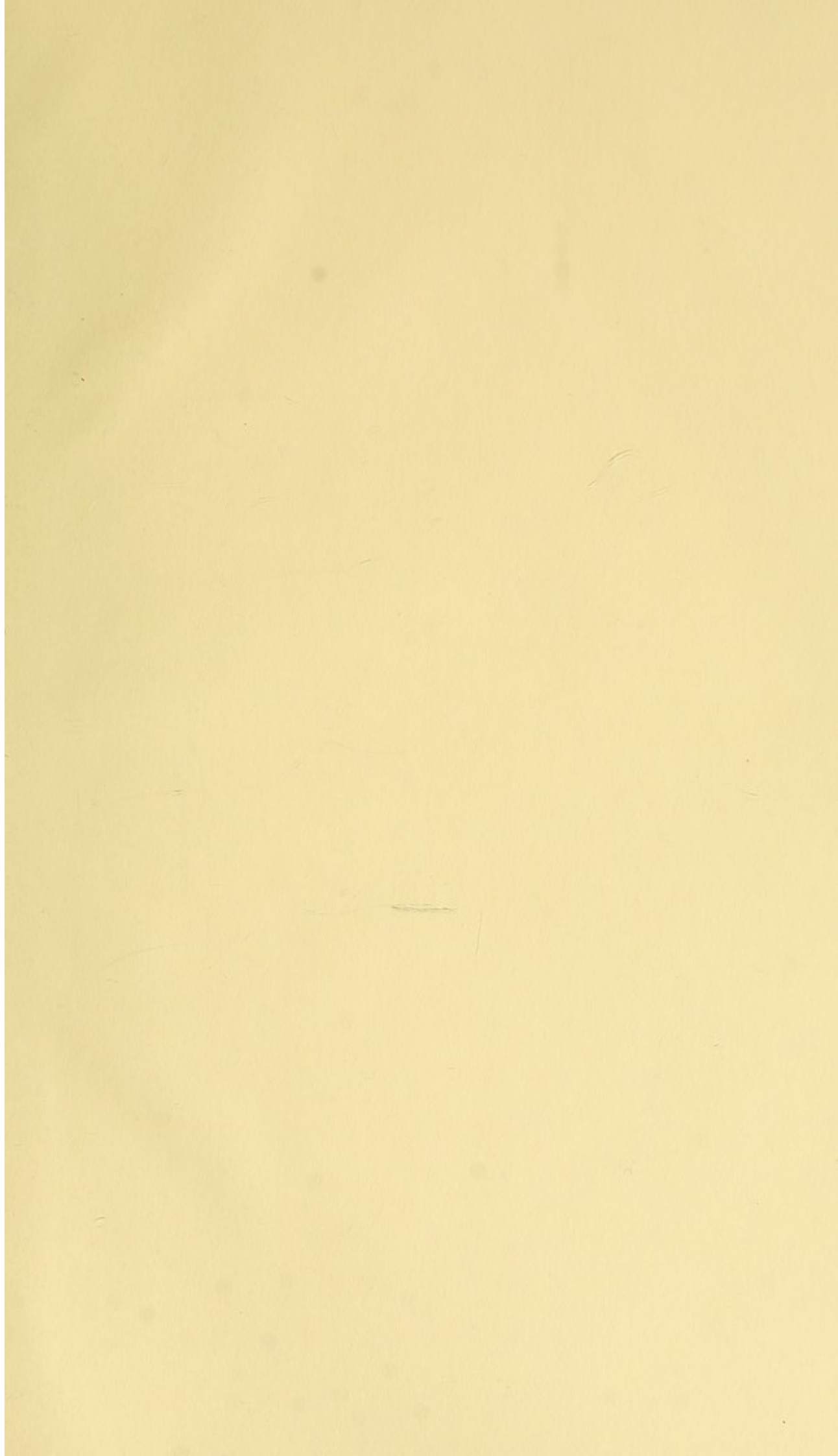
V. *Abstract thoughts and ideas.*—It not unfrequently happens that when two persons are thinking out the same problem, the solution seems to come to both simultaneously, so that both begin to utter it at once. Or that if one is thinking on some philosophical subject, the other begins to discuss the same subject. However this branch of thought-transference does not very readily lend itself to experimentation.

It only remains for us to add that the officers of the Theosophical Society will be glad to receive records of experiments in Psychometry and Thought-transference. But to be of use those experiments must be complete, and include all failures, as well as all successes or partial successes. Much evidence is still wanted, more especially in Psychometry, of which the scope and capacity of extension are virtually unlimited, before it can be established on a sound basis as a science. The more work is done in investigating it, the sooner will this result be attained.

It only remains for us to add that the object of the Psychological Society will be to reserve to itself the right of publishing its own journal and of thought-transference, that is to say, of those experiments which must be complete and include all factors, as well as all measures of partial success. Much attention is still wanted, more especially in the chemistry of which the scope and capacity of extension are still daily increasing. Before it can be established on a scientific basis as a science, the more work is done in this field, the more it should be extended.







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