

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Journal of the Transactions of the Victoria Institute* can be found here:

https://biblicalstudies.org.uk/articles_jtvi-01.php

JOURNAL OF
THE TRANSACTIONS
OF
The Victoria Institute,
OR,
Philosophical Society of Great Britain.

VOL. LVI.



LONDON:
(Published by the Institute, 1, Central Buildings, Westminster, S.W.1.)

ALL RIGHTS RESERVED.

1924.

THE 663RD ORDINARY GENERAL MEETING,
HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, MARCH 24TH, 1924,
AT 4.30 P.M.

JAMES W. THIRTLE, ESQ., LL.D., M.R.A.S., IN THE CHAIR.

The CHAIRMAN announced that the Rev. A. W. Oxford, M.D., who was to have presided, had been prevented by illness from attending, and that he had stepped into the breach.

The Minutes of the previous Meeting were read, confirmed and signed, and the HON. SECRETARY announced the election of Mr. Clifford Newton as an Associate.

The CHAIRMAN then introduced Mr. W. E. Leslie to read his paper on "Telepathy."

TELEPATHY.

By WILSON EDWARDS LESLIE, Esq.

TELEPATHY is a subject which arouses widespread interest, but there is a general lack of information as to the data which have been accumulated by systematic record and research. Unfortunately this is true also of certain aspects of the subject in which a lack of perspective can easily lead to far-reaching misconceptions.

It was thought, therefore, that a brief and ordered outline of the data might usefully be attempted. As the Victoria Institute is interested in the special sciences rather in their relation to Christian Philosophy than as ends in themselves, the wider implicates of the subject have been kept in view.

The word "Telepathy" is used in this paper to denote the related emergence of an idea or sensation in two or more minds when the circumstances preclude the operation of chance or any hitherto recognized medium of communication. It is not intended to imply any explanation of the phenomena, which, indeed, might be due to more than one cause.

Let us now consider what evidence there is that telepathy is a fact in Nature. We may begin with certain experiments which, in the view of the workers concerned, have yielded negative results.

Two universities across the Atlantic have, as the result of bequests, engaged in psychical research and issued reports thereon. At the Leland Stanford Junior University about 10,000 experiments were carried out by some 200 students working in pairs. One of them (the "agent") drew a card from a pack, and the other (the "percipient") guessed what it was. In about half the experiments the agent looked at the card before the percipient guessed; the object being to discover whether correct guesses were more frequent when the agent visualised the card. Some of the experimenters were remarkably successful, but the series taken as a whole yielded no results inexplicable by chance. No attempt was made to determine whether extended experiment with the successful subjects would yield a different result.*

In the Harvard psychological laboratory 605 experiments were made with the agent and percipient in a dark sound-proof room. An electric lamp was lit up to the right or left of the agent, the percipient moving a switch to the right or left in accordance with the mental impression he thought he received. Here, again, the results were, in the opinion of the investigators, negative.

Common sense suggests, however, that in investigating an obscure and elusive phenomenon like telepathy it should first be studied where it is found, or purports to be found; such experimental conditions as experience may show to be desirable being gradually introduced. The failure of the American workers to recognize this detracts from the value of their results, whatever view may be taken of the interpretation they placed upon them. Doubtless, such a method involves possibilities of fraud and malobservation in the early stages, but pursued with diligence and discretion it has, in the hands of workers connected with the Society for Psychical Research and others, been abundantly justified by the results obtained.

In the present paper large use is made of the material collected in the *Proceedings of the S.P.R.*, to which references are added for the benefit of any who may desire to read further.

A large number of experiments (of which those carried out at Brighton by Prof. Henry and Mrs. Sidgwick and others may be mentioned) have been made with simple objects, such as a card drawn from a pack, or a lettered or numbered counter drawn from a bag. In such cases, the exact degree of success can be quantitatively determined and subjected to mathematical treatment.

* See Addendum A.

The successes obtained were greatly in excess of the calculated probabilities, clearly indicating the operation of some factor other than chance. (*S.P.R.*, vi and viii.)

In other experiments the results have not been of a nature susceptible of exact computation. Among these the transfer of simple drawings makes a vivid impression upon the mind of the reader. (*S.P.R.*, ii, v, xi.) It having been suggested that the similarity of the drawings of the agent and percipient might be due to a general tendency to think of certain designs more frequently than others, a test was made with a series of 2,000 drawings fortuitously paired, when it was found that the percentage of coincidences did not approach that obtained in the telepathic experiments. (*S.P.R.*, vi.)

The three interesting series which follow are similarly incapable of exact mathematical assessment. They also introduce us to more complex phenomena.

Prof. Gilbert Murray has carried out a long series of guessing experiments, in which a subject was chosen while he was out of the room and guessed by him on his return. Muscle reading and hyperæsthesia were not rigidly excluded, but in view of the complicated subjects chosen and the high proportion of successes it is almost impossible to believe that no other cause was at work. (*S.P.R.*, xxix.)

In the second series Miss Clarissa Miles acted as agent and Miss Hermione Ramsden as percipient. Miss Miles noted in a book kept for the purpose any impressions which she tried to transfer. Miss Ramsden daily recorded her impressions and posted them to Miss Miles who pasted them into the record book against the impression she sought to transfer. There were many striking successes in the series, including a number when no conscious attempt was made to transfer anything.* (*S.P.R.*, xxi, xxvii.)

The last series (which, it may be noted, is of outstanding evidential value) is more properly a systematic record of spontaneous phenomena than a series of attempts to get specific impressions transferred. Mr. Hubert Wales acted as agent and Miss Jane Samuels as percipient. The impressions were received during the night, noted with pencil and paper taken to bed for that purpose, and posted to Mr. Wales next day. Miss Samuels received numerous glimpses of Mr. Wales' thoughts and feelings, and passing incidents in his life.†

* See Addendum B.

† See Addendum C.

She also received numerous vivid impressions from a soldier friend in barracks at the Curragh, but it was not possible to record these properly at the time. (*S.P.R.*, xxxi.)

As the further consideration of non-experimental phenomena will take us rather far afield, we may here pause to equip ourselves with some information as to what has been learned concerning the mechanism whereby the telepathic impression emerges into consciousness. The subconscious, hypnotism, hysteria, and multiple and trance personality, though very proper subjects for the consideration of the Institute, obviously cannot be discussed in the course of this brief outline. Suffice it, therefore, to say that, while most of us have experience of the complicated acts of which our bodies are capable while our minds are "absent," the sleepwalker and the hypnotized subject show us phases of the subconscious resembling the activities of a second self of which the normal consciousness knows nothing. These buried activities can be brought to the surface under hypnosis. At times they are echoed in dreams, or temporarily control the senses as when stimulated by crystal-gazing or listening to a shell. Sometimes various muscular systems are controlled as in automatic speech or writing (with or without planchette), movements of the divining rod or pendulum, and table tilting. While most, if not all, our ideas are related to these subconscious levels, this is pre-eminently the case with telepathic impressions which, like hypnotic suggestions, sometimes emerge via the automatism just mentioned.

The inter-relation of telepathy, the dream state, and hypnosis is illustrated by some experiments of Drs. Ermacora and van Eeden. Dr. Ermacora successfully suggested to "Elvira" a "trance personality" of his subject, Signorin Maria Manzini, of Milan, that she should induce telepathic dreams in the latter's little cousin, Angelina Cavozzoni, of Venice—a child of four years who was with her on a visit. (*S.P.R.*, xi.)*

With these things in mind we will look at some more cases, beginning with two which appear to be entirely spontaneous.

At about 3 a.m. on the night of April 16-17, 1902, the wife of a "Goods" Inspector on the L. & N.W.R. reached for a glass of water beside her bed. To her surprise she saw in the glass a picture of a railway smash. Shortly after 3.10 a.m. her husband, who was on duty, saw the wreckage of a Leeds to London "Goods" on the Micklehurst New Line. (*S.P.R.*, xxxiii.)

While breakfasting with a friend at Fort William, Miss X. suddenly perceived a little red man dangling in the air a foot or two from her

* See Addendum D.

friend's head. On returning from the day's excursion the friend received a letter which had arrived during their absence with a red seal bearing the impress of a figure similar to the little red man seen by Miss X. in the morning. (*S.P.R.*, xi.)

In the next three cases the parties were specially interested in, or thinking of, each other.

On August 4, 1913, Mr. L. C. Powles, of Rye, Sussex, called upon Mr. J. W. Sharpe, late Fellow of Gonville and Caius College, Cambridge. Mr. Sharpe said that he saw behind Mr. Powles "a dark, not inimical, half human creature with knotted hands placed upon his shoulders" which he felt to be symbolic of illness. That afternoon Mrs. Powles, who was worrying about her husband's health, had been reading a story in *The Strand Magazine*, in which a man disguised as a gorilla came behind his enemy and broke his neck with his hands. (*S.P.R.*, xxxiii.)

The Rev. P. H. Newman, when up at Oxford, dreamed that he was at the house of his fiancée and ran upstairs after her and put his arms round her. Crossing the letter in which he sent her an account of this dream, she wrote to him asking if he had been thinking of her, for, as she went upstairs, she had heard his step behind her and felt him put his arms around her. (*S.P.R.*, iii.)

A Mr. Malleon, living in a small house near the sea between Littlehampton and Rustington, sailed with his boy by the night boat from Littlehampton to Honfleur. He retired to his bunk, the boy remaining on deck. Some passengers, whom he had asked to see if the boy was all right, returned to the cabin saying that they had not noticed him. Mr. Malleon, as an occupation for his mind, imagined himself looking for the boy, then, as though telling himself a story, imagined he should never see him again. He found himself going home along the coast, and breaking the news to his wife. This produced such agitation that he roused himself, went on deck, and found the boy. Meanwhile Mrs. Malleon was awakened by feeling someone bending over her. She felt it was her husband and said, "Oh, Willie, you have come back!" She put out her hand and felt his coat, noticing that it was dry. "Yes, I am come back," was the solemn reply. "Has anything happened?" "Yes, something has happened." Thinking of the boy, she said, "Where is Eddy?" There was no reply, and she felt herself alone. (*S.P.R.*, x.)

Note.—The record of this case is not of the highest standard, but the general outline is probably reliable.

The last example serves as an introduction to the exceedingly numerous cases in which the impression approximates in time to the death of the person to whom it relates.*

When the impression is received after the death of the presumed agent, the question arises: Has a telepathic message been received from the dead, or was the impulse received subconsciously by the percipient at or before the death of the agent? That this

* See Addendum E.

is possible is indicated by our experience of the delayed emergence of hypnotic suggestions and other subliminal material. The recognition of the possibility of unconscious leakage of thought from mind to mind has made it exceedingly difficult to prove that any given message originated in a disincarnate mind. To establish this it is obviously necessary that the message shall contain some verifiable element which is not known to any incarnate intelligence.

Attempts have been made to meet this condition by sealing up messages known only to the writer in order that if, after his death, the sealed message were communicated the deceased writer might be indicated as the only possible source of the communication. A little thought, however, will show that this does not fulfil the conditions. Leaving aside any possibility of clairvoyance, the message may have leaked into other minds before the writer's death, which, surviving him, remain potential sources of information.

It happens that we have what might almost be regarded as a working model of this difficulty. On July 13, 1904, Mr. Piddington wrote and sealed up a message to the effect that after his decease he would try to convey the idea of "seven" in various forms. Four years later he opened the sealed envelope, because, in the interval, six automatists had referred to "seven" in various ways. It is suggested that Mr. Meyers and others "on the other side" became aware of the message and used it to make a "cross correspondence." Some co-ordination was perhaps implied by the statement of one of the automatists that seven persons were concerned; but there remains the probability that the idea leaked from Mr. Piddington's mind. Had he died before its emergence from the subconscious of the automatists it would have been regarded as the fulfilment of his expressed intention to communicate.

"Cross correspondences" are later phenomena which are thought to indicate the telepathic influence of the departed. A number of literary allusions have been found in the scripts of various automatists which, taken by themselves, are incoherent, but when united are seen to form a co-ordinated whole. It is claimed that this must be the work of some co-ordinating mind or minds, particularly as the allusions are often to Greek and Roman classics with which the alleged communicators were thoroughly familiar, but which are unknown to some of the automatists. Against this there is the possibility of telepathy

from the living, a good deal of subjectivity in identifying and collocating the allusions, and the element of chance. (*S.P.R.*, xxii, xxiv—xxvii, xxix, xxx.)

Book tests are a still later development. In these the "communicator" announces to the sitter that on a given page of a book in a given position on his shelves will be found a passage of a certain tenor, which is frequently to be regarded as a message from the "communicator." (*S.P.R.*, xxxi.)

In considering such phenomena it is, of course, wise to work from the known to the unknown, to try first the simplest hypothesis before resorting to the more complex. In doing this we have to determine when each hypothesis becomes strained and far fetched and requires to be replaced with another. So in these cases the hypothesis of telepathy from the living sometimes seems more complicated than the supposition that we are dealing with some disincarnate intelligence. The whole subject, however, is so complex and so many pre-suppositions are involved, that each student will probably draw the line in a different place.

So far nothing has been said of the suggestion that these messages, if they do not originate with the living, may emanate from some non-human source. If there are evil spirits capable of communicating with man, and the New Testament clearly teaches that this is the case, it would not be easy to prove that the messages referred to did not emanate from them. If the message be of a high moral tone this might be ascribed to artifice on the part of the spirit designed to mislead its victim. On the other hand, how is it to be proved that such spirits are concerned? The evidence either way is so ambiguous that it will probably be interpreted in accordance with the pre-suppositions with which it is approached.

A word of warning may be given here. The subconscious is "suggestible" to a degree quite unrealized by the layman, and has an inveterate tendency to drama and personification. This tendency provides the material for dream analysis. An illustration will be found in an elaborate dream of Prof. Hilprecht, in which the subconscious recognition that two inscribed fragments were parts of a larger object, emerged in the form of an ancient priest who gave the history of the cutting of the stone. (*S.P.R.*, xii.) If it be suggested to a person with psychic tendencies that they are related to evil spirits, the subconscious is quite capable of acting the part with appalling consequences. Whatever may be said for research work by

trained psychologists, those who are not prepared to submit their minds to rigorous scientific discipline would be well advised to leave these things severely alone.*

Leaving now our review of the data, we must glance briefly at the bearing of our phenomena upon psychology, philosophy and theology.

Of course the whole subject is full of interest for the psychologist, but only two points are emphasized here. One is the possibility that it may be a hitherto unrecognized factor in the psychology of society, and the other its bearing upon the technique of research. Just as in the days of Mesmer experimenters unsuspectingly produced the phenomena of "animal magnetism" by their suggestions, and later auto-suggestion produced the "N Rays," so to-day there is a danger that the unexpressed thoughts of the investigator may reproduce themselves in the reactions of his subjects.

Our view of the philosophic significance of telepathy will depend upon whether we regard it as due to the direct action of mind upon mind, or some unknown physical medium. Three considerations tell in favour of the former view; (a) that which is transferred is a mental quantity, (b) all known physical communication is conducted by means of some kind of code, of which there is no trace in telepathy, and (c) telepathy exhibits no trace of the operation of the law of inverse squares.

While perhaps we cannot say that telepathy disproves the materialistic interpretation of the universe, we can say that inasmuch as no physical vehicle is indicated and mind appears to act directly upon mind, the phenomena are entirely congruous with any metaphysical theory that regards mind as ultimate reality. The writer is inclined to regard mind, or rather minds, as the ultimate reality, existing, in some sense, apart from the space time continuum. If this be so it will absolve us from the difficulty of conceiving of action at a distance, and throw light upon certain apparently well authenticated cases of prevision.

If created minds can thus enter into immediate relations with each other apart from matter we must obviously suppose that they are capable of similar relations with the Creator, which brings us into the realm of Theology.

The reality of such relations is fundamental for Christian philosophy. From a purely logical standpoint they doubtless

* See Addendum F.

fall within the definition of telepathy adopted in this paper, but from every point of view it is desirable to retain the distinctive terminology at present in use—Revelation, Inspiration, Prayer, Communion. At this point the question inevitably arises: Does anything we have learned concerning the interaction of finite minds shed any light upon the higher relations with which Theology is concerned? At first sight it does, at least so far as communications from God to man are concerned. It may be urged that in both cases the point of arrival is the same—the human consciousness: and that if there exists a supra-sensuous avenue into the human mind there is some probability that God would make use of it. Further, it may be pointed out that the early history of prophecy affords indications of special psychological states analogous to those which we have learned to associate with the activities of the subconscious. On the other hand, in a region concerning which we are so profoundly ignorant, we can easily fail to distinguish between phenomena that are in reality due to totally different causes.

However this may be, our experience of the way in which the ideas of one person may be introduced into the mind of another, afterwards emerging as though they were his own, and, indeed, clothed in garments derived from his own personality, suggests that He who created the complex human organism may well be able so to implant truths within it that they shall attain efficient expression without, as is sometimes hastily assumed, involving anything that can properly be described as “mechanical dictation.”

There is, from the Christian standpoint, another factor in the relation of God to men, which cannot be ignored. The Scriptures speak of a special quality called “life,” the inception of which is described as a “birth” or “new creation,” and its absence as “death.” This quality implies a unique relation to God who is its source; indeed, its possessor is said to be a “partaker of the divine nature.” We are obviously dealing here with a reality which transcends the terminology of psychology; a reality which cannot be expressed in the departmentalized functioning of the Intellect, the Emotions, or the Will, because it is a vital product of their co-ordinated activity in knowing, loving, and obeying God.

At an earlier stage it was suggested that certain experiences were best unsought. Here, however, is a goal at which all should aim, nay, must aim, if ever those wonderful and

mysterious powers of which we have but glimpses now are to be consummated in the contemplation of Him who created and alone can satisfy them.

ADDENDA FOR MR. W. E. LESLIE'S PAPER ON TELEPATHY.

A.—The term "agent" is used to denote the mind in which a telepathic impression may be assumed to originate, and "percipient" that in which it emerges. It is not implied that the "agent" is necessarily the active party.

B.—For example, one Sunday evening Miss Miles did not attempt to transfer anything. Instead, she attended to her correspondence, which included a letter from a Polish artist. On that evening Miss Ramsden wrote: "On Sunday night I felt that you were not thinking of me, but were reading a letter in a sort of half-German writing."

C.—A few summarized examples may be of interest. Miss S. correctly indicated work that Mr. W. was doing in his garden. She received an impression that a train was lost and the words "alone in London," when Mr. W.'s niece had lost her train and Mrs. W. was anxious about her being met. Miss S. objected to her notes being laughed at—which had actually happened. She reported that someone wished to dye their hair, when Mr. W. had received from a lady in India a letter in which she said, "My hair is going grey. . . . I'd dye it, but don't know of anything good." Miss S. had an impression of tying up a parcel when Mr. W. was carefully packing some valuable prints. Miss S. correctly described the rather peculiar writing of a letter received by Mr. W. These incidents may appear trivial in themselves, but the record of almost daily reports extending over a period of about eight months is most impressive.

D.—Dr. van Eeden having attained the faculty of executing in his dreams, with full presence of mind, voluntary acts which he had planned while awake, arranged with Mrs. Thompson (before he returned to Holland) that he would call her in his dreams. On three occasions Mrs. Thompson's trance personality "Nelly," announced that she herself, and on another occasion another spirit, had been to visit him in his dreams. In two instances these "visits" corresponded closely with his dream-visions. In the second instance, Dr. van Eeden called "Elsie, Elsie" by mistake—the name being quite strange to him. Two days later he had a letter reporting that Nelly said her spirit-friend Elsie had heard him calling. If Dr. van Eeden was correct in supposing that the name Elsie was entirely strange to him, there would appear to have been telepathy from some part of Mrs. Thompson's consciousness. (*S.P.R.*, xvii.)

E.—The following are recent examples :—

Lieut. David E. McConnel, R.A.F., was killed in a flying accident at Tadcaster, on December 7th, 1918, at 3.25 p.m. Between 3.15 and 3.30 p.m. Lieut. J. J. Larkin, R.A.F., saw and heard him come into the room where he was sitting, and exchanged a few cheery remarks with him before he went out again, closing the door noisily behind him.

Capt. E. W. Bowyer-Bower was killed in action in France in the early morning of March 10th, 1917. The same morning he was seen by his half-sister, Mrs. Spearman, at the Grand Hotel, Calcutta. Thinking he had been sent out to India, she put down her baby before embracing him, but when she turned he had vanished.

At or about 5.0 p.m. on Wednesday, May 31st, 1916, Mrs. F. Baxter, of New Road, Peterborough, had a vision of her brother, a sailor on the *Queen Mary*. The ship was sunk soon after 4.48 p.m. (summer time) that afternoon.

F.—The experiences of a foreign member of the *S.P.R.*, who had been experimenting with self-suggestion, illustrates this. Near the end of her report on the case, Miss Alice Johnson says: "It may, nevertheless, not be out of place to conclude this paper with a warning of the risk of trying experiments such as are described in it. There is clearly a possibility that hallucinations, if once deliberately started, may develop and tend to recur spontaneously and more and more frequently, till the whole mind may conceivably be thrown out of gear. Mr. Grünbaum (not the real name) himself was not unaware of this possibility, and especially desired that if his experiences were published, readers should be warned of it. He thus describes what he regards as the greatest danger of all: "I found it as a rule very easy to manœuvre myself into some mental state from which I could not get myself out again." (*S.P.R.* xxvii, 409.)

DISCUSSION.

In moving a vote of thanks to the lecturer, the CHAIRMAN remarked that it is in "the life that now is" that we are encompassed by such marvellous powers and faculties as Mr. Leslie had demonstrated.

Lieut.-Colonel G. MACKINLAY writes:—On page 148 of his paper our lecturer advises many of us to leave this subject severely alone, and no doubt his advice is wise, but one form of telepathy may be safely investigated.

I well remember a relative of mine having had a striking experience, so I wrote and asked her for details and she kindly wrote as follows (21.3.24):—

"It was in 1906. I had been praying a great deal for the white residents in India, and in April of that year I received a letter from a total stranger, saying he had three times dreamed my name and address, with the intimation that he was to write to me, though the dream did not say what he was to write about; he asked me, if there was such a person at the dream address, to write to him, as it would be very strange.

He signed his name, address and government office, and he was one of the white residents for whom I had been praying.

I wrote to him, and after some correspondence I believe him to have become a Christian; when he came to England on leave he came to see us, and it was a very pleasant and curious meeting, as we had become good friends, though never having met.

However, in the course of time, and with going to Australia, and then the war, I have entirely lost touch with him, and can give no further information."

This relative is a lady of considerable force of character, and was in charge of many of the W.A.A.C. workers in France during the war.

This incident always reminded me of the meeting of Peter and Cornelius in Acts x.

A retired naval officer living in this neighbourhood (Norwood) told me the following story : Some years ago he was in command of a warship on the North American coast, when he received orders one dark night to find and rescue a vessel in distress.

He did not know which way to go, but estimated the probable direction as well as he could, and prayed earnestly for guidance. Having made all his arrangements, he gave over charge of the ship to the next senior, and being very tired went to his cabin, and was soon asleep, when he dreamed that he was told to alter the course of the ship by a good many degrees ; thinking this was an answer to his prayers, he gave the necessary orders for changing the course, and dropped off to sleep again.

Presently there came a loud knock at his cabin door. A sailor reported that they were close to a ship in distress. The ship was rescued, the sailors being greatly surprised that they had been searched for in a position out of the usual track of vessels. But surely this was another answer to prayer.

Mr. WILLIAM C. EDWARDS said :—The subject before us this afternoon is for this Society a rather unusual one, but still one of very great interest, and for me especially, because in my family we have had some of these psychical experiences.

I suppose that the Celtic races are peculiarly sensitive, responsive or subject to these so-called telepathic phenomena.

The *absorbing* study of these is, however, a rather dangerous one.

This mysterious, elusive sixth, or *x*-sense, the laws of which seem so puzzling to us, has always seemed to me to be a relic of those larger powers which man once enjoyed in Eden, and which we have lost the control of through the fall of our first parents. Do not misunderstand me to infer or say that these psychical experiences are even now *excessively* rare. They are, I think, far commoner than is generally imagined.

You may write a letter to a friend and next morning there is a letter from him from which it is clear that about the same time, possibly at

the very moment that you were writing to him, he was penning his letter to you.

You sit quietly beside the fire enjoying the company of a dear friend when suddenly a thought arises in your mind ; you think of another, a mutual friend, and you blurt out : " Oh, have you seen or heard of Mr. Blank lately ? " " That's funny," replies your companion, " I was just thinking of him, too."

Now if that can happen 5 or 6 feet away it may happen 5,000 or 6,000 miles off just as well, or so I think.

" Il n'y a que le premier pas qui coûte."

Many a rising thought may have its origin from the concern of friends far away.

I had once in my life an experience of this that was to me so extraordinarily vivid that I can still recall it as few other events of my life. I was in Sweden, in the town of Gothenburg. I had just got into bed, was falling asleep, or about to do so, when I got a strange feeling about my mother, who was then in London. I saw her in her room lying in bed, her head leaning down on the right shoulder, and knew instinctively that she was seriously ill.

I thought and then I asked myself, " What can I do ? I am 600 miles away," and then said to myself, " The only thing I can do is to pray," and praying, I lost consciousness. Next morning I awoke with the vision still well remembered, but with a happy consciousness that my prayer had been answered, and that my mother was much better and out of all danger.

I wrote home an account of this experience, and on my return found that all that I had seen and felt in Sweden had happened in London.

The consideration of the subject sent me to Bishop Berkeley and his Idealism, which seems to offer the only solution to these psychical and other mysteries of our existences. I understand Berkeley to maintain that all we see is the product of mind. God willed all things *into* being ; and when He so wills He can will, or think, all things *out of* being ; so that all this visible tangible world of what we call matter, like a scroll shall roll up and pass away into nothingness.

In all these speculations one must guard against the subtle error of Pantheism and, as the speaker has already told us, such speculations had better be left alone by most people.

There is one thought that greatly interests me. If one's mind can influence another or more minds, how sweet to remember that the

mind or intelligence that made all can influence benignly all willing minds.

This is through the Holy Spirit and seems to be the source and explanation of all true revivals, and that verse of God's Holy Word comes to my mind in Psalm cx, 3, "Thy people shall be willing in the day of Thy power." May we not be gross or dull, but always responsive to that blessed mind and will of God!

Mr. THEODORE ROBERTS characterized the paper as able, careful and informative. He pointed out that the answers George Müller received to his prayers could not be explained by telepathy, as there was no direct communication between him and those who felt impelled to send him money, often the very sum he prayed for. This phenomenon involved Divine intervention, and he recalled how W. T. Stead had said that Müller had invented a telephone to Heaven.

But more important than what we might say to God was what He said to us. And he thoroughly agreed with the lecturer that New Testament inspiration did not mean mechanical dictation. On the contrary, God revealed certain truths to human minds, and these persons clothed the truths in their own words, guided, however, by the Spirit of God; so that while those who wrote were men of like passions with ourselves, what they wrote had the certainty of Holy Writ.

Mr. HOSTE writes:—Insertion D seems to be more akin to spiritism than telepathy. I do not see how anybody can have a trance personality called "Nellie" or anything else, unless "Nellie" be a sort of familiar spirit.

The cases of persons appearing to their friends after death hardly seem pertinent to the enquiry. They seem to be objective phenomena, because the persons who had the experiences were not thinking specially of them, nor saw them *in articulo mortis*, but apparently alive and well. I should have thought these were something quite distinct.

The AUTHOR'S reply:—Mr. Edwards' impression that the Celtic races are psychically gifted is widely shared. I do not, however, know of any statistical evidence on the point. That telepathy is

a relic of larger powers once possessed by man is, of course, possible, but on what evidence and reasoning does the suggestion rest ?

Mr. Theodore Roberts does not challenge the definition of telepathy given on page 141, nor the suggestion (page 149) that, logically prayer falls within that definition ; yet in his reference to Geo. Müller he uses the term as though it imported only relations between finite minds. I would rather say that since unmediated communication between man and man is fitful and uncertain it was obviously more reasonable to suppose that Müller's supporters were moved via Him who can both read and influence the minds of His creatures.

I did not limit my remarks to New Testament inspiration, and my whole analogy was intended to suggest that the inspired writers did not clothe the truths communicated to them in their own words, and yet were not necessarily the instruments of mechanical dictation.

Reply to Mr. Hoste's remarks :—The term "trance personality" is intended to be entirely non-committal. If, as suggested by Mr. Hoste, they are spirits, the experiments alluded to do not so directly illustrate the interrelation of the psychological states named. As, however, these highly developed "trance personalities" lie at one end of a series of similar dissociations of consciousness extending through phenomena that can be made to appear and disappear by suggestion, and cases produced by mental shock, to changes brought about by a blow on the head, it is highly probable (subject always to evidence to the contrary in any particular case) that they are purely psychological states. Mrs. Sidgwick's exhaustive monograph on the psychology of the Piper phenomena should be consulted. (*S.P.R.*, xxviii.)

Similarly phantasms of the dead certainly do not, at first sight, appear to be telepathic. When, however, they are related to closely similar phantasms of the living which, in their turn, shade into purely experimental material, telepathy becomes the natural explanation. It may be pointed out that the Empty Grave places the Resurrection Appearances in a totally different category to such phenomena.