

## MISCELLANEOUS.

### FREDERIC W. H. MYERS ON THE SURVIVAL OF PERSONALITY.<sup>1</sup>

We are just in receipt of a two-volume work, consisting altogether of over 1300 pages, in which the late Dr. Myers treats of human personality and its survival of bodily death. He was one of the most active supporters of the Society for Psychical Research of England, and with the assistance of Prof. Henry Sidgwick and Mr. Edmund Gurney, he published his inquiries into the nature of the soul in the *Proceedings* of the Society for Psychical Research and also in the voluminous publication *Phantasms of the Living*. The present work is based, as Dr. Myers himself states in the introduction, upon the following consideration: "Man has never yet applied the method of science to the problem of his own survival of death. There has been much belief in survival,—both definite belief and vague belief,—but nevertheless no attempt to test that belief by observation and experiment. In fact, the very importance of the belief has barred methodical inquiry; men have adopted it as a *faith*, and have then been reluctant to analyse it. The Christian Church has absorbed the question into theology, and has treated theology as based on tradition and intuition, not on fresh experiment."

Dr. Myers attempts to supply this lack, but in spite of the enormous amount of material collected, he himself confesses that "it is an exposition rather than a proof." Here we have incorporated the most significant instances from the *Proceedings*, the journal of the Society for Psychical Research, and *Phantasms of the Living*, and readers who wish to have the material in this condensed shape will save themselves much labor by limiting their inquiry to the present two volumes.

The work is full of new terms, many of which are well known to psychologists, but a few additional ones are introduced by the Psychical Researchers themselves, and are obviously based on the assumption that their interpretation of facts is correct.

Dr. Myers has done well to place a Glossary at the beginning of his book; and among the new words which may be of interest to our readers are such as the following: *clairvoyance*; *clairaudience*; *cosmopathic*; *cryptomnesia* (subliminal memory); *crystal-gazing* and *shell-hearing* (viz., visions and auditions artificially produced); *discarnate* (as opposed to *incarnate*); *falsidical* or false, and *veridical* or true; *hallucination*; *hyperpromethia* (supernormal power of foresight); *panesthesia*; *pannesia*, *promnesia* (the experience of a scene *déjà vu*); *retro-cognition* (the supernormal knowledge of the past); *telekinesis* (the supernormal

<sup>1</sup>*Human Personality and Its Survival of Bodily Death*. New York, London, and Bombay: Longmans, Green & Co. 1903. Two Volumes. Pages, xlvi, 700 and xx, 660. Price, \$12.00 net.

movements of objects, not due to any known force); *telepathy* (communication at a distance), *telæsthesia* (perception of objects at a distance); *telergy* (a direct influence of a spirit on the brain of the percipient). Among the most original words we notice *psychorrhagy*, which means the breaking off of a part of the soul by the power of which a phantasm is produced perceptible by one or more persons in some part of space. This psychorrhagy necessitates another term, viz., "the phantasmogenetic centre," which is "a point in space so modified by the presence of a spirit that it becomes perceptible to persons materially present near it."

We intend to give the book a more careful perusal, for it is a stupendous work and deserves a careful examination. If we can arrive at a definite opinion as to the merits of these researches, we shall publish a more detailed article on the subject. After a superficial inspection and finding much material already known to us through the *Proceedings* and *The Phantasms of the Living*, we can only say with Faust :

"*Die Botschaft hör' ich wohl, allein mir fehlt der Glaube.*"

[Indeed I hear your message, but faith in it I lack.] P. C.

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### THE WATER OF LIFE.

*To the Editor of The Open Court:*

Among the many martyrs of the Catholic Church in ancient days in Japan was one whose Christian name was Paul, but whose Japanese name I have forgotten; but this Japanese Paul's saying has been treasured through these centuries by his mother, the Holy Catholic Church, as being extremely beautiful as well at divinely pious. It is this: "Eternal praise be to the ever-adorable Sacraments of the Altar." He did not mean a pagan altar; he referred to the Holy Altar of the Catholic Church, and this little statue of Chinese porcelain of "I will give thee (the) Water of Life" mentioned by Dr. Carus in the February number of *The Open Court*, may be intended to represent our Blessed Lord and the woman of Samaria. That the figures are Chinese is not to be wondered at. We see the saints pictured in the clothing of many lands, according to the nationality of sculptor or artist. Thousands and tens of thousands of Chinese died martyr deaths,—in every century since the earliest visits of St. Thomas to India the faithful Chinese have yielded up their lives in defence of their belief in the "Adorable Sacrament" and in the "Water of Life."

It is not uncommon for men of education when visiting Europe, perhaps some town where Christianity has been wiped out of existence and where no record or monument of the Christian martyrs exists to attract their attention, to exclaim upon finding some Christian symbol modified by heathen control, to attribute the present unbelief to some period before Christianity, or to claim that these emblems explain where Christianity found its ideal. It depends very much upon how the observer believes and if he has read the history of Catholic Missions in China and Japan. The Protestant yields reluctantly to the praise of the Catholic Missions, and if he recognises Christian effort at all of an early date, gives the glory to the Nestorians.

The cause of Christ has induced the missionaries of the Catholic Church to dye deeply the soil of every land under the sun.

There is no place where one can lay the finger on the map and say; here no Catholic missionary has shed his life-blood in the sacred cause of the Gospel. And the blood of these martyrs is the seed of the Church, and the seed is hidden and