

# **PSYCHICS: FACTS AND THEORIES**

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Psychics: Facts and Theories by Minot J. Savage

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**MINOT J. SAVAGE**

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*W. J. Savage*

PSYCHICS:  
FACTS AND THEORIES.

BY

REV. MINOT J. SAVAGE.

*Author of "The Irrepressible Conflict between Two World-Theories," "The Religion of Evolution," "The Morals of Evolution," "Christianity the Science of Manhood," "The Modern Sphinx," "Bluffton," "Social Problems," etc.*

"A beam in darkness: let it grow."

TENNYSON.



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TO  
WILLIAM JAMES,

*Doctor of Philosophy and Professor in Harvard University.*

MY DEAR PROFESSOR,—

After having worked with you on the problems that Psychological Research seeks to solve, I am glad and proud to associate your name with mine in this little volume. If all seekers were as unprejudiced as you are, and the jury for the decision of these questions were as fair-minded, we might hope not only for speedy but for satisfactory results.

With affectionate respects,

M. J. SAVAGE.

Dec. 28, 1892.





## PSYCHICS : FACTS AND THEORIES.

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### CHAPTER I.

I AM to tell some stories ; others are to explain them—if they can. Not that I mean to shirk any responsibility. I am ready with my opinions as to what seems to me reasonable in the way of theory, and what unreasonable, only I do not propose to dogmatize ; and I am ready to listen to the suggested explanations of anybody else.

The one thing I *know* about these stories is that *they are true*. I say this advisedly and weighing my words. If in the case of any one of them, I only *think* or *believe* it is true, I shall say so ; but nearly all of them I know to be true—know it in the same sense in which I

use the word of that which is scientifically demonstrated.

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

If the claim is made that some supernormal thing has occurred, it is only reasonable that

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

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