

tized against his will. As the hypnotic condition is usually induced by the suggestion of the operator, his failure is due to the contrary auto-suggestion of the subject. Again, if the subject submits to be hypnotized, but resolves beforehand that he will not submit to certain anticipated experiments, the experiments are sure to fail. One of the finest hypnotic subjects known to the writer would never allow himself to be placed in a position before a company which he would shrink from in his normal condition. He was possessed of a remarkable dignity of character, and was highly sensitive to ridicule; and this sensitiveness stepped in to his defence, and rendered abortive every attempt to cause him to place himself in a ridiculous attitude. Again, if a hypnotic subject is conscientiously opposed to the use of strong drink, no amount of persuasion on the part of the operator can induce him to violate his settled principles. And so on, through all the varying phases of hypnotic phenomena, auto-suggestion plays its subtle rôle, often confounding the operator by resistance where he expected passive obedience. It does not militate against the force of the rule that suggestion is the all-controlling power which moves the subjective mind. On the contrary, it confirms it, demonstrates its never-failing accuracy. It shows, however, that the stronger suggestion must always prevail. It demonstrates, moreover, that the hypnotic subject is not the passive, unreasoning, and irresponsible automaton which hypnotists, ancient and modern, have believed him to be.

As this is one of the most important branches of the whole subject of psychological phenomena, it will be more fully treated when the various divisions of the subject to which the principle is applicable are reached. In the mean time, the student should not for a moment lose sight of this one fundamental fact, that the subjective mind is always amenable to the power of suggestion by the objective mind, either that of the individual himself, or that of another who has, for the time being, assumed control.



CHAPTER III.

REASONING POWERS OF THE TWO MINDS DIFFERENTIATED.

The Subjective Mind incapable of Inductive Reasoning. — Its Processes always Deductive or Syllogistic. — Its Premises the Result of Suggestion. — Illustrations by Hypnotism. — Hypnotic Interview with Socrates. — Reasons from an Assumed Major Premise. — Interview with a Philosophic Pig. — The Pig affirms the Doctrine of Reincarnation. — Dogmatism of Subjective Intelligence. — Incapable of Controversial Argument. — Persistency in following a Suggested Line of Thought.

ONE of the most important distinctions between the objective and subjective minds pertains to the function of reason. That there is a radical difference in their powers and methods of reasoning is a fact which has not been noted by any psychologist who has written on the subject. It is, nevertheless, a proposition which will be readily conceded to be essentially true by every observer when his attention is once called to it. The propositions may be briefly stated as follows:—

1. The objective mind is capable of reasoning by all methods, — inductive and deductive, analytic and synthetic.
2. The subjective mind is incapable of inductive reasoning.

Let it here be understood that this proposition refers to the powers and functions of the purely subjective mind, as exhibited in the mental operations of persons in a state of profound hypnotism, or trance. The prodigious intellectual feats of persons in that condition have been a source of amazement in all the ages; but the striking peculiarity noted above appears to have been lost sight of in admiration of

the other qualities exhibited. In other words, it has never been noted that their reasoning is always deductive, or syllogistic. The subjective mind never classifies a series of known facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvellous cogency and power. Place a man of intelligence and cultivation in the hypnotic state, and give him a premise, say in the form of a statement of a general principle of philosophy, and no matter what may have been his opinions in his normal condition, he will unhesitatingly, in obedience to the power of suggestion, assume the correctness of the proposition; and if given an opportunity to discuss the question, will proceed to deduce therefrom the details of a whole system of philosophy. Every conclusion will be so clearly and logically deducible from the major premise, and withal so plausible and consistent, that the listener will almost forget that the premise was assumed. To illustrate:—

The writer once saw Professor Carpenter, of Boston, place a young gentleman in the hypnotic state at a private gathering in the city of Washington. The company was composed of highly cultivated ladies and gentlemen of all shades of religious belief; and the young man himself—who will be designated as C—was a cultured gentleman, possessed a decided taste for philosophical studies, and was a graduate of a leading college. In his normal condition he was liberal in his views on religious subjects, and, though always unprejudiced and open to conviction, was a decided unbeliever in modern spiritism. Knowing his love of the classics and his familiarity with the works of the Greek philosophers, the professor asked him how he should like to have a personal interview with Socrates.

“I should esteem it a great privilege, if Socrates were alive,” answered C.

“It is true that Socrates is dead,” replied the professor; “but I can invoke his spirit and introduce you to him. There he stands now,” exclaimed the professor, pointing towards a corner of the room.

C looked in the direction indicated, and at once arose, with a look of the most reverential awe depicted on his countenance. The professor went through the ceremonial of a formal presentation, and C, almost speechless with embarrassment, bowed with the most profound reverence, and offered the supposed spirit a chair. Upon being assured by the professor that Socrates was willing and anxious to answer any question that might be put to him, C at once began a series of questions, hesitatingly and with evident embarrassment at first; but, gathering courage as he proceeded, he catechised the Greek philosopher for over two hours, interpreting the answers to the professor as he received them. His questions embraced the whole cosmogony of the universe and a wide range of spiritual philosophy. They were remarkable for their pertinency, and the answers were no less remarkable for their clear-cut and sententious character, and were couched in the most elegant and lofty diction, such as Socrates himself might be supposed to employ. But the most remarkable of all was the wonderful system of spiritual philosophy evolved. It was so clear, so plausible, and so perfectly consistent with itself and the known laws of Nature that the company sat spell-bound through it all, each one almost persuaded, for the time being, that he was listening to a voice from the other world. Indeed, so profound was the impression that some of them—not spiritists, but members of the Christian Church—then and there announced their conviction that C was actually conversing either with the spirit of Socrates or with some equally high intelligence.

At subsequent gatherings other pretended spirits were called up, among them some of the more modern philosophers, and one or two who could not be dignified with that title. When a modern spirit was invoked, the whole manner of C changed. He was more at his ease, and the conversation on both sides assumed a purely nineteenth-century tone. But the philosophy was the same; there was never a lapse or an inconsistency. With the introduction of every new spirit there was a decided change of diction and character and general style of conversation, and each one was

always the same, whenever reintroduced. If the persons themselves had been present, their distinctive peculiarities could not have been more marked; but if all that was said could have been printed in a book *verbatim*, it would have formed one of the grandest and most coherent systems of spiritual philosophy ever conceived by the brain of man, and its only blemish would have been the frequent change of the style of diction.

It must not be forgotten that C was not a spiritist, and that the whole bent of his mind inclined to materialism. He frequently expressed the most profound astonishment at the replies he received. This was held to be an evidence that the replies were not evolved from his own inner consciousness. Indeed, it was strenuously urged by some of the company present that he must have been talking with an independent intelligence, else his answers would have coincided with his own belief while in his normal condition. The conclusive answer to that proposition is this: He was in the subjective state. He had been told that he was talking face to face with a disembodied spirit of superior intelligence. He believed the statement implicitly, in obedience to the law of suggestion. He saw, or thought he saw, a disembodied spirit. The inference, for him, was irresistible that this was a demonstration of the truth of spiritism; that being assumed, the rest followed as a natural inference. He was, then, simply reasoning deductively from an assumed major premise, thrust upon him, as it were, by the irresistible force of a positive suggestion. His reasoning was perfect of its kind, there was not a flaw in it; but it was purely syllogistic, from general principles to particular facts.

It will doubtless be said that this does not prove that he was not in actual converse with a spirit. True; and if the conversation had been confined to purely philosophical subjects, its exalted character would have furnished plausible grounds for a belief that he was actually in communion with the inhabitants of a world where pure intelligence reigns supreme. But test questions were put to one of the supposed spirits, with a view of determining this point. One

of them was asked where he died. His reply was, "In a little town near Boston." The fact is that he had lived in a little town near Boston, and the somnambulist knew it. But he died in a foreign land,—a fact which the somnambulist did not know. C was subsequently, when in his normal condition, informed of the failure of this test question, and was told at the same time what the facts were concerning the circumstances of the death of the gentleman whose spirit was invoked. He was amused at the failure, as well as at the credulity of those who had believed that he had been in conversation with spirits; but at a subsequent sitting he was again informed that the same spirit was present, and he at once manifested the most profound indignation because of the deception which had been practised upon him by the said spirit, and demanded an explanation of the falsehood which he had told concerning the place of his death. Then was exhibited one of the most curious phases of subjective intelligence. The spirit launched out into a philosophical disquisition on the subject of spirit communion, and defined the limitations of spiritual intercourse with the inhabitants of this earth in such a philosophical and plausible manner that not only was the young man mollified, but the spiritists present felt that they had scored a triumph, and had at last heard an authoritative explanation of the fact that spirits are limited in their knowledge of their own antecedents by that of the medium through whom they communicate.

For the benefit of those who will say that there is, after all, no proof that C was not in actual communication with a superior intelligence, it must be stated that at a subsequent séance he was introduced to a very learned and very philosophical pig, who spoke all the modern languages with which C was acquainted, and appeared to know as much about spiritual philosophy as did the ancient Greek. C had been told that the pig was a reincarnation of a Hindoo priest whose "karma" had been a little off color, but who retained a perfect recollection of his former incarnation, and had not forgotten his learning. It is perhaps unnecessary to say that the pig was able to, and did, give a very learned

and eminently satisfactory exposition of the doctrine of re-incarnation and of Hindoo philosophy in general. As C was then fresh from his reading of some modern theosophical works, he was apparently much gratified to find that they were in substantial accord with the views of the pig.

The inference to be drawn from these facts is obvious and irresistible: the subjective mind of the young man accepted the suggestion of the operator as an absolute verity. The deductions from the premises thus given were evolved from his own inner consciousness. But that he believed them to have been imparted to him by a spirit, is as certain as that he believed that he saw a spirit.

It must not be understood from the statement of the general proposition regarding the subjective processes of reasoning that persons in the subjective state necessarily go through the forms of syllogistic reasoning. On the contrary, they seldom, if ever, employ the forms of the syllogism, and it is rare that their discourses are argumentative. They are generally, in fact, dogmatic to the last degree. It never seems to occur to them that what they state to be a fact can possibly be, in the slightest degree, doubtful. A doubt, expressed or implied, of their perfect integrity, of the correctness of their statements, or of the genuineness of the phenomena which is being exhibited through them, invariably results in confusion and distress of mind. Hence they are incapable of controversial argument,—a fact which constitutes another important distinction between the objective and subjective minds. To traverse openly the statements of a person in the subjective state, is certain to restore him to the normal condition, often with a severe nervous shock. The explanation of these facts is easy to find in the constant amenability of the subjective mind to the power of suggestion. They are speaking or acting from the standpoint of one suggestion, and to controvert it is to offer a counter suggestion which is equally potent with the first. The result is, and must necessarily be, utter confusion of mind and nervous excitement on the part of the subject. These facts have an important bearing upon many psychological phenomena, and will be adverted to more at length in future

chapters, my present purpose being merely to impress upon the reader's mind the general principles governing subjective mental phenomena.

It will be seen from the foregoing that when it is stated that the subjective mind reasons deductively, the results of its reasoning processes are referred to rather than its forms. That is to say, whilst it may not employ the forms of the syllogism, its conclusions are syllogistically correct,—are logically deducible from the premises imparted to it by suggestion. This peculiarity seems to arise from, or to be the necessary result of, the persistency with which the subjective mind will follow every idea suggested. It is well known to hypnotists that when an idea is suggested to a subject, no matter of how trivial a character, he will persist in following that idea to its ultimate conclusion, or until the operator releases him from the impression. For instance, if a hypnotist suggests to one of his subjects that his back itches, to another that his nose bleeds, to another that he is a marble statue, to another that he is an animal, etc., each one will follow out the line of his particular impression, regardless of the presence of others, and totally oblivious to all his surroundings which do not pertain to his idea; and he will persist in doing so until the impression is removed by the same power by which it was created. The same principle prevails when a thought is suggested and the subject is invited to deliver a discourse thereon. He will accept the suggestion as his major premise; and whatever there is within the range of his own knowledge or experience, whatever he has seen, heard, or read, which confirms or illustrates that idea, he has at his command and effectually uses it, but is apparently totally oblivious to all facts or ideas which do not confirm, and are not in accord with, the one central idea. It is obvious that inductive reasoning, under such conditions, is out of the question.



CHAPTER IV.

PERFECT MEMORY OF THE SUBJECTIVE MIND.

Confirmed by Hypnotic Phenomena. — Opinions of Psychologists. — Sir William Hamilton's Views. — Observations of Dr. Rush. — Talent for Poetry and Music developed by Abnormal Conditions. — Talent for Drawing evolved by Madness. — Resuscitation of Knowledge in the Insane. — Extraordinary Feats of Memory during Illness. — A Forgotten Language recovered. — Whole Pages of Greek and Hebrew remembered by an Illiterate Servant Girl. — Speaking in Unknown Tongues explained. — The Result of the Operations of Natural Law.

ONE of the most striking and important peculiarities of the subjective mind, as distinguished from the objective, consists in its prodigious memory. It would perhaps be hazardous to say that the memory of the subjective mind is perfect, but there is good ground for believing that such a proposition would be substantially true. It must be understood that this remark applies only to the most profoundly subjective state and to the most favorable conditions. In all degrees of hypnotic sleep, however, the exaltation of the memory is one of the most pronounced of the attendant phenomena. This has been observed by all hypnotists, especially by those who make their experiments with a view of studying the mental action of the subject. Psychologists of all shades of belief have recognized the phenomena, and many have declared their conviction that the minutest details of acquired knowledge are recorded upon the tablets of the mind, and that they only require favorable conditions to reveal their treasures.

Sir William Hamilton, in his "Lectures on Metaphysics," page 236, designates the phenomenon as "latent memory." He says: —

"The evidence on this point shows that the mind frequently contains whole systems of knowledge, which, though in our normal state they have faded into absolute oblivion, may, in certain abnormal states — as madness, febrile delirium, somnambulism, catalepsy, etc. — flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had, for a long period, been eclipsed, and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored; and, what is even still more remarkable, in which the faculty was exhibited of accurately repeating, in known or unknown tongues, passages which were never within the grasp of conscious memory in the normal state."

Sir William then proceeds to quote, with approval, a few cases which illustrate the general principle. The first is on the authority of Dr. Rush, a celebrated American physician:

"The records of the wit and cunning of madmen," says the doctor, "are numerous in every country. Talents for eloquence, poetry, music, and painting, and uncommon ingenuity in several of the mechanical arts, are often evolved in this state of madness. A gentleman whom I attended in an hospital in the year 1810, often delighted as well as astonished the patients and officers of our hospital by his displays of oratory in preaching from a table in the hospital yard every Sunday. A female patient of mine who became insane, after parturition, in the year 1807, sang hymns and songs of her own composition during the latter stage of her illness, with a tone of voice so soft and pleasant that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music in any previous part of her life. Two instances of a talent for drawing, evolved by madness, have occurred within my knowledge. And where is the hospital for mad people in which elegant and completely rigged ships and curious pieces of machinery have not been exhibited by persons who never discovered the least turn for a mechanical art previous to their derangement?"

"Sometimes we observe in mad people an unexpected resuscitation of knowledge; hence we hear them describe past events, and speak in ancient or modern languages, or repeat long and

interesting passages from books, none of which, we are sure, they were capable of recollecting in the natural and healthy state of their mind."¹

It must be remembered that when these events occurred, the profession knew little of the phenomena of hypnotism. In the light of present knowledge on that subject it is easy to understand that the phenomena here recorded are referable to one common origin, whatever may have been the proximate cause of their manifestation. There are many ways by which the subjective mind may be caused to become active and dominant besides deliberately producing hypnotic sleep. Diseases of various kinds, particularly those of the brain or nervous system, and intense febrile excitement, are frequently causes of the total or partial suspension of the functions of the objective mind, and of exciting the subjective mind to intense activity.

The next case quoted by Sir William is from "Recollections of the Valley of the Mississippi," by an American clergyman named Flint:—

"I am aware," he remarks, "that every sufferer in this way is apt to think his own case extraordinary. My physicians agreed with all who saw me that my case was so. As very few live to record the issue of a sickness like mine, and as you have requested me, and as I have promised, to be particular, I will relate some of the circumstances of this disease. And it is in my view desirable, in the bitter agony of such diseases, that more of the symptoms, sensations, and sufferings should have been recorded than have been; and that others in similar predicaments may know that some before them have had sufferings like theirs, and have survived them. I had had a fever before, and had risen, and been dressed every day. But in this, with the first day I was prostrated to infantine weakness, and felt, with its first attack, that it was a thing very different from what I had yet experienced.

"Paroxysms of derangement occurred the third day, and this was to me a new state of mind. That state of disease in which partial derangement is mixed with a consciousness generally sound, and sensibility preternaturally excited, I should suppose the most distressing of all its forms. At the same time that I

¹ Beasley on the Mind, p. 474.

was unable to recognize my friends, I was informed that my memory was more than ordinarily exact and retentive, and that I repeated whole passages in the different languages which I knew, with entire accuracy. I recited, without losing or misplacing a word, a passage of poetry which I could not so repeat after I recovered my health."

The following more curious case is given by Lord Monbodo in his "Ancient Metaphysics":¹—

"It was communicated in a letter from the late Mr. Hans Stanley, a gentleman well known both to the learned and political world, who did me the honor to correspond with me upon the subject of my first volume of *Metaphysics*. I will give it in the words of that gentleman. He introduces it by saying that it is an extraordinary fact in the history of mind, which he believes stands single, and for which he does not pretend to account; then he goes on to narrate it: 'About six-and-twenty years ago, when I was in France, I had an intimacy in the family of the late Maréchal de Montmorenci de Laval. His son, the Comte de Laval, was married to Mademoiselle de Manpeaux, the daughter of a lieutenant-general of that name, and the niece of the late chancellor. This gentleman was killed at the battle of Hastenbeck. His widow survived him some years, but is since dead.

"The following fact comes from her own mouth; she has told it me repeatedly. She was a woman of perfect veracity and very good sense. She appealed to her servants and family for the truth. Nor did she, indeed, seem to be sensible that the matter was so extraordinary as it appeared to me. I wrote it down at the time, and I have the memorandum among some of my papers.

"The Comtesse de Laval had been observed, by servants who sat up with her on account of some indisposition, to talk in her sleep a language that none of them understood; nor were they sure, or, indeed, herself able to guess, upon the sounds being repeated to her, whether it was or was not gibberish.

"Upon her lying-in of one of her children she was attended by a nurse who was of the province of Brittany, and who immediately knew the meaning of what she said, it being in the idiom of the natives of that country; but she herself when awake did not understand a single syllable of what she had uttered in her sleep, upon its being retold her.

¹ Vol. ii. p. 217.

"She was born in that province, and had been nursed in a family where nothing but that language was spoken; so that in her first infancy she had known it, and no other; but when she returned to her parents, she had no opportunity of keeping up the use of it; and, as I have before said, she did not understand a word of Breton when awake, though she spoke it in her sleep.

"I need not say that the Comtesse de Laval never said or imagined that she used any words of the Breton idiom, more than were necessary to express those ideas that are within the compass of a child's knowledge of objects."

A highly interesting case is given by Mr. Coleridge in his "*Biographia Literaria*."¹

"It occurred," says Mr. Coleridge, "in a Roman Catholic town in Germany, a year or two before my arrival at Göttingen, and had not then ceased to be a frequent subject of conversation. A young woman of four or five and twenty, who could neither read nor write, was seized with a nervous fever, during which, according to the asseverations of all the priests and monks of the neighborhood, she became possessed, and as it appeared, by a very learned devil. She continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. This possession was rendered more probable by the known fact that she was, or had been, a heretic. Voltaire humorously advises the devil to decline all acquaintance with medical men; and it would have been more to his reputation if he had taken this advice in the present instance. The case had attracted the particular attention of a young physician, and by his statement many eminent physiologists and psychologists visited the town and cross-examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences, coherent and intelligible each for itself, but with little or no connection with each other. Of the Hebrew, a small portion only could be traced to the Bible; the remainder seemed to be in the Rabbinical dialect. All trick or conspiracy was out of the question. Not only had the young woman ever been a harmless, simple creature, but she was evidently laboring under a nervous fever. In the town in which she had been resident for many years as a servant in different families, no solution

¹ Vol. i. p. 117 (edit. 1847).

presented itself. The young physician, however, determined to trace her past life step by step; for the patient herself was incapable of returning a rational answer. He at length succeeded in discovering the place where her parents had lived; travelled thither, found them dead, but an uncle surviving; and from him learned that the patient had been charitably taken by an old Protestant pastor at nine years old, and had remained with him some years, even till the old man's death. Of this pastor the uncle knew nothing, but that he was a very good man. With great difficulty, and after much search, our young medical philosopher discovered a niece of the pastor's who had lived with him as his housekeeper, and had inherited his effects. She remembered the girl; related that her venerable uncle had been too indulgent, and could not bear to hear the girl scolded; that she was willing to have kept her, but that, after her parent's death, the girl herself refused to stay. Anxious inquiries were then, of course, made concerning the pastor's habits; and the solution of the phenomenon was soon obtained. For it appeared that it had been the old man's custom for years to walk up and down a passage of his house into which the kitchen-door opened, and to read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession. She added that he was a very learned man and a great Hebraist. Among the books were found a collection of Rabbinical writings, together with several of the Greek and Latin Fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside that no doubt could remain in any rational mind concerning the true origin of the impressions made on her nervous system."

The reader will not fail to observe that in all these cases the subjects reproduced simply what they had seen, heard, or read. The impressions upon the objective mind, particularly in the case related by Coleridge, must have been superficial to the last degree; but the result demonstrated that the record upon the tablets of the subjective mind was ineffaceable.

These are not isolated cases. Thousands of similar phenomena have been recorded by the most trustworthy of observers. Their significance cannot be mistaken. In their light the wonderful mental feats of trance-speakers are easily explicable, without invoking the aid of a super-

natural agency. Speaking "in unknown tongues" is seen to be merely a feat of subjective memory.

When we consider what a prodigy of learning the average man would be if he could have at his command all that he had ever seen, heard, or read; when we remember that the subjective mind does record, and does have at its command, all the experiences of the individual, and that, under certain abnormal conditions, in obedience to the initial impulse of suggestion, all its treasures are instantly available, — we may marvel at the wonderful gifts with which the human mind is endowed; but we may rest assured that the phenomena displayed are the results of the operations of natural law.

The reader should distinctly bear in mind that there is a wide distinction between objective and subjective memory. The former is one of the functions of the brain, and, as has been shown by recent investigations, has an absolute localization in the cerebral cortex; and the different varieties of memory, such as visual memory, auditory memory, memory of speech, etc., can be destroyed by localized disease or by a surgical operation. Subjective memory, on the other hand, appears to be an inherent power, and free from anatomical relations; or at least it does not appear to depend upon the healthy condition of the brain for its power of manifestation. On the contrary, the foregoing facts demonstrate the proposition that abnormal conditions of the brain are often productive of the most striking exhibitions of subjective memory. The late Dr. George M. Beard of New York, who was the first American scientist clearly to recognize the scientific importance of the phenomena of hypnotism, who was the formulator of the "Six Sources of Error" which beset the pathway of the investigator of that science, and the one who did more than any other American of his time to place the study of hypnotic phenomena on a scientific basis, evinces a clear recognition of this distinction when he says: —

"To attempt to build up a theory of trance [hypnotic phenomena] on a basis of cerebral anatomy is to attempt the impossible.

All theories of trance based on cerebral anatomy or physiology — such as suspension of the activity of the cortex, or half the brain — break down at once when brought face to face with the facts."¹

All the facts of hypnotism show that the more quiescent the objective faculties become, or, in other words, the more perfectly the functions of the brain are suspended, the more exalted are the manifestations of the subjective mind. Indeed, the whole history of subjective phenomena goes to show that the nearer the body approaches the condition of death, the stronger become the demonstrations of the powers of the soul. The irresistible inference is that when the soul is freed entirely from its trammels of flesh, its powers will attain perfection, its memory will be absolute. Of this more will be said in its proper place. In the mean time, it may be proper here to remark that subjective memory appears to be the only kind or quality of memory which deserves that appellation; it is the only memory which is absolute. The memory of the objective mind, comparatively speaking, is more properly designated as recollection. The distinction here sought to be made can be formulated in no better language than that employed by Locke in defining the scope and meaning of the two words: "When an idea again recurs without the operation of the like object on the external sensory, it is *remembrance*; if it be sought after by the mind, and with pain and endeavor found, and brought again into view, it is *recollection*."²

¹ Nature and Phenomena of Trance ("Hypnotism" or "Somnambulism"), p. 6.

² Essays Concerning Human Understanding, vol. i. p. 213.