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(RECAP)

OCT 11 1918

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ERRATA

- Page 333, line 2, close with ".
Page 338, line 25, for *Cheonweth* read *Chenoweth*.
Page 340, line 11, for *Cheonweth* read *Chenoweth*.
Page 531, line 7, insert *in* before *mine*.
Page 562, line 28, for *enjoyed* read *inspired*.
Page 597, line 38, for *Kühne* read *Kühnheit*.
Page 627, line 40, for *contemptuonuly* read *contemptuously*.
Page 629, line 46, for *make* read *makes*.
Page 635, line 6, insert *not* before *know*.
Page 687, line 4, for *intelligibile* read *intelligible*.
Page 688, line 5, for *esential* read *essential*.

ological as distinct from a psychological explanation of some of the difficulties involved in the fact of communication. He interpreted the trance more or less in accordance with the statements of the controls that Mrs. Piper's spirit was removed from the body and that the discarnate communicator used the physical organism of Mrs. Piper as a medium of communication, more or less after the analogy of our normal control of the body when occupying it. Hence he practically outlined a theory of possession, though he did not use that term to define his view. He was well aware of the associations attaching to the idea of obsession and, without emphasizing the term "possession", spoke more often of the control of the organism of Mrs. Piper, directly, than of telepathic transmission to her consciousness or subconsciousness. All this will be more fully discussed presently. I must first indicate the reason for reviewing the Hodgson report.

I knew Dr. Hodgson's point of view not only from his report, but from many conversations and discussions with him. Very soon after my sittings with Mrs. Piper, and in connection with my investigations of Mrs. Smead, I found that I differed, or at least apparently differed, from Dr. Hodgson on one point. This was regarding the place of subconsciousness in mediumship. Yet I regarded the difference more as one of emphasis than of fact. Dr. Hodgson's report and his manner of discussing the Piper phenomena seemed to make less account of the function of the subliminal than appeared to be necessary, though I knew well enough that he recognized its influence in all the data. He presented the view that Mrs. Piper's physical organism was the chief thing to reckon with, and unless one kept in mind that he regarded the subconscious as in some way related to the phenomena, one would go away from the reading of his work with the impression that he did not take it sufficiently into account. But the early work of Mrs. Smead convinced me that the subconscious, so far from being a thing which we had to eliminate in spiritistic phenomena, was the necessary medium or instrument for all our work, though its influence had to be reduced to a minimum in order to make the evidence more impressive. I never got into any discussion with Dr. Hodgson on this point, because he died at the time I was making this idea clear to myself. But I knew that it was his intention to reply to the earlier paper of

Mrs. Sidgwick. I had indeed called his attention to one defect of the record which made it impossible for general readers to discover a proper reply to Professor Newbold's illustrations; namely, the omission of a statement which I happened to see in the original record not published. Only a part of it had been used, the important incident suggesting an explanation of the phenomena which someone had used against Dr. Hodgson's claim. The statement was in the record about Sir Walter Scott's real or alleged communications. We may have occasion to refer to it again.

It is interesting to remark that Dr. Hodgson, very soon after his death, and purporting to communicate through Mrs. Piper when I was present, referred to Mrs. Sidgwick and spoke of his intention before death to reply to her (*Proceedings*, Am. S. P. R., Vol. IV, p. 625.) At a later sitting he asked me to make a reply and I see, by recurring to the records, that I promised to do so (*loc. cit.* p. 671). I had totally forgotten any such promise,—which was probably made, as usual, to encourage better results,—until I discovered the fact in looking up references for this discussion. Hence Mrs. Sidgwick must not be too severe upon me if I undertake now to carry out that promise to save myself the dangers of "Karma". Of course we cannot be sure that the allusions mentioned are evidential. It is possible that Dr. Hodgson, before his death, had talked to Mrs. Piper about his intended reply to Mrs. Sidgwick, and I cannot refer to the communication here as having any important evidential weight. I very much doubt that he did mention it to Mrs. Piper, because I know how reticent he usually was about his work in her presence. But nevertheless it is possible that he did so, and I must concede this fact and not lay any stress on the reference as evidence, though its relevance to me would have to be guessed by Mrs. Piper, if we attach no importance to the coincidence.

The issue between Dr. Hodgson and Mrs. Sidgwick is not the existence of spirits, for Mrs. Sidgwick concedes this, at least for the sake of argument in this earlier discussion, and more definitely in a later discussion of the problem. But Mrs. Sidgwick disputes the secondary hypothesis, which Dr. Hodgson advocated in an attempt to explain the mistakes and confusion of the messages. She also has more faith in the telepathic process for

explaining the acquisition of the supernormal information involved than Dr. Hodgson had, though he had previously committed himself to an extension of that doctrine which would make it difficult for him to eliminate it. But in this second report of his, he felt that he had reached a more comprehensive view of the mistakes and confusions than telepathy could render intelligible: namely, that the communicator was in a dream-like state in his contact with the organism of the medium. To this question Mrs. Sidgwick does not address herself at all, in either her first review or the recent report. She attacks the purely secondary consideration of direct communication as if it were the primary matter, though she concedes that the problem of the existence of spirits is an evidential one and distinctly separate from a theory of the process of communication. Nearly the whole of Dr. Hodgson's report is occupied with the consideration of evidence for the existence of spirits, and unless you manage a review of it rightly, the reader will suppose you are attacking the existence of spirits when you are only discussing an hypothesis that proceeds upon the supposition that they exist. This is the feeling which most readers will get in reading both the earlier review and the recent report.

In stating her case, Mrs. Sidgwick does not clearly indicate the issue. She says (earlier review, *Proceedings S. P. R.*, Vol. XV, p. 18): "Granting that knowledge is in some way derived from those who are dead, we have still no sufficient reason to think that the intelligence actually communicating by voice or writing with the sitter is any other than Mrs. Piper herself".

There is a good deal of misconception in this statement or incident to it. It assumes that Mrs. Piper is intelligently communicating, even though she receives messages from the dead. This is simply begging the question regarding Dr. Hodgson's view. So far as his theory is concerned he assumes, or thinks he has proved, that it is not Mrs. Piper's "intelligence" at all that is concerned but that of the transcendental. On the terrestrial side he is reckoning, rightly or wrongly, as you please, with a "machine" as he defines it himself, accepting the terms of the controls as accurate, and though he admits that Mrs. Piper's subconscious in some way is a factor in the phenomena, as was clearly shown in his first report, by the evidence for her own use

of language in the results. He always spoke of these as representing the "habits of the organism" and not as due to the "intelligence" of Mrs. Piper. As Mrs. Sidgwick grants the existence of the trance, she has to eliminate all that we know of the "intelligence" of Mrs. Piper in any sense that makes that term useful in public discussion. We may have a mere automatic machine to work with, so far as we know, and we cannot assume without proof any such conception of the subliminal as Mr. Myers held and taught. As for myself I do not believe there are any such powers as Mr. Myers assumed, and I have never seen any evidence whatever for them. But members of the Society quote him as if the last word had been said on that, and as if we could use a wild hypothesis for explanation, an hypothesis that has never had any scientific evidence for itself. I think the preposterous statements made in Mrs. Piper's trance ought to convince everyone that the subliminal is not much of an "intelligence". We have to face the real views of Dr. Hodgson in such a matter and these were that it was an automatic "machine" through which the messages came, and this, also, whatever you thought about the place of her "intelligence" in it. We have to disprove that by showing that no automatic process goes on.

But concede all this as a minor and unimportant point. The confusing part of the statement by Mrs. Sidgwick is the simple unqualified term "Mrs. Piper herself". In the present report she frequently refers to her in the same way and at times assumes and states that she may "consciously" impersonate, though she grants that she is in a trance, and is not a fraud. Now the term "Mrs. Piper" in all ordinary parlance denotes the total bodily and functional phenomena of a person by that name, and has no meaning whatever unless you denote the normal self by it. It does not imply any distinction of mind and body. This is the meaning that Mrs. Sidgwick's statement would convey to most people and it would only give rise to an illusion on their part, and it would either be in contradiction with the view that is constantly implied by her other statements or put her in a position that forbids any rational account of the facts at all. If Mrs. Sidgwick means Mrs. Piper's subconscious she should say so. But while I believe this is what she means—and the statement is

false if she does not—it should be definitely indicated. In philosophic parlance the term “Mrs. Piper” would stand for the ego, the subject and its normal functional phenomena of consciousness, more comprehensive in its import than the subconscious, and no reckoning would be made with the body in thinking and speaking of her personality. Then after taking this point of view the “ego” may be “split” up into the normal and the subliminal functions. But we should never speak of this in common parlance as “Mrs. Piper”. We should adopt the technical terms that enable us to distinguish between the normal “intelligence” and the subconscious of Mrs. Piper. Whether the latter is intelligent at all may be a subject of dispute. Some writers regard the subconscious as wholly a physiological phenomenon, and limit the intelligence, after Cartesian views, to the normal mind. It only introduces confusion into the problem to speak thus loosely of “Mrs. Piper’s intelligence”. The trance eliminates “Mrs. Piper”, as she is known, from the problem, unless you assume that there is no difference between the normal and the trance state!

Again Mrs. Sidgwick misstates the issue. She says: “The fact with which we have to start, and which, *prima facie*, gives plausibility to the supposition that when Mrs. Piper is in trance the intelligence communicating through her is not her own—is that it invariably says it is someone else, etc.” (*Proc. [Eng.] Vol. XV, p. 19.*) Now I do not think we start with any such fact, much less is it the *prima facie* fact. The *prima facie* fact is the existence of supernormal information, the existence of which is conceded by Mrs. Sidgwick, but is totally ignored in her theory of the case, both in the earlier review and in the present report. What Mrs. Sidgwick says on this point is truistic but not relevant. The primary issue is whether spirits actually do communicate, and Mrs. Sidgwick concedes this as possible and does not dispute it, but she ignores the fact in the construction of her theory. If you once grant this, you must keep it in the foreground of the theory. Moreover she seems not to see that, if her own theory is true, you cannot speak of “communicating intelligences” at all. She tries to explain the communications and the absurdities alike by reference to Mrs. Piper’s intelligence. But in this problem “communicating intelligences” assumes something foreign to Mrs. Piper, or

it is inconsistent with what Mrs. Sidgwick grants; namely, the existence of spirits. If we do not have to go beyond Mrs. Piper's mind, we do not have to reckon with spirits at all, even in the supernormal, and of course when she tries the telepathic theory on the facts, she does not transcend Mrs. Piper as a selective agent, tho she does in content. What she should have done was to apply the telepathic hypothesis in detail as that does not involve any *tertium quid* in the problem and would enable one to dispose of all such expressions as "communicating intelligences".

The recent report which is here under review does not differ from the earlier essay except in the quantity of material quoted in its behalf and hence we may resort to this for the further discussion of the issue, reverting to the earlier essay when necessary.

It would be impossible to review the present report of Mrs. Sidgwick in detail without making two volumes as large or larger than her own, hence I shall have to proceed somewhat dogmatically by summarizing the impressions which parts of it make upon me or the reader. As in the earlier review, she concedes that outside intelligence has access to Mrs. Piper's trance, though she does not distinguish in her statement between the living and the dead. She also states that her views have not changed substantially since 1899 in regard to the subject. But she takes no account of this concession in her attempt at an explanation of the trance-phenomena, as if they could be explained as well by ignoring the real facts as by not having them at all. This is certainly not a scientific procedure. It is isolating phenomena in a connected whole and offering a theory which has no meaning at all for the whole. This theory is that Mrs. Piper is in a "dream" state in her trance, and, in addition to this, that the personalities purporting to communicate through her are merely products of different "centres of consciousness". To prove this hypothesis Mrs. Sidgwick quotes the records of Mrs. Piper's trance phenomena. As she has thrown the supernormal facts out of the problem, she confines her quotations to the non-evidential statements, representing the theory which the controls themselves have of the phenomena. In this procedure Mrs. Sidgwick relies on the most absurd statements for her illustrations, and but for the detailed record at the end one would

not suppose that there was anything else to reckon with in the discussion. But there we find data that may easily alter the judgment that would be based on the most absurd incidents. In her earlier essay Mrs. Sidgwick quotes incidents in the same way and makes no allowance for the actual theory of Dr. Hodgson for their fragmentary character. There is no doubt that most minds take offense at the absurd things in the records, as they suppose that they are called upon to suppose them representatively spiritistic. But this is an inexcusable illusion for one who lays any claim to intelligence on the subject, especially if he assumes that Dr. Hodgson conceived them as unmodified communications from the spiritual world. He certainly did nothing of the kind, and no criticism of him can make any headway that does not assume his specific attempt to explain the confusions and mistakes in the process. This Mrs. Sidgwick does not attempt. She starts on the assumption that absurdities are evidence that spirits are not communicating. All the way through, both her argument and her quotation of facts take this for granted. I must wholly deny the assumption. There is not a particle of reason about it. The lay mind generally makes it, but we are not conducting a scientific investigation on the assumptions of the lay mind. We are dealing with the complicated hypothesis of Dr. Hodgson, and that hypothesis never for one moment supposed that preposterous statements were evidence of anything. They might require explanation, but they are not evidence even of subconscious action on the part of Mrs. Piper. But Mrs. Sidgwick seems to suppose that absurd statements cannot come from spirits. I do not see why. For all that we know spirits may be demented and likely to be more absurd than the living. I believe that there is evidence enough that this is not the fact, at least not always or generally so, but there is nothing in the individual statements of "communicators" to prove that they would be free from preposterous communications. We have analogies enough in normal life of disturbance to consciousness by anything that affects the normal rapport of the mind with the body. Dreams and deliria are the best illustrations of it. And perhaps hallucinations are also good ones. Nonsense is the consequence of this disturbance, it matters not what the normal intelligence of the subject may be. The fact

that such a person in an abnormal state utters nonsense is not disproof of foreign influence. It is a problem of deranged rapport, stimulus and disturbed reaction, especially if the condition be regarded as in any respect automatic.

Mrs. Sidgwick's assumption would carry with it the implication that, if the utterances of the trance personalities were true and rational they would be evidence of spirits. But surely Mrs. Sidgwick would at once perceive the error of this, and, with it, the implication that absurd statements are not evidence that spirits did not make them. Moreover, it is also not evidence that Mrs. Piper's subconscious is responsible for them. This source may be the true one, but the preposterousness of the statements is not evidence of it. Very different characteristics must be found to indicate that, and these characteristics are their identity with her normal experience or their identity with the phenomena of dream life. Mrs. Sidgwick does not attempt to give any evidence that the absurd statements represent ideas of Mrs. Piper's normal experience, nor does she make any attempt to compare them systematically with the phenomena of dreams to find there the analogies and characteristics which would suggest their extension to Mrs. Piper's trance. This is the thing to be done. It is not enough to quote preposterous statements. They can just as well come from spirits as from living people, and this too on the hypothesis that the spirits are very lofty and intelligent beings: for Dr. Hodgson made it a fundamental part of his theory that the communicators were not in a normal condition when communicating. He may not have been correct about this, but the hypothesis has to be treated for what it is.

This criticism, I think, invalidates nearly all that Mrs. Sidgwick quotes in the volume. The quotations have no evidential value for the conclusion she wishes to support. The absurdities require to be explained, but you cannot get that explanation by quoting the nonsense in the communications. You must seek it in the established facts of normal and abnormal psychology, and Mrs. Sidgwick either does not do this at all or she takes for granted what it would require numerous illustrations outside the Piper case to prove. I shall have more to say on this point in considering the fundamental feature of Mrs. Sidgwick's theory.

Dr. Hodgson had reckoned with the subconscious of Mrs.

Piper and also with the idea that the controls might be regarded as various secondary personalities developed in that subconscious. In fact, he stated Mrs. Sidgwick's theory quite as clearly as did Mrs. Sidgwick (*Proceedings*, S. P. R. Vol. XIII, pp. 359-370), and then proceeded to displace it by his own. Mrs. Sidgwick says nothing about this position, but discusses it as if it were not Dr. Hodgson's. This theory was that we might account for the various personalities in the Piper case by the hypothesis of telepathy for the acquisition of the facts, and impersonating or masquerading of the subconscious for their alleged reality. But Mrs. Sidgwick dismisses secondary personality to account for the controls and substitutes that of various "centres of consciousness" for an explanation. She thinks that the fact that the personalities are not permanent associates of Mrs. Piper's normal life indicates that they cannot be treated as secondary. This I regard as so much in favor of the spiritistic theory, not as evidence of it, but as just what would occur on the spiritistic theory. Moreover, I do not think that secondary personality need be a constant and permanent accompaniment of the normal life. In the cases studied and cured this is not the fact. In the Ansel Bourne and the Sally Beauchamp cases this was not true, nor was it true in the Brewin case. If you wish to maintain that secondary personality once present is always present, you beg the question, because we have no evidence for its existence except when it manifests, and if it does not manifest we may safely dismiss the hypothesis of its existence, just as Mrs. Sidgwick dismisses the reality of the Emperor group and other controls because they do not always appear associated with Mrs. Piper. She has no ground for either supposition. She assumes that secondary personality does not exhibit this phenomenon. Dr. Morton Prince in his discussion distinctly affirms the contrary of secondary personality. He affirms of it just what Mrs. Sidgwick affirms of the Emperor group. (Cf. *The Dissociation of a Personality*: second edition, p. 42). I think if Mrs. Sidgwick had studied actual cases of secondary personality, she would have understood the terminology and the facts much better, or even if she had carefully studied the records of the other cases she would have found a better way of understanding and explaining the Piper phenomena. But she systematically limits her analysis

and explanations to the phenomena of Mrs. Piper; and even in the phenomena of Mrs. Piper, she disregards all the supernormal and tries to form a theory of her trance and its psychology without considering the most important things necessary to a rational theory of it. This we shall see a little later when we come to a reconstructive view of the case.

Now instead of finding analogies and explanations in the phenomena of secondary personality, Mrs. Sidgwick substitutes "centres of consciousness", thinking perhaps that she has given a new explanation or theory of the phenomena. But I shall take a very radical position regarding this procedure. I shall deny the existence of any such things as "centres of consciousness" and that there is one iota of evidence for them. There is no use to say that they are hypothetical. For inventing hypotheses is not legitimate in science. We may extend or connect the known with the unknown, to explain the latter, but we cannot invent hypotheses which turn out on examination only to be description and not causal explanations at all. Mrs. Sidgwick has simply substituted psychological terms for physiological ones and meant to denote a different thing, and assumes that they are different and explanatory, when they are not properly descriptive in any known terms that may be regarded as explanatory at all. We are so accustomed to speaking of brain-centres as explanatory that we do not feel a shock at the terms "centres of consciousness". The materialistic theory has so closely associated brain and mind, that we may think of "centres of consciousness" as an equivalent of brain-centres functioning in terms of consciousness. These facts disguise or conceal from us the real facts of the case. We can perceive this if we attempt to substitute "points of consciousness" for centres of it, the two necessarily having the same meaning, if we exclude the idea of brain-centres from the expression. But we readily perceive the absurdity of "points of consciousness". Indeed we have the same right to speak of "points", "lines", "corners", "angles", "areas", "cubes", "squares", "blocks", of consciousness as "centres" of it. But we should regard all of these absurd, though not absurd as applied to parts of the brain. Even "brain-centres" are not definitely conceived as points, but as "areas" of some definite or indefinite amount. Geometrical analogies here are

totally out of the question, unless we mean to adopt the physiological point of view and thus that of materialism. To that I have no objection for it is intelligible. But appeals to "centres of consciousness", unless they are merely subterfuges for materialism, are wholly without meaning. A psychologist would never speak of them except as a synonym for brain-centres. Hence in discarding secondary personality, which is a good psychological conception, and the conceptions of physiology which most men employ in this connection, Mrs. Sidgwick has only confused the problem. You feel no shock in the language because the terms are so closely related to analogous ideas in physiology where special and geometrical notions are legitimate. But they are wholly illegitimate in psychology, unless merely descriptive and metaphorical, and not explanatory. In psychology we deal with the *functional* for explanation and not the geometrical or material, unless we mean frankly to avow the materialistic point of view and methods of explanation. Mrs. Sidgwick does not venture to adopt that position. It is evident, therefore, why I wholly dispute the existence of "centres of consciousness". They are not only not intelligible conceptions, but they are inventions pure and simple, and no more explanatory than Odyllic force. One of the interesting features of the whole history of this problem has been the futile policy of sceptics in their opposition to psychic phenomena or anything unusual. They started with Mesmer to ridicule his claims by referring to imagination. They could throw dust in the eyes of the public by this appeal, an appeal wholly unjustified by the phenomena. When Braid proved that hypnosis and its cures were not due to the imagination, they turned suddenly round and adopted "suggestion" with him, a term that is, in fact, no more intelligible as an explanation than imagination was. But it will just as well throw dust in our eyes. No one knows what it means except as a name for a group of facts apparently connected in some causal manner. But what that cause is no one knows. In the last century the antithesis between the two schools was between Mesmerism and Spiritualism, and then it changed to "suggestion" and spirits. But as soon as we were forced to admit that "suggestion" would not explain thought-transference, we adopted the mysterious term "telepathy" and ring the changes

on that quite as confidently as we ever did on imagination and "suggestion". We do not know what it means, but we essay to explain things by it. But now that this "hypothesis" is proving shaky, we are to have "centres of consciousness" take its place, to escape rational ideas with perplexities associated with them. You cannot refute appeals to imagination, "suggestion" telepathy and "centres of consciousness" because you can no more understand what they mean than the poor old woman in Billingsgate who could not refute Dr. Johnson for calling her an isosceles triangle. We get enamoured of them because they are like "that beautiful word Mesopotamia" in the sermon.

It is the novelty of the phrase and the connection in which it is used that gives it the importance of an explanation. There is no use to say that it names a fact merely. This it does not do in any proper sense of the term as applied. But conceding that it did, it is facts which we have to use for explanation, and the use of the phrase "centre of consciousness" as an alternative to other explanations or in a manner which suggests such alternative explanation gives it an explanatory meaning in antithesis to some other view; namely, the one which Mrs. Sidgwick is supposedly controverting, the theory of Dr. Hodgson. The expression is first used in the Preface where the alternative views are indicated. But it is used elsewhere in the Report and developed in various ways without the employment of these terms. It does not seem to have been used in the review of Dr. Hodgson's Report, and hence it has some importance in discussing the problem. The idea is sometimes expressed as a "phase" of Mrs. Piper's consciousness as well as a "centre" of it. But however this may be it gets its whole import from the connection in which it is employed. Mrs. Sidgwick is controverting the "possession" theory of Dr. Hodgson. He maintained that it was the spirit using the organism of Mrs. Piper. Mrs. Sidgwick, assuming that telepathy, whether from the living or the dead, is the process involved, thinks that it is "a phase or center of consciousness of Mrs. Piper herself" that is speaking or writing. This makes it explanatory and not merely descriptive of the facts. If you are merely describing the facts you have no antithesis to the "possession" theory of explanation.

Now the whole question which we have to answer is:

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MRS. SIDGWICK'S REPORT ON THE PIPER TRANCE.*

By JAMES H. HYSLOP.

We have at last the long projected and expected report by Mrs. Sidgwick on the residue of the records left by Dr. Hodgson at his death and connected with the work of Mrs. Piper. This report does not deal with the phenomena as a whole, but limits itself to the "psychology of Mrs. Piper's trance" and excludes

* The present paper, minus certain additions since its return, was sent to the English Society for publication that it might reach the members of that body. But the Council deemed it too long for their use and returned it with the offer to publish a twenty page article in its stead. But the author declined that offer because he could only express general opinions without facts to support them, and he regards it a waste of ink and paper to print his mere opinions on this subject, or those of any one else, without the facts necessary to make the meaning clear. The subject is too large and complicated to treat in twenty pages, especially as Mrs. Sidgwick thought it advisable to devote 645 pages to it. The present article has been lengthened somewhat and were the author publishing it in the *Proceedings* it would be made much longer by elaborate quotations from the original records. *Proc. S. P. R.* [Eng.], Part XXXVI, Vol. XV, and Part LXXI, Vol. XXVIII.

the evidential phenomena from consideration. It is not a study of Mrs. Piper's work as a whole, but of only a part of it and that part which is confined to a theory of the non-evidential aspects of the trance. The report is, in fact, a continuation and elaboration of the views which Mrs. Sidgwick advanced in review and criticism of the position taken in Dr. Hodgson's second report on the phenomena of Mrs. Piper's trance. A consideration of this later report will have to take the earlier into account. Mrs. Sidgwick had a much larger mass of material upon which to draw in the present paper, having all the accessible data at her command. The disappearance of Mrs. Piper's trance completed her work and we have a case from which no further important phenomena can be expected, and hence a situation in which a report on the case as a whole is quite in place.

Mrs. Sidgwick's report is for the sake of presenting and defending a theory of Mrs. Piper's trance without taking adequate account of its relation to the supernormal. To effect her purpose she has collated apparently all the relevant data in the records and then publishes as an Appendix some of the records more or less in detail. I wish to undertake here a review of the report, a review that shall be part criticism, part endorsement and part a constructive theory of the Piper phenomena. The construction is designed not as a substitute for that of Mrs. Sidgwick, for it is not that as a whole, but as a means of evading the difficulties, misunderstandings, and objections that attach to the theory of Mrs. Sidgwick, at least as she states and illustrates it.

It will be desirable to review the earlier paper of Mrs. Sidgwick in this connection as a necessary step in the discussion of the present one, which is but an enlarged account of the facts on which she bases her explanation of the trance. In his second report on the Piper phenomena, Dr. Hodgson had formed a definite theory of the process by which communications come from the dead. His conception of the process was not an important or necessary part of his view that communication was a fact. This latter he based upon the character of the evidence and not on an explanation of the way it was effected. He was endeavoring in his theory of the process to indicate a physi-

"Whence do the phenomena of Mrs. Piper issue?" This divides itself into three questions. (1) Do the "communications" come solely from spirits? (2) Do they come solely from "a phase or centre of consciousness of Mrs. Piper herself?" (3) Do they come from both sources at the same time and thus represent an interfusion of two minds? That is, do they issue from A, or from B, or from both A and B? If from A only, you have nothing but spirits and "possession". If from B, you have nothing but subconscious impersonation based on normal knowledge. If from both A and B you have supernormal knowledge interfused with the subconscious action of Mrs. Piper's trance, and you have constantly to keep this compound nature of the facts before you in your explanation of the trance or of anything else.

There are two ways in which the phrase of "centre of consciousness" can be used. First it may denote Mrs. Piper, whether conscious or subconscious or both, as the centre, or or point of issue, for the phenomena and so distinct from an external source, say spirits or living people. Or secondly it may denote a centre in Mrs. Piper's consciousness, thus using geometrical conceptions in defining the terms. That Mrs. Sidgwick intends the latter meaning is evident in her making the phrase synonymous with "phase of Mrs. Piper's consciousness." The first meaning makes the reference to Mrs. Piper merely appositive and so explanatory of which "centre" she has in mind. To that meaning of the term I should not seriously object, because it has a well defined and a universally accepted import. It is the second meaning to which I object as a totally unproved and indeterminate conception. If you mean that the "communications" issue from Mrs. Piper as a "centre of consciousness" we have a clear antithesis to spirits, tho we may finally combine the two sources in phenomena of interfusion. On the other hand, if you mean that the "communications" issue from a centre in Mrs. Piper's consciousness, you are conceiving that consciousness as a wide and comprehensive group of personalities which may have no antithesis to spirits at all, and in fact all but one of them might be absolutely identical with spirits, just as Dr. Hodgson contended when explaining his attitude toward a "larger consciousness." The illusion in the expression is caused by its appropriation of both meanings at once, one of them

antithetic to the idea of spirits and the other concealing its possible identity with them.

I may be told that this is making too much out of a small point. But I insist that it is fundamental to the issue which Mrs. Sidgwick is discussing, and that is the nature of Mrs. Piper's trance. That is a condition which eliminates her normal consciousness from the game, and yet Mrs. Sidgwick plays fast and loose with her terms in that issue. A "centre of Mrs. Piper's consciousness" must either make her normal life the large field of which the part Mrs. Sidgwick calls its "centre" is only a part, or the term "consciousness" is used to comprehend both the normal, the subliminal and the supernormal states, a procedure which allows her to play any game she pleases with the case, and readers who see clearly that she is antagonizing something, apparently the spiritistic hypothesis, cannot make out anything clearly except that Mrs. Piper is doing the things which may be in some way connected with spirits. If Mrs. Sidgwick had maintained that it was Mrs. Piper's subconscious that was concerned, her position would have been less vulnerable, but only because that is mainly a negative conception. "Consciousness" is our positive conception and the "subconscious" is negative because we do not have direct access to its field and because authorities are divided upon the question whether it is a physiological or a psychological process, and if psychological, whether it is introspective and rational or unconscious and automatic. Dr. Hodgson in his theory of "possession" would never have objected to the assumption that the subconscious included the automatic mechanism which was the vehicle for the more direct communications. It was that automatic machinery, whether you made it physiological or psychological, that he wished to employ for the explanation of the peculiar elimination of Mrs. Piper's normal memories and at least most of her subliminal memories in the process of communication. But to employ the term consciousness for this vehicle or medium and especially to describe it as a centre is to depart from the accepted ideas of psychology and to devise new terms that only make confusion worse confounded. Readers will understand that all the natural implications of that term are to be admitted, when in fact they are excluded by the very idea of the trance, unless you employ the term

to include trances and that will be so wide and elastic as to admit the very possibilities of "possession" which Mrs. Sidgwick is contesting. Normal consciousness would exclude this, but the thing she is talking about does not exclude it. The advantage of referring to the subconscious, instead of "a centre consciousness of Mrs. Piper" is that it leaves open the question whether the process is automatic or teleological and whether it is physiological or psychological, and the nature of "possession" would be determined by the decision between these alternatives and not between telepathy and "possession."

The last remarks bring up Mrs. Sidgwick's appeal to telepathy to explain the appearance of certain personalities in the controls, and her general use of that term. She specifically defines it in its most comprehensive sense, namely as denoting (1) possible communication between the living, (2) possible communication between the dead and the living independently of the recognized channels of sense, and (3) possible communication between the dead. But she apparently forgets or ignores the fact that for the public the term has become one to denote *only* thought-transference between the living and a theory to explain away phenomena that look spiritistic. Now you cannot adopt Mrs. Sidgwick's more comprehensive view without absolutely eliminating the antithesis between telepathy and spiritistic connections. The term can no longer be used to explain away phenomena. It always remains possible to explain the same facts by spirits, and your evidential standard for telepathy is destroyed. Apparently Mrs. Sidgwick does not see this fact. I agree that this broader use should be permitted, but not because I feel that there is any necessity for supposing that it *must* represent the process of communication with spirits or their intercommunication with each other, as Mrs. Sidgwick maintains. They may not use this process at all either in communicating with us or with each other. It is merely possible. The assumption that they *must* do so comes from the influence of Cartesian ideas about mind and matter which may not be true at all. Indeed the monistic tendencies of the present age totally repudiate Cartesian dualism.

But in admitting that we may legitimately extend the meaning of the term telepathy, I do not intend to concede either that we

know anything about it as a process, whether direct or indirect, or that it is in any respect an explanatory conception. Much less do I concede that there is any evidence for that form of it assumed by Mrs. Sidgwick and her colleagues. I make bold to say that there is not one iota of scientific evidence for the telepathy of these critics. There is not a fact on record in the Society's *Proceedings* or anywhere else, so far as I know, to support any such conception of telepathy as the critics of the spiritistic theory assume. We have evidence for a set of facts but not for any process. We have evidence for mental coincidences excluding chance coincidence and normal sense perception, but not for any process whatever such as is assumed to eliminate the evidence for spirits. Moreover we have not the slightest evidence to prove that the process is a direct one between the living, and that must be proved before we can use the term to eliminate the intervention of spirits. Further than this, we have not the slightest evidence for its selective character, and that feature of it must be proved before we can use it as a rival idea to spirits. It is merely a respectable term like imagination, "suggestion", the popular "psychic force", "centre of consciousness", and explains nothing, but only postpones the day of judgment. It is a useful term for limiting evidence, but it does not limit explanation, until we know what the process is, and about that we have no knowledge whatever. The consequence is that Mrs. Sidgwick has not the slightest reason for applying the "hypothesis" to explain anything, much less such phenomena as are exhibited in the case of Mrs. Piper and others. We may have perplexities enough as is clearly shown in the absurdities of the trance, but they are not such as justify the application of telepathy to the supernormal in it. That is only a term that throws dust in our eyes.

All of these misconceptions of the problem grow out of the illusion of most people that the absurd things would not be caused by spirits and that we must adopt a theory that will exempt *spirits* from ridicule. We are under no obligations whatever to discard or discount the use of a spiritistic theory in science. When we are dealing with the sceptic for purposes of his conversion we are bound by logical rules to ignore spirits and to concede *ad hominem* what we do not concede *ad rem* at all.

It is the necessities of *argument*, not of science, that justify talk about telepathy as a rival idea for spirits, though not as a rival explanation but as a limitation on the evidence. Even in your telepathy, triviality and absurdity are quite as natural as in alleged spiritistic messages. But in deference to the supposed bliss and rationality of spirits must we acquit them of absurdities and believe in something else absurd or impossible? In fact, we know nothing about what the mental status of spirits may be, save by the sifting out of incidents in the mass of chaff that will show what it is, while it explains the complications and confusions due to the unusual methods of communication.

There is another general criticism to be advanced. Mrs. Sidgwick studies Mrs. Piper's trance with no reference to others and hardly even alludes to the phenomena of secondary personality elsewhere for data in the explanation of Mrs. Piper's phenomena. This I cannot but regard as wholly unwarranted. No scientific person would think of taking such a course. No one can understand Mr. Smith without knowing something about Mr. Jones. We cannot study the psychology of Mr. Gladstone without knowing the psychology of other statesmen. We may find individual peculiarities in each case, but they remain wholly unintelligible or inexplicable unless we can discover rudimentary indications of the same characteristics in others in whom different features predominate. That view I think cannot be disputed. At any rate, all scientists proceed on the assumption of it and never suppose that they can make any set of phenomena intelligible unless they are traceable in many instances. Mrs. Sidgwick proceeds on the supposition that you can explain Mrs. Piper by herself, and that the absurdities of the messages are a sufficient datum for applying hypotheses. This I think every scientific man would dispute.

I have considered the most general questions in Mrs. Sidgwick's report and have one or two more to take up, but it will be best to postpone them until I take up a constructive criticism of her paper. In the meantime, some questions of method have to be noted.

I have already referred to the emphasis laid upon the preposterous messages. The examination of the Appendices shows that there are many most important incidents and views wholly

neglected by Mrs. Sidgwick. She has chosen the favorite Podmorean method of ignoring the strong points in a record and fixing on those of less importance for the attack. Had the more detailed records been omitted, the reader would have no means of effective reply from the standpoint of facts. As it is, a very small part of the detailed record is printed and from the way this has been handled one is entitled to suspect that the selection of records has been governed by the same method that prevailed in the selection of incidents for criticism. As it is, and without assuming the truth of this objection to the report, the whole thing is clear proof of the contention that the whole Piper record should have been published for readers. I have always contended for this and lived up to the principle in our own publications, in spite of the criticism that they are tedious. There is no use to say that much of the material is non-evidential and that the non-evidential portions are rubbish. That is only an additional reason for publishing them. The method of omitting the evidential from the discussion and selecting the absurdest incidents of the non-evidential for illustrating the psychology of Mrs. Piper's trance phenomena is clear proof that the Society wishes to give us only what it thinks is for our good. We are to accept its authority and opinions rather than the facts. I for one must object very strenuously to this policy. I wish to do my own thinking and I do not care a penny for the opinions of any other living being. I wish to form my own and to dispense praise and blame as the facts require, and I am sure that, in these degenerate times, this is the judgment of every intelligent person. I wish to decide for myself whether the records are rubbish or not. Indeed I should suspect that the more rubbishy they were the more likely that we have a serious problem before us. I have often found that the very fact of rubbish in them is an evidence of the genuineness of the phenomena. You have that characteristic to explain quite as much on the hypothesis that it came from Mrs. Piper as you would on the hypothesis of a spiritistic source. There are many things that we have no more reason to suppose Mrs. Piper could naturally say from normal information than to suppose they came from spirits. Indeed a strong *a priori* claim might be made out for the priority of spirits in nonsense. Let me illustrate.

Any disturbance to the bodily life usually results in some corresponding interference with normal consciousness. An accident, a disease or stimulants, Cannabis Indica, for instance, mescal and other like agents, will make nonsense of our mental states, at least adjudged by our normal standards of reality. Anything that affects the normal rapport of consciousness with the physical organism results in a disturbance to the integrity of normal mental states. Anæsthesia does the same, or is the sign of interruption of rapport. Now add to these facts the circumstance that it is the subconscious that is the subject or victim of all this disturbance of rapport and that death is but the severance of rapport with the physical world. This is true on the materialistic hypothesis as well as the spiritistic, and the only difference is that on the materialistic theory it ends right there, but on the other it is only sensory functions that terminate and the subliminal goes on. Now as it has appeared to be quite irrational in the phenomena which mark its action in life, it might be natural to expect it to continue its identity after death. The disturbance of rapport which had marked normal life in the body, perhaps made rational by the regulative influences of the physical world and its stimuli, the severance of connection with this regulative principle, as in our own usual disturbances, might well leave the subconscious to all sorts of vagaries and absurdities, especially if it be a consciousness that lived long ago under ideas very different from the present and from which it could not easily emancipate itself. We should or might, therefore, expect all sorts of irrational messages and in fact might have to require that spirits prove their rationality, instead of assuming it and that preposterous things could not or would not be said by them. It is a matter of evidence just as personal identity is. This demand that they should reveal themselves in their full personality as we knew them is not justifiable. Those who do not understand the problem and who make no allowance for exceptional conditions under which communication must occur will demand it, but that class can be ignored in the problem. We must *prove* that they can reveal their full personality, and not assume it and then judge the facts according to an illegitimate *a priori* assumption.

It should appear evident from this that preposterous state-

ments, so far from being evidence against a spiritistic theory, might be evidence for such a view, unless specifically traceable to normal ideas and beliefs of Mrs. Piper. There is no attempt on the part of Mrs. Sidgwick so to trace the absurdest instances. It is quite as inconceivable that Mrs. Piper should make the mistakes noted in astronomy as to attribute them to Imperator. Indeed I can well imagine the Imperator Group making such mistakes. If their age is to be accepted as intimated, they lived under very primitive ideas of the heavens, and in a world supposed to be uniformly and unchangeably lighted, there would be no need for taking any account of the material universe as we know it and perhaps there would be inability to know it as we do. Or they might have a knowledge of a very different side to it which might be confused, in a message, with ideas which we have about it from sensory experience. We cannot start with the assumption that our point of view is the standard of judgment on such a question especially if the idealistic interpretation of mind and nature be accepted. The facts may be and appear as absurd as you please according to our ideas, but that fact would not alter the possibility that they came from spirits. The whole procedure of Mrs. Sidgwick, in its reliance on the ideas of unconnected incidents and statements, as literally interpreted in our conception or assumption of the conditions affecting them, is logically unwarranted.

I suspect that Mrs. Sidgwick is unconsciously influenced by the assumptions (1) that a spirit message has a presumption in favor of being true and (2) that rational spirits would not communicate nonsense. Both assumptions are false. But they are made by most people who are interested in the facts. The newspaper hullabaloo for thirty years has been based upon these assumptions and most people accept what a spirit says as if it were gospel. This attitude of mind is a refrain or reflex of the doctrine of revelation and inspiration, with accompanying ideas. But I regard both of them as without foundation. There is no more reason to believe that a spirit can tell the facts any better than living people. Where we accept them at all we rely upon verification in the testimony of living people, with allowances even there. The question always is whether a message came from a spirit, whether true or false. The determination of its truth

and value depends on our ordinary standards other than the fact that the statements came from a spirit. It is natural enough to feel a shock at an absurd statement purporting to come from one whom we knew to be sane and intelligent. But in this subject it is not the sanity and intelligence of a spirit that is the first and most important problem, but the actual source or cause of the phenomena, and the other problem will come afterward.

Further than this it is quite conceivable that a perfectly irrational message might come from a perfectly rational mind. This is particularly true on the assumption to which Mrs. Sidgwick herself, according to the testimony of Professor James, gave expression somewhere; namely, that messages may come to us from spirits involuntarily. That communications should be rational assumes that the method of communication has no more complications than our own mode of expression. Even our own dreams are perfectly compatible with our sanity. There are marginal thoughts on a general stream probably as rational as our normal life. But concede that a communicator might transmit messages involuntarily and the marginal field of his consciousness might be tapped instead of the central one. All this obligates us to withhold judgment, at least hasty judgment, until we know more about the conditions affecting communications, tho we may legitimately enough pause at absurd messages. Hence rational beings might be the source or cause of both untrue and preposterous messages.

I shall come to specific instances later when giving a further constructive view of the problem. I have one more mistake to consider before doing this. In the earlier paper, Mrs. Sidgwick said that a spiritistic theory was too stupendous to be based upon the phenomena of Mrs. Piper alone and she reiterates this view here, though the cases of Mrs. Verrall, Miss Verrall, Mrs. Holland, several others mentioned in the English *Proceedings*, and also those of Mrs. Quentin, Mrs. Smead, and Mrs. Chenoweth in America, are before her to show that the conclusion has not been so based. But why not base it on a single case, when mankind generally have believed in survival on far less cogent grounds? Is the conclusion any more stupendous than it has always been? The fact is, that it is materialistic theory and that alone that gives the weight to a statement like Mrs. Sidgwick's.

I concede that materialism is not proved and that the ordinary easy way of settling it, which the philosopher and layman follow, is not justifiable, but that is no reason for making statements that might imply there was no other case on which the conclusion might be based. It has been too characteristic of many critics in the past to show that certain *evidence* for spirits was not satisfactory and then assume that the facts were not *genuine*. There is no legitimate reason for this procedure. A phenomenon may be perfectly genuine without being evidential, and when we have proved an exactly similar phenomenon to be evidential and genuine, it becomes probable that the other cases are such. Indeed, that is precisely the method of science; namely, to prove in any case that an event is what it appears to be and then to have no difficulty in accepting other reports of similar ones. Now no one has based the conclusion on the Piper case alone. I distinctly stated in my first report that my own conviction was made up from all the facts of other cases on record, thus making the Piper case only a typical one. Indeed all that the Piper case has ever done has been to prove, by proper conditions, that a certain type of phenomena, which we had previously disbelieved, does occur. We had no right to assume that an objection to previous phenomena disqualified them from a collective significance, but this is just what is implied in Mrs. Sidgwick's attitude. They become a part of a collective whole the moment that you prove that the kind of phenomena can be genuine. Hence the conclusion is based on this whole, while the merely evidential problem has been satisfied in the Piper case. The explanatory is based on the *type*. Here again Mrs. Sidgwick is isolating a set of phenomena, which I think should not be done.

One of the main points, therefore, which I wish to make now follows directly on these remarks. I refer to the "waking stage" of Mrs. Piper's trance. I shall consider this from the constructive point of view after remarking upon the destructive position assumed by Mrs. Sidgwick. She considers this question near the end of her report. It should have been the first thing to consider in the study of Mrs. Piper's trance. The nature of the messages as preposterous statements has nothing to do with this problem. We should have the same problem if all the messages were beautiful or true. Prior to the discussion of

the controls we should have had the nature of the trance cleared up and the contents of the messages, real or alleged, should have been taken up after this issue had been decided. The data determining the nature of the trance must be made independently of the nature of the controls, though not independently of the supernormal. But Mrs. Sidgwick pursues the reverse course, and then comes to the waking stage of the trance after she has preempted the case by irrelevant matters, though they are just the things which the popular consciousness emphasizes. I do not believe any concession should be made to the popular conceptions, either for or against spiritistic theories. The popular mind is too much of a bugbear to scientific men and women and there have been too many concessions to its ignorance.

When I came to the sixth chapter of the report in which Mrs. Sidgwick discusses the waking stage of the trance, I looked eagerly for evidence that she had discovered its real nature and significance. But I read it in vain for this. She remarks that it is very important for understanding the nature of the deeper stage, and this is true enough. But the reasons for this and the facts which make it so were wholly unnoted by Mrs. Sidgwick. (1) She wholly ignores those instances of it in which the supernormal occurs and selects those specimens which have no evidence for this. (2) She ignores the fact that the supernormal is the important feature in determining its general nature in connection with the elements that are not supernormal. (3) She ignores the fact that the best evidence for the supernormal often came through in this condition, especially in proper names. (4) She notes correctly enough the dream characteristics in it and then treats it as if it were only these, but she does not remark the really significant facts both in it and in connection with it. (5) She says nothing about its being the really subliminal stage of consciousness, and employs the terms "waking stage" as if that were something different. She recognizes that Dr. Hodgson called it the subliminal, with *two* stages, but as if to get entirely away from the scientific consideration of the facts she adopts a phrase which has no association with other cases, unless it be made so by the contents revealed in them. There is, of course, no objection to the use of the term, provided we recognize its pedigree and affiliation with all subliminal or subconscious states

of the kind: namely, the preliminary approach of the deeper trance, and which can therefore be called subliminal, as the normal consciousness knows nothing about it.

Again Mrs. Sidgwick starts with the *contents* of this stage as a means of determining its nature. This I think the scientific man would regard as a mistake. It is not the contents of the state that have primarily to be determined, though they may be a help in understanding its complications. But the primary thing to be noted is the fact of anæsthesia which Mrs. Sidgwick does not remark at all as important. Anæsthesia marks a fact of altered rapport. The subject no longer has normal rapport with the physical world of sense in this state. It may not have any rapport with any other world and so be entirely quiescent, in so far as other realities are concerned, but its rapport with the physical is not normal. This would be conceded by every psychiatrist.

But this anæsthesia is accompanied by another characteristic which Mrs. Sidgwick has not observed or used. It is the fact that Mrs. Piper usually or always *appears as a spectator* of the phenomena. This is especially observed also in the subliminal stages of Mrs. Chenoweth's and Mrs. Smead's trances and in several others which I have studied. This means two things. (1) That Mrs. Piper was more or less self-conscious, though not conscious of the external world, but only of her hallucinations tho not knowing them as hallucinations. (2) That the phenomena are pictographic, at least in the main. This pictographic characteristic means that, whether subconscious or foreign products, they are visual pictures. When the facts are provably supernormal the pictures or phantasms are transmitted or induced from a foreign intelligence and Mrs. Piper is an observer of them, just as a patient is an observer of his hallucinations. The pictographic image may be auditory as well as visual, widening the meaning of the term, as Latin did the word "imago" to denote an *echo*, and as there is abundant evidence that Mrs. Piper is more of an audile than Mrs. Chenoweth, the "waking stage" may often show auditory phenomena, tho it usually appears to be that of a visuel.

This phenomenon has been very noticeable in the subliminal of Mrs. Chenoweth's trance. It is just as marked in that of Mrs.

Smead, but she has much more rarely exhibited it and as rarely given evidence of the supernormal in it. But Mrs. Chenoweth in her work, until the direct method was adopted, almost always, either while the trance was coming on or after the automatic writing had been finished, gave much evidence of the supernormal in this stage, and like Mrs. Piper she was usually better in such evidence than in the deeper trance when she did the automatic writing. The quantity and variety of evidence so given made a fine opportunity to study the process involved. It is noticeable in what I call the Starlight trance, which is a sort of hypnoidal state, but does not enable me to study its nature nearly so clearly as in the subliminal of the deeper trance. It is perfectly clear that the process of giving the supernormal information is the pictographic one, and this is the same that was evidently prevalent, though not specially discussed, in the phenomena collected in *The Phantasms of the Living*. The authors did not go beyond telepathy in that work and it is not necessary for us in our present discussion to go beyond it. What I wish to remark is this pictographic process, in common with the initial and recovering stages of the trances of both Mrs. Piper and Mrs. Chenoweth. It denotes that the information is transmitted by *sensory* processes and its nature and significance are left to the interpreting processes of the mind, just as in normal life.

Now, just as anæsthesia cuts off sensory perception of the normal type and so rapport with the physical world and its regulative influence, the deepening of the trance for the automatic writing cuts off self-consciousness, or such part of it as remains in the subliminal stage, and leaves the medium in a state which eliminates or diminishes the influence of interpreting activities. It may not eliminate in any way the "dreaming" propensities, though it may eliminate all tendencies to respond to sensory stimuli. Hence we may be left to the motor system for the expression and transmission of the foreign information. The deeper trance is marked by the prevalence or control of the motor functions and the sensory are left in abeyance or entirely suspended. Mrs. Sidgwick does not remark any of these things which are the essential features of such cases as observed by both physiology and psychology.

The pictographic process, which may be clairvoyance, clair-

audience, or functional hallucinations in touch, taste and smell, as well as vision and hearing, marks the sensory process of communicating, whether between the living, or between the dead and the living, by telepathy or other means not affecting the muscular system. Automatic writing is a motor function and involves processes not manifesting, superficially at least, any of the pictographic elements. The pictographic process is indirect; the motor is direct, if we may employ the distinction which the controls imply in their description of the direct and indirect methods in the case of Mrs. Chenoweth, and I think the facts in the Piper case show the same distinction. The pictographic process is indirect because it is accompanied by the interpreting function of the mind in making the messages intelligible. There is nothing in it to prevent automatic writing or its equivalent from taking place as an effect of an indirect influence on the motor system. But this is not usual, though it may occur without a trance by the mind writing out its own messages after consciously receiving them. There are cases of this kind, but they do not require consideration here. They are mentioned only to remark the varieties of mediumship and the complications of the problem. All that we have to consider here is the subliminal stage of the several cases that are alike and the association of the pictographic process with the indirect method, or the characterization of it by that process, as it is a preliminary step to the direct method which employs the motor system for its expression, and really or apparently excludes the interpreting functions from the result, at least all such interpreting functions as are characterized by normal sensory consciousness and the self-consciousness of the subliminal stage.

The importance of deepening the trance is in shutting off self-consciousness and the reflex influences of the sensory activities. Now this is done in normal sleep and the motor system is as passive and inactive as the sensory. The subconscious probably goes on in its own activities during this normal sleep, dreams being marginal, not pure subconscious phenomena. But even in the dream state, the motor system is usually inactive, it does not respond to the influence of the mental states. But in the somnambulic state the motor system does respond to the mental activities, whether spontaneous or externally initiated.

Note the case of suggestion. The apparent object in deepening the trance beyond the "waking-stage" or subliminal is to cut off the regulative influence of the material world, the influence of self-consciousness and its memories, and to diminish or eliminate the influence of the subconscious on the motor system, so as to leave this motor system free to express the more exact ideas of the foreign intelligence. But if the deepening takes the form of normal sleep there is no chance to transmit foreign or domestic ideas. The somnambulic state must be adopted and this entails risks of influence from the subconscious or "dreaming" state or both of them, according as the state may be a fluctuating one. Hence the trance, while shutting off the direct influence of the pictographic process and the interpreting functions, is exposed to the automatic influence of the subconscious and its wandering tendencies, if they are wandering, as they appear to be. The direct method thus has some advantages over the indirect one, though it has risks of its own, as we may abundantly see in the actual results.

If the pictographic process affects the direct and motor method of transmission it may do it in the form of drawing or automatic speech or the combination of both. If it does not produce its results in this manner it has to imitate or reproduce the process which prevails in normal life when ideas obtain motor expression in writing. But in this somnambulic trance it is exposed to interfusion with the subconscious ideas of the medium or the control or both, and whether it can exclude these will depend on the power of the control, whether subliminal in the subject or a foreign agent, to inhibit the reflex influence of these subconscious and "dreaming" states. Besides this, the states of mind of others on both sides of the boundary may affect the mind of the control. It is possible that the mode of communication is not by language at all, but that the thought has to be converted into language by the subconscious of the medium or control and thus sent through the organism of the medium. At any rate there is evidence wholly apart from the statements of controls and communicators that they cannot always determine the thought that shall be transmitted. Sometimes an incident comes through that it was not intended to send, or while all the voluntary efforts were made for a thought that does not

come. It is certain that the messages are often or always fragmentary and often confused. This tends to prove that they are more or less involuntary at times or parts of them fail for lack of power to transmit them. That is evident on any theory of them and tends to prove, when spiritistic, that the process is not always under the command of linguistic principles.

All this explains mistake and confusion of a certain kind and it remains to make it intelligible that specific communications are difficult and liable to confusion. In normal life, writing our thoughts is a process that is not wholly determined by pictographic influences, though they are present in consciousness. The mind summarizes the whole stream or complex mass of thoughts, selecting and abbreviating in some way the data that are presented to the mind. The motor system does not serve as an outflow for the whole complex mass. After death this mode of expression must be much more difficult and exposed to risks. There is first the subconscious of the medium that has to be overcome or inhibited. If the trance is a fluctuating one, between its own expression and entire passivity or inhibited influence there will be all degrees of interfusion of the subconscious and the spirit's consciousness from pure messages out of the beyond to ideas, often insane, from the "dreaming" mind of the medium. Then there will be the unusual difficulty of influencing a physical organism by the stream of consciousness in the spirit, even though the way is clear and the subconscious of the medium is passive and non-resistant. The communicator cannot be expected to influence it as effectively as it could an organism with which it had grown to maturity. The summarizing process cannot be as easily effected as we do it in normal life, in addition to the fact that the subconscious acts as an inhibiting agent. Specific things that we ask for may not come as the communicator wishes. Every question may more or less disturb the equilibrium established by the communicator in any particular effort or by a thousand other unforeseen causes. Hence it would appear to be quite natural to find evasions and shifty answers, or such as appear to be this, especially when the communicator may not know what he has gotten through until it has been read aloud. Between not being able to select the exact

data as in normal life and the frequent ignorance of success or failure, the communicator may fall by the wayside.

Add to all this the exposure of the communicator's mind to the influence of the thoughts in the mind of the control, and *vice versa*, and also to intrusions from others present as well as the thoughts of the sitter and of the psychic—all of which is possible and likely on Mrs. Sidgwick's conception of the situation—and we may well wonder that anything intelligible gets through at all. Interfusion may take place on a large scale and some sort of inhibition has to be set up as in normal writing to prevent the whole stream of consciousness from acting on the organism in a reflex manner. It was always the hypothesis of Dr. Hodgson that one of Rector's functions was to establish this inhibition. Whether he was correct or not as to the exact agent in the inhibition, it is certain that the actual process in communication, whether sensory or motor, requires the presence of inhibitions for both sides of it, the living as well as the dead.

At this point there is an influence which Mrs. Sidgwick admits may be operative but which she does not use in a constructive manner, and in fact does not see at all in its true light. I discussed it quite fully in my second report on the Piper case. (Cf. *Proceedings Am. S. P. R.*, pp. 379-384.) I refer to the phenomenon of *echolalia*. This means a repetition of the idea presented by suggestion or statement without making the usual answer. It is an irrational act and has the characteristic of a reflex, though Mrs. Sidgwick speaks of the "more modern view that it is the result of volition and due to mental suggestion". Mrs. Sidgwick does not see how volition and mental suggestion contradict each other. There is no rational volition about suggestion, and none about echolalia, from the very nature of it as a response. You might as well call winking a volition. Moreover those who refer it to volition do not mean by it what we mean in normal life. They speak, like Schopenhauer, of every impulse as "volition", though it has no essential resemblance to conscious teleological action. It still remains among the reflexes and instincts. Whatever term you wish to describe it by, it is a response that is not the rational one to be expected in the situation; and as Mrs. Piper shows this phenomenon, it is evidence of a peculiarly sensitive organism to the

ideas instigated in it. Mrs. Chenoweth has been especially free from it. I have witnessed no distinct instances of it, though in two or three cases there was apparent echolalia and perhaps true echolalia. But it never showed itself until the deeper trance was developed, when the inhibitions were cut off, removing self-consciousness more distinctly and the regulative influence of sensory stimuli. But just in proportion as this trance was deepened and the approach to echolalic conditions established, the messages became purer, though much more difficult to get through, as probably the echolalic tendencies of the subconscious to act in a reflex manner on the nervous organism had to be inhibited. This may have been made the easier because those tendencies were or are not so marked as in Mrs. Piper. Possibly, however, the impersonating messages are always the result of more or less echolalia in both cases. But any instability of the situation in Mrs. Piper would result in varying degrees of interfusion of subjective and objective mental states and the tendencies to echolalia would often give the dominance to her own "dreaming" states, if the inhibitions were cut off, so that the echolalia was not directed by the outside intelligence.

As an illustration of what I have here been contending for, let me take one instance to which Mrs. Sidgwick calls attention when discussing what she calls or regards as an evasion on the part of the subconscious, an attempt to conceal its ignorance. I shall not quote the whole passage, but refer the reader to Mrs. Sidgwick's text. It is found on pages 160-161. A communicator was explaining very glibly why he had so much difficulty in communicating and the sitter could not understand why he could communicate so easily and yet could not answer directly a specific question. The sitter asked him why it was so and he answered clearly, but when it came to telling his memories he was confused. He explained, in fact, that his difficulty with memory was amnesia, though not using that word. But the sitter, who knew so little about what such an explanation meant in such phenomena, did not see the point and still urged her question and the communicator finally explained the difficulty of telling his memories and keeping them free from confusion by the following statement.

"It is the most exasperating thing on our side to give clearly

our earthly recollections. It is like a wild panorama before us when speaking in this way, especially when giving detailed accounts of our earthly experiences."

Now Mrs. Sidgwick does not discover the secret of the communicator's answer here. She is so intent on the dream state of Mrs. Piper and the apparent absurdity of the theory the communicator advances, that she does not see the nature of certain unconscious statements when taken in comparison with other statements made elsewhere. The secret of this passage is the allusion to "a wild panorama". This is not important on its own credentials, because we cannot take the apparently conscious statement of the communicator or Mrs. Piper's subconscious at their face value. We have to find the evidence in the psychological facts of the record and of normal human life. Now the whole import of this allusion to the "wild panorama" is found in two circumstances: (1) in the fact that the statement occurs in the direct process of communicating, the motor method, and (2) in the fact that it is an unconscious statement of a condition that is revealed in the pictographic process of the "waking stage" of the trance. Perhaps a third characteristic is quite as important; namely, that the presumed pictographic process is more or less inhibited by the direct method when it is not so in the sensory functions. What the communicator here unconsciously states is apparent in the subliminal stages of the trances of both Mrs. Piper and Mrs. Chenoweth, and we do not have to rely on any statements as to this fact, but on the evident nature of the process which transmits the supernormal in this stage. When the communicator therefore refers to "a wild panorama" in his mind he is but describing just what we know takes place in all minds during dreams, hallucinations, and hypnosis, and one may say too in recalling all memories in normal life, save that they rarely, if ever, take the form of hallucinations. Now we find usually that the pictographic process is more successful in getting messages clear when it is able to affect the sensory functions, but here it is exposed to the errors of interpretation on the part of the control and of the subconscious. If the direct method can be employed: namely, motor functions, the mistakes of interpretation can be more or less eliminated. But we are exposed in the direct process to difficulties of another kind;

namely, the analogies with motor aphasia, which I discussed fully in my second report on the Piper case, and to which Mrs. Sidgwick makes no reference. (Cf. *Proceedings*, Am. S. P. R., Vol. IV, pp. 290-332.) The selective process from that "panorama" has to be undertaken by the organic system or the control and we are sure to have confusion and mistake in it, especially when we know from normal experience that the stream of memories in any instance, with its mass of associations may betray no evidence in the intended message and marginal images may as easily be selected as central ones.

Let me take two instances of the pictographic process in the work of Mrs. Chenoweth. We are not limited in this instance to the subliminal stage of her trance, for there is a method connected with the direct process in which pictographic processes are employed. This is when the message is transmitted to the control in the form of phantasms and there interpreted, or described with interpretations, and then written out automatically.

The sitter's mother purported to communicate. G. P. was controlling. He saw a small animal and was not sure at once what it was. Soon he discovered it was a cat and mentioned some good evidential incidents in connection with it. Then he said the lady was examining the forepaws of the cat and asked if there was a "deformity about the paw". This was denied by the sitter. Then he asked if it was hurt. This was also denied, and then he added: "I see her still looking at one of the little forepaws as if there was some reason, and it is light, yes like a little mitten on it." The sitter recognized the meaning of this. The cat had white paws and the mother used to describe them as mittens.

Now G. P. was here interpreting a panorama. He has telepathic phantasms from the communicator and has to infer their meaning. He makes a mistake in his interpretation and if he had not finally gotten the idea of *mittens* the incident would have had to pass for a mistake, though the facts were clear in the mind of the communicator, but she could not transmit them in language as we do in normal life and had to transmit a series of mental pictures as "a wild panorama", which had to be interpreted by the control. His success in this will depend on his

intelligence and experience in the interpretation of symbols, and the same will be true of the subconscious of the medium.

The second instance will show a later correction by the direct or motor process of an error that occurred in the pictographic method. The communicator is the same as in the first instance and the control is still G. P. in the indirect or pictographic method.

G. P. says: "I get another picture. Was she very fond of poetry?" The sitter denied the fact. G. P. then went on: "I see a book with very wide margins and heavy paper and very smooth paper with paragraphs printed in large type and it seems to be a book of her liking and I would think it a gift. It looks rather new as if it had not been in her possession long."

The sitter failed to recognize any meaning in the statements, being obsessed with the idea that it was poetry, and the matter was dropped by G. P. That afternoon the lady recalled what she thought was meant, but did not tell me what it was. The next day the same communicator, the mother, came directly in the automatic writing and gave the following message.

"I did not get the message clear about the book. It was not poetry, but a book of selections from various sources and all bearing on one subject. It was a book of suggestion and help."

Now this was exactly correct and confirmed the sitter's conjecture the afternoon before as to what had been intended in the message of the previous forenoon. If this correction had not been made the message would not have been clear. The printing was heavy and in paragraphs that might well have been taken for poetry in a mental picture. G. P. had to interpret the meaning of the "panorama", and so was liable to error. But the direct method, in accordance with Dr. Hodgson's theory, is better for accuracy whenever you can inhibit the influence of the medium's subconscious and overcome the apparent aphasia in the process. The deeper trance cuts off the pictographic and sensory functions and the motor or direct method is exposed to the difficulties of converting the "panorama" into language or ideas with which the subconscious is not familiar in its own experience.

Mrs. Sidgwick creates her own difficulty here by her resolute opposition to "possession" theories. She gives us no definite conception of what is meant by "possession", further than to

say that it involves the idea that communication is analogous to our own control of the organism.* But the fact is that the idea is very elastic. In the first place we do not know anything about the process by which we control our own motor system. We merely know that motor action immediately follows mental states and volitions. But we do not know *how* the causal action is produced. It might well be the same with spirits and their mental states. Eliminate, by inhibition or other methods, the influence

- * It is easy to misinterpret the statements of the Imperator group about removing the soul or spirit from the body and using the body as a machine for communicating. We most naturally interpret this to mean the physical body. But we must not forget that it is quite conceivable that they do not mean this at all. We must remember that they probably know nothing of the physical body proper. There is distinct evidence of this in their actual ignorance of the writing process and that we receive the message unless it is read aloud. The same conditions prevail with Mrs. Chenoweth in this respect as with Mrs. Piper. Not only did they avow this ignorance, but the facts show it to be true. Now if there be an astral facsimile of the physical body, what Dr. Hodgson called the etherial organism after the manner of George Pelham, whether suggested by Dr. Hodgson or not, what St. Paul called the spiritual body, and the theosophists the astral body, we may have a clue to what the Imperator group mean. The experiments of Dr. Kilner, repeated here in New York before qualified physicians, tend to show the existence of two of these "bodies". What their function is has not been determined and perhaps we may have to hold in abeyance their very existence until further confirmed by others. But assuming their possibility we may well understand what the Imperator group meant by the removal of the spirit from the body. It might mean the removal of one of these bodies from the other or from close association with it, and the use of the other, the automatic agent in the production of messages. This might explain what Dr. Hodgson meant by "organic habits" as affecting the form of the communications, a fact which is true on any theory of the process and it would only remain to decide whether the subject of these "organic habits" was the physical organism or one of the etherial organisms. If any separation of the spiritual from the other organism, whether etherial in nature or not, should take place we can understand how the influence of the subconscious would be diminished, and it might show how and why so many cases of pseudo-mediumship fail in giving evidence of the super-normal. The association of the spiritual with the other organism might be so cohesive as to make it difficult to eliminate the influence of the living mind on the automatic machinery. If the dissociation of them be a fluctuating condition we may well understand the varying mixture of foreign and domestic content in the communications of Mrs. Piper or any other medium.

of the medium's consciousness on the motor organism and transmit mental states to it, pictures as we do in normal life, and the same effect might take place with the complications of analogies with aphasia and other difficulties. That is all that "possession" is, and the term is only a convenient one to illustrate the difference between the pictographic process in an appeal to the sensory functions and the so-called direct process of direct action on the nervous system of the motor machinery. The indirect process, however, may mean not the mere fact of pictographic methods, but the necessary transmission by it of messages through the control with interpreting functions. The direct method may not eliminate the control as a helper, but substitutes the communicator's direct action on the motor organism instead of the direct action of the control. In any case interpretation plays a less important part in the direct or "possession" process than in the indirect and sensory processes.

Mrs. Sidgwick ought not to take offense at the "possession" theory because it can be defended as well on her telepathic hypothesis as on the spiritistic. Take the case of the Rev. Mr. Newnham. He formulated a series of questions in his mind, transmitted them to Mrs. Newnham, and she answered them by automatic writing. What the process was we do not know, whether direct or indirect, whether telepathy between the living alone or thoughts carried by "messengers". But Mr. Newnham's questions were answered by automatic writing, by the motor as distinct from the sensory process, and this is all that "possession" means: for in any case in which motor action is employed the process must be like that of normal life and there can be no more rational objections to the "possession" theory, or transmission by motor functions, than by the sensory functions with pictographic processes, which are just as direct without a control as the motor. In fact there may be a dozen methods of sending such messages, but the most frequent ones are those mentioned, and there is no reason to distinguish between them as direct and indirect, except that the control is more essential in the pictographic, or at least more evident, than in the motor, though I regard the control as present in the motor, but exercising less mental influence on the contents of the message than in the pictographic process.

A very strong fact in favor of some form of "possession" is the frequent occurrence in mediumship of the simulation by the psychic of the motor phenomena accompanying the death of a given person or communicator. Mrs. Sidgwick remarks the fact in her report, but does not seem to see its significance. It is often an excellent incident in personal identity. But it is not a telepathic phenomenon, especially since communicators have said that it is unconscious and unintentional. It is a reflex in their dying moments and is likewise a reflex in their return to communicate. Why it should occur we are not able yet to say clearly. But if personal identity remains, it is natural that contact with a physical organism would awaken old memories and sensations. They might act on the organism of the medium exactly as they did when the subject was dying: that is, as in life. It is wholly a reflex then, and can be so after death. Indeed, it is possible that the whole direct method, or "possession", is just the reflex influence of ideas recalled by the spirit and held in mind until they produce their effect. I have had it so explained.

I have spoken as if the "possession" theory were applicable only to the motor or direct method of communication. This is far from being the case. It is just as applicable to the indirect method, where sensory processes and phantasms are involved. The Thompson-Gifford case is a conspicuous example of this. Cf. *Proceedings* Am. S. P. R., Vol. III. I have seen many cases of imperfectly developed mediumship which illustrate this very clearly. It matters not what the process is that affects the sensory phantasms. It invades the sensory functions just as the direct method invades the motor, and the "control" is disguised by the mere fact that it is not so evident, or so familiar to our conceptions of the phenomena, as in motor obsession. In as much as telepathy, according to Mrs. Sidgwick, is presumably involved in the sensory phantasms, even when induced by spirits, the whole theory of obsession or "possession" can be subsumed under that of telepathy, even tho it be only telepathy between living people, and you would have Mrs. Eddy's "malicious animal magnetism" as your corollary! Mrs. Sidgwick's whole position favors that far more than it does anything else.

Before taking up special incidents for discussion I have one

more general question to discuss. Besides the conception of "centres of consciousness", Mrs. Sidgwick constantly speaks of Mrs. Piper's "dream" consciousness as something to explain much of the nonsense in the messages. With that view as a general conception I can entirely agree and I think it would have made her position much stronger to have omitted all appeals to "centres of consciousness" and to have confined herself to the dream analogy. But while I agree that the conception of a dream state for the trance is much less vulnerable than many other points in her theory, I must differ with her method of handling the problem. (1) Mrs. Sidgwick takes no account of the fundamental causes of dream imagery. (2) Mrs. Sidgwick does not accompany her discussion by any detailed analysis or discussion of dream processes. Both of these are fundamental to the case.

Mrs. Sidgwick is satisfied with the reference to the *contents* of the dream state as we know it and neglects what is quite as important as the contents: namely, the *stimulus* which determines the occurrence of the contents, and, often, the character of them. This is vital. Psychologists regard all dreams, that is, the contents of dreams, to be traceable directly or indirectly to some sensory stimulus with associative mechanisms as in the Freudian theories. But the stimulus is essential to their occurrence.

Now Mrs. Sidgwick has not made the slightest effort to discover any sensory or normal stimulus in the dream contents of Mrs. Piper's trance as she considers it. Its chaotic and crazy-quilt character suffices, for her, to account for the phenomena. It actually does nothing of the kind. We wish to know why the contents are what they are, and it does not suffice to explain them, merely to describe their characteristics. We desire to know what stimulus has been or may be present. Mrs. Sidgwick does not attempt to indicate what this stimulus may be. All that she points out is the phantasmagoria present in the stream. Then she compares this with the same type of phenomena in the trance state. But she makes no effort to find out the concrete contents of her dream life and those of the trance. That is indispensable to her conclusion. It is extremely doubtful if you could find the slightest general connection between Mrs. Piper's

dreams and her trance data. Usually dreams represent some recognizable experiences of the past, near or remote. But Mrs. Sidgwick points out nothing of the kind in the mental states of Mrs. Piper.

Of course it may be said that it would be her subliminal or subconscious dreams that might furnish the contents of her trance states that are so preposterous in their ideas and opinions, and that we can tell nothing about her subliminal dreams. This may be true, but you cannot appeal to what you do not know to explain what you do know. The very conception of subconscious knowledge is based upon the acquisitions, memories and associations of normal life, and it is certain that many of the ideas expressed by Mrs. Piper's trance personalities, or the subconscious itself, are not natural to Mrs. Piper. She is more intelligent than many of the statements made through her, and you have the same problem with her subconscious that you would have with spirits in explaining preposterous statements. The public would not see this, because it assumes with Mrs. Sidgwick that spirits would not be so absurd. But I have already disposed of that assumption. I even contend that there are circumstances where the absurdity of a message would be in favor of its spiritistic origin.

No psychologist endeavors to give an adequate explanation of dreams or the subconscious stream of mental activities without taking account of stimulus. The stimulus may be physical or mental. When physical it may be extra-organic or intra-organic. A nightmare may be due to overeating or to the influence of some toxin in illness. This is intra-organic. Or the dream may be due to a sensory stimulus not adequately interpreted. A man's dream of walking on the ice at the North pole in his bare feet turned out to have been caused by having his toes out from under the bed-clothes on a cold night. This was extra-organic. The mental stimulus will be memory and association. Here Freud and the Freudians have their field. But Mrs. Sidgwick has made no account of any of them in trying to explain the trance of Mrs. Piper. This was the more incumbent upon her because she ignores the supernormal altogether in her theory, though admitting that it exists, and exists in connection with the trance. In the supernormal you have an extra-organic stimulus

or cause, which may be said to be mental and corresponding in a sense to the mental stimulus of association, memory, and unfulfilled desires of the Freudians. But it is a stimulus, whatever comparison you consider, and cannot be ignored in the formation of a theory of the trance phenomena and statements of Mrs. Piper. I discussed this whole problem very fully in an essay on the subconscious in the *American Proceedings* (Vol. VII, pp. 98-168). I shall not take up its contents here but summarize their meaning in the view that I had regarded the subliminal as having the same limitations as the normal mind, as definitely related to stimulus, and as determining modifications in all transmissions or nearly all transmissions of the transcendental. To understand the view here taken I can only refer readers to that essay. No psychologist will question the general position which I have taken in that essay, and it determines the position which has to be taken in the study of Mrs. Piper's trance.

Now in order to call attention to the fundamental defect which I must regard as affecting Mrs. Sidgwick's paper at this point, I return to a criticism made earlier in this review: namely, that Mrs. Sidgwick had left out the supernormal in the effort to interpret Mrs. Piper's trance. To my mind this is suicidal in all attempts to explain her phenomena, because it neglects the fundamental feature in them and the law of stimulus in all mental phenomena. It is like trying to explain thunder by the vibrations of the air without taking into account the lightning, or trying to explain the growth of a tree by capillary attraction without taking account of temperature, or explaining the course of a river by the nature of the soil without reckoning with gravitation. Or it is like explaining the ideas of Mr. Gladstone in Parliament without taking account of his religious beliefs or his environment. But Mrs. Sidgwick omits all these essentials in the treatment of Mrs. Piper's trance and seems to think it suffices to mention the preposterous ideas expressed in it, and also neglects the possible true statements and the intelligent ones. Take her treatment of the dramatic play of personality. She wholly disregards the instances of dramatic play which contain evidence of the supernormal. This is certainly unpardonable: for it is in those instances that you discover the cause of the dramatic play itself. In the quotation of the absurd contents in other cases

you rely on your *a priori* ideas of what spirits ought to say and, finding that they are demented, or appear to be so, disbelieve that they can be responsible for the facts. But in the instances in which the supernormal occurs, whether rational or not, you have a clue to the stimulus that causes them and you will have to carry the same causality over to the non-evidential instances, even though the preposterous contents are not transmitted to the subconscious, but are reactions on stimulus, like the cold in the above-mentioned dream about walking on the ice at the North pole. I called attention to the significance of these very cases in my own first report on the Piper case. (Cf. *Proceedings S. P. R.*, Vol. XVI, pp. 211-214.) Such phenomena cannot be neglected in an intelligible explanation of the trance. They invoke the principle of stimulus that will have to be reckoned with all through the phenomena, and when interfusion of the foreign consciousness and the subconscious states of the medium is illustrated by the fact, we may expect the same phenomena to occur in the non-evidential instances, sometimes with a larger proportion of the subconscious, though not due merely to the data of normal experience. *If the supernormal had never occurred with Mrs. Piper there would be no obligations to take account of it.* But the fact that it has occurred, that it is admitted by Mrs. Sidgwick, and that she assumes the truth of the spiritistic theory in the case, is indubitable proof that she must treat the trance phenomena as a whole in understanding even the nonsense, or in many cases only the apparent nonsense. As stimulus is an essential part of the phenomena to be investigated it cannot be neglected in the explanations. That is to say, *a theory that will explain the nonsense alone will not explain the supernormal, but a theory which will explain the supernormal will have the right to determine the explanation of the nonsense.*

This is particularly true in Mrs. Sidgwick's use of *echolalia*. She seems perfectly oblivious to its necessary relation to stimulus. It is a purely relative term, like "father", "husband", "brother", "citizen", "slave", etc. It implies a stimulus and an external stimulus at that, as is a response to suggestion. It denotes a reflex state on the part of the subject, even though we link it with volition, that must be accompanied by stimulus to render it intelligible at all. It is therefore a fact in the Piper

case which cannot be treated as if purely subjective. It implies that view of the phenomena for which I am contending here, and if we make the stimulus spirits or transmitted thoughts from such a source, we have a perfectly intelligent conception of the supernormal messages in those terms, and the nonsensical statements may come under the same influence, though modified or distorted in many instances by the fluctuating conditions of the trance and the frequent domination of the ideas aroused by external stimulus. I discussed this echolalia at considerable length in my second Piper report (Cf. *Proceedings Am. S. P. R.*, Vol. IV, pp. 379-384.) I need not repeat here. But the necessity of including extra-organic stimulus in the explanation of the supernormal only proves that it may be present where you do not have the evidence for it of the type which makes it clear to everyone. Examination of the processes may reveal it where there is nonsense, even though the subconscious or control does intermingle its contents with the result, as one or the other or both certainly do very often in the provably supernormal.

I repeat that I admit some state of Mrs. Piper in the trance which may be appropriately described, for lack of a better term, as a "dream" state. But we cannot form our conception of its contents in the Piper case without taking into account two things. (1) The law of stimulus, external and internal, and (2) comparison with other cases of mediumship. Neither of these conditions are regarded by Mrs. Sidgwick as they should be, if admitted at all. Apparently she has only transferred the "dream" state which Dr. Hodgson ascribed to the spirit while communicating, to Mrs. Piper, and without recognizing that Dr. Hodgson admitted the "dream" state of Mrs. Piper. He used frequently in conversation to compare the situation in the communications to a person trying to transmit his ideas through two dead drunk men to a third party. Here was the constant assumption of a "dream" state for the medium, but he wished to emphasize that of the transcendental communicator, as that of Mrs. Piper would be admitted without argument. At one time I quite accepted the view of Dr. Hodgson, though there were difficulties in the hypothesis of the "dream" state in the spirit which I cannot discuss here. But the discovery of the pictographic process of communicating, (*Proceedings Am. S. P. R.*,

Vol. VI, pp. 48-92) in one type of mediumship in which the sensory functions are employed, modified the view, because it explained so much confusion and mistake that little evidence remained for the other view. Yet there is still some evidence that the spirit is affected at times, more especially at the moment when "contact" or "hold" of the medium is broken, and may thus be more or less delirious or affected by dissociation in the effort to communicate. But this does not affect the main stream of his communications, and another fact may account for the resemblance to the disordered association of dreams: namely, the interfusion of his ideas with those of associated spirits and the transmitted states of the medium, which have to be inhibited to prevent the messages from being worse than they are. There is nothing, even on the theory of Mrs. Sidgwick's telepathy, to hinder the supposition that the communicator's mental state is a composite of all the mental states in proximity to it and unless he can prevent their transmission by disregarding what is not his own production, all sorts of irrelevant messages will get through. A man was communicating through Mrs. Chenoweth, pouring out evidence of his identity, and referred to his smoking. The fact was that he never used tobacco in any shape or form. But he happened to remark that his father was helping him. Now his father was an inveterate smoker and never had a cigar out of his mouth. This statement was nonsense in relation to himself, but true and pertinent in reference to his father, though not asserted of the father in the message. Besides, we should not have had a clue to its real meaning, if the communicator had not happened to mention that his father was present and helping. This type of phenomenon often happened in the Phinuit régime with Mrs. Piper. Incidents would come that belonged to other people and were not true of the sitter. Dr. Hodgson called attention to the phenomenon. You have then indubitable proof of this interfusion which may go to the length of making a perfect madhouse of the contents of consciousness, whether it be that of the spirit or that of Mrs. Piper's subconscious.

I said that the pictographic process, inasmuch as it explains why much confusion may occur in the messages, has compelled me to modify the view which Dr. Hodgson and I advocated for explaining this confusion. But this is largely because it has

diminished the evidence for it. There are phenomena occurring in the work of Mrs. Chenoweth, where pictographic processes have been dominant, that still suggest some sort of disturbance to the mind of the communicator. (Cf. *Proceedings Am. S. P. R.*, Vol. VI, pp. 48-92. *Journal*, Vol. VI, pp. 275-286.) The best indications of this are at those moments when control is lost and the messages become very fragmentary and confused, as if the mind was wandering, and the phenomenon is usually explained by "losing hold of the light", just as the confusion was explained by the Scott message about monkeys in the sun. There is, however, a way to explain the confusion of mind in all messages without supposing that it is a "dream" state like our own, though describable as such by the nature of the contents, and yet the view will be consistent with the pictographic process and what it explains. It was G. P. apparently that called Dr. Hodgson's attention through Mrs. Piper to the "dream" state in which a communicator was when communicating, and it was taken quite literally as representing an abnormal condition of the communicator, as a dream really is or appears to be. But I showed from the same personality, G. P., in a communication through Mrs. Chenoweth (see above references) a statement which explained what he really meant by the message given through Mrs. Piper; namely, that "if all that I was thinking about at any moment, central or marginal, became either visible or audible to the friend in conversation with me, he would think that I was wandering in my mind," in other words, insane. Now Dr. Hodgson, communicating through Mrs. Chenoweth on the same subject, had said that they "could not inhibit the transmission of their thoughts". Here we have a perfectly intelligible and intelligent explanation of the confusion and intermixture of images in the messages. The mind of the communicator seems to us to be confused and insane because the images in it are so, or such of them as are transmitted are so. But with a clear idea of what G. P. meant we have the resemblance to dreams and deliria without supposing that the mental state is this. The same may be true of our ordinary dreams and deliria. For this reason I gave up the conception which I had previously held, in agreement with Dr. Hodgson, though not fully satisfied that his theory was entirely erroneous.

Now if the thoughts of the communicator are an interfusion of thoughts (1) received from the subconscious of the medium, and (2) received from the minds of associated spirits—and Mrs. Sidgwick's telepathy would make this quite possible or probable,—there would be undoubted confusion of mind or thoughts, whether merely in images or in process, and we can understand G. P.'s comparison with dreams, though we gave up the association of the idea of anything like abnormality of process.

With what has been said above I am prepared to take up special incidents or cases to which Mrs. Sidgwick has applied her treatment. But readers must remember that I conceded something like a "dream" state in Mrs. Piper during the trance. It may not always be active. It may at times be perfectly lethargic and roused into absurd activity by foreign stimulus. I prefer to call it the subconscious of Mrs. Piper and not to invoke the illusions to which one may be exposed in referring to dreams. Besides, I wish to avoid all ideas of "centres of consciousness" and brain centres, though the latter may be involved, and to discuss the problem in terms of psychological functions, which is the method of modern psychology. Moreover I shall insist on taking into account the case as a whole, which includes the supernormal and with it the foreign stimulus which transmits it to the subconscious of the medium or through it to the sitter. With these ideas, differing from those of Mrs. Sidgwick, though not wholly disputing them, we may find a possible explanation of much nonsense, or apparent nonsense, which Mrs. Sidgwick did not think referable to spirits. But readers must not forget that I treat spiritistic influences from two points of view. (1) From that of transmission of thoughts and (2) From the mere instigation of the mind of the medium, arousing it into activity of its own instead of effecting the transmission of foreign ideas. In the transmissive process many spirits may be concerned at once. The causal influence is now one and now the other of these actions. The transmissive is apparent in the supernormal; and the instigative, if not always apparent, may be found in those instances in which the intermixture of the subconscious with foreign thought is quite evident, and then extended to the non-evidential matter.

Perhaps a third stimulus might account for much. I have

in mind the involuntary influence of memories about past physical conditions on the motor organism of the psychic. These might evoke all sorts of delirious imagery and ideas. They are especially significant because they often have no relevance to the actual thoughts which the communicator is expressing or trying to express.

In taking up special incidents let me take first one of the worst ones and one of the first considered by Mrs. Sidgwick. This is the alleged communication from Sir Walter Scott. He made about as preposterous statements as any one could imagine. For instance, his assertion that, in a voyage to the sun, he saw "monkeys flying in and out of sand caves", and other preposterous statements about the planets generally. The average layman would naturally enough say that Sir Walter Scott would not be expected to say such things. They are either so contrary to our astronomical knowledge or so wanting in evidential character as to be regarded as absurd. But as I have already shown that does not militate against their having come from spirits, even from Sir Walter Scott, any more than the absurdity can be explained by the subconscious knowledge of Mrs. Piper by any superficial interpretation of her "dream" state. In the original account which Professor Newbold published of this record he omitted a statement to which we shall here call attention and which proves the absolute importance of publishing all details in such records, nonsensical as well as rational. In that report readers had no clue to the explanation of such phenomena. The statement omitted from the original report by Professor Newbold was: "There I began to lose my grasp on the light". This statement immediately follows the one I previously quoted about "monkeys flying in and out of sand caves", and was made to explain the absurdity of this latter statement. Now, that this explanation has some plausibility may be seen in similar explanations of disturbance in the communications of Mrs. Chenoweth. The communicators often explain why they fail to get their message through by saying they "lost their hold on the light". This is almost identical in statement with that attributed to Sir Walter Scott and occurs in similar situations. Mrs. Chenoweth had not seen a single one of the English *Proceedings* and none of the American that might have stated

it. Losing one's "grasp" or "hold" on the light might well release the inhibitions, and let the subconscious of Mrs. Piper express an absurd epitome of all sorts of perfectly genuine communications transmitted to it. Indeed, imperfect control would do the same, and for aught we know there was very imperfect control in this instance, as would naturally be expected from the little experience of the communicator, and was well indicated in the incipient efforts of the Emperor group later before they obtained adequate control. If the full records of the Emperor group's efforts to obtain control had been published we should have proof of my contention.

But I could not find a better illustration than the present one about monkeys in the sun or flying about sand caves to prove my point. The way it has been quoted by both Professor Newbold and Mrs. Sidgwick misrepresents the facts completely. They have read the statement as uninstructed laymen would read it. They simply take the words out of their context and put on them the meaning of our ordinary experience and then dispense ridicule. But let us see what Sir Walter Scott did say.

Near the end of the first sitting in which he purported to communicate, referring to the sun, he says: "We wish to find its inhabitants if there are any, i. e., if it has any. Now we see what we term monkeys, dreadful looking creatures, black extremely black, very wild. We find they live in caves which are made in the sand or mud, clay, etc." Now it should be noticed that there is no assertion here that they *are* monkeys. They are simply "what we term monkeys" and then a description of the creatures in general terms that would suggest anything but monkeys. At this point the sitting came to an end and this absurd statement marks the breaking up of the conditions for control in which confusion always occurs with Mrs. Piper and Mrs. Chenoweth alike. It followed a fairly reasonable and intelligent statement about the actual conditions of the sun as known to astronomers and quite possibly not known to Mrs. Piper at all, tho she had opportunities possibly, if she had interest, to know about the condition of the nucleus in the sun's constitution. The main point, however, is the place in which the absurd statement occurs and that is at the point at which

control is being lost, a circumstance not considered by Mrs. Sidgwick and laymen generally.

At the sitting the next day the communicator, still purporting to be Sir Walter Scott, took up the matter again, after some other things had been said. He said: "Well then we began to follow its light as far as the tropic of Capricorn, when we reached the earth of course, here we saw the monkeys flying in and out of sand caves. There I began to lose my grasp on the light."

Here we have the explanation of the nonsense expressed the day before and explained by my comparison with the same phenomenon in the work of Mrs. Chenoweth, when the communications are abruptly and violently interrupted. But the important point is that the description this time fits *bats* and not monkeys, and reverting to the first statement it is possible that the idea was bats or similar creatures. In neither case are we assured that our "monkeys" are meant. Moreover it is not in the sun this time! It is in the earth! That the phenomena play about conceptions of the earth and not the sun this time is also shown by the reference to the "tropic of Capricorn." The whole passage is absurd as referring to the sun. No interpretation of it as so referring is possible. The whole thing is absurd enough when taken at its superficial meaning, but it is made worse than the text indicates by insisting that monkeys are actually meant. The meaning of that term cannot be taken out of its context.

There is a good illustration of the point I here make and that occurred since I wrote this paper, and it is all the more interesting because it did not happen with a view to confirming the doctrine maintained. I had a stranger taking a sitting with Mrs. Chenoweth in one of my own experiments in which I controlled the entire situation. Mrs. Chenoweth did not know who was present. The man's father purported to communicate. In the course of his messages he expressed an interest in the man's work and I bethought myself of the plan to have him tell the sitter's profession, as I knew it would be a point in evidence for the supernormal, if he did so successfully, tho it would not be evidence of spirits. My question was evidently misunderstood for the communicator proceeded

apparently to tell his own profession. He first gave "M. D." and alluded to medicine, but at once spontaneously denied this and alluded to "Ph. D." and ministers and then gave "D. D." and in a moment denied this spontaneously. The fact was that the man was a *conductor*, not a doctor of any kind. The next day the same communicator spontaneously referred to his statement that he was trying to "help his son professionally", and added: "I lost my hold for a moment and that is where the trouble began." Near the end of the sitting I asked him how he came to refer to ministers the day before, wanting to see the reaction, and the reply was: "It was the purpose to assure him of the attendance of some who could help him. He is interested in that work and naturally attracts that group of helpers, or perhaps it should be put the other way: he has been influenced by them."

Now when he lost his hold the day before the subconscious of the medium or the mind of the control was not able to get the communicator's thought accurately and possibly the thought of some other personality present, one of the "guides" of the sitter, slipped through with some confusion of the phonetics of "conductor" and "Doctor" which represented the idea in the mind of a ministerial helper present. The confusion is not so great as in the case of Sir Walter Scott, but it is just as false when read superficially and the control gives exactly the same explanation that was given through Mrs. Piper for the lapse into the nonsense of monkeys living in sand caves in the sun. The loss of hold on the light opens the way to marginal thoughts in the communicator's mind and also to the thoughts of others present. Crossed wires in the telephone afford a good analogy.

Another illustration occurred a little later in my work with Mrs. Chenoweth. A lady who was perfectly familiar with this Sir Walter Scott incident has died since this paper was written and on the first free opportunity began to communicate through Mrs. Chenoweth. In a communication in which she was alluding to the case of Mrs. Piper I seized the opportunity to put a question regarding this very incident, but concealing exactly what I had in mind. The following is the record:

(Do you recall a celebrated novelist who communicated absurd things?)

Yes indeed and can see several reasons why that might occur. Some of the vagaries of a brain that dealt with fanciful creations might slip through and have no meaning whatever. The mind has a way of making fantastic images in a serious purposeful work.

(Who was it that did it?)

I will . . . please do not ask too much now.

The control broke down at this point and tho I did not get distinct evidence that the communicator had in mind the incident I was thinking of the explanation is exactly the one I have proposed for the absurd message purporting to come from Sir Walter Scott and is also the same explanation that the communicator gave of it through Mrs. Piper. I have not breathed a word about the incident to Mrs. Chenoweth, so that, whatever explanation you accept of the statements through her, it cannot be anything that I may have said to her. It is pertinent to allude to "fanciful creations" and "fantastic images" in this connection, but my allusion to "absurd things" and to a "celebrated novelist" might suggest as much, and so I cannot treat the coincidence as in any respect conclusive. But it represents more correct psychology than Mrs. Chenoweth ever obtained by reading. I would not necessarily attribute it wholly to the communicator I have in mind. Answers to questions may be as much the product of controls as of communicators and I could here rely upon agreement between control and communicator to get some sort of reply. I especially had in mind drawing out Dr. Hodgson either at the time or later on the same point. But whether we attribute it to the control or to the communicator makes no difference. The main point is that the explanation is essentially the same as that which I had worked out independently.

Two days later it was evident that the same communicator had endeavored to identify the incident I had in mind. I had not further asked about it. The reference came all at once and spontaneously in connection with another incident. The communicator said, referring to the English group:

Ask them about bats yes [to reading] bats, flying bats. I wish to say only that, bats, flying bats.

(Yes, were they called bats or something else?)

You know what I am trying to write about, do you?

(Yes, I do, and I only want it a little more definite to have it on paper as proof.)

Yes I am trying and I thought I could do it readily.

Now in quoting the passage purporting to come from Sir Walter Scott I had called attention to the fact that the description of the "monkeys" fitted bats and not our well known simians. This I had done months before this sitting. I of course, had not at any time talked with Mrs. Chenoweth about the incident, as I have always religiously refrained from mentioning anything whatever about the Piper records. The communicator could go no further with the incident at this time.

There is no assurance, however, that the communicator was referring to the incident of the monkeys in the sun. Hence I can only remark the coincidence about my own reference to bats and that of the communicator. Later (p. 61 and note 15) the same communicator indicates that it refers to a cross reference, and whether it at the same time points to the incident of the monkeys in the sun is not determinable at present.

But I resolved on questioning Dr. Hodgson regarding the point and to do it in a manner which would not reveal to the subconscious of Mrs. Chenoweth that I had in mind the incident which Mrs. V. evidently meant. At a favorable moment I called for him when another communicator broke down. He reported and I merely intimated that I had some questions to ask and wanted to know if he would answer them at once or if I should stay over a day for the purpose. He advised me to stay over a day and after the three regular sittings I took a day for it. The following is the record of that experiment. Mrs. Chenoweth knew nothing about the incidents concerned, never having seen any of the English publications nor anything in this country which may have mentioned them. Indeed I have made only one reference to it, in the *Journal* some years ago, which Mrs. Chenoweth never saw.

Mrs. C. J. H. H. October 19th, 1916. 10 A. M.

[Subliminal.]

[Long pause. Reached for pencil.]

[Automatic Writing.]

G. P.

(All right. Good morning.) [1]

for a . . . yo . . . long time I have kept away because the effort was made to give a free and clear use of the hand to those who were needed in the work. It was not alone a question of ther [their] need but if the work was going on it would be inconceivable [N. R.] in-conce . . . [read] that they would not come. I refer [read 'was'] refer to Mrs. V. [N. R.] Mrs. V.—and to the communicator [N. R.] commun . . . [read] of this week. [2]

It is not always possible for them to at once assume [read "as-sure"] assume the right relation to the use of the opportunity but it has to be granted for reasons which we may talk [N. R.] talk about some other time but R. H. is here now and knows you wish to ask your questions.

(Yes, ask him if he remembers anything about monkeys in the sun.)

[Pause and I repeated statement.] I hear. [Pause.] Yes he remembers the expression as a part of another communication way [N. R.] way back somewhere. he smiles as he looks at what I write and will have more to say but ask your next.

(I wanted to know who it was that gave the communication.)

You mean the communication you have just repeated, the monkeys, &c.

(Yes, exactly.) [3]

1. I had called for Dr. Hodgson, but George Pelham answers and the sequel suggests a reason for it, tho we cannot prove that the conjecture is correct. He is aware, as the reader will remark, that he is to act as an intermediary for Dr. Hodgson, and the situation offers a practical example in the very problem we are discussing in this paper, the distinction between the indirect and the direct or "possession" method.

2. The reason assigned for having been "away" is that his presence would affect the messages of others more than it is the desire in the present method to do. The object is to eliminate as much influence from personalities near the communicator as is possible.

3. Readers may remark that my query did not indicate that the allusion

Yes it is rather a funny thing but immediately when you asked the last question he scratched his head with a funny little air and began going over [new pencil] his fingers as if recalling [read 'reading', hand shook, and read 'reaching'] the ... recalling the time and place [N. R.] place. [Pause.] I am only waiting [read 'thinking'] for ... waiting for his [read 'this' without excuse] his answer. [Pause.] R. H. got it through himself at another place.

(Yes, what place?)

some distance from here and another type of work. I do not refer to England not as far off as that [N. R.] as that.

(All right.)

But in another state geographically. Understand.

(That is not true.) [4]

Is it true [read 'time'] true [N. R.] true that the state referred to the condition of the light through whom it came.

(That might be.)

I may have taken a wrong inference for the word state—.

(I understand.) [5]

to monkeys was a communication, but this is spontaneously indicated and makes a direct hit at once. It was "way back". It occurred in 1895 in the midst of the development of the trance that eliminated Dr. Phinuit as a control.

4. This allusion to "another state", taken as it stands, implies that the communication came in another state than the one in which we were holding the present sitting. This, as I remarked, is not true. But the sequel shows what was actually meant here and it indicates very clearly the fragmentary nature of the messages. The real intent was to refer to the fact that the message came to Professor Newbold who lived in another state. I should not have had the slightest suspicion of this meaning had it not been for what came in the subliminal at the end of the sitting, but it is perfectly clear in the later incident that this was meant here and we could hardly have a better illustration of fragmentary messages, of errors and confusions probably caused by the indirect and pictographic method.

5. The allusion to "inference" as probably causing the error which I remarked proves what the indirect method is; namely, that it involves interpretation of pictures or images. The sequel also shows that G. P. was correct at first and that the attempt to correct it was an error, but the occasion showed what he had to do to receive and deliver the message at all. He was interpreting signs and symbols, but evidently did not catch all that was sent to him, as the final message about the state proves.

Was there a more normal less [N. R.] deep ... less ... trance when that came through—

(I don't know anything about it. A friend of his was present.) [6]

All right. I will ask only one more thing. Was there a lady in the case. *

(No.)

not sitter but one interested in it—

(Yes.) [7]

He intended to get something entirely [N. R.] entirely different and yet that was strange enough to attract attention ... arrest attention. Just a moment. It was a half semi [N. R.] semi conscious state and the picture and words were [pause] suggested by something previously said. Go on with your questions. [8]

(It is important for me to have clear just who it was communicating at the time. I am writing an important article and need to have definite evidence, so I want first to know who it was that purported to speak of monkeys in the sun.)

I thought I told you R. H.

(No, it was not R. H.)

he certainly was present for he says so.

(Yes, he was present. It was while he was living.)

6. The incident occurred shortly before the development of the deeper trance of Mrs. Piper and it is curious to see this allusion here, apparently irrelevant to the issue, but in fact very pertinent, because it is the beginning of an attempt to explain the message which was just what I wanted. It was a case in which Sir Walter Scott purported to control directly without the intervention of Phinuit and before the coming of the Imperator group. It is apparent from the confusion that the trance was lighter or less deep than usual with their control.

7. This allusion to a lady is remarkably pertinent. It refers to personal matters in connection with the sitter that have never been published and hence, even if Mrs. Chenoweth had seen the English publications, which she has not, she could not have known the pertinence of this allusion. The incident cannot be further explained.

8. The intention was to get something entirely different when the allusion to monkeys in the sun was made. There is no way now to prove that Mrs. Piper's mental state at the time was one of semi-consciousness, but it is possible or likely. The reference to "pictures" shows what the nature of the process was in transmitting and confirms what I had said about the situation before this experiment was made.

Yes is that the way of it. I thought he was here.

(No not at all.)

I knew he had a part in it. [Long pause.] [9]

[Change of Control.]

I am here myself.

(Good.) [10]

I think so too—I thought perhaps I could do better than G. P. because I know the importance of the point. It was one of those surprises which used to come to us at times when pictures of the [pause] relative positions of friends [N. R.] friends were sometimes described [read 'disturbed'] described—You will recall one which came through G. P. himself at one of the sittings when the group was described in various [read 'terms'] various attitudes which were not quite in keeping with celestial [N. R.] Celestial spheres but ...

(Yes, what incident was that?) [G. P.'s stature and position in mind.]

when G. P. and his friends were described sitting about the light watching [N. R.] proceedings ... wat ... [read] as if they were a group of college boys instead of beings from another world. We used to get those pictures now and then and it was rather [rather] shocking to the more conservative investigators but I concluded [read 'contended'] concluded that the effort was to make us understand the reality and naturalness [read 'inter-relations' doubtfully] naturalness of the contact [read 'content'] contact—You must know about some of these things altho they did not come through this light but through the other and under the Emperor regime— [11]

9. Dr. Hodgson was not actually present at this particular sitting when the message came, at least according to the record as printed. But he was present at some of the sittings with Professor Newbold. At the time of this sitting I thought Dr. Hodgson was actually present at the Piper sitting. But he had a part in it, as he had talked it over with Professor Newbold at the time.

10. The appearance of Dr. Hodgson marks the change from the indirect to the direct method. It was of course direct for G. P. while he was controlling, but indirect for the communicator. With Dr. Hodgson at the helm both control and communication are direct.

11. There was a funny incident in the communications of George Pelham at which Dr. Hodgson and Professor Newbold used to laugh a good deal. I am not sure from the account of it here that the communicator, Dr. Hodgson,

(Yes I do, and a friend was present when the absurd message came through.)

Yes and you want me to recall that friend as a part of the scene. I was trying to do that for I know its importance but I also know that to relate it with the right group and to recall that it was only one of several such pictures and to also recall that there was some question as to whether it was an interpolation of some other secondary influence or a direct effort to give us a light on the way things were done there.

I always believed after I began to understand the serious purpose of every stroke that it was done to relieve tension and give a lighter thought that the more important messages might come. I will tell you more of this later. R. H. [Pencil fell and reinserted.]

(Well, when can you do that? I wanted it today. I have very little time to wait. I must get my article into print. I am reading the proofs.)

I hear and know and will try immediately. [Pause.] Will the first word at the next hour help.

(Yes.)

has it in mind. Some of the characteristics of the message suggest it and others do not. It was an incident in which G. P. tried to tell where he was in the organism of Mrs. Piper and the description implied that his head was the hand or in the hand and his feet on the table, so that he was but a few inches long and in an absurd position. The description here is hardly of that incident, but I do not know of other absurd incidents. They were frequent in both the Phinuit and the Emperor régimes.

Apart from its technical accuracy or inaccuracy, the whole passage is perfectly correct in its general conception of the phenomena and the impression created by them. The incidents were so absurd as to invoke complete ridicule from those who did not understand the process of communicating and the conditions under which it has to be done. Most readers were shocked at the absurdities of the messages.

The allusion to "pictures" is again a clear indication of what the process was and explains the liabilities in such phenomena. It is an exact confirmation of the hypothesis by which I explained the confusion and absurdities of the message about the monkeys in sand caves before the experiment here recorded was made.

The incident occurred near the end of the Phinuit régime and represents the direct control of the communicator, purporting to be Sir Walter Scott, at a time in which confusion would be certain to occur with a communicator who had little or no experience with the machine. Indeed the messages of the Emperor group for a long time were almost equally confused and often absurd.

I will not forget. You know J [P. F. R. and pause] M P.

(No.) [12]

[Pencil fell. Long pause and lips quivered.]

[Subliminal.]

I see letters everywhere. [Long pause.] Do you know anybody that begins with B?

(Yes.)

Is it a letter you want?

(I want the name.)

Does it begin with B? A big B? (Yes.) [Long pause.] I don't know whether I can get it or not.

(What is it?)

I don't know. I can't tell until I see it, can I?

(No.)

[Pause.] It is something like I. Is I the next one?

(Yes.)

[Pause.] I [pause] I think it is L, do you know if it is L? .

(Yes.)

Another L ... B I L L Y. Is that right? [Distress and struggle.]

(Yes.)

Wait a minute. You awfully anxious for this?

(Yes.)

Is there more to it?

(Yes.)

N. Is that right?

(Yes.)

Wait a moment. N E ... N E ... I am afraid I can't get it.

(Yes you can.)

N E ... What is P for. It is not P. P E N ... No. N E W ... That's all. Is that all?

(No.)

N E W B O L ... I can't.

(Yes you can.)

N e w b o l d.

(Good, that's right.)

12. The initials J. M. P. are not intelligible to me in this connection or any other and would require explanation.

Is it what you want?

(Yes.) [13]

What is that P for?

(I'm not sure.)

Do you know anything that begins with P E N? [Pause.]

(No.)

Yes you do.

(I don't recall it.)

Something about a state.

(Oh yes. All right. I understand.) [14]

[Awakened while I was writing my note.]

This record is as remarkable an example of this work as I think I ever had. It is not because of its "knock down" evidence, especially for those who do not understand the work, but because of its clear illustration of the fragmentary character of messages and its further illustration of the points discussed in this paper. One could not have had a better example of the difference between the indirect and the direct or "possession" method than is here given, as if it were malice prepense and made with perfect consciousness of what I was doing and what I wanted. G. P. comes first as intermediary or amanuensis for Dr. Hodgson and interprets the symbolic method of communication for him. "Going over his fingers" is indubitable evidence of this, and he breaks down in the matter. He confuses the whole case. There was no

13. "Billy" is what Dr. Hodgson always called Professor Newbold and Professor Newbold was the sitter when the absurd message about monkeys in the sun came through. It should be noticed that there is no guessing in the giving of the name. Each letter comes at the first shot. The giving of it shows clearly that there was no confusion in the mind of the communicator about the incident and that the difficulty is in the process of delivering the message.

14. The syllable "Pen" and its connection with the word "state" shows what was in mind when G. P. said the message came in another state. It evidently refers to Pennsylvania, which was the state in which Professor Newbold lived. The evidence is excellent here that marginal things often get through and that G. P.'s distortion of what was really in Dr. Hodgson's mind is evident and affords a fine illustration of how all sorts of confusion may occur.

evidence in the Piper record that he knew anything about the incident we are discussing and even if he had known it the situation in which he was placed would require him to inhibit what he knew to get what Dr. Hodgson was giving. But he completely confuses it and shows that he either does not get what Dr. Hodgson is telling or confuses it beyond recognition for all who do not understand what was really going on. The sequel shows that the whole matter was clear in Dr. Hodgson's mind and that G. P. received but a very small portion of it and stated the case in so fragmentary and confused a manner as to make the statements, as they stand, wholly false in some details. He had to interpret pictures and symbols.

But the appearance of Dr. Hodgson marks the beginning of his direct control and this became much clearer, and in the subliminal the allusion to the name "Billy Newbold" and to the state in which he lived made certain the fact that the incident was perfectly clear in his mind and that the whole difficulty was in getting it through in its completeness. There were incipient explanations of how the message about the monkeys became what it was, and this even before I had sure evidence that the communicator had the right one in mind. The allusion to pictographic methods was a straight shot at the cause of the phenomena and it remains only to emphasize what Mrs. V. said on the same point; namely, that many things of a fanciful nature exists in the marginal consciousness of the mind that may slip through while the central and rational thought is inhibited.

On October 24th, 1916, Mrs. V. purported to communicate and I asked her to explain what the expression "flying bats" meant, having in mind the incident about monkeys in the sun. She promised to take it up the next day. She did so and the following is the record:

The flying bats refers to a statement expression used between [pause] automatists a cross one. You will recall the story, no not story in the sense of conversation but you know what I mean by the former experiment.

(If I have the right thing in mind, that is true, but I am not sure to what expression you refer in *flying bats*.)

I was trying to make one of those references cross.

(All right. You mean that flying bats was the expression used elsewhere.)

Yes. [15]

(Do you know from whom it purported to come?)

Yes I recall clearly the incident, but I am not sure that I can make it clear to you. Perhaps you will recall that there was a triangular set of experiments, that is, telepathy a trois.

(Yes I understand.) [16]

And one was interpreted in terms not exact but similar—that is, there would be a difference in picture or movement expressed and this was one of those cases— [17]

(I understand, but evidently the incident was not the one I had in mind when you used the expression flying bats.)

It is quite probable, but the words were suggested to me to write more as a suggestion than a memory.

(I see.) [18]

The friend was beside me and if you recall the words were an interpolation and I wish to say that the power I possessed to receive automatically when I was in the body is a power I still have and I fear that sometimes even now a suggestion may reach me as I write and be a kind of automatic response to another friendly thought in-

15. The apparent meaning of this passage is that the allusion to "flying bats" was either to an existing cross reference or an intended one in the future. Unless, therefore, it refers at the same time to the incident under discussion it is irrelevant in all but the explanation of the absurdity of the message we are discussing.

16. It is an evidential point to have the allusion to "telepathy à trois", especially the use of the French terms, as Mrs. V. was a fine French scholar and Mrs. Chenoweth, while she knows a few sentences of the language, has neither worked out the problem of telepathy as implied in this reference nor is familiar with the expression. It is very characteristic of Mrs. V.

17. If there is any evidential significance in this statement it will have to be decided by the English group: for I know nothing about the affair, if it refers to anything else than the incident about the monkeys in the sun. But the allusion to pictographic and symbolic processes is a tacit answer to Mrs. Sidgwick's objection from nonsense.

18. This statement implies that the message was an intrusion automatically intromitted into the mind of the communicator, who may serve as a control at the same time. This process was implied in the message purporting to come from my wife, but was a message through her as an intermediary. Cf. p. 116.

stead of my own separated mind. I have to guard against it as it had become almost a normal functioning of my mind. Understand? [19]

(Yes and when ready I shall ask another question.)

Ready.

(Do you recall the message about monkeys in the sun that I mentioned to Hodgson?)

The one that was the cause of some discussion.

(Yes.)

Yes and I know that he was trying to get something through about that.

(Yes and when he can, and soon, I want him to explain how so absurd a message came through.)

It was not so absurd, I am told, if the whole working process could have been seen. [20]

(What was that process?)

Do you recall through whom it came? Was it not Mrs. Piper?

(Yes it was. Who was the communicator?) [Sir Walter Scott in mind.]

I had it in mind that it was she and that the communicator was my friend now here, passed over at that time of course and one of whom we expected much more wisdom—that much is correct I think.

(The communicator had passed out much longer than that. The message) [Writing began.]

Do not tell me.

(All right.) [I had no intention of telling.]

I am on the right theme, but I have not made it plain yet to you and do not wish to have the evidence impaired.

(I understand. That is right.)

You were thinking probably of one of the later group of our Society in England and I referred to one also, but I know that the message was written, actually written, by one of the guides. [Pause.]

19. This explanation of intermediation will have to tell its own story. Mrs. Chenoweth has not consciously or normally worked out such a theory. You may regard it as invention, if you like, but it is not due to normal speculation about it. It explains how irrelevancies may occur and is one more argument for the defence here advanced.

20. This statement about the "working process" explains itself, if we keep previous notes and discussions in mind.

(Yes.) [Said to keep things going.]

group of enlightened ones whose teaching we respected. Wait a moment. [Pause.] I m ... [pause] I m ... [pause] in that group was Emperor and he has said that there was lurking in the thought of the mind a picture of men idly waiting for the next move and the distorted vision which sometimes came to the subliminal consciousness of Mrs. Piper, as she came out of her trances was the reason for the monkey picture. [21]

Do you recall how she frequently distorted visions, that is, sometimes we were black, sometimes fat, &c.

(Yes.)

That was the focalizing which gave imperfect reflections and it occurred in the state of waking up and some of those queer statements or visions were of that origin. [22]

It is clear that the allusion to "flying bats", unless it is a cross reference or a reference to the incident of the monkeys in the sun in some cross reference or attempted cross reference, is not to what I supposed in the case. But I quote it

21. Whether the message was written "by one of the guides" would depend on the question whether Sir Walter Scott was the direct control at the time, and as I have often witnessed writing, through Mrs. Chenoweth, by a communicator who was not the guide and yet was an intermediary for the guide, I can readily see why there is no necessary contradiction with the facts here. Superficially, however, it is clear that there is not an agreement in the matter. My mind was certainly not read here nor anywhere in the whole discussion of this problem: for I did not have in mind any "one of the later group of the Society." The message was a written one and Mrs. Chenoweth, of course, knew nothing about it.

It was during the Emperor régime and while it is not possible to verify the statement here made about the cause of the confusion, it is not only rational in the light of what has happened and what has been said about intermediation, and explains the incident under review quite clearly in accordance with the spiritistic theory, so that nonsense is not an objection to such a source, tho it may question the intentional influence of a particular personality.

22. Mrs. Piper did often refer in the subliminal or "waking stage" to the sitter as black and possibly sometimes as fat or otherwise absurd. Mrs. Chenoweth never knew this fact and there has been no special explanation offered of it by any of us, except Mrs. Sidgwick. It is evident in what concludes the message that the explanation is precisely the one which I have defended for nonsense and confusion.

nevertheless because the explanation of it involves a very important point in the discussion of Mrs. Sidgwick's theory. This point is that the communicator may act as an automatist or medium in the unconscious transmission of others' thoughts. This is precisely what I had seen implied in certain supernormal messages which I have received from time to time. And it is here asserted by the communicator without any inference from me. That situation would explain much, whether intelligent or absurd, depending upon the mental states of the few or many that were near the communicator.

But on seeing that "flying bats" were not or might not be what I had supposed, I resolved to put another question that would not reveal that I had the same thing in mind. I feared that I could not wait for the appearance of Dr. Hodgson and so asked about the monkeys in the sun and the explanation of the allusion, thinking that the matter might well have been the subject of talk between Mrs. V. and her living friends. She was wrong about its having occurred in the "waking stage" of the trance, tho she was not only correct in the conception taken of this stage, but also used the expression almost literally as Mrs. Sidgwick used it to describe this state. Mrs. V. lived near Mrs. Sidgwick and the problem was often a subject of conversation between them and no doubt Mrs. V. was familiar with the phrase "waking stage", as she knew all about the Report, and using the phrase "waking up" is a clear reminder of that, no less than the earlier use of the term "automatists" which she had used in life with others in the English group of investigators. The allusion by George Pelham and Dr. Hodgson to a "less deep trance" when this message about the monkeys in the sun came was also identical with the view here taken, in so far as the general conditions of the case are concerned, but the Report treats Sir Walter Scott as the direct control and the message was written, just as stated here by the communicator, and if it was in the "waking stage" of the trance it was not reported in the record. At that time Dr. Hodgson had not understood the trance as he did a year or two later. The reference to Mrs. Piper is correct, but may be supposed to

have possibly been an inference from what had already been said about the case. But it was in the Phinuit régime and the explanation of the absurd message is perfectly rational and introduces the pictographic process directly as well as repeats the process mentioned by Mrs. V.; namely, that the picture came from minds about the communicator to the subliminal consciousness of Mrs. Piper.

I may remark that it may be possible to treat the reference to the "waking stage" of the trance as a comparison with the conditions under which the absurd message was written, and not as a direct statement that it was the product of the "waking stage", tho it takes the form of this direct statement immediately afterward. It is not necessary to urge this point, as the chief thing of interest is the process of explaining the confusion, and considering that Mrs. Chenoweth knows nothing of the incidents normally, betrays utter inability to do anything telepathically, and has never normally worked out the theory here presented, the situation is one which clearly vitiates Mrs. Sidgwick's method of using such messages to discredit the spiritistic hypothesis or to defend that of the merely dreaming Mrs. Piper. In other words, nonsense is not an argument against the influence or stimulus of spirits.

On October 25th I brought up the subject again with the expectation that Dr. Hodgson would give me an explanation. It was near the end of the sitting which had been taken up by G. P. (George Pelham) on another matter. I quote the following:

You wanted R. H. (Yes.) What is it? Anything I can do?

(Perhaps. I wanted Hodgson to explain how that absurd message about monkeys in the sun happened.)

He wants to explain it, but he thought Mrs. V. did fairly well. What do you think?

(Yes she did, and unless he wants to say more it will do.)

They had discussed it together, for it was always one of those things that seemed to have no reason for being.

Sometimes a strange sentence would come through, but it would be a repetition of something given at another place, and so the mind,

the subconscious of the light, got into the habit of expecting almost any foolish phrase to slip through and have a meaning, and it was impossible to differentiate between what might come from an outside influence or be suggested by distortion, &c.

There are several points in this passage that are of some importance and are consonant with what has been said in other connections. In the first place the explanation which G. P. offers represents the same point of view and conception of what is liable to occur as the statement quoted as purporting to come from my wife, but which involves her as an intermediary. (Cf. p. 117.) It is the interpolation of something that may have been said elsewhere and irrelevant to the present situation. This occurred frequently with Dr. Phinuit. Then there is the recognition that the habits of the subconscious may permit to pass what otherwise it would inhibit. This is more or less a new point and includes distortion as a part of the phenomena. Mrs. Chenoweth has no such normal theory of the process.

Now it may be said that I have no proof for all this and that I am quoting non-evidential statements in support of a theory. This is partly true enough. I do not give rigid proof for the truth of the statements quoted and cannot do it at present. But there are important elements of evidence connected with the phenomena.

(1) Mrs. Chenoweth's work has proved to be evidential, plentifully so, in the kind of proof that we desire for personal identity. (2) There is very little evidence that the subconscious ever interpolates or intrudes normal memories in the stream of communications. (3) Supernormal incidents are associated with some of the non-evidential ones and to that extent may stand sponsor for some probabilities regarding the source of the other statements. (4) The hypothesis I advance is supported by well known facts in both normal and abnormal psychology, in which stimulus, especially if the organism is in an abnormal condition, may be distorted in its effects beyond recognition. (5) Mrs. Sidgwick cannot present the objection under review because she gives no evidence in the normal or abnormal life of Mrs. Piper or in other and

independent cases for phenomena of the kind and explanations proved in them where there is no supernormal at all. (6) The proof that I give is the applicability of the hypothesis to the facts, as that hypothesis is suggested by other phenomena than those in question. Often the only proof that we have is the fitness of the hypothesis to explain, and when it is independently supported by other facts it has the right of a legitimate working theory.

The consequence is that the whole series of statements, whether taken in their most superficial or their reconstructed meaning, have their absurdity easily explained by the conditions of communicating and their sudden interruption, and not wholly determinable by the dream states of Mrs. Piper's mind. Suppose the pictographic process in the communicator's mind, with the whole of its marginal associations irrelevant to the main stream, a condition which, as we have shown (p. 32), one communicator has compared to "a wild panorama", and you have, with a mind like Sir Walter Scott's, a fair conception of what imagination might do in the transmission of images which may get fearful distortion both by the control—which is probably not Scott at all—and the subliminal of Mrs. Piper, especially at the point at which control is relaxing and the normal tho dazed functions of her mind are beginning to grip with the transmitted imagery.

I do not know whether this conceivable explanation is the correct one or not, but I do know that Mrs. Piper's "dream" consciousness is not an adequate account of it. We require to know the stimulus that would set it going and Mrs. Sidgwick does not suggest any inciting cause. What she cannot account for is the combination of rationality and irrationality in the data given, and we cannot play fast and loose with the case at this point. If nonsense is the evidence for a "dream" state, rationality is the evidence for a better and normal state and you have to account for the fluctuation from one to the other or find either or both contents transmitted from the outside. In the *mêlée* of such conditions as I have described I can well understand the mixture of sense and nonsense involving both transmission from the outside and interfusion with it from the inside.

That view has a sort of unity which Mrs. Sidgwick's explanation does not have.

But before we go farther with these absurdities we must remark on Mrs. Sidgwick's explanation of the appearance of Sir Walter Scott. She admits that it did not have a spontaneous and subjective origin. She thinks it a telepathic acquisition from the fact that Dr. Hodgson had been reading Sir Walter Scott with intense interest a few days before, and adds to this an impersonating tendency of Mrs. Piper's mind. Apart from the equivocations in the use of the term "personation" playing fast and loose with its conscious and its automatic application, there is first the fact that Mrs. Sidgwick has not one iota of evidence for this kind of "telepathy". I have discussed that sufficiently. But granting it, the thing that should be remarked is that such phenomena do not stand alone. It is not permissible to invent theories for a specific incident until we have proved their application in general to a class of similar and yet different incidents. This has not been done. Besides, it should be noted that the phenomenon of Sir Walter Scott's appearance in this manner belongs to the class of coincidences which are represented by apparitions of deceased persons to those who are writing their biographies. These latter are perhaps numerous enough to take special note of them. I have come across several without being able to get a proper record of them. Further there is a resemblance to getting a given communicator, not known to the sitter, by the use of an article. The appearance of a deceased person to a biographer is not a telepathic phenomenon. By itself we might explain it by "suggestion", but "suggestion" of this kind fails too often to attach any weight to it, and as hallucination is not invoked to explain the appearance of Sir Walter Scott in the trance of Mrs. Piper, it is unlikely that the two phenomena, the appearance of Sir Walter Scott and the appearance of a deceased person to his biographer, will have separate explanations when the phenomena are the same in kind.

Sir Walter Scott, as evidenced by both his poetry and his fiction, was a wizard in the use of the imagination. Suppose that he was either more or less earthbound, as there is evidence that many discarnate persons are, and that he was himself, consequently, more or less in a dream state in this effort to talk about the planets

and the sun, whether purposely or involuntarily so, what kind of communications should we get from him? I do not advance any such hypothesis as a fact. We know too little either to affirm or to deny such a view. But it is certain that any imaginative conception that he might endeavor to transmit would inevitably become distorted, as fragmentary messages in the supernormal unmistakably tend to show, and we would have just such a mass of absurdities as is presented for our consideration.

On the other hand, suppose it was not Sir Walter Scott at all, but some earthbound or insane spirit like Phinuit, who did not know who he was, but with crazy ideas of astronomy or with a purpose to deceive by communicating nonsense, we should get such accounts of the matter. Of course we do not know whether this view has any grounds for its belief. It, like the previously conjectured possibility, has to rest on the analogies with cases where there is evidence of earthbound conditions, which mean that the spirit is infected with hallucinations based upon his memories of terrestrial life and the consequent distortion of his imagination. All of this, if assumed to be possible, would be reinforced by the confusion in the supernormal which is provable and which goes to prove the existence of spirits.

Do I believe that these hypotheses apply in these instances? No I do not. Nor do I disbelieve them. I do not know whether they are true or not. I could more easily believe that it was the dreaming of Mrs. Piper's subconscious, were it not that the general work of that agent shows no evidence of being a spontaneous creator of messages. It is only where the facts are non-evidential that we suspect such an influence. The evidential matter does not indicate it. On the contrary, it indicates the very opposite, and we cannot suppose that the supernormal is limited to evidential incidents and that nothing is spiritistic that is non-evidential. The line cannot be drawn arbitrarily. Besides, the confusion in the supernormal tends to prove the likelihood of confusion in the non-evidential. If we add to this the manifold greater liabilities to confusion and nonsense in communications about conditions which may have few analogies with terrestrial life, we may well understand how these alleged messages from Sir Walter Scott might appear absurd to us, interpreted as they are in terms of our own physical existence.

They are absurd, of course, but they might have a meaning did we know the conditions under which they occur, and this would be true on the side of abnormal psychology as well as on the supposition that they are distorted messages from a transcendental world. I have known an evidential statement to get a true and rational meaning from the addition of two words to what was false and absurd. It is almost as difficult to believe that Mrs. Piper's subconscious would be guilty of such absurdities as to suppose Sir Walter Scott guilty of them. There is certainly no content in her normal experience for the reproduction of such nonsense, and it hardly comports with the hypothesis to suppose, as Mrs. Sidgwick does, a shrewd and almost infallible capacity for impersonation. So intelligent a function ought not to fall into such obvious nonsense, as the communications stand. It is quite as easy to believe in an automatic condition reflecting, but distorting, imperfect messages from another mind, especially of a kind that might not easily be expressible in our sensory terms.

I should allude to the statement about the alleged communications from Sir Walter Scott that they have no verisimilitude to the man. She makes the same observation about Julius Caesar and other communicators of that stamp. The statement is made as an objection to the hypothesis of their presence. This is the position taken by the lay public generally, and I mention it to assert that it is totally irrelevant to the problem. Of course, if verisimilitude is present it is good evidence of personal identity on any theory. But its absence is no obstacle to the theory of their presence. If the conditions for communicating were the same as in ordinary intercourse between the living the absence of the personal equation or of verisimilitude would be a fact against the presence of a particular person. But in this work it is nothing of the kind. The conditions are too complicated to expect any free transmission of characteristic touches of personality. It never occurs with communicators at first and it would probably be far more difficult for ancients or persons long since dead than for those who have recently passed. At any rate, it is clear in both the Piper and other cases that it requires long practice for any definite verisimilitude to manifest itself. It took the Emperor group a long time to get this through Mrs.

Piper to any extent and still longer through Mrs. Chenoweth and Mrs. Smead. Now Julius Caesar, Sir Walter Scott and others had no such experience with the work and many indeed have had very little experience since death doing this sort of work. The Imperator group claimed, according to Dr. Hodgson's statement to me, to have been centuries training themselves to do the work. One who has not had experience at it might well have been guilty of the nonsense attributed to Sir Walter Scott until he could command the situation. We cannot take the layman's position on this matter. We may have to deal with it, but it is not scientific to succumb to it in order to evade his ridicule or criticism. He is to be educated, not set upon a stool of authority. There is undoubtedly a problem here, but it is not for the layman to determine the conditions for its solution. It is not isolated nonsense that we have to explain, but its association with so much that makes sense, and the mere dream state of Mrs. Piper does not explain it, because it does not always explain the sense.

[To be Continued.]

BOOK REVIEW.

The Assurance of Immortality. By HARRY EMERSON FOSDICK.
The Macmillan Company. New York. 1914.

It is difficult to review this little book. It is not written for psychic researchers, but for those minds that like philosophy and sentimental discussions of immortality. There is no hint in the book that the author ever heard of psychic research, tho he quotes Sir Oliver Lodge and he may have known that Sir Oliver Lodge's ideas were suggested by his connection with psychic research. A long article might be written on the book discussing its position and its weaknesses, but it would not serve any useful purpose to do so. There is one point of attack which can be made very effective and that will be brought out in the following quotation. Speaking of the decline of emphasis on immortality the author says:

"The reasons for this decline of emphasis upon the importance of the world to come are easily discernible. For one thing, the impact of new scientific information concerning the evolutionary origin of man and the intricate relationship between the mind and brain has shattered confidence in the certainty of life to come."

In this short passage the author correctly states the difficulty. It is the influence of scientific method and facts which has created scepticism. But does he resort to science for an answer to scientific doubts? Not at all. He returns to wallow in metaphysical and sentimental mire. He ought to know that scientific doubt can be answered only by scientific method and facts. But the whole book is taken up with the attempt to maintain the dignity of mind as the basis for believing in its survival and this dignity is based upon the assumption that nature is rational. He emphatically affirms that, if man is not immortal, the cosmos is irrational. But instead of pointing out facts to us proving either that it is rational or that man survives death, he goes to the old and worthless arguments of philosophy and aristocratic sentiment on the worth of the soul to prove survival. This is no way to prove nature rational. You must prove that man survives as a fact to be sure that you have any reason for treating God as any better than matter. You must meet science with science. If science creates doubt you must make science answer it. *Similia similibus curantur* is the only logical principle of conversion and discussion. An appeal to sentiment is only an evasion.

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MRS. SIDGWICK'S REPORT ON THE PIPER TRANCE.

(Concluded)

BY JAMES H. HYSLOP

Before taking up the personalities of the Emperor group I must devote a short discussion to the problem of their names. Mrs. Sidgwick discusses at some length the effort to get through Mrs. Piper the names of this group as they were given through Stainton Moses. Mr. Moses had died in 1892 and for some years prior to his death a group of personalities giving the names Emperor, Rector, Prudens, Doctor, and Mentor purported to control. When Mr. Moses demanded that they give their real names, a number were presented and were on record. But this attempt to get the names through Mrs. Piper ended in a miserable fiasco, and Mrs. Sidgwick, with other members of the Society, and the public generally, regard the failure as a strong argument against their claims. The force of this difficulty I do not mean to question, though not on the grounds on which it is usually urged or conceived. The only value of the incidents is in the contradiction apparent on the surface. But it is not at all con-

clusive. There are two fundamental objections to the view which the critic usually takes of this failure.

(1) We are not sure that there is any real contradiction. Superficially the contradiction is clear, but the assumption of it proceeds on the belief or postulate that the messages are not fragmentary or incomplete. If there is nothing fragmentary in the efforts to give the names, then the inconsistency is clear. But it is quite possible that the messages are very imperfect, and if they are, the two products, Mrs. Piper's work and that of Stainton Moses, cannot be compared as they could otherwise be. We know how imperfect most of the messages through Mrs. Piper are. There is some evidence that there was confusion in the automatic writing of Stainton Moses, often edited out of it. Dr. Hodgson did not take this liberty with the Piper records, and we find there that the confusion often prevents the discovery of any meaning whatever in the message. Occasionally it is cleared up by repeating the message when the words are added that take all the perplexity out of the communication. A beautiful incident of this kind is in my own report on the Piper case (Cf. *Proceedings S. P. R.*, Vol. XVI, pp. 477-487, especially pp. 479-481.) I had asked my father who made a certain cap. He replied "My own mother Nannie". This was not true. His mother's name was not Nannie and she had never made him a cap. My stepmother had. But his own mother's name was the same as that of my stepmother who had made the cap. Later he spontaneously referred to Aunt Nannie by this name and relationship and I replied that she did not make the cap. He then told me that I did not understand him and said: "I thought of my mother and aunt my sister both at the same time and I wanted to say that both of their names came into my mind as you spoke of Mary here and I got a little confused about it." Now here the whole state of mind in the communicator was clear. This Aunt Nannie was living, and he was evidently trying to get the name of my stepmother by referring to that of his own mother whose name was the same as that of my stepmother, and to make this clear he was referring to his sister to distinguish his own mother from the stepmother he was trying to name. "Mary" was a mistake for Martha, the name of my mother. But this last statement made very clear what the fragmentary and

abbreviated statement "My own mother Nannie" meant. But for the later expansion of it, no meaning could ever have been determined from it.

Another fact of great importance should be added regarding it. My Aunt Nannie, my father's sister, had acted as mother to us after my own mother's death and just before my father married the lady who thus became my stepmother. Indeed it was this Aunt's marriage which made my father's necessary with six young children to care for in the country. Now keep in mind the fact of this whole "wild panorama" of my father's recollections of that period and the fact that his mother's name was the same as my stepmother's, and we can easily understand how an allusion would be made to this aunt and his mother while the transmitted message would likely be fragmentary. It was absolutely false at first and even when it was corrected I did not get the name or person I wanted. I got only fragments of the "panorama" sufficient for me to know what was going on in his mind.

Compare with it Mentor's identification of himself with Ulysses. Suppose he was saying or trying to say "contemporary of Ulysses" and the abbreviating conditions for transmitting the message reduced it to the assertion that he was Ulysses. I am far from asserting or believing that this is the fact, but we can never criticize the statement from any other point of view. Both statements may be absurd and I doubt not would seem so to all of us. But we are in no position to dogmatize about it.

(2) We cannot use the Stainton Moses communications as a standard for determining the correctness or incorrectness of the case. He may have been as far wrong as Mrs. Piper, and on the assumption that both may be wrong there can be no argument any more than from two negative propositions. Stainton Moses might well have forgotten what names he had given, though that is hard to believe or assert. But even on the supposition that he remembered and was trying to give them, we know enough about the difficulties and errors in the efforts to give proper names to recognize that the contradiction will have little importance against the case. All that we can claim is that we did not get the same names through the two psychics. As-

suming that messages are fragmentary and liable to error from the difficulties of communicating, we can only suspend judgment and assert non-proven, not that anything is proved in the negative.

Mrs. Sidgwick does not tell us what the names were in the work of Stainton Moses, and hence we are not in a position to determine the liabilities of the situation. We have to accept her authority in it, and the scientific man wants the facts, not any one's authority. Now I happen to know what one name of Imperator was supposed to be in the diary of Stainton Moses. It was shown me by one of its guardians when I was in London. It was Malachi. It seems that this was never mentioned through Mrs. Piper. At least we have the statement of Mrs. Sidgwick that the name given through Stainton Moses was not given through Mrs. Piper. A Hebrew scholar has told me that Malachi is not the name of a prophet at all, but is a word for "Messengers", the very word that Imperator gave for himself and his group of controls. We therefore got the English of it through Mrs. Piper and apparently we got it before Mrs. Piper read Stainton Moses's *Spirit Teachings*. We might very well say that we *did* get the same name. It is, however, a general descriptive term and not a proper name. The proper name that I have obtained for him through Mrs. Smead and Mrs. Chenoweth, and which also came through Mrs. Piper and Stainton Moses, is of a well-known historical character in the Christian church of early times. There are no means of verifying it except by further cross reference.

There is a way of explaining the failure to get the names correctly that is quite conceivable, but it involves so many things only suggested by the facts of the record that it is not worth while developing the argument. With the probability of much obliviscence in those who have long been dead, with the doctrine of guides, and with the liabilities of interfusion with the personalities of the living over whom they may act as guides, and also with other personalities in the past, we might well understand the confused messages that come about names and personal identity, especially if the messages are fragmentary. But it is not worth while developing conjectures of this kind. They require mentioning only to suggest further suspension of judg-

ment about such failures. We are not in a position to use such failures as an argument for a definite hypothesis, either from spirits or from the subconscious of Mrs. Piper. We require to concentrate our attention on the provably supernormal and confusions until we ascertain the law of communication, and we may then take up the special enigmas about the ancients.

An interesting side light is thrown on the errors of the Imperator group regarding their names through Mrs. Piper's trance by an incident that recently occurred in the work with Mrs. Chenoweth. I was dealing with a supposed case of obsession and I received the name Helen as that of the obsessing agent, with a refusal to give the rest of it. The circumstances were such that it was very important to get the full name. Hence after an interesting communication showing that the obsessing agent was not aware that her thoughts came out in writing I took up the question of her name with Jennie P. who had intervened at the break down of the communicator. The following is the record.

(Do you know her name?)

She has given us several and it was hard to determine which belonged to her and which might have been given through association. It is so much harder than if she had known what she was doing, but we feel that she will wake up and then through her memories we may get the better and clearer story. The effort has been to waken her memories, but she resented the bondage and that created an inharmony. I think that will soon be overcome.

The point on which the analogy with the Imperator group's names as given through Mrs. Piper turns is the giving of several names and the fact that some of them may have been given by association. The controls that kept the communicator in bondage evidently had as much difficulty in obtaining her name as any student of psychology would have in determining the real name of a case of dual personality, such cases being known to give more than one name for themselves. Compare Margaret in the Doris Fischer case of multiple personality. In the instance before us, the obsessing agent was in an abnormal condition, "earthbound" or unadjusted to a spiritual world, and so practically in the same mental condition as a case of dual personality in our life. She

might not even know her real name, and with telepathy as the process of intercommunication between spirits it would be quite natural for the controls to get any names that arose in the consciousness of the subject and mistake it for the real name. In the abnormal conditions of communicating through Mrs. Piper the Emperor group might happen, when thinking of their real names, to have associated names arise in consciousness and transmit them through involuntarily, as is apparently the fact in the case just cited.

Nor is it a question as to the supernormal in the incident just quoted. You may have any theory you please about it. There is no clear proof that the statement of Jennie P is either correct or supernormal. The latter characteristic will depend on the general view taken of the contents of the trance for its probabilities. But I quote it here because the statement implies or assumes as a process what actually took place through Mrs. Piper. It represents a cross correspondence as distinct from a cross reference. That is, the asserted influence of association and the implied mode of obtaining messages in the transcendental world are illustrated in actual facts in the work of another psychic where the phenomena appear perplexing or inexplicable until we find a clue to what is going on, and here we have a clear hint as to the process. This process explains clearly the real or apparent mistakes in obtaining the correct names of the Emperor group. The marginal associations come through instead of the central thoughts.

The next point regards their personalities. Mrs. Sidgwick does not believe them real, but merely fabricated personalities on the part of Mrs. Piper. The evidence for this view is mainly the preposterousness of the messages purporting to come from them. I have already remarked the irrelevance of such an argument on the ground that spirits might be just as absurd as Mrs. Piper's subconsciousness, and especially ancients whose personalities had undergone great alterations from their long experience in a spiritual world and from the difficulties of communicating which might be proportionally greater, with qualifications, for them than for those recently deceased. Mrs. Sidgwick emphasizes Emperor's ignorance of science, of history and of theology. This has nothing whatever to do with the question. (1)

If he was an ancient, we cannot measure him by our knowledge of those times. We have mere fragments of antiquity before us and ancients themselves were much more circumscribed in the knowledge of their own times than we are of our own; and men differ so much about history and theology in their own times that, when abbreviated as they must be in communicated statements of this kind, we may well charge everybody with ignorance about details or even of general truths. If he was a modern, we should expect him still less to have any accurate knowledge of antiquity. Take the Melchizedek incidents. We cannot judge Emperor by what is said in our Biblical records about him. First, our Biblical records are very meagre; and second, we have no evidence that they are true. They are certainly no standard for measuring the truth of what Emperor is reported to have said through Mrs. Piper. He may well be perfectly correct in his statement through Mrs. Piper, and Stainton Moses and our own records wholly false. We cannot say that the statements are rubbish or nonsense, unless we accept our own records as authoritative. Our records may be largely mythical and Emperor's perfectly historical. There are a great many things we do not know, and I think it does not conduce to accurate scientific discussion to ignore this fact. Again, consider his alleged ignorance of science. If he was an ancient why should he not be ignorant of it? Why assume that he should know anything whatever about our science? Why should he not know only ancient "science"? Moreover in a world in which our own scientific conceptions as well as those of the ancients may not prevail at all, a world where the physical order is not known or is but a part of a larger whole, why should Emperor be judged by our standards? It is we that may be the ignorant persons.

I am not here defending the spiritistic theory, but defending the agnostic point of view. Such, things, of course, are not evidence of a spiritistic interpretation, and if we knew either the conditions for communicating or the conditions affecting those long since deceased as distinguished from those recently so, we might feel more confident about the objections as based upon the absurdities of the messages. But there are too many possibilities suggested by the actual existence of the supernormal, which Mrs.

Sidgwick wholly neglects in her discussion, to be sure that the ignorance alleged should be at all conclusive in such an issue.

I do not shirk the actual difficulties suggested by the facts. I, as well as Mrs. Sidgwick, feel them; and did I not feel them, I would not argue the case at all. There is no doubt of the real or apparent absurdities in the messages. But there are very many that are not absurd at all and to them Mrs. Sidgwick does not call any attention. There are many ideas advanced of which it is very hard to believe that Mrs. Piper should have any normal knowledge whatever, and these have to be reckoned with in connection with the nonsense. They strongly suggest that difficulties in communication go far to explain the nonsense in the messages, especially when taken in connection with the concession which I make about the modifying effect of Mrs. Piper's subconscious, modifications which may take place without supposing that the contents have been drawn from any of her own normal ideas or experiences. What I am trying to emphasize is our own ignorance in the matter, which I think is quite as extensive as can be imputed to the Emperor controls, and that forbids any assurance either way, though the facts supporting a spiritistic hypothesis regarding them may be quite as strong as any that create a doubt or support subliminal fabrication. The latter hypothesis requires as much evidence as the former, and I do not see that Mrs. Sidgwick advances any at all that is not met by the supernormal associated with the work of the Emperor group and the dramatic play, which is so wholly unlike anything that we observe in secondary or multiple personality. Mrs. Sidgwick does not compare these personalities to such cases. Indeed she cannot do so after denying that they are secondary personalities. The reason given for it is that they do not exist apart from Mrs. Piper's trance, as if that prevented their being secondary personalities. Dr. Morton Prince would say that this is a conclusive reason for regarding them as secondary. Moreover how does Mrs. Sidgwick know that they do not exist apart from the trance? She must distinguish between their existence and their manifestation. They might exist and not manifest at all. That is exactly what might take place on the spiritistic theory, and her own conception of them precluded the right to make the denial which she makes. If she had not made the statement which she

makes about the limits of their existence, she might have used with considerable effect the analogies with secondary or multiple personality. Indeed these analogies are manifold stronger than the theory of different "centres of consciousness" and the "dream" state of Mrs. Piper. For there is no evidence for the existence of any "centres of consciousness" and we cannot import her "dream" state into the case without taking account of the stimulus involved in the supernormal, and that is to keep a spiritistic theory in mind with the nonsense quite as much as with the sense.

In all this I am not going to dispute the value attaching to Mrs. Sidgwick's use of suggestion, Mrs. Piper's "dream" state, and an impersonating tendency of the subconscious. They are the strongest part of Mrs. Sidgwick's presentation of the subject. I would only say that the "dream" state of Mrs. Piper is a necessary part of the whole phenomenon and it is no refutation of Dr. Hodgson's theory of spirits and of "possession" to use it. He assumed that and even emphasized it in his illustration of the "two men dead drunk", analogues of the medium and the control, in the process of getting messages. The question is not whether the "dream" state of Mrs. Piper exists, but whether it suffices to account for the supernormal in the case of communicators generally, and of controls that unmistakably exhibit the supernormal, even though it is not in the line of evidence for personal identity. Then as to impersonation, that is as true on the spiritistic theory as on any other. It is a necessary part of that view, while it is anomalous on the other. We have no evidence in this subject generally that impersonation of the kind assumed by Mrs. Sidgwick actually takes place, in the form we should have to suppose in order to eliminate the spiritistic hypothesis. I shall state again the limitation which I assign to the impersonation, which I believe may be there, but I have seen no evidence for any such exhibition of it as Mrs. Sidgwick has to assume or assert.

When I admit a "dream" state in Mrs. Piper and that it may affect the contents of real or alleged messages, I do not admit that it is histrionic in its constructive character. For that there is no evidence and yet that is what Mrs. Sidgwick assumes throughout in holding that the Emperor group are not real

personalities. I conceded the "dream" state only as a necessary activity of the mind in trance, sleep or hypnosis. But I do not admit or assign it a constructive or fabricating habit. That may exist, but we are not entitled to assume it without evidence. The fact is, that the large quantity of the supernormal in Mrs. Piper's trance tends to show that her subconscious is not spontaneously fabricative at all. It bears no traces whatever of the histrionic capacity ascribed to it by Mrs. Sidgwick. It should first be proved to exist in her case by indubitable evidence and then we could apply it to non-evidential phenomena. But Mrs. Sidgwick simply assumes that the explanatory function of the supernormal stops with evidential facts, which is very far from being the truth in any hypothesis whatever. In dealing with a sceptic we should concede it *ad hominem*, but this is not conceding the fact in a scientific problem which is interested in consistent and unified explanation, not necessarily in the conversion of any one. Mrs. Sidgwick's argument is all the time playing fast and loose between these two points of view. The "dream" state is just the natural activity of the subconscious in response to stimulus and in the process of communication it might well interject a word, a sentence or generally color the stream from the outside just because her mind is in an automatic or echolalic condition and could not help projecting its influence upon the organism, when the inhibitions of the control were not strong enough to prevent it. That is all I admit about the "dream" state. I do not deny that it may do more and it may be that there is more truth in the spirit of Mrs. Sidgwick's view of it than I admit. But the only way to convince me is to show me the evidence. I require as much evidence for this histrionic influence and fabrication as can be demanded for spirits. Mrs. Sidgwick's claim would have this demand made on it were it not that it is so respectable to make, without evidence, assumptions that are interpreted as opposed to the supernormal, while supernormal theories can get no tolerance with any amount of evidence. Mrs. Sidgwick's telepathy would have no standing anywhere but for the supposition that it serves as an obstacle or objection to spiritistic theories. The fact is that it has no standing whatever in any scientific court, and explains nothing if it did. But it is respectable and is nothing else. This and impersonation whole-

sale must be proved in non-spiritistic phenomena before they can have any standing whatever in the case. If we had any sense of humor about this matter we should all see it without being told. It is much the same with the "dream" state. It exists, but it is impossible to apply it to details. There are phenomena enough in the subliminal stages of the trance that suggest it, but little or nothing in the deeper trance and even in the subliminal or "waking stage" it provably exercises little influence on what happens. We discover in it decided evidence of the confluence of two or more streams of consciousness but no such histrionic tendencies as are necessary for Mrs. Sidgwick's hypothesis. No better illustration or evidence of the interfusion of foreign and domestic consciousness, which I defend, can be found and it concedes all that can be scientifically maintained about a "dream" state while it accounts for phenomena on which Mrs. Sidgwick's extensive use of "dream" states only begs the question. If we are to apply the "dream" state we should give evidence of it in contents which are provably drawn from normal experience and memories. Mrs. Sidgwick does not even try to do this.

There remains then the imputation of suggestion from things said by Dr. Hodgson. This is by far the strongest claim which Mrs. Sidgwick has in the case and it represents the claim which is supported by more positive evidence. I have no doubt that it operated to cause confusion and perhaps impersonation, but it does not in the least serve to explain the whole, and that is the impression which this report will make on most minds, in spite of Mrs. Sidgwick's protest that she concedes the existence of spirits. What we require in a report of this kind is the constant reckoning with the assumed spiritistic stimulus which would demand as much consideration of the evidential matter and the sense as the nonsense might require, and this latter might be as referable to the transcendental as to the subliminal of Mrs. Piper, especially when we cannot easily imagine Mrs. Piper to be so absurd in her ideas as the nonsense would imply.

I do not think that we are required to give an explanation of all the individual instances of preposterous statements. We should require to know much more about what is going on in Mrs. Piper's body and mind than we know of any human being.

What we require to do is to ascertain, if we can, the general character of this nonsense, and then see if a general hypothesis will explain that, leaving the individual instances to come under subsidiary causes. Mrs. Sidgwick does not address herself to this problem at all. What we require to do is to observe those statements which are not necessarily false from the standpoint of the supernormal and that are not traceable to any normal beliefs or knowledge of Mrs. Piper, and such statements may articulate with what we have observed in other mediumistic cases. But Mrs. Sidgwick does not discuss a single other mediumistic case. She assumes that you can deal with the psychology of Mrs. Piper without taking any account of other psychics. I am certainly not in agreement with this procedure and I doubt if a single psychologist would grant that it was legitimate.

I think I may illustrate what I have just claimed by some actual incidents on which Mrs. Sidgwick relies for suggesting, if not proving, the impersonating tendency of Mrs. Piper's trance. I refer to the peculiar signs of the presence of the Emperor group; namely, the cross and the word "Hail", and the use of the terms "thee" and "thou". Mrs. Sidgwick calls attention to the mixed usage of Rector in the employment of "thou" and "you", as if it were inconsistent with a spiritistic interpretation. It seems to me that it is nothing of the kind, but rather in favor of it, because all the cases which have ever come to my attention that were marked by nothing but secondary personality are perfectly consistent in the employment of terms and style, which is always exactly the same for *all* alleged communicators. The variation and the mixing up of terms not characteristic of the subject is so much in favor of foreign influences interfused with domestic ones. It may not prove it, but it is just what would be expected on that hypothesis.

The term "Hail" and the sign of the cross represent a different conception of the process likely. As used they are indications of the presence of the Emperor or associated personalities. This, with certain elements of style and transparent influences of Mrs. Piper's subconscious, leads Mrs. Sidgwick to surmise that the whole dramatic play is impersonation and apparently deliberate theatrical play on the part of Mrs. Piper.

Now Mrs. Sidgwick does not reckon with the fact that G. P. and Phinuit never simulate this, and they ought to do so on her own theory. Communicators with strangers never do it, but it would be exactly the course taken by an acting secondary personality, which is quite uniformly illustrated in the real or alleged mediums that are undeveloped as Mrs. Piper was to keep the personalities and their messages distinct. With Mrs. Piper the reflexes are more automatic and free from the interfusion with interpreting functions. She responds more accurately to stimulus and the subconscious is more echolalic, though not free from the distortions that characterize a "dream" state not entirely passive. The only thing to favor Mrs. Sidgwick's theory at this point is the fact that the sign of the cross and the term "Hail" still continue in Mrs. Piper's post-trance personalities, since the alleged abandonment of her by the Emperor group. These signs still occur, and apparently with any personality that may purport to communicate, though not always, showing a secondary personality feature in the situation. Mrs. Sidgwick seems not to have remarked this fact. But the controls return at times and the signs occur as an automatism of former organic habits with the same stimulus.

Now it is right here that I make the largest concession to the point of view of Mrs. Sidgwick, while differing from her in the interpretation of the phenomena. I have for a long time held it probable that we should find cases of pure secondary personality that were due originally to spiritistic influence. If normal sense perceptions should give rise to secondary personalities in the contents of their mental states, when dissociation arises, there is no reason to doubt the possibility that secondary personalities might occur with a content of spiritistic data transmitted to the mind at some time, though active after the spiritistic stimulus becomes wholly dissociated from the situation. It is only a question of evidence. Now the recurrence of the Emperor signs and phrases after the group have abandoned the case is probably some evidence of just what I have indicated, and it should be expected always as a part of the organic habits of the "machine", just as in our ordinary life the habits of our past influence the language and manners of our lives in any subsequent situation. But we cannot eliminate the original stimulus in ac-

counting for the fact. Indeed it is indispensable that this stimulus should be reckoned with as an explanation of the origin of it and of its continuance when the same personalities manifest by other evidence of their identity. It is established as a mark of identification, but it may have momentum enough to occur whenever any other cause reproduces the same mental or physical condition in the organism. Compare the phenomenon with nightmare. A hearty meal may cause a nightmare and in the distress we awaken and feel no more the effects, until the regulative and inhibitive influence of normal self-consciousness is again shut off by sleep, when the subconscious stimulus, remaining the same, repeats the nightmare in exactly the same form. Indeed, some other stimulus, say approaching illness, may produce exactly the same effect, though it is not overeating that is the cause. The point of view is the identity in kind of the stimulus. I have observed this fact in many nightmares of my boyhood. The particular physical condition determines the exact and repeated mental state just as in a machine.

Now the Emperor group produce a uniform type of stimulus. Their identity was indicated by it and their method of producing the trance was a uniform one quite different from that of Phinuit, and they impressed on the subliminal of Mrs. Piper their sign in connection with that state. Habit would make it less important to make the impression each time they came and they could rely on the occurrence of the signs without consuming the energy for giving them, while they used it for new material. The others working with them might either produce the same state purposely or accidentally, and bring out their own data in spite of it, or insist on producing their own modified state in which the Emperor signs would not occur. Or the whole thing might be produced unconsciously by the nature of the personalities influencing the state, as would be quite natural with the different personalities trying to influence the organism. This phenomenon has occurred with Mrs. Chenoweth under circumstances in which habit had nothing to do with it. At a sitting in which a spontaneous reference was made to my affairs, my mother purported to be present as a helper, not as a communicator, and the accidents of the situation brought her into contact with the organism of the medium and this stopped the com-

munications. The psychic leaned forward in distress as if resting her head on something. I did not understand it. But the control in a few moments explained that it was a reflex action due to the memory of the head rest. The previous time that my mother appeared to communicate was some years before this date and I had used a head rest for Mrs. Chenoweth at that time. Here was the same physical and mental situation produced by the communicator, after several years absence. I have noticed the phenomena in many other cases of the work of Mrs. Chenoweth and I could even call attention to the evidence of it in the handwriting. The phenomenon is analogous to the *aura* in epilepsy and the sensations often accompanying deliria. It is a sort of "tic" which marks the presence and uniformity of a certain stimulus. If this occurs constantly for years, it is likely to establish lines of habits that will represent the apparent presence of the cause whenever any other stimulus happens to produce the same state.

It will thus be apparent that I can well admit or assert that many of the expressions in Mrs. Piper's trance are due to a secondary state, no matter what the stimulus which first gave rise to it. But we find in the phenomena of Mrs. Piper a remarkable variation from this as a habit. Any secondary personality that you may assume is not stereotyped in her case. It is adapted to the character of the communicator or control; and it is the same with Mrs. Chenoweth. This is precisely what ought to take place on the spiritistic theory and this adaptability is more marked with Mrs. Chenoweth than it was with Mrs. Piper. I have noted the same phenomenon in other cases. But whenever I meet a psychic in whom the phenomena resemble those of Phinuit, this variation or adaptability to the personality of the communicator is not marked, if present at all. In other words you have to take account of the stimulus in all such cases. You cannot rely solely upon the subjective characteristics of the language or psychological phenomena alone. You are trying to isolate your phenomena from their real cause in order to hunt for one that is not there at all.

The one thing that is calculated to give wrong impressions about the psychology of Mrs. Piper's trance, in Mrs. Sidgwick's paper, is the constant reference to Mrs. Piper's acting and

impersonating. Unless you recognize that you are employing your terms consistently with the actually automatic condition of the trance, you will inevitably produce the impression that it is conscious and so evidence of fraud, which Mrs. Sidgwick distinctly disavows. But in spite of this, her language often plays fast and loose with the terms that do not distinguish between the normal and the subconscious action of Mrs. Piper's mind. Mrs. Sidgwick often uses the term "Mrs. Piper", which should denote only her normal self, when the statement is true only of her subconscious, and the evidence for that being an automatic state is overwhelming, much more so than with Mrs. Chenoweth. Hence the assumption of an automatic or echolalic condition modifies the view which we have to take of the actions. At least we cannot draw the inferences which we should have a right to draw from normal phenomena. It is stimulus that is the primary factor in such situations and only when its influence is inhibited will the "dream" state of the subconscious dominate and determine the vagaries of the trance.

Take an incident illustrating this in the work of Mrs. Chenoweth. In attempts to get names, the letter J would naturally suggest, to my mind, that "John" might be a good guess. This often occurs in her work, but is spontaneously corrected usually when it is not true. On one occasion the J came and there was a pause. Then the hand wrote "ohn" and I read the name John in a monotonous tone, as I read everything else, not knowing in this instance whether John was correct or not. Immediately on reading the name "John", the hand wrote vexatiously "No", and asked: "Did I write that?" I replied that this was the name I received, and the reply of the communicator was that it was not correct. What probably took place was this. The single letter J acted as a suggestion to the subconscious or to the control and the name John came into mind. In the struggle of the communicator, the momentary influence of the subconscious or control was sufficient to act automatically or echolalically on the motor organism to write the name John and the communicator knew nothing about it until I read the name aloud. Had the communicator been able to keep up the stress of his own consciousness on the organism it would have inhibited the influence of the subliminal and got the right name through.

The result in all cases is a compound of the two mental states, the foreign and the domestic, the influence of each fluctuating between two extremes. I discussed this at considerable length in my second report on the Piper case (Cf. *Proceedings*, Am. S. P. R., Vol. IV, pp. 292-308. Also Vol. V, pp. 146-153.) It is the key to what goes on, and neglect of it only leads to misunderstanding of the nature of the trance.

With this interfusion of the communicator's and the medium's mind, conscious or subconscious, there may go another important factor. It is the possible influence of the medium's subconscious on the contents of the communicator's or control's mind. As there is evidence that controls and communicators cannot regulate the transmission of their thoughts in all instances, it would follow that some things come through that were not intended. I have seen actual instances of this after learning what the real intention was. If their minds are then influenced (1) by either transmissions or stimuli from the subconscious of the medium and (2) by transmissions or stimuli from all sorts of transcendental minds about, we may well imagine what a hotch-potch has to be selected from to render any message intelligible. I have seen instances of both these influences.

Such an hypothesis—and it is borne out by the facts—will account for the nonsense of the trance generally, and we should only have to add subsidiary explanations for individual instances in which we should find subconscious influences on both sides acting on the organism. Take the bonnet incident which may illustrate two principles at the same time. Mrs. Sidgwick, remarking on the difficulty experienced at times in speaking, as if motor paralysis were present, says: "On one occasion she remarked: 'My speech isn't good—they haven't taken the bonnet off yet'—the bonnet being something often mentioned which she says her visionary people put on her when they send her back to the body, and which perhaps is her dream explanation of actual difficulty in speaking and seeing, though it may be merely a way of accounting for the disappearance of the heavenly visions." A single allusion to a bonnet might more readily be accounted for by an accidental sensation on the threshold of normal consciousness, but the frequency of it implies either the recurrence of this sensation on any theory, whether transcen-

dentally or physically caused, or the existence of something like a suggestion in that image to cut off the hallucinations which might have a tendency to continue. A humorous remark by a personality like G. P. might be transmitted in such a situation and become the cue to the recurrence of the image when a like condition comes in the return of the normal state. That tendency to humor is as marked in G. P. through Mrs. Chenoweth, as in the work of Mrs. Piper, and it probably gives rise to automatisms in both cases. The whole situation is a complex in which the transcendental stimulus has to be reckoned with as well as the physical. But Mrs. Sidgwick does not think of referring to stimuli in the case, not even stimuli on the physical side. She remains content with the allusion to a "dream state" as if that had all its meaning without reference to stimulus. But even dreams have no meaning apart from stimulus, and when we have supernormal stimuli with Mrs. Piper's trance we can no more neglect them than we can in ordinary nightmares. It is the whole we have to explain, and not the part.

Now I wish to take an instance which the layman usually regards as very suspicious and which Mrs. Sidgwick mentions in the same nanner with a view of proving that Mrs. Piper's subconscious or "dream" state fabricates. I refer to the Bessie Beals incident in the sittings of President G. Stanley Hall. I do not begrudge the sceptic his advantage in that incident. He certainly has a fact which common sense would regard as conclusive against the presence of spirits, and, if there had been no supernormal in Mrs. Piper's phenomena, there would be no escape from the exact meaning of the incident. President Hall asked for a Jessie Beals, no such person existing to his knowledge or acquaintance, but he received messages purporting to come from such a person and Dr. Hodgson purporting to communicate insisted on the existence of such a person as present. That is, suggestibility and impersonation produce pseudo-communications.

The first thing to note in this is that such incidents get their cogency from the analogies with normal consciousness where the occurrence of such phenomena is evidence of fraud, and so the average man interprets them. But the moment you assume that the subconscious does the work and that this belongs to the "dream" life associated with deliria and hallucinations, all ideas

of fraud are eliminated and you have a problem before you instead of a solution. It is the appearance of solution that deceives readers. Now when you have to admit that the supernormal is often present in the Piper case and when you study the evidence of that to find interfusion between transcendental and subconscious factors, you have a situation in which the whole matter is not disposed of by a reference to impersonation, a term that usually implies normally conscious action, whether fraudulent or merely histrionic action. In such cases, however, it is better to keep such terms out until we understand the whole complex phenomenon.

Now I have no doubt that Mrs. Piper's subconscious will do just such things as came with this action of President Hall. We have no right to suppose that suggestibility should be absent from Mrs. Piper's "dream" state in this work. Indeed the more of this suggestibility the more likely we are to get the supernormal, provided we obtain the right rapport. Compare Moll's work on *Der Rapport in der Hypnose*. Here it was proved that rapport could be limited, as in the work of many other investigators. Why may not this alternate in Mrs. Piper's trance with the conditions affecting the turning of attention to the living and away from the transcendental, telepathic or spiritistic. It has to do so more or less in order to appreciate sensations or impressions from the sitter. This might relax or suspend rapport with the transcendental more or less so as to produce confusion. But I do not require to urge this as it implies complications for which we either have too little clear evidence or would have to produce too much of complicated detail to make it worth while, when the real or apparent explanation is more natural. But there are two equally possible explanations of the phenomena connected with President Hall's experiment, and there are facts to show that the solution of President Hall is not so assured as is supposed. If there had been no supernormal in the case the conclusion would be proved, but there is the fact of the supernormal to render another explanation equally possible. All that we can say is that neither solution is proved.

Mrs. Piper's trance is such that any suggestion made to her is likely to produce an hallucination. This would be to her an

apparent reality. The habit of relying upon these hallucinations as betokening a spiritual reality would very naturally manifest itself on this occasion, and any personality that appeared to her as a consequence of the suggestion, whether real or imaginary, would be taken for the Bessie Beals, and it would not be easy to dislodge the illusion or conviction by any disavowal by the sitter, especially as this subconsciousness had been accustomed to find that sitters were as erroneous in their denials as it could possibly be in its affirmations. So much is clear. But what of the alleged Hodgson seeing the person, Bessie Beals? That is quite as simple as the other case, whether we regard the Hodgson as real or imaginary. On the supposition that he is imaginary it is quite simple. But on the supposition that he is real and really present it would seem not to be so easy. However, with the admitted existence of the supernormal and of the pictographic processes in his own mind, it would be quite natural for him to get the same telepathic vision from Mrs. Piper's mind and take it to be as real as any other apparition he might see and to suppose that it was real. Or he might see a real spirit and identify it with the name given by Stanley Hall and be as wrong about it as Mrs. Piper is supposed to be. It makes no difference how complicated such a view is, it is no more complicated in any detail than the one Mrs. Sidgwick and President Hall assume, a view which has to account for the illusion about the presence of Dr. Hodgson and the dramatic play involved. Interfusion of the personalities and thoughts of communicator and Mrs. Piper's subconscious is positively proved in the Piper case by many facts and the evident influence of her mind on the results, and there is evidence especially in the Phinuit régime, of the interfusion of other spirits with those communicating. I have witnessed the same phenomenon in the work of Mrs. Chenoweth in most striking ways. The complication in the two cases is actually provable and it might be active on the spirit side to reproduce exactly the same kind of phenomena that are resolvable by suggestion.

I can give a beautiful example of what I have just contended for, in the work of Mrs. Chenoweth. The details will be found in *Proceedings Am. S. P. R.*, Vol. VI, pp. 340-343.

A lady who was quite psychic thought she was getting

communications from Professor James and in a sitting which I had with Mrs. Chenoweth, George Pelham, referring to the lady who had had a sitting or two with the Starlight trance of Mrs. Chenoweth, said that the appearance of James to her was an illusion, or described the phenomena in terms identical with this. I then took up the matter as follows:

(What I asked was to understand how the process of impersonation arises and goes on.)

I see. I think I know what you are after. A spirit identity may be present and yet be clothed by her imagination power quite aside from any desire of her own. There is another phase in her case. She talks with a little spirit, a guide of some one who knows her desire to be connected with the mighty ones of this work and that guide is unconsciously looked upon by the thought of the lady or by the spirit who wishes to please the lady and come in disguise to keep her in the work.

(Good, then impersonation may actually take place without the presence of the person.)

Yes, in some instances, and in many instances an imperfect sight may produce the impression that the person wished for is present. For instance, James lends himself to a very ordinary description. Suppose Mrs. Morse goes to a psychic and a description of an old man with gray beard and blue eyes is given. Mrs. Morse can see no other personality except James, who is on her mind.

(Good, an illusion.)

Yes, the man present may be her grandfather, as far as that is concerned, but she never thinks how impossible that James should come and how probable that her grandfather should, but thinks of her desire to help you and the work, and says I know who it is, and then the trouble begins. It takes more than a description to be sure of a spirit. There must be a combination of evidence. You see, do you not?

(Yes, perfectly.)

Now when she is alone and sees what she thinks is a certain spirit, she may be wrong or right. It has to be proven. Her simple say so, that she saw James or Hodgson, or me is worth nothing at all.

(I understand.)

And yet she may be honest and kind and desirous of helping you.

As a matter of fact, we have been there a number of times and are eager to help her if it can be done.

Now it is true that Mrs. Morse thought Professor James was helping her and that George Pelham purported to communicate with her directly and through another psychic. Mrs. Chenoweth did not know this normally tho we may suppose that she knew it subliminally from the previous sittings given the woman. But the description of the process is far beyond anything that Mrs. Chenoweth has obtained normally and involves a psychology of which she knows nothing. However that may be, the point is that there is a mediumistic account of precisely what I have contended for in the explanation of impersonations. Mrs. Morse, affected by her wishes, has an apparition which she takes to be Professor James, tho it be really her grandfather trying to communicate. The control takes up the phantasm of Mrs. Morse and represents it as she has it, and you have exactly what might have occurred with Mrs. Piper when Dr. Stanley Hall was having his sittings with her and calling for Jessie Beals.

Another instance more or less of the same kind sustains the view here taken of the possibilities which I have discussed in regard to this incident with Dr. Stanley Hall. It occurred much later than the one I have quoted and in another connection. G. P. or George Pelham, October 25th, 1916, was discussing the "visions at Mons" and hauntings generally, having taken up the matter spontaneously and in the midst of his remarks on them he made the following statements. Referring to those alleged apparitions and the fact that one of the Emperor group of trance personalities had investigated such manifestations, he says:

This is something more than hallucination and more than the imagination, and yet the imagination may clothe the appearance with a likeness agreeable or known. Understand.

(Yes, perfectly.)

The Napoleon of the French victories may be only a bourgeois

whose enthusiasm gives rise to no less heroic pictures than the man whose image is on the mind of every fighting man in France.

(I understand.)

So we might go on, but there are instances where the guide—familiar spirit so to speak—is conscious of the associations of the past and that knowledge is, or at least becomes, a part of the consciousness of the visionaire, and is made to fit the case, but the reality of the spirit people long since advanced from out the shadow of the castle or the monastery is not a matter which Doctor has been able to prove.

While the situation and the phenomena here discussed are not exactly the same as those reported by Dr. Stanley Hall, the principle is exactly the same. In his case the stimulus was a living person. In the present case the stimulus is supposed to be a spirit. But the tendency to hallucination might be the same in the same abnormal condition. Besides, the phenomena may be compared to the incident of the monkeys in the sun and its explanation.

But this supposed situation brings us to the second way of viewing the case. We too readily suppose that our questions and statements are clearly understood by the communicators, and so forget that they may have as much difficulty in getting our messages, and especially proper names, as we have in getting theirs. This possibility would not hold true in the ordinary case of secondary personality, because we should not be dealing with a case where the supernormal had been proved. In the Piper case we are. Now suppose that the name of Bessie Beals was not correctly understood on the transcendental side—an illustration will come presently—it might be identified with someone there, so that a complete misunderstanding between the two sides would occur. The misunderstanding on that side might innocently give rise to an impersonation, and both Mrs. Piper and Dr. Hodgson would insist they actually saw the person, though there would be no change in the transmission of the name back to the sitter. It is one of the characteristics of Mrs. Piper's work that, when a name or difficult message once gets through, there is practically no difficulty after that in repeating it. The difficulty is in getting it the first time and then

it comes easily, perhaps by methods which do not involve the same process as that in giving it the first time. The same might be true in transmitting our messages to the other side. There is abundant evidence that our messages are often misunderstood. Both types of phenomena occur in the work of Mrs. Chenoweth, so that innocent impersonation might very easily take place. The incidents transmitted might be correct, but the name wholly false, so that no verification would be possible. This actually occurred once in the work of Mrs. Chenoweth, and I finally was able to have the error corrected and the facts clearly verified. (Cf. *Journal*, Am. S. P. R., Vol. IX, pp. 282-288.)

Now for another illustration. It represents the case of my Uncle, whose name was Carruthers, and is fully discussed in my two reports on the Piper case (Cf. *Proceedings* S. P. R., Vol. XVI, pp. 90-95, 316, 422. Am. S. P. R., Vol. IV, pp. 27-29, 336-7, 527 and 533.) Incidents and connections came that suggested to me who the communicator was, but he was called "Uncle Charles". I had no Uncle Charles, but did not suspect the meaning until further efforts were made to get the name. I got Charles, Clarak, and Clark or Clarke. I accidentally asserted that Clark was right, meaning the reading of the writing, but evidently the subconscious took up the statement as implying that this was the name of my uncle, and matters remained so until two years later when I made an effort to have it corrected, and succeeded. But the most interesting feature of it was that it came correctly in the *subliminal* stage of the trance, and Rector could not succeed any better after this than he did before, a phenomenon that should not occur, either on the recognized habit of its being easy to get things once given, or on the supposition that the subconscious and Rector are the same thing. The incidents and connections made it perfectly clear to me who it was, though the name was totally false. My recognition of the name Clark acted as a suggestion to the subconscious and for purposes of communication it made no difference what the name was. The subconscious would thenceforth identify the personality and the name. The name had been misunderstood, but the personality was correct. If the name Bessie Beals was misunderstood on the other side and someone innocently identified himself or herself with it, the whole affair might well go on exactly as it did.

From the actual experiences with Mrs. Piper and Mrs. Chenoweth in which precisely this phenomenon occurs where we are able finally to prove the substantial correctness of the incidents, it is clear that the conclusion, which seems so assured to Mrs. Sidgwick and President Hall, is not so certain.

I do not question the right to believe theirs, if they prefer to do so. It is the hypothesis which has first to be considered when converting the sceptic, but it is not any better in the scientific problem than the one which I have shown to be possible on the other side, and the scientific problem does not require us to make any concessions to the sceptic. We are not converting him or trying to convert him in the scientific work of possible explanations. He must convert himself. It is only when trying to convert him that we must concede all that he will claim, inasmuch as *ad hominem* methods are the only ones accessible in the process of conversion or establishing convictions. But in adjusting explanations we are obliged to employ *ad rem* methods, and they may result in a balanced attitude of mind between two unproved hypotheses. From the scientific point of view this is precisely the situation regarding the incidents of Bessie Beals. I repeat that, if there had been no supernormal in the Piper case this way of treating the incidents would not be legitimate. But we cannot ignore what the supernormal means for the psychology of the trance.

President Hall's experiments and method were well calculated to prevent the occurrence of the supernormal and to establish nothing but a suggestible rapport with himself and more or less a severance of relations with the transcendental. If he was actually trying to find the supernormal he should have let things take their spontaneous course. That is, he should have cultivated suggestible rapport with the transcendental and might have obtained what he sought. He might have known enough about the problem to assume that the subconscious would be liable to all sorts of suggestions from him. That is what it has to be to get anything at all, and with that condition we should cultivate the course which helps to establish the rapport that makes the supernormal possible, and not prevent it and then argue from failure that nothing is there. I discussed this very problem with his results in view elsewhere. (Cf. *Proceedings*, Am. S. P. R.,

Vol. V, pp. 164-167; and *Journal*, Am. S. P. R., Vol. V, pp. 88-91.) *

I have considered the strongest incident in the report on the side of ordinary explanations. That is what we are bound to do in reviewing any report on such a question and I think that the solution of the incident is not so assured as it seems, though I have no disposition to contest its truth or to question the right of Mrs. Sidgwick or any other person to believe or prefer the natural hypothesis. I prefer it myself, both on the *ad hominem* and the *ad rem* sides. But I do not think that any progress is made by it in understanding the psychology of Mrs. Piper's trance, unless we at the same time take into account the enormous amount of the supernormal that has actually manifested there.

I could take up individual statements and make an article longer than the present one in calling attention to illusions which they are calculated to produce in readers, but I shall not do this. It would be a course that would both miss the main points in Mrs. Sidgwick's report and tend to make the discussion appear like a logomachy. I think, indeed, that the difference between the view of Mrs. Piper's trance held by Dr. Hodgson and that held by Mrs. Sidgwick is mainly a difference in words, though caused by a difference in the conception of spirit. Mrs. Sidgwick does not define what she means by spirit and apparently accepts the layman's view of it as a form in space and to be conceived in its action as similar to the living person. This may be true as a fact but it is neither necessary for forming an ætiogenetic conception of the process of "possession" or control, nor for the view which Dr. Hodgson took of the process. He was inclined to accept the "astral facsimile" doctrine of the soul as a subject, but not as an ætiogenetic agency. He was an idealist

* I have conceded "suggestibility" here for the sake of argument rather than for the fitness of the term to describe the actual situation. The fact is that Mrs. Piper's trance has no essential likeness to hypnotic suggestion, and I use the term "suggestibility" here rather as a name for the sensibility which responds like reflex action to any thought put into the mind than as a term to denote the method which that term should imply when used technically. I shall have further occasion to comment upon this question.

and his discussion of the problem in his report showed very distinctly that his view was perfectly reconcileable with the "cosmic reservoir" theory or the "cosmic consciousness" theory. Indeed, he was strongly impressed with the doctrine of a cosmic consciousness, and any treatment of his "possession" theory must take that into account. Mrs. Sidgwick has not done this, but criticises his theory as if his terms meant what they do in her mind. Mrs. Sidgwick thinks he uses the term "subliminal" loosely, and perhaps he does, as no one can use it in any other sense. Mrs. Sidgwick cannot use it in any other but a loose sense. We can conceive and define it only in negative terms. Its boundaries, as in ordinary conceptions, we do not know. What is clear to all of us, and to Dr. Hodgson also, is the fact that it is mental activity lying below or outside the normal range of introspection. It is not a conception that excludes any of the ideas Mrs. Sidgwick puts forward. If her "centres of consciousness" were permissible conceptions at all, they would perforce be included in the subliminal. If her "dream" state of Mrs. Piper is to be admitted—and it is so undefined that it can be anything—it can also be included. So also her "personation" of real or imaginary realities. All the way through, if readers will observe carefully, Mrs. Sidgwick is using normal terminology with a subnormal meaning and, in fact, creates all the confusion about her own real views as well as misrepresents the position which she is criticising. I doubt if I should have been called upon to review the report at all but for this fact. The truth and error both lie in just this usage, though the error perhaps would not be detected by any except those who are familiar with abnormal psychology. When we seek analogies in the normal life for rendering intelligible statements made, or phenomena occurring, in the subnormal life, we must not forget the difference. We are but finding a certain unity in the whole. But it is the differences that call for explanation, and it is these differences which are almost wholly ignored in Mrs. Sidgwick's theory, which is constructive only for the nonsense and not for the sense.

But I must confine my animadversions to the conclusion, as it would require too much space to select crucial statements for consideration. A few statements in the conclusion will suffice to

illustrate the whole issue. Take first the assertion about Emperor's ignorance of "the true inwardness" of historical Christianity. Mrs. Sidgwick exculpates Mrs. Piper for ignorance on the matter and seems to think that she might "easily have given little attention to Old Testament History", but accuses Emperor of nonsense regarding it. Now if it is such nonsense, how will you explain the facts by Mrs. Piper's subconscious knowledge? This is what you have to do in order to eliminate spirits. We have to choose, on Mrs. Sidgwick's assumption, between the spiritistic source and Mrs. Piper's subliminal working, in a "dream" state, on the data of her past knowledge, and this ought to give us something like the rational reproduction of itself, as in ordinary cases of secondary personality. This is, in fact, not the case. It is nonsense, according to Mrs. Sidgwick. But on the other hand, what right have we to suppose that Emperor must make statements consistent with the Old Testament records? They are certainly very fragmentary and there is good reason to suppose that they were biased reports. It is even possible that they are largely mythical and not true at all. Besides, Mrs. Sidgwick does not give us the whole record of what he says. That record would make at least 400 pages of a report and there is much in it that is highly rational, quite as much so as Stainton Moses's *Spirit Teachings*, whether true or not. The point of view in the spiritual world might comprise so much more than the fragmentary accounts of history which we have that it would even be possible wholly to deny our records and to regard them as false and Emperor right, if we could verify his views. The difficulty is to get through conceptions, in so brief an account, that will make sense with our knowledge or beliefs. It is quite possible even that the transmission would convert sense into nonsense, even though our own records be either true or false. Mrs. Sidgwick is arguing all the while on the assumption that the messages received can be treated as complete wholes. Nothing could be more erroneous, and the same is true of all ancient historical records. We can talk of their contradictions and errors only on the assumption that, at least on the points concerned, they are wholes. But we cannot assume that they correctly represent the whole of human experience at the time of their writing. Even

our modern histories are very imperfect and fragmentary, though infinitely superior to those of antiquity. We cannot, therefore, judge Emperor by comparing his statements with the records of the Bible, and this for two reasons. (1) The whole of ancient history comprises so much more than those records that general statements might contradict the fragmentary accounts which we possess, and this even though the fragmentary records as such be regarded as true. (2) The messages about those events might be so fragmentary and distorted in the transmission as not to be true either to the real facts or to our own records. Mrs. Sidgwick has no means of determining the real facts for her standard of judgment. Besides this, perhaps a third fact may be noticed. Emperor in his statements might not be referring to historical and concrete events at all, but to the spiritual conceptions lying at the foundation of even contradictory facts or events, though he might not always be doing this. The problem is too large to be disposed of in the way Mrs. Sidgwick does.

Just prior to the statements examined, Mrs. Sidgwick considers the relation of the Emperor and Rector personalities to scientific terminology. She says:

"We cannot reasonably suppose that the limitations of Mrs. Piper's organism not only inhibit the getting through of scientific information, but alter what does come through into nonsensical statements dressed up in pseudo-scientific jargon. Even if we ought not to expect Rector and Emperor, who profess to have lived on earth in more or less remote times, to be acquainted with modern science—any more than we can expect it of Mrs. Piper—we should still less expect those exalted spirits to use scientific nomenclature in a way that shows total want of understanding of what they are talking about."

Not only did Dr. Hodgson "reasonably suppose" the very thing that Mrs. Sidgwick thinks cannot be done, but that was precisely the basis, referring to the habits of her organism, of the limitations to communication even where the communicator was a modern person and familiar with ideas with which Mrs. Piper was not. This which Mrs. Sidgwick assumes cannot be "reasonably supposed" is one of the most assured facts in the mutual conversation of living people, and we are forever discover-

ing the misunderstanding and nonsense of Mrs. Partington when trying to report things beyond her knowledge. The more intelligent the medium, other things being equal, the better the communications should be, but the less evidential they would assuredly be. The more ignorant the medium, the better the evidence, but the poorer the communications, other things being equal. This ought to be a truism and it directly contradicts the views expressed by Mrs. Sidgwick.

Again why not expect these personalities to be acquainted with the results of modern science? They might be perfectly familiar with these, but not with the language in which we embody them. The very fact that the attempt to embody their ideas in our modern scientific nomenclature results in nonsense is so much in favor of a genuine attempt to communicate and that the limitation of Mrs. Piper's knowledge is so much more to hamper them. Moreover, what is the method of communicating? Does Mrs. Sidgwick know that? Yet her statements assume that she does know what it is. I venture to say that neither she nor I know any details about it, and either of us can have but the most general conception of the situation. Even if they did not know our language, I can well understand both how our language was used to express their thoughts and how even scientific nomenclature should come through when Mrs. Piper, and the Emperor group as well, did not understand it. In the first place, the process of communication may not always, if ever, involve a basis in linguistics. The pictographic process is clearly independent of it, save when the conversion of words into pictures may be supposed, and, as Mrs. Sidgwick clings tenaciously to the telepathic process between spirits and the living, she ought to see that her own statement would be false or doubtful on her own hypothesis. Moreover, why may there not be modern helpers present in the direct efforts of Emperor and Rector? It was Rector that served as transmitter or amanuensis for Emperor in the work of Stainton Moses very frequently, and the same with Mrs. Piper. May not some modern helper have been present helping to convert the ideas of ancients into modern scientific nomenclature? And how natural would be the confusion, if the conditions for communicating intelligently could not be sustained steadily.

Now I have unmistakeable indications, in the direct work of Mrs. Chenoweth by the same group and with the same method that was employed with Mrs. Piper, the same in certain essential features, that language is sometimes used that neither the chief communicator nor Mrs. Chenoweth would employ. It is often beyond the knowledge of both, and I can detect in various ways the presence of a helper who is a control in all but the mental states to be transmitted, and even the messages are often colored by that helper's thoughts as well as language, though another is the direct communicator. Mrs. Sidgwick takes too narrow or limited a view of the conditions of communicating. Again I may repeat, she does not see the complexity of the process or the possibility that numerous personalities besides the apparent ones are concerned in the results.

Again, Mrs. Sidgwick makes the following statement about Adam Bede, one of the characters in George Eliot's novel by that name. George Eliot had purported to communicate and said she had seen Adam Bede. Adam Bede was therefore a fictitious character and Mrs. Sidgwick regards him so. But she says of the message:

"Mrs. Piper might well have erroneous notions concerning Adam Bede and imagine him to be a real person whom she might meet in the other world, but it is hardly possible that George Eliot should make a similar mistake and report having met him without expressing any surprise."

Now, how does Mrs. Sidgwick know that George Eliot made a mistake? Only on the assumption that Adam Bede is pure fiction and that no such person ever existed in the knowledge of George Eliot. Mrs. Sidgwick does not give one iota of evidence for any such assumption. Apparently it is pure imagination on her part. Does not Mrs. Sidgwick know that most writers of fiction generally form their characters from their ideas of a living acquaintance or some known person, though often adding features for dramatic effect or helping to make them more conspicuous in the dramatic character of their work? The best novelists always do this. Such a policy is the best one to keep near reality and not to make absurd characters. George Eliot was *par excellence* that sort of a writer. She was no person to write *Sinbad the Sailor*, *Alice in Wonderland*, *Munchausen's*

Tales, etc. She was realistic to the core. Most people, when reading novels try to pick out the persons whom the characters really represent and whom they think the author meant. Readers of *The Inside of the Cup* tried to select the well-known banker who, they thought, was represented by Mr. Parr, and many said to me that such a girl as Alison Parr was impossible. They regarded her as absolutely fictitious,—and it was ladies who told me this. They ought to know, but Mr. Winston Churchill, the author, told me personally that he personally knew the girl whose character he had thus drawn. I shall venture to say that George Eliot very probably knew Adam Bede, whether by that name or not, as it was very characteristic of her work that she should portray her characters from life. A well known writer told me that Adam Bede was George Eliot's father. It is decidedly possible for her to speak of him in the way she did, and it might even be regarded as evidence of her personal identity, especially after reading Mrs. Sidgwick's remark about Mrs. Piper "imagining him to be a real person". Mrs. Sidgwick does not endeavor to find out what Mrs. Piper thought, but throws out an *a priori* assumption, as if it were a fact and then argues from it as an assured premise. I should venture rather to suspect that Mrs. Piper, if she ever read Adam Bede, would not think of conceiving him as a reality to be met here or hereafter, but merely as a fictitious character. That is the usual thing with readers of fiction, even though they wonder and guess for the realities from which they are drawn. Mrs. Sidgwick simply imagines a fact, in both instances, and then assumes that the communication of George Eliot is nonsense, when she has no actual evidence, or gives none, for her assumption, and while the incident actually suggests evidence of George Eliot's personal identity, more especially in the absence of surprise expressed. If Adam Bede was a real person from whom she portrayed her character by that name, she would feel no surprise in meeting him in the other world, when finding that she survived.

Mrs. Sidgwick frequently compares Mrs. Piper's trance with hypnotic phenomena and "personation", and in the conclusion lays some stress upon them. The first point to be remarked is that the relation of Mrs. Piper's trance to hypnotic phenomena is very superficial. They are hardly any more alike

than sleep and normal life. There are analogies enough between normal life and sleep, but no one would think of explaining the phenomena of the one by the other. We must never forget that Mrs. Piper was never able to be hypnotized as the ordinary subject is, except by her family physician. Dr. Hodgson could not do it and Professor James succeeded only in securing a sort of hypnoidal state with a little echolalia. I have found the same with all psychics with whom I have worked. I was unable either to hypnotize Mrs. Smead or to produce post-hypnotic suggestion, or indeed suggestion of any kind. It has been the same with Mrs. Chenoweth. I can get no suggestibility whatever of the kind that characterizes hypnotic conditions. I mean the mechanical responses to commands or requests. Nor do I find any readiness to accept hints or leads, especially if they go against the influences of some external agent. Help in perplexity may be possible, but I have conducted the work so that the evidence is against any form of suggestibility as indicated in the mechanical actions under hypnosis. In most hypnotic subjects the mental state is one of lethargy and inactivity until "suggestions" are made, and then the reaction is immediate and, as it were, reflex. But Mrs. Piper shows no such phenomena. She is spontaneous and shows the organization of intelligence in rapport with something else than the sitter. You can make no careful psychological study of the contents of her trances to find any rational articulation with the mind of her sitter. There is nothing like the hypnotic state or the "suggestibility" of hysteria and abnormal psychology, unless you assume spirits and that they command the rapport instead of the living, and with limitations much greater than in our ordinary hypnotic phenomena. Comparison with hypnosis as witnessed in experiment is specious and confusing, save for very superficial resemblances. Mrs. Sidgwick (p. 326) admits that this is superficial and then proceeds to use the resemblance to explain essential differences, a course which is hardly permissible on the lines of either psychology or logic. The spontaneous dramatic play or histrionic relation between the personalities represented in the Piper, and I may add the Chenoweth case has, no proper resemblance to hypnotic phenomena in general apart from the spiritistic hypnothesis. Here again Mrs. Sidgwick abstracts from the situation and then tries to explain by

leaving out the essential feature of her analogy. In hypnosis the "suggestion", if conceived as a causal explanation at all, implies an operator external to the subject of the experiment and the transfer to the subject of some command or idea, orally of course. But nothing of the kind occurs with Mrs. Piper's trances, at least where the supernormal is concerned, unless we assume spirits. The mental state of Mrs. Piper may be much the same in respect to sensibility, but the conditions affecting it are totally different from those of hypnosis as we usually know it.

But Mrs. Sidgwick evidently sees that hypnotic suggestion will not account for the case and appeals to auto-suggestion whenever that is necessary. There are, however, fewer analogies for auto-suggestion than for hetero-suggestion. In fact no one knows anything about auto-suggestion. It is a very convenient term for hiding our total ignorance of phenomena. We do not know what hetero-suggestion is, but we are able to trace a nexus of coincidence between what an operator says and what follows and we call it "suggestion", as if that added to our knowledge or explained the thing. It does nothing of the kind. "Suggestion" is but a question-begging epithet, where it is not mere association of ideas or a normal hint. The latter meaning of the term is clear enough and intelligible and denotes what the philosopher Brown meant by hints and intimations leading to inferences. But the hypnotic "suggestion", with its mechanical obedience and irrational action, has no known resemblance to this and is only a subterfuge for explanation. Much more so is auto-suggestion, which throws no light on the issue in the least. There is a great deal of pseudo-wisdom assumed by medical men and psychologists in the employment of this term, but until they investigate it more fully, it will not serve as an open sesame for anything, much less for such phenomena as occur with Mrs. Piper and similar cases. There is no evidence for it in her case. You may assume it with impunity, but I do not see that you illuminate anything with it. If I admitted that it may occur there, it would be for the reason that anything about which we know nothing might occur. But I should not be in haste to employ it for explanation. There are situations in which it might serve as a caution against hasty conclusions to more serious processes. But when the supernormal has been conceded, as it

has been in the Piper case, it only makes confusion worse confounded to mix auto-suggestion, hetero-suggestion, "centres of consciousness", "dream" states, acting, "personation", and what-not together to account for a definite type of phenomena which a particular form of stimulus—action on an unstable condition of mind—would explain as a whole very much better.

In connection with this same conception, Mrs. Sidgwick uses the idea of "personation" and implies that it represents "acting" on the part of Mrs. Piper's subconscious and in this way she tries to eliminate the supposition made by Dr. Hodgson and many sitters that their friends are present or back of the phenomena. Then Mrs. Sidgwick invokes the histrionic action of the theatre as an analogy in the case. But here again Mrs. Sidgwick abstracts, and employs the term in a way that only throws dust in our eyes. Strictly speaking there is no resemblance to histrionic action outside of the spiritistic hypothesis. Histrionic action is not "personation" at all, except in the personality of each actor. He is supposed to "personate" another, but the actors as a whole are not personating in their relations to each other. We think and speak of them as "personating" a character, because they are not performing their normal functions in life and are normally conscious at the same time. That is, they are self-consciously acting a part, representing another character than themselves, and not the least in the consideration is the fact that it is another character than themselves. Externality of some kind is involved in the very thing you are using to get rid of the hypothesis of externality.

No, the "personations" of hypnosis have no resemblance to Mrs. Piper's "personations", as supposed by Mrs. Sidgwick. The only way to assume them is to suppose that an external agent is inspiring the contents or instigating the action, whether directly or indirectly. Mrs. Piper's trance is not like the condition of the actor. You could not talk about the analogies with hypnotic phenomena and maintain the histrionic comparison in any but the most superficial way, unless you grant the "suggestion" from the external agent. The "personifications" of hypnosis are externally initiated and that is illustrated in the very appeal which Mrs. Sidgwick makes. But she constantly abstracts the real phenomenon and then invokes the ex-

planation which does not occur in the cases supposed. The employment of the term "personation" has an association or implication of sham, fraud, or pretense about it and that makes the use of it objectionable, unless its limitation be carefully defined and kept in mind. But as Mrs. Sidgwick is always trying to eliminate spiritistic influences, she cannot escape that meaning of the term which associates it with conceptions distinctly opposed to the very implications of a trance which she assumes and admits. "Personation" in histrionic performances is always self-conscious and pretensive and differs from fraud only in the consciousness of the audience and of the actor that it is a pretense. But when you talk about a trance or hypnosis you cannot employ the terms with any such implications, unless you first prove that the subconscious is deliberately trying to deceive, and that neither Mrs. Sidgwick nor any other investigator has ever pretended to do. It is not enough to imagine it or suppose it. In science we have no right to suppose anything without evidence. I am quite ready to accept "personation"—impersonation I would prefer to call it—with the proviso that it merely describe the facts, but offers no explanation. But Mrs. Sidgwick frequently alludes to Mrs. Piper as either deliberately or unconsciously "personating", which is contrary to the admission of a trance, a condition that can be described only as unconscious or subconscious and exclusive of all the self-consciousness with which we are acquainted. We cannot play fast and loose with our terms, and especially can we not employ those which have a conscious implication when we have accepted the trance which excludes it. The most noticeable thing about the trance is its automatic character and Mrs. Sidgwick is one of those who always wish to call Mrs. Piper and similar persons "automatists", a term which implies the very contrary of what "personation" and "acting" imply. In other words, because we have no sensory knowledge of the presence of a spirit, Mrs. Sidgwick obliges us to describe the facts without assuming that fact and then assumes all sorts of non-sensory processes for which she gives us no evidence at all and expects us to place an act of the imagination on the same level as a confirmed hypothesis. Did she invoke proved cases of the kind, we might feel perplexed. But her analogies are usually superficial ones and

leave out the essential differences which make the case an exception, or which are not explained by the instances which she invokes. That is most conspicuous in her total disregard of the supernormal and of the dramatic play of the trance when associated with the supernormal. In these essential features we have definite indications of the stimulus which makes "personation" intelligible. Even in dreams stimulus is the explanation of their occurrence, and the dramatism in them is merely the same process that goes on in the normal stream of consciousness with its associations. But in the Piper phenomena we have that stream, whether "dream" state or passive recipient of foreign impressions, as the causal expression of the outside. It may be colored or distorted by the action of Mrs. Piper's own mind as much as you please, but that effect cannot be called "personation", except descriptively, for the purpose of emphasizing the apparent nature of the phenomena. It is not explanation. There is no psychology of anything without the stimulus, and if the supernormal is to be admitted it must play the same part in the psychology of the phenomena that the physical world does in normal life.

In fact the conception that gives Mrs. Sidgwick all her trouble is that of "possession", which she does not define clearly. It seems to me that she is fighting an imaginary enemy. It is a conception elastic enough to be made convertible with "personation", if you include foreign stimulus, and indeed one might even eviscerate that term of its accepted import and apply it to the influence of subjective ideas, just as the psychiatrist has done with the term "obsession", when he eliminates "spirits" from it and thinks of fixed ideas. What is needed is a term to express clearly the distinction between the direct and the indirect process of communicating and then the distinction between motor and sensory methods of the same phenomena. "Possession" does this and that was all that Dr. Hodgson meant by it: for he was quite at one with Mrs. Sidgwick's belief that the subconscious was always implicated in the result. What he was trying to urge was the increased elimination of the subconscious in getting the interpretative functions of Mrs. Piper's mind subordinated and the automatic ones dominant. This purified the messages, though it did not exclude the subconscious entirely.

There is only one meaning of the term "subconscious" that is clear, and this is its negative import, its exclusion of normal consciousness from the determination or modification of the phenomena. For this purpose it is exceedingly useful. But it has two implications which are not always kept distinct, and both are legitimate, but are not coincident with each other. I refer to its separate denotation of *content* and denotation of *function*. The subconscious as *content* denotes that the ideas and memories, as well as language of normal experience may enter into the data of mediumistic phenomena, especially in the incipient stages of their development. It is this for which we have to be on the alert and which it is desirable to exclude when accepting or asserting the existence of messages from the outside, whether telepathic or spiritistic. This is the most common import of the term. But the second is quite as important as the first in explaining the phenomena, tho it does not imply the necessary presence of normal content in the data. Subconscious *function* is necessary for communication, but subconscious *content* is not, and it is required that we obtain a condition, one of inhibition, that will eliminate the influence of subconscious content on the messages while not excluding subconscious function from it. It is not likely that we shall ever wholly eliminate subconscious content, but we may establish conditions that give us the minimum of such influences, and these conditions were obtained in the deeper trance of Mrs. Piper, and also in that of Mrs. Chenoweth which it has taken years to develop. In other words, subconscious function is absolutely necessary for communication, while it is desirable to eliminate subconscious content, tho we may never be able to wholly effect this object.

With this distinction in the meaning of the subconscious we may throw important light upon the whole problem of "personation" or impersonation in the Piper and other cases, as Mrs. Sidgwick assumes it to be, instead of supposing that the Imperator group have any claims to reality. I am not going into this subject at any great length. It would require a paper by itself. But any one who assumes that they are fabrications of Mrs. Piper's subconscious without giving evidence for it has an unexpected task before him to sustain the hypothesis. In the argument with a sceptic for the purpose of convincing him that the

supernormal existed in the case we might very well grant this view of those personalities, but not as a *fact*. We should simply concede the sceptic what he wished to claim and reserve any interpretation we pleased regarding them. But Mrs. Sidgwick is not trying to convert the sceptic. She is playing his game and is duty bound to furnish evidence in the Piper phenomena that the Emperor group are inventions. But she offers absolutely nothing to support this view except the instances of nonsense which she quotes to the neglect absolutely of the intelligent communications by the same personalities, and in some cases of matters which could not possibly be normal acquisitions, and tho they may not be verifiable by living people as personal experiences, they may be verifiable and often are by the cross references on record in the records of other private people not any better acquainted with the subject than Mrs. Piper. Besides this, the Emperor group of personalities are connected with an enormous amount of supernormal information which takes them out of the category of ordinary secondary personalities, and that is a fact which is completely ignored or slurred over by Mrs. Sidgwick. But I may abbreviate the discussion here by referring to more elaborate treatment of them elsewhere and accessible to Mrs. Sidgwick and English readers generally. Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 176-214, and reply to Mr. Carrington, *Proceedings Eng. S. P. R.*, Vol. XVII, pp. 360-373. The reply to Mrs. Barker contains much on the same point. *Journal Eng. S. P. R.*, Vol. X, pp. 212-222. I may also add a reference to the American *Proceedings*, Vol. IV, pp. 175-200. These are replies by anticipation to the hypothesis of Mrs. Sidgwick and they face the evidential question and make full allowance for the modifying influence of Mrs. Piper's subconscious knowledge.

The real difficulty with Dr. Hodgson's theory Mrs. Sidgwick does not mention, though she may have it in mind. It is the conception of Mrs. Piper's soul being taken out of the body while the physical organism is used as a "machine" for communication. This view tends to create the impression that the subconscious is eliminated as well as the normal consciousness. I imagine that it is this part of the hypothesis that Mrs. Sidgwick is contesting. But she did not require to resort to the large suppositions which she employs to contest this. The absurdities

and preposterous statements made might well be explained by so abnormal a condition affecting the communicator, as Dr. Hodgson contended. All the discussion of "personation" and affinities with suggestion and hypnosis are irrelevant to this question. You require only to prove that the trance personalities employ Mrs. Piper's natural language—see "bronical" for "bronchial" in Dr. Hodgson's first report—and perhaps express some of her ideas, to suggest that the subconscious is still present and active. The same phenomenon is observable in the work of Mrs. Chenoweth and Mrs. Smead, both in the language and the form of the writing, more distinct in the manner of writing than with Mrs. Piper. But all this Dr. Hodgson provided for in his theory of the habits of the organism. Whether he was correct or not in this matter may be doubted, but he conceived and constructed his hypothesis with this in view and he will have to be refuted. He had the phenomena of habit, reflex action, and "instincts" all in his favor, but he may have required more evidence to prove his contention. But Mrs. Sidgwick's telepathy does not eliminate "possession". Aside from the fact that such telepathy as she employs has absolutely not one iota of evidence for its existence, the hypothesis is quite as well adapted to "possession" as to "personation", even of the legitimate sort. The question throughout the Piper case is whether we ever have to import spiritistic stimulus into it to explain certain facts. Telepathy explains nothing whatever, because it is not a known causal agent. Spirits carry implications with them, as consciousness does in life, and, when once required to account for the selective unity of incidents relative to the personal identity of certain deceased people, there remains only to account for the intermixture of subconscious data in the total results. It requires very little evidence to prove personal identity, as my own experiments over a telegraph wire absolutely demonstrated. (Cf. *Proceedings*, S. P. R., Vol. XVI, pp. 537-623.) With such a multiplication of evidential incidents of a most definite type—definite types not at all being necessary as my experiments proved—as are found in the various records of Mrs. Piper, make it necessary constantly to reckon with foreign stimulus in the phenomena, even with nonsense, especially when there is so much intelligent discussion in those records with which Mrs. Sidgwick

does not adequately reckon in the psychology of the trance. Any theory must consider the sense as well as the nonsense. But I have reiterated that *ad nauseam*.

Perhaps Mrs. Sidgwick will say that she does reckon with this hypothesis; for she elsewhere advocates a spiritistic theory for the supernormal; but while she admits its possibility in this report, she does not use it as a constructive theory of the facts. It is granted grudgingly and the emphasis so placed upon doubtful or false analogies, imaginary hypotheses—"centres of consciousness"—wrong assumptions about the relation of nonsense to the question, and fragmentary uses of the records, that an entirely false impression is likely to be made about Mrs. Sidgwick's own view, as well as a spiritistic explanation. There is no use to be afraid of the popular mind which will think we attribute nonsense to spirits and revel in its inspirations. Nor need we fear the pseudo-scientific man who seizes upon such isolated phenomena to dispense ridicule. Let that beast go his own way and let us pursue our investigations with appropriate contempt of those who neither read carefully nor think. There is no necessity for making concessions to either fools or knaves. As long as we can keep piling up facts and cases, the victory is with us and not with those who merely have the "will to disbelieve". There is no duty to convert that class. We may deceive them by false analogies with normal life, to make them think we are wise and scientific, but we shall not convince them even of telepathy by such methods. If telepathy could not have been used to discredit a spiritistic hypothesis, it would have today no more general acceptance than does the spiritistic theory. Prejudiced minds will revert to any word provided it is not "spirit" and think they have got rid of this undesirable beast, the *bete noir* of aristocratic minds, when, in fact, telepathy only disguises the pursuit of respectability against the truth to which the plebs have beaten us in the race.

Let me put the case of "possession" as clearly as I can. It is not a question whether we shall employ the term "telepathy" or "possession" to express the process of communication with the dead, but whether the process, in its causal action, resembles the known action of a mind on an organism. Now we know nothing more about telepathic action on the living mind than we

do about the *modus operandi* of volition or ideas on the motor system. We know in both cases only that such action takes place, whether directly or indirectly, and in many instances, those in which telepathic phenomena appear in the form of phantasms, the sensory centres are the channels for their expression, though the stimulus *may* not be peripheral. But this pictographic process often involves interpretation of the symbolism, whether by the subconscious or by the normal consciousness of the psychic, or by the person for whom the message was intended, the psychic, in the last instance, merely reporting the facts of the phantasm. This is not the normal method of conveying information, though all intercommunication between the living is symbolical. But the use of language, whether vocal or graphic, tho still symbolical, is more direct and does not involve pictographic methods in the expression of ideas, in so far as the subject is concerned when the process is automatic. The resemblance, in such cases, to normal action, vocal or graphic, is much more striking than in the pictographic transmission of images or phantasms. It may be done by using the automatism of the psychic and so the non-interpreting functions of the mind, or it may be by action on the motor system as the living mind acts. In either case, the distinction between the so-called telepathic process and possession is important as long as we have to concede that it is not pictographic in the motor method. But in so far as the known accompaniments or non-accompaniments are concerned they are different. "Possession" would thus stand for eliminating the domination of self-consciousness in the results, and may be consistent with both motor and sensory channels for expression, the latter of which would include self-consciousness only when the phenomena had to be interpreted by the percipient. "Possession" will thus be coterminous with all automatism, whether motor or sensory, provided the interpretative functions are excluded or reduced to a minimum in the phenomena. This is always the case in the motor automatisms, except when the messages are written out with consciousness by the psychic as the intermediary or medium, which would be the case when the messages first reach normal consciousness. The writing or speech is then not automatic in the true sense, if in any sense at all. But when consciousness does not intervene at all, the au-

tomatism presents no superficial evidence of interpretation by either the normal or the subliminal consciousness. That is why Dr. Hodgson spoke and thought of it as "possession", and not because he was not willing to admit that even telepathy might be the causal influence in the action on the motor system. It is merely a question of the measure of automatism in the phenomena.

The position just maintained is very well proved by three cases to which Mrs. Sidgwick might easily have had access. They are the Thompson-Gifford case (*Proceedings Am. S. P. R.*, Vol. III), the De Camp-Stockton case (*Journal Am. S. P. R.*, Vol. VI, pp. 181-265), and the Ritchie-Abbott case (*Proceedings Am. S. P. R.*, Vol. VII, pp. 429-569). We have also just recently published the Doris Fischer case which overwhelmingly proves the point. But Mrs. Sidgwick did not have access to this and no use of it can be made in our present contention.

The Thompson case is a most interesting one in this respect. His hallucinations, proved to be veridical, illustrated sensory automatism, but this was accompanied by more or less motor automatism in his painting, tho it was not in a trance of the Piper type. It was a sort of hypnoidal state, one which may be described in ordinary language as abstraction or reverie. There was a good deal of amnesia connected with it. But there was present motor as well as sensory automatism, the sensory being conceivably induced by telepathy from the dead, certainly not from the living, and the obsession, or "possession" if you like, was so effective as to make it impossible for the young man to resume his vocation of silversmith because of nausea which it produced. The case is one in which both sensory and motor automatism were simultaneously associated. With Mrs. Piper this is not the case. Her sensory automatisms occur only in the subliminal stage of the trance without any graphic automatism, tho there is vocal. Her motor automatism excluding the sensory occurs in the deep trance. It is the same with Mrs. Chenoweth. But in the Thompson case the situation is perfectly clear for "possession" in the effects on the organism and the persistent character of the assault, so to speak.

With Miss De Camp there was no sensory automatism discoverable. Hers was wholly motor, accompanied by much hys-

teria, and there was no trace of any "dream" consciousness, as Miss De Camp does not go into a trance at all. She remains normally conscious. Miss Ritchie's was a case of pure motor automatism in a perfectly normally conscious condition and without any traces of hysteria such as affected Miss De Camp. There was also in her case no trace of a "dream" consciousness, tho the phenomena were in other respects like those of Mrs. Piper, except that they were not evidentially as good. Psychologically they were the same in kind, with more exclusion of foreign influences, except perhaps in the vocal automatisms connected with her singing. But the two cases illustrate "possession" very clearly without either telepathy or "dream" states.

The reproduction in the organism of the psychic of the various symptoms or muscular actions that had accompanied the sickness of certain deceased persons before their demise is overwhelmingly in favor of "possession", because no psychic would consciously produce such phenomena. They are the best indications imaginable of automatism, and you cannot play the game of supposing automatism in the trance and conscious or deliberate action at the same time. The admission of the former is a concession to the fundamental principle of "possession", and it carries with it an explanation of the complexities of the problem as well as of the interfusion of foreign and domestic influences in the phenomena displayed.

An interesting and complicated message recently came through Mrs. Chenoweth which illustrates both Dr. Hodgson's point of view and the influence of the subconscious in all messages whatsoever, evidential and non-evidential. It came in connection with a spontaneous attempt to establish a cross reference between another psychic with whom I was working and Mrs. Chenoweth. Mrs. Chenoweth did not know that I was experimenting with this other and of course had no normal reason for making a guess at the matter. My wife, purporting to communicate, gave her Christian name, and this was not known to the lady. She referred to the boy of whose existence the lady might possibly have known, though not to speak of him as she did. But that point may be waived. The next day my wife purported at once to communicate through Mrs. Chenoweth and in the course of the communications remarked that she had communicated

through another "light" the day before and referred to the fact that the door bell had rung during the sitting. Both facts were correct.

But her first reference was to a cousin of hers by name, who had previously tried to give the contents of a post-humous letter, and the part of the message to be quoted here related to the difficulties of getting a specific message through. I quote as follows:—

"To begin at once in a mechanical way to repeat a sentence one has on the mind is almost impossible, because there are always states of knowledge which we come into contact with as we proceed to take control, and we must keep every sense, hearing, seeing, feeling alive and alert, or we would become intermingled with the live perceptions of the faculties of the organism. Knowledge is not in the storehouse of the lobes of the brain, but is resident in every particle of the fibre and tissue of the body; that is, the knowledge is in transit somewhere all the time, and to intercept or accept means to become a part of the ceaseless flow of animate knowledge. I have found no state of repose even in the deepest trance, but a lessening of the flow, and a method by which we may, so to speak, jump aboard a moving train and speak from the window as we pass.

"This is not an observed fact to the one who simply uses the prepared organism to express a message, but I felt you would know the meaning of the statement, if I made it to you. As in sleep, the trance reduces the play of expression toward the physical world, but sometimes induces thought and soul action. I know that actual control is a matter of absentee landlordism and that the tenant is a real tenant and live personality, but has no power to change the height or breadth of the building where he dwells, and must express himself in terms [that] fit that building. In other words, the limitations of the immature child brain or the imperfect idiotic brain would hamper and limit the expression, but this is not a fixed state; for use according to capacity will encourage and stimulate growth and in time extend and expand the natural limitations until the language of the greatest thinkers may be freely given to the world. That is why continued contact proves so mighty in the growth of expression in this work.

"I did not intend to write a thesis, but the thoughts kept coming easily, and I did not stop; for I felt you might like to know what I have lately learned and if you ask for the authority, Imperator."

There are several things of unusual interest in this. I have never said one word about the process of communication to Mrs. Chenoweth and what she knows about it is not from books, but from her own control, who has never given her any such theory of it as is laid down here. All that she states about it is the simple admission that she believes her subliminal affects the communications, and she has not even tried to work out any theory of it, so far as her normal mind is concerned. I never told her any more than that I believed the subconscious necessarily colored the messages. But the specific theory here advanced of constant consciousness in sleep and trance, especially in the language employed, is not Mrs. Chenoweth's naturally and is itself fragmentary; that is, the conceptions are not well worked out, but the main idea is unmistakeable. The whole doctrine of interfusion, as I had worked it out long ago, is outlined here, not a word of it ever having been mentioned to the psychic, and she has not seen the publication in which it was developed. It is a union of "possession" and subliminal, with the interesting assertion that "this is not an observed fact" by the one in control, a circumstance confirmed by many automatisms which I have on record.

But the striking thing to me was the foreign nature of the message to all that I knew of my wife. She had no such knowledge of either psychology or physiology as is implied here and I should not expect any such transcendental knowledge. The message was wholly uncharacteristic of her. She would not use such an expression as "absentee landlordism", nor would I expect such a thing from Imperator through any source. It might be quite characteristic of Mr. Myers, who was familiar with the conception and might readily use the analogy. From my familiarity with the subject and the numerous aids that accompany these phenomena I might well conjecture his presence. But I have no evidence of this beyond the analogy employed. I was wondering, as the message proceeded, whether a change of control had not taken place without my knowledge, and this

is possible, as I have occasionally seen this insensible change take place in the present method of direct control. But the last of the sitting shows that the change did not take place. Hence there probably occurred what I have observed in hundreds of cases with Mrs. Chenoweth; namely, the use of an intermediary who was in control to act as a medium on that side for the transmission of messages which this intermediary is incapable of himself. As my wife was put in for the cross-reference, the only hope of fixing any identity, the work was taken up by transmission through her of this important message, instead of changing control, and she was possibly helped by several others, and then when I was wondering if it was not Dr. Hodgson, the spontaneous statement came that it was through the authority of Imperator.

I have had similar ideas more direct from Imperator, though not so well expressed as here, in the experiments whose results are to be published at an early date. But the expression here is one that apparently indicates a knowledge of what had gone through my mind in writing this review of Mrs. Sidgwick, though I should never have expressed it in this way and Mrs. Chenoweth is incapable of it normally. There is a touch of the exact conception and illustration used in discussing the case of obsession last year, in the reference to the "immature child and idiotic brain". The whole process of eliminating the influence of the subconscious is outlined quite clearly, and consistently with the whole process as unfolded through Mrs. Piper. And not the least interesting is the statement that the control is not aware of the mental processes going on in the subliminal of the medium, though he or she may have his or her own results intermingled with that of the subliminal or even receive them into his or her own stream without knowing the source of them. The whole conception of interfusion and "possession" is indicated while the "dream state" of Mrs. Sidgwick is left intact, and she is entitled to as much comfort as she can obtain from the view.

It is even conceivable that the consciousness which is said to be "in transit" is that of the control instead of the psychic's subconscious, the latter being held in abeyance for any reason you may suppose. It is certainly less effective than in normal

life. The interfusion may thus always be that of three personalities instead of two. I have abundant illustrations of this in the work of Mrs. Chenoweth, on any theory you choose to defend. Assuming the hypothesis, we have a very clear idea of "possession" without wholly displacing the influence of the psychic's subconscious.

I do not quote this passage from the records of Mrs. Chenoweth as scientific proof of the theory outlined, but as something quite consistent with all the facts which we have in connection with both evidential and non-evidential phenomena obtained through mediums. The question merely is which stream of mental activities shall dominate the organism, that of the subliminal or that of the invader.

There are a great many ideas or statements which might be taken up to show that they afford no help in the solution of the problem, but I forbear with one illustration which exemplifies the frequent employment of hypotheses for which there has been given no evidence. Mrs. Sidgwick states that "ideas may be received through the senses by some element of consciousness". Now psychology does not recognize that any ideas are ever received through the senses by any "element of consciousness". They are received, if "received" be a legitimate term at all here—it is the old Lockian conception long since abandoned—by stimulus, and consciousness is not the agent in the "reception", but in the interpretation after the "reception" has taken place. I can give no meaning to Mrs. Sidgwick's language, unless it means that the subconscious can appreciate stimuli when anæsthesia exists. If that is what she means, it would be more in accord with the technique of psychology to express it in some such manner and there would be no obscurity in the meaning. I refer to it as an example of many doubtful doctrines which impress laymen more by what they are supposed to question than by what they are supposed to explain. There is a great deal in this report that is subject to this sort of review.

Another fact is of considerable importance in this problem. It is the variation in Mrs. Piper's handwriting in the trance. Her handwriting is never the same as her normal style. An expert might readily discover resemblances to her normal writing in the

automatic script, but he would not discover identity. Most people would not even discover the resemblance. Imperator's writing was very different from that of Rector or George Pelham, and that of both was very different from the normal writing of Mrs. Piper. Now this should not take place on the theory of Mrs. Sidgwick, and she has totally ignored the fact, not even mentioning it as a matter of psychological importance. Both the variation and resemblance should take place on the theory of inter-fusion which I have presented and they represent the necessity of constantly taking into account the fact of stimulus as well as the phenomenal functions of Mrs. Piper's mind. No such thing should take place, if we are to ignore stimulus and reckon only with Mrs. Piper's "center of consciousness." The psychology of her trance cannot be described without taking into account all these phenomena and it is an evasion of the issue to ignore such facts.

Let me summarize the differences between Mrs. Sidgwick's and my own position, tho they co-exist with important agreements.

(1) Mrs. Sidgwick is analytic and I am synthetic in the treatment of the facts. Mrs. Sidgwick isolates a set of phenomena and adopts a theory that does not apply to the whole: I connect the phenomena and apply a theory to the whole with suitable adjuncts for the complications in the phenomena. Mrs. Sidgwick is destructive in her method: I am constructive, or aim to be so. Mrs. Sidgwick applies theoretical ideas which are not recognized in psychology; I apply those which are the standard and accepted conceptions of normal and abnormal psychology.

(2) Mrs. Sidgwick ignores both the supernormal or evidential phenomena and the rational data of a non-evidential type to concentrate the whole attention on the nonsense of the record and makes no allowance for the fragmentary nature of the "messages" and the probable confusion in the process. I insist that the supernormal and evidential phenomena have the *prius* in the consideration of all theoretical questions and that any theory we adopt for the anomalies in the case must consist with the general hypothesis affecting both the supernormal and the process of giving it. It is no answer to say that you take the

supernormal for granted: for we want to know how your theory of nonsense articulates with the sense and with the hypothesis that is necessary to account for the supernormal, and there is absolutely no attempt made in the report to meet this issue.

(3) Mrs. Sidgwick assumes that we should not hold intelligent spirits responsible for nonsense in the messages, a supposition which would be correct enough on the conditions in which living intelligent people hold intercourse with each other. But in this problem it is quite otherwise. We do not have the same conditions and the complications are so great as to make any amount of nonsense compatible with an intelligent source, especially when making allowance for spiritistic stimulus without transmission of its mental states in their integrity, and allowing also for the complications of multiple personalities working in the process of communicating.

But in conclusion I shall not withhold the admission that there may be a larger amount of agreement on my part with Mrs. Sidgwick's view than the above review might suggest. I am sometimes at a loss to know whether I disagree at all with certain statements and views. If Mrs. Sidgwick had admitted into the problem the supernormal and the sense along with nonsense, I might have been surer that I agree more largely than now seems to be the case. We cannot refuse our gratitude for the patient and painstaking manner in which she has sought the records for data affecting normal explanations. This was a most important task and someone had to do it at some time. But it is a thousand pities that we could not have been given first the full detailed record in its chronological order with proper references and cross-references to the important incidents, phrases and ideas that would enable us to do our own thinking. From the longer records given in the Appendices we get some idea of what we have missed in not having the entire records. They suggest very much that Mrs. Sidgwick's selections do not explain. However this may be, the place of Mrs. Piper's subconscious in the phenomena is well sustained, and we should not have had to wait until this time to have it presented. It should have gone with the publication of detailed records long ago. Selection of pertinent and evidential fragments does not give us a clear conception of what is going on, and neither will the selection of

pertinent nonsense make clear what is really going on. We must keep in mind that we have an interfusion in such phenomena, and it is well to have proper emphasis placed upon the nonsense, but it is not this that establishes the influence of the subconscious in the product, unless we can trace it to the normal memories of Mrs. Piper. I fully agree as to the liabilities of nonsense in subliminal interfusion with the transcendental and would not abate one jot of respect for that point of view or the merits of Mrs. Sidgwick's discussion. But I cannot see that we get clearly anywhere with the case unless we explain the super-normal in it at the same time, and that requires us not to isolate our facts when seeking an explanation. In brief, there is no sense of a complete whole in the report. Even the facts which throw light on the trance are ignored, tho the discussion of the trance is the only problem of the report. It is the Piper case as a whole on which we want a judgment.

BOOK REVIEWS.

The Voices. A Sequel to "Glimpses of the Next State." By VICE-ADMIRAL W. USBORNE MOORE. Watts and Co., London. 1913.

This volume is much better in its evidential aspects than the one of which it is a sequel. It represents a large series of experiments extending over parts of two years after the death of Mr. Stead on the *Titanic*. The psychic is Mrs. Wriedt of Detroit, Mich. She is a trumpet medium and well known in the United States. The one circumstance which arouses suspicion in the Philistine and all who want scientific observation in such cases is the fact that the séances are conducted in the dark. It would have been well to determine that this is necessary in the case. It is a handicap to any one who wishes to accept and defend any facts obtained through her. Not that it affects incidents which are independent of fraud and darkness altogether, but that we require to prevent the critic from seizing upon weak points to disregard others. What we have all the time to meet in this investigation is the fact that prejudice is so great—and often perfectly legitimate prejudice—that it turns attention to suspicious facts and conditions to ignore those that are not so discredited. The reviewer knows something about Mrs. Wriedt and would be glad to investigate the case, had he the means to do so rightly, and he is quite willing to say that he has no reason to doubt her entire honesty, whatever of hysterical conditions may be found in the case. It is only that we have to admit handicapping conditions to anything like results that will silence scepticism, especially of the carping kind. Such phenomena should be studied without regard to either fraud or genuineness.

But the world thinks otherwise and tho the author has strengthened the present volume more than his first one the critic will harp on this one objection. In spite of all this, however, the present reviewer thinks there are many records and facts in the book that are excellent evidence of supernormal knowledge, and even tho the strict constructionists of the scientific type do not welcome it the book will be a useful confirmation of the phenomena which are so prevalent.

The author distinctly avows that his primary object is to help those who are seeking consolation for the loss of their friends by death and that he is not trying to convince the sceptic. He has a good deal of contempt for that class and many people share this attitude of mind, an attitude not any worse than the sceptic's contempt for the

subject and of people who believe. The author appeals to those who wish to believe and who are seeking evidence of the continued existence of their departed friends, and who are not in any way concerned or interested in the scientific problem. It is not the highest state of mind about this question, but it is a common one and involves less concession to critical method than some of us require for scientific results. But if the scientific man will not show the open-mindedness and patience of those who seek consolation he must put up with this perpetual deluge of recorded allegations that will ultimately shame him into investigation, and if he has patience he will get the same or better results.

The author does not conceal the emotional interest which controls himself and others in this subject. He obtained so much consolation from his own experiences that he desires with all his heart to give others the same help and comfort. He will be criticized for not being properly scientific in this, and tho the reviewer would wish that the book had been better proof against sceptical attack, he recognizes so much that is evidential in it and so much to justify the consideration of the emotional side of this problem in connection with the moralization of the world that he will not condemn the book too severely. The scientist must learn that knowledge is not the only thing of value in the world. He speaks in this subject as if emotional values had no importance in existence, when in fact they are more important than knowledge. Indeed, he indulges emotions about his own knowledge as much as others, only he ridicules it when it is associated with the belief in a future life. There is much to excuse many people for wanting consolation in this situation. It is vital to their moral attitude toward man and the world. Many people never think of a future life until they have lost a loved friend and then the question comes in all its terrors, not for themselves, but for their friends, and they want to know if nature is so indifferent to its creations as to do what it seems to do. It is then natural to ask that the problem be solved in behalf of their best social and ethical instincts. So much the author has on his side and for those who are not beholden to the sceptic for any of the goods of life.

But on the side of the sceptic is this fact. It is the doubter that is in authority in this age, and one of the most effective ways of assuring consolation to all, including many who will not believe until the sceptic has been satisfied, is to subscribe to the severest methods in protecting the evidential nature of your facts. This is very well done in many of the incidents of this volume, but the reader would like to know if the sitters present, often a number of them at once, were introduced by name or not. It would have been well to have told us this, if it had been done. True, it certainly would not have given any clue to very many of the facts recorded if much more than names had been told the medium, but less chance would have been

offered to the sceptic to indulge his peculiar method of mentioning the weak points and ignoring the strong ones.

The author now and then indicates rather clearly that the really or apparently independent voice was the more important feature of the phenomena. With this the critic would not agree. An independent voice alone would be no evidence of spirits. Nothing but mental phenomena proving identity will satisfy the spiritistic hypothesis. It is true that physical phenomena, if they occur, may be so closely associated with the mental as to be clearly implicated in the evidence, but they have always proved to be much rarer and more difficult to establish than have the mental phenomena illustrating the supernormal, and as the conditions in this case preclude the kind of observation necessary to prove the voice to be independent, at least in most instances, it would have been well to lay no stress on any hypothesis of its independence and to have relied solely upon the evidence for supernormal information on personal identity. Besides there should have been more detail in reference to those occasions and incidents when more than one voice was apparently present. As it stands now, the record is imperfect on that point. It is possible that the medium would not have submitted to the conditions necessary to establish the independence of the voice and various physical phenomena of the telekinetic type, as alleged, and tho this does not prove that all the facts are equally weak in their evidential features, it enables the critical reader to ignore the merits of the work done and to emphasize the limitations of the volume. If read critically, the book may prove of help to many people who cannot wade through more ponderous records. But it will be necessary to do this critically in order to avoid interpretations of the phenomena that would prove illusory. In fact it is the constant belief of the layman that he is communicating *directly* with his deceased friends and that the phenomena are produced by them without any kind of intermediation that creates the hesitation of the scientific man to listen at all. If we could always make clear that we are observing facts which may be connected with a whole multitude of other personalities besides our friends we might have a safer guide to the problem and we should have fewer objections made to our theory.

ANNUAL REPORT OF THE TREASURER.

The Annual Meeting of the members of the Institute was held on December 5th, 1916. The business transacted consisted of the election of the Board of Trustees and receiving the Report of the Treasurer. The following is the report of the year's receipts and expenditures:

RECEIPTS	EXPENSES
Membership Fees....\$3,217.42	Publications\$10,112.43
Interest 5,163.00	Salaries 2,500.00
Payment of Loan.... 436.20	Rentals 700.00
Sundries 215.10	Legal Services..... 701.70
	Investigations 278.10
Total\$8,600.72	Office Expenses.... 207.54
	Indexing 459.00
	Book Binding..... 182.00
	Stamps 105.00
	Printing 23.75
	Sundries 220.63
	Total\$15,562.35

JAMES H. HYSLOP,
Treasurer.

It is thus apparent that expenses were \$6,961.63 more than receipts. This was caused by the following facts:

The shortage in funds began two years ago and we had to suspend printing the *Proceedings* for a year. This put us one year behind in our obligations to members. The recent three volumes were the redemption of those obligations. Owing to the fact that the case reported was a whole and would not be understood without seeing the third volume at the same time, it was issued one year ahead. The three volumes entailed an expense of \$8,182.04, most of which we cannot pay until income enough

has accumulated for the purpose. Of the endowment, which is \$158,224.31, the sum of \$40,000 has not yet brought us any income and will not do so until some time the present year. Unless we secure contribution sufficiently to meet this demand, we shall have to curtail the work of the Society for some time in the future. It is hoped that this sum may be paid off and that the work will not suffer on account of the debt. The Treasurer has tried to obtain the amount from outside persons, but there is little disposition to awaken to the importance of this work. We shall have to rely on the members for adequate help. If this sum were paid up the income after the coming year would suffice, with membership fees, assuming that the membership does not fall off, to meet our necessary expenses. The Secretary of the Society has endeavored to avoid doing work that would entail any debts, but to keep expenses within the income. But the urgency of the work and the contingency of an important case will sometimes entail expenses that cannot wisely be curtailed. If we had declined to investigate the Doris Fischer case or to have published the Report in full, we should have missed one of the most important cases that ever came before a scientific court.

It will be noticed that the sum expended for investigations is the pitiable sum of \$278.10. It should be a much larger amount, but we do not have it to spend. Members each year have subscribed \$1,400 for an independent experimental fund and that is used for experiments wholly apart from those involved in the sum mentioned in the Treasurer's Report. But for those we should not have material for the *Proceedings* at all, and no fresh material for the *Journal*. We have reached a time when it is necessary to enlarge our work and hence are seeking endowment enough to carry on experiments as they should be done. We should have far more money for investigations than for publications. In fact, we cannot have publications without them. It is hoped that contributions can be solicited and made to prevent curtailment of the work.

JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

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SURVEY AND COMMENT.

Professor Gilbert Murray and Telepathy

In his Presidential Address before the English Society for Psychical Research, Professor Murray defended three positions concerning telepathy which may be the subject of a brief comment. (1) He thought it probably a universal phenomenon of our every day life and much more common than is supposed even by those who advocate its existence. (2) He thought it probably connected with hyperæsthesia or caused by it in the percipient. (3) He thought it probably a form of unconscious sense perception.

The defence for these contentions was a lot of truisms and a few facts that were not very conclusive for the scientific man, a circumstance conceded by him. But he seems not to have been conscious of the criticism which the address implied of the whole popular theory of telepathy while he was saying things that uncritical readers and scientific men alike would take to be an explanation of the phenomena.

In regard to the first proposition the present writer can only say that for twenty-seven years he has never been able to find one iota of scientific evidence for telepathy of any sort whatever. He had one case that could be explained by it when it was once proved, but which was not adequate scientific evidence for it. He has never had a coincidence in his own life that could be evidence for it, tho once proved, there might be an illustration of the phenomenon. If it is probable it should have the evidence to show the fact, and I do not see one instance of it in his favor in all the records of the English Society. It is an exceedingly rare phenomenon, so rare that scientific scepticism is well fortified in its doubts about the very existence of it. Coincidences excluding chance and guessing I admit, but in all the spontaneous reports of them we have no associated facts and conditions that would enable us to denominate them as more than coincidences excluding chance and guessing, but not pointing to any definite causal agent.

As to their embodying hyperæsthesia and unconscious sense perception, I think these two processes may be either reduced to one or always concomitant. The very characteristic of telepathic impressions, as illustrated by the records, shows that they are unconscious impressions, whether associated with hyperæsthesia or insensibility, normal insensibility which is often convertible with subliminal hyperæsthesia. At any rate, the two may be discussed together so far as the facts are concerned.

What the present critic contends for is that telepathy has not yet been a scientifically responsible concept. It is only a vague *don't know what sort of a process*, very convenient for throwing dust in our eyes under the disguise of being an explanation. I believe every intelligent scientific man will admit this view of it. At any rate, it has not been reduced to a usable concept for any scientific purposes. That is clear from the wide use which psychic researchers like Mr. Podmore, Mrs. Sidgwick and others give to the term. Even Dr. Hodgson lent his tacit support to this wider import, and tho it may have been for *ad hominem* purposes, the public has come to assume that it is *ad rem*. The public generally not only thinks that it is explanatory, but that it will explain about everything mental.

You cannot get the scientific man to touch it, if the conception is to be so irresponsible to all known criteria of cause and fact.

Now Professor Murray has done something to reduce the conception to definite terms. He connects it, hypothetically at least, with hyperæsthesia and unconscious sense perception. But if he means to accept the scientific idea of hyperæsthesia and unconscious sense perception he deals a death blow to the popular doctrine and the irresponsible ideas of Mr. Podmore and Mrs. Sidgwick. You cannot reconcile telepathy between London and Calcutta, or Edinburgh and Melbourne, or New York and San Francisco with any known hyperæsthesia or unconscious sense perception. You must either stretch those scientific conceptions, as has been done by the public and *quasi*-scientific people with telepathy, or concede that the phenomena usually classified as telepathic are not this at all. On this point I defy refutation.

It is certainly quite possible to conceive hyperæsthesia as sufficient to account for the unusual coincidences which occur in the same room or at near distances, distances within the reach of sensory impressions tho not normally perceived. But this is either not telepathy at all or it is a limitation of the term which shuts out the adopted usage of all psychic researchers who have employed it to eliminate spirits from the agency in producing the coincidences. But unfortunately this hyperæsthesia often serves to explain perceptions which are not telepathic at all and you are reduced to unconscious sense perception of human thoughts to get any leverage for telepathy of any kind. For instance, I have hundreds of times been able to tell the number and name of the street car before I could see them at all. The cars had to approach me at least 100 feet before I could see them. I saw only a blurred light or set of letters and figures, but I was certain that it was my car and when it would get 100 or more feet nearer to me I could see I was right. Here was unconscious sense perception as well as subliminal hyperæsthesia. But it was not telepathy as that has usually been defined and conceived. I have never failed in this but once and the name was "Reservoir" and not "Lake." It should have been the latter to have been correct.

But what has this to do with that conception of telepathy which identifies it with the reception of information from London to Calcutta? What sort of hyperæsthesia or unconscious sense perception is this? Would scientific psychology and physiology recognize any such use of the terms? I am sure it would not. But to make them the explanation of telepathy limits that process to such a small distance that telepathy as usually conceived would be non-existent. You would have to resort to some other hypothesis to account for the coincidences that involve distances around the globe.

If Professor Murray did not wink at his audience when he maintained his thesis I think he must have had no sense of humor. Such an hypothesis is like a shotgun that is overloaded. It is more dangerous to the man who pulls the trigger than to the game he is trying to get. The present writer certainly welcomes all such efforts. Psychic researchers may yet become scientific and squirm a little when this irresponsible telepathy is employed, without a smile or a wink, to cover phenomena as extensive as gravitation and more complicated than infinite intelligence.

ANNOUNCEMENT.

Thanks to a special fund donated by a private person for the purpose, we have secured the services of Dr. Walter F. Prince as Assistant in connection with the work of the Society. Dr. Prince is a graduate of Yale University and the author of an important monograph on the Blue Laws in this country, a paper which involved a most important evidential study. He was for years a clergyman in the Episcopal Church and remains a member of that organization. Readers may remember that he was the author of some articles published in the *Journal* on the relation between psychic phenomena and Christianity. He is also the author of the two volumes of *Proceedings*, Vols. IX and X, devoted to the *Doris Case of Multiple Personality*. Dr. Prince's training has eminently qualified him for studying evidential matters and members may be congratulated on having his help in the work.

THE LAST WORD ON MRS. PIPER.*

BY M. A. RAYNES.

For more than thirty years we have been investigating, painfully, and with a scientific thoroughness truly alarming, the phenomena connected with the mediumship of Mrs. Piper. The evidence is all in. Mrs. Piper's "powers", whatever they were, have ceased, so that no more new evidence is likely to accrue. As a "case" this is finished and a mass of evidence has been obtained which will be more than valuable to those who come after us. It has been recorded with a praiseworthy thoroughness by observers trained in psychic investigation, many of them scientists—physical scientists—of no mean order. This accumulation has been examined, re-examined and sifted with the minutest care and long reports have been made to the Psychical Research Society by persons of the utmost competence in this line of investigation. Mere physical bulk may perhaps convey some idea of the care and labor that has been expended on the mediumship of Mrs. Piper, and when we learn that in the reports to the S. P. R. alone—and

* When we received Mrs. Sidgwick's Report on the Piper case, we resolved to secure a reviewer who might be free from the bias of the Editor and so asked Mr. M. A. Raynes to review it. Mr. Raynes is an Englishman and is entirely unconnected with either the English or the American Society. He is one of the Editors of a well known eclectic weekly and is therefore accustomed to write with both sides of a question in full view. A copy of the Report was sent to him and it was the intention to publish no other review of it. But the return by the Council of the English Society of the article which the Editor had written for English publication led to its use in the January and February *Journals*. This did not set aside the reasons for having some one else review the Report, and hence we here carry out our original plan to have some one else less biased, or less accusable of bias, than ourselves regarding the interpretation of the phenomena, do so. The Editor did not expect that he would agree as much as he actually does with Mr. Raynes in the general attitude toward the volume under review. At any rate we have a full statement of the impression which the Report makes upon an unprejudiced layman who has read much on the subject.—Editor

that is but a tithe of what has been written on this celebrated case—no less than 3,302 closely printed pages exist, we realize at once that this is no ordinary case but one that demands close attention. And well it may. Mrs. Piper's gifts have been laid at the feet of the S. P. R. in the most generous manner. These gifts have been fraught with no little pain, with much inconvenience and trouble to Mrs. Piper herself. Yet, from beginning to end, she has placed herself at the disposal of the Society and its observers, with a devotion to science and a self-sacrificing, transparent honesty which is beyond praise. With most "mediums" it is necessary to offer some guarantees for their honesty, with Mrs. Piper that would be a gratuitous insult. This is no eulogy, it is a mere statement of fact which all who have been associated with her, in any capacity, would hurry to endorse.

We have, therefore, an ideal case. Transparent honesty on the part of the medium and on the part of the investigators a high scientific purpose, distinct personal competence, and a thorough desire in every case to find the truth underlying the phenomena in connection with Mrs. Piper.

Under these circumstances it is natural to suppose that, when the last word came to be spoken, we should learn something that would be of permanent value in the field of psychic investigation, but, now that the word has been spoken, we are reluctantly compelled to admit, that after thirty years of painstaking work upon the part of the "medium" and her investigators, we are still in as unsatisfactory a position as when we began.

Before entering upon any detailed discussion of the results of this thirty years of work, let us briefly recapitulate the salient facts in connection with Mrs. Piper's mediumship and then pass on to the final conclusions that have been set forth by no less distinguished and competent an observer than Mrs. Henry Sidgwick.

As far back as June, 1884, Mrs. Piper, in an idle and curious moment, consulted a professional medium, a certain Mr. Cocke. Beyond a natural curiosity, Mrs. Piper had a definite object in view. She was anxious to ascertain whether Mr. Cocke—or his "spirit controls"—could give her any sound advice regarding some matters of health which, at the moment, were causing her a certain anxiety. As a matter of fact, as far as this point is concerned, her visit was a lamentable failure, but it was destined to

be the turning point of her life, a life which has since been devoted to psychical science and must ever be gratefully held in remembrance. During the course of this idle visit she fell into a trance, to the amazement of herself and all connected with her, and a "somebody apparently not herself" seemed to take possession of her organism and spoke with her vocal cords in a robust masculine voice with a French accent. This "something" claimed to be the spirit of a deceased French physician—one Dr. Phinuit—and for many years after that moment he was a familiar, and certainly an idiosyncratic personality, to all who knew her in the "trance condition." From this time on, until 1911, Mrs. Piper was able to enter into this trance condition at will, and invariably communications were made through her voice—and subsequently through her hand, by means of automatic writing—which purported to be made by entities who had lived on this earth and had subsequently died.

For a short time the fame of the curious happenings in connection with Mrs. Piper were confined to the family circle but soon it was noised abroad and certain more or less competent observers came, saw, and were distinctly impressed. In 1885 she attracted the attention of the American Psychical Research Society, who immediately began their investigations, and in 1887 the results obtained were sufficient to justify Dr. Richard Hodgson in coming over from England to make further and more scientific investigation. At this point it is worth while emphasizing the fact that at no period in her career has Mrs. Piper ever been what is known as a public medium. She has never had recourse to her powers for the purpose of making a living and she is therefore free from the suspicion—and a justifiable suspicion—which attaches to persons of this class. This point is important.

For some curious reason England has always taken a greater interest in psychical phenomena than America, and especially at that time there were a greater number of trained observers in that country than in this. Consequently, anxious to do all in her power to further the investigation, Mrs. Piper consented to go to England in 1888 and submit herself to the observation of the English Society for Psychical Research, and for two years she was closely observed by Mr. F. W. H. Myers and other members

of the English Society. Two other visits were made in 1906-7 and in 1909-11, when investigations were made by Sir Oliver Lodge, the eminent physicist, Mrs. Henry Sidgwick and a host of other distinguished and competent persons. In fact from 1886 to 1911 we may say that Mrs. Piper has been under the constant observation of either the American or the English Society for Psychical Research. The names of the eminent people who have investigated the case are legion and they include physical scientists, physicians, psychologists and philosophers, while the mere list of those who have made reports upon the case to the S. P. R. is singularly impressive. It includes Mr. F. W. H. Myers, Dr. Walter Leaf, Professor William James, Dr. Richard Hodgson, Professor Romaine Newbold, Mr. J. G. Piddington, Professor J. H. Hyslop, Sir Oliver Lodge, Mr. Andrew Lang, Mr. Frederick Podmore, Mrs. A. W. Verrall, Miss H. Verrall, Mrs. Anna Hude and Mrs. Henry Sidgwick.

When we take this list of names and consider how meager are the results we have achieved we can readily appreciate how difficult and baffling is the question of psychical research, and yet the mere eminence of the names in this group leads us to wonder whether, after all, these distinguished folk were a little chary of lending the authority of their names to any definite conclusion in a field of scientific study which is certainly new and, by some, considered slightly disreputable. We do not say that this is so, but we cannot escape the impression and it "gives us furiously to think".

Up to the time when Mrs. Piper's powers ceased, that is on July 31, 1911, no less than 14 exhaustive reports had been presented to the S. P. R. upon her case. The final and fifteenth report dealing with the new evidence accumulated is from the pen of Mrs. Henry Sidgwick and her work has been done with that earnestness and thoroughness which we have learned to expect from all she has previously undertaken. Before we proceed to discuss Mrs. Sidgwick's report in any detail a word with regard to its author may not be out of place. She was the wife of Professor Henry Sidgwick, one of the greatest of the English philosophers of the 19th century, and she is the sister of the Rt. Hon. Arthur James Balfour, whose more solid worth, despite the chance that his larger fame is due to the fact that he has been

Prime Minister of England, to most discerning critics rests upon his work as a philosopher rather than as a statesman. This, of course, except inferentially, has nothing to do with Mrs. Sidgwick, but when we consider the fact that she was for many years principal of, and is still intimately connected with, Newnham College, Cambridge, perhaps the greatest of the English women's colleges, it argues that she must be—and is—a woman of rare talents and capacity. At the same time we must remark that we never knew—it may, of course, be our own ignorance—that Mrs. Sidgwick had any special training as a psychologist or any particular eminence in that branch of science. This is not without importance, as the final report on Mrs. Piper from her pen bears the significant title of "A Contribution to the Study of the Psychology of Mrs. Piper's Trance Phenomena." This remark must not be interpreted as in any way disparaging Mrs. Sidgwick's report, for, while we cannot altogether agree with the conclusions she has formed, we hasten to place on record our appreciation of the exceedingly valuable work she has done in compiling it and we have no hesitation in saying that it will prove invaluable to the later—and perhaps more enlightened—student of the earlier history of psychical science. To turn now to the report itself.

Mrs. Sidgwick states:

- "The principal questions to which we want answers are:
- (1) Is there reason to think, as was maintained by Hodgson in his second report, that any spirit independent of Mrs. Piper exercises at any time direct control over any part of Mrs. Piper's organism?
 - (2) If not, or indeed in any case, what kind of divided consciousness is manifested in Mrs. Piper? Are the controls secondary personalities and in what sense?" (p. 315).

Taking the first question, we find that Dr. Richard Hodgson was strongly of the opinion that the entities speaking thro Mrs. Piper were what they professed to be, *viz.*, spirits independent of Mrs. Piper. Of course the simplest possible explanation of these phenomena is to take them at their face value—this is simple but not scientific—and when we remember that wherever such phenomena have occurred in connection with a medium, from the

time of the witch of Endor to the present day, the unvarying persistence of the control that it is a departed spirit gives to the claim a respectable antiquity of reiterated assertion. Dr. Hodgson, however, approached the subject with no bias, in a strictly scientific manner, and, after the accumulation and sifting of an enormous mass of evidence, gave it as his serious opinion that the spirits, in the case of Mrs. Piper at least, had established their assertion. When we remember the crystalline scepticism of Dr. Hodgson, on any and every subject under the sun, this reasoned opinion of his, supported as it is by that of other observers equally as well equipped, demands weighty confutation before it can be shaken.

We may be forgiven if we say that in this report Mrs. Sidgwick has not brought forward a title of new evidence to shake Dr. Hodgson's conviction that Mrs. Piper's controls are not what they claim to be. Let us see how she answers the first of her questions. She writes:

"The intelligence in direct communication with the sitter, whom we have called the control, is not as it professes to be, an independent spirit using Mrs. Piper's organism, but some phase or element of Mrs. Piper's own consciousness. * * * I do not see how on any other hypothesis we are to account for absurd personations like, *e. g.*, Julius Cæsar, which * * * is in no way distinguished by other controls as different in nature from themselves. Nor on any other hypothesis can we easily account for the absurd statements made and the ignorance exhibited by these other controls" (p. 315 et seq.).

If this is the best reason Mrs. Sidgwick can adduce for rejecting the conclusions of Dr. Hodgson we may be pardoned for saying that it seems to us slightly inconclusive. Let us state her conclusion in another way. Mrs. Sidgwick rejects the idea of a spirit control because, sometimes, the spirits claim to be what they obviously are not and at other times talk unmitigated nonsense. That would seem to be a fair paraphrase of her conclusion, and it impels us to ask her whether she would as sweepingly plump for the theory of spirit control if the spirits uniformly avoided impersonation and talked with that gravity and strict adherence

to common sense normally exhibited by a professor of philosophy.

Let us, for the sake of argument, admit, for the moment only, the theory of spirit control and see if by any chance there is any possible hypothesis short of absolute rejection that could account for these two stumbling blocks that Mrs. Sidgwick finds so insurmountable.

Carlyle once said that the "population of Great Britain is 40,000,000, mostly fools." Nor have we any reason to suppose that the ratio outside the United Kingdom is any higher than within it, therefore we shall not be unduly cynical if we describe the majority of mankind as falling within the Carlylian definition. No physical process that we know adds to a man's mentality and that physical process called death will, presumably, leave us neither more wise nor more foolish than we were before. Consequently we would expect to find the mentality of the dead pretty much the same as the mentality of the living. Having granted, then, the theory of spirit control, for the sake of argument, we should naturally expect that the communicating spirit who talked any sense at all would be the exception rather than the rule and, knowing that like attracts like, it is surprising that these spirits do not talk more nonsense than they do, when we consider the average intellectual makeup of a spiritualistic séance.

Mrs. Sidgwick picks a quarrel with the control when some mischievous fool of a spirit, with the greatest good humor, pretends to be Julius Cæsar or Sir Walter Scott, because they "in no way distinguish it as different in nature from themselves". Why should they? Does she expect when she is called up on the telephone that her communicator should carefully "distinguish" himself from the person who was last on the wire? Surely not.

If we are inclined to entertain the notion of spirit control at all we must expect a great deal of what is inconsequential and of no apparent value, but at the same time there is a possibility that future investigators may be able to derive a good deal of valuable evidential matter from what we now cast aside as nonsense.

Having decided, for no very ostensible reason, that "the absurd statements made and the ignorance exhibited" by the controls is beneath the dignity of a spirit, Mrs. Sidgwick proceeds to lay the blame upon the secondary personalities of Mrs. Piper,

though why the subliminal consciousness of Mrs. Piper should be any more prone to personations and nonsense it is difficult to see. Indeed Mrs. Sidgwick feels this herself, for she says:

"It must be allowed, however, that some of the nonsense talked * * * is not what we should expect the normal Mrs. Piper to utter and must, if a center of consciousness of Mrs. Piper is responsible, be attributed to a dream-like abeyance of the inhibitory faculty."

The particular nonsense in question was the description of monkeys in the sun which occurred in a sitting held by Professor Romaine Newbold at which someone, professing to be Sir Walter Scott, undertook to describe conditions on various planets and ended by a graphic picture of "monkeys, dreadful looking creatures, black, extremely black, very wild", living in "caves which are made in the sand or mud" in the sun! Mrs. Sidgwick, commenting on this incident, very justly remarks:

"We all in our normal state refrain from saying some things of which we feel doubtful, for fear of making fools of ourselves; in doing so we often conceal ignorance, but also, no doubt, fail to give ourselves credit for knowledge which we more or less possess, or could make a good guess at."

None the less she seems to suggest that Mrs. Piper's subconscious realized that a monkey in the sun was rather a strain upon the credulity of her sitter and hastened in a subsequent sitting to qualify this astounding assertion by asserting that the monkeys were living on the earth and not on the sun. We cite the record of this sitting so that the reader can form his own opinion and merely remark in passing that it seems astounding to us that Professor Newbold should have encouraged the "secondary personality of Mrs. Piper" or the "idiotic spirit", whichever it was, to proceed with such obvious balderdash. "Spirits", like human beings, not being infallible, sometimes need the guiding hand of someone wiser than themselves and it is remotely possible that when they find that sitters refuse to listen to unmitigated nonsense they may return to sanity. Here, then, is the monkey epi-

sode as reported in the proceeding with Professor Newbold acting as interlocutor and a *soi-disant* Sir Walter Scott as communicator taking his auditors on a trip thro the planetary system and finally landing in the sun :

" Yes sir we have passed beyond the limit of the former planets and we feel the various changes as we move. Now the extreme change takes place, & we feel intensely hot, as we approach it. Now all is fire, the fire is intense we do not wish to move on, so now we find this one centre of heat.

"(Can you, a spirit, feel the heat?) [Finger points deliberately at me, then hand writes,]

" You, yet I [I express comprehension] pardon, yes sir, yet I wish you to imagine yourself a spirit well now. . . .

"(Sir Walter, is the sun all fire, or has it a solid core?)

" The word is not familiar to me sir. [I explain] Oh There is a solid body, sir, which I am now going to take you to see. We feel destined to reach this foundation i.e. you desire to do so. Well now we move on towards this fire, now reach its borders and notwithstanding the extreme heat we pass through it and we find ourselves upon a solid bed of hot clay or sand. This is caused by gravity understand where we are we have now reached the limit, we find it very warm and deserted like a deserted island. We wish to find its inhabitants if there are any i.e. if it has any. Now we see what we term monkeys, dreadful looking creatures, black extremely black, very wild. We find they live in caves which are made in the sand or mud, clay etc. Now, sir for that I will be obliged to discontinue our journey until some future time.

"(Will you come again?)

" Yes, I will look down upon your planet and find you out. Good morrow, my friend. Leave the sun or in other words we will remain in it. Adieu

W. Scott."

The next day another sitting was held when—as Mrs. Sidgwick sees it—Mrs. Piper's subconscious personality realized it had gone a little too far and was anxious to correct this somewhat flaring error. This is what took place:

"(June 28, 1895.)

[Writing] I am here to take you to . . . for the purpose of continuing our journey together.

"(Before we start, Sir Walter, I would like to ask some questions.)

"Ah. I see that you remember me.

"(You told me the canals or lines which we see on Mars are reflections. Of what?)

"Yes, sir, but let me say sir that before I left you I found out afterward that I had taken you through the planet, viz. sun and that we had followed it all the way to the earth. Well sir we were beginning to see monkeys, don't you recall.

"(Yes, and this I could not understand and meant to ask you.)

"Now you do not understand my idea [The left hand begins to gesticulate rapidly,—I think it was trying to use the deaf-mute language] We went to the sun and experienced heat. Well then we found it unbearably hot.

"(Won't you tell that other spirit to go?)

"He is going sir. Then sir. Well then we began to follow its light as far as the tropic of Capricorn, when we reached the earth of course, here we saw the monkeys flying in and out of sand caves. There I began to lose my grasp on the light." (pp. 442-443.)

That, then, is the monkey incident to which Mrs. Sidgwick attaches so much importance and upon which she bases, in part, her theory that all the phenomena in connection with Mrs. Piper are due to secondary phases of Mrs. Piper's own consciousness. And here we are bound, in justice to the reader, to remark that no shred of positive evidence is adduced anywhere in this report to support the conclusion at which Mrs. Sidgwick has arrived. The whole theory is built up *ex hypothesi* and this being so we are just as much justified, on the same process of reasoning from the facts before us, in concluding that the entity that talked about the famous monkeys in the sun was a spirit totally distinct from Mrs. Piper, and a mischievous spirit at that, who gayly personated Sir Walter Scott for the purpose of leading a grave professor of philosophy a merry dance. Indeed it is somewhat remarkable that Mrs. Sidgwick nowhere entertains the possibility of spirit personation except in the vaguest possible way and one

would have thought that, in investigations of this kind, where one has necessarily to assume a certain number of possibilities that this idea of personation is one that would naturally occur immediately to the acute observer. Mrs. Sidgwick, however, seems to take the "spirits' " identification of themselves at their face value for how else can we account for her writing as follows:

"Again Mrs. Piper might well have erroneous notions concerning Adam Bede and imagine him to be a real person whom she might meet in the other world, but it is hardly possible that George Eliot should make a similar mistake and report having met him without expressing any surprise." (p. 316).

Mrs. Sidgwick's theory that Mrs. Piper's subconscious is responsible for everything lands her in certain difficulties which she faces manfully and never attempts to burke the issue. These difficulties arise chiefly in connection with the "George Pelham" communications where Mrs. Piper displays an intimate knowledge of certain facts of the highest evidential value which she could have by no possibility acquired in a normal manner. Discussing this point Mrs. Sidgwick says:

"There are, however, two respects in which the communications both of controls and communicators appear at times to transcend what the normal Mrs. Piper could produce. First, they sometimes show greater capacity in certain directions than she probably possesses in the normal state—as, *e. g.* when advice is given, impressive to the recipient of it both in form and matter. And, secondly, they sometimes give evidence of possessing information, connected with special persons dead or alive, which is not accessible to the normal Mrs. Piper, and which may even be, as in the G. P. (George Pelham) case, sufficient to enable so successful a personation to be produced that some of his friends found it easier to suppose it not a personation at all, but G. P. himself. It is these powers which have led investigators like Hodgson to accept the trance personages' own account of themselves at its face value—at least to a large extent." (p. 317.)

We are, of course, furnished with a possible hypothesis to

account for this difficulty and once again telepathy is called in to bear a burden which it has certainly not earned. Indeed the explanation that Mrs. Sidgwick furnishes is more marvelous and less intellectually satisfying than if she had plumped outright for the theory of spirit control in its baldest form. She writes:

"But though these powers are of great interest and importance in the study of the case, they are, it seems to me, quite as compatible with the hypothesis that the trance personalities are phases or elements of Mrs. Piper as with any other. The increased capacity is a phenomenon frequently observed in the case of hypnotized persons, and presumably is not due to a real or fundamental increase of mental power but to the removal of something—as, *e. g.*, want of confidence or of power of attention—which inhibits a power always there, though generally latent. About this there is, of course, nothing supernormal in the psychical research sense" (pp. 317-18).

Almost in the same breath Mrs. Sidgwick proceeds to suggest something which is distinctly supernormal in every sense of the term—namely, telepathy with the dead. She says:

"Later, the evidence that some of the knowledge supernormally acquired comes from the dead became stronger, chiefly owing to the G. P. case, and it has been further strengthened by more recently published evidence. Does this alter the argument? Surely not, if communication with the dead is also telepathic. And unless telepathy between the living is a physical process, a hypothesis which becomes more and more improbable as our knowledge increases, it is natural to suppose that telepathic communication between spirits in the body is similar in kind to communication between spirits out of the body, and between spirits in the body and spirits out of it; the main difference being that the body is a great hindrance to any awareness, or full manifestation, of such communication." (p. 318.)

If we are going to admit telepathy with the dead in this casual fashion it is difficult to see why there should be any hesitation in accepting the theory of spirit control which has, at least, the spirits' own claim in its favor and is, after all, in view of the amount of evidence that has accumulated, more intellectually

satisfying. Moreover, we find it very difficult to agree with Mrs. Sidgwick's reasoning on the point, for she argues:

"Of course, communication with the dead, when it occurs, must imply a real communicator in the background, but the point is that this does not necessitate either the dramatic communicator or the control being other than phases or elements of Mrs. Piper. Nor does it exclude the possibility that the dramatic communicator is a fiction, or a dream, or a hallucination, of the control, each of which things it sometimes appears to be. That it is with phases or elements—centres of consciousness—of Mrs. Piper, and not with entities independent of her, that the sitter is in direct communication seems to me for the reason given to be the hypothesis which best fits the facts so far as we know them: that under which they most readily fall into an intelligible order and are most easily interpreted. And it is also a hypothesis against which no valid arguments have, so far as I have seen, been adduced." (p. 320.)

We find ourselves in almost complete accord when she writes:

"At any rate we must be careful to remember that we know very little about the process of telepathy, and not to assume that the conditions and limitations of telepathic communication can be inferred from those under which the communication through the senses, with which we are familiar, occurs." (p. 319.)

And we are still further in agreement with her opinions as expressed in a footnote on page 320, where she remarks:

"I do not wish to be taken as affirming dogmatically that no influence of a telergic kind can ever be exercised by an external mind, *i. e.* that an external mind can never affect our nervous system in the same way that our own mind does. I think there is practically no evidence for it at present. But we know so little about the whole subject, including the way our own minds affect our bodies, that dogmatic assertion is best avoided. It is even possible that telepathy and telergy may merge into each other."

In finding in telepathy a solution for all the phenomena con-

nected with Mrs. Piper, Mrs. Sidgwick asks us to believe that in order to obtain that information, which Mrs. Piper undoubtedly has delivered and which could be absolutely unknown to her in any normal state of consciousness, her spirit goes roaming over the universe and picks up stray items of convenient and convincing knowledge from some never-failing well of truth, which our theosophic friends would call the âkâsaic records. This we must politely decline to believe as no evidence of any sort is adduced to support the theory, tho some hypothesis or other had to be devised to account for those facts which Mrs. Sidgwick states in a most emphatic manner in her introduction. There she writes:

"TO PREVENT MISAPPREHENSION, I AM ANXIOUS TO SAY EMPHATICALLY AT THE VERY BEGINNING OF MY DISCUSSION THAT I HAVE NO DOUBT WHATEVER THAT KNOWLEDGE IS OFTEN EXHIBITED IN THE COURSE OF MRS. PIPER'S TRANCE UTTERANCES WHICH CAN ONLY HAVE REACHED HER BY SOME SUPERNORMAL MEANS—BY WHICH I MEAN OTHERWISE THAN THROUGH THE ORDINARY CHANNELS OF SENSE."
(p. 6.)

This paragraph Mrs. Sidgwick regards as important and she prints it in capitals to show her emphasis. And very properly so. The evidence for this is overwhelming, the explanation of it has not, as yet, been found. This we say deliberately, for while the records in this case have convinced many competent observers that they establish the theory of spirit control, yet they are not such as to lead every unprejudiced reader to an unescapable conclusion. This must be done before we can say that spirit control has been proved, using the word proved in its scientific sense. We can, however, say that while we are bound to return the Scots verdict of "non-proven", so far as Mrs. Piper's case is concerned, the evidence in the case is sufficiently conclusive to incline one to the opinion that had the phenomena in connection with her continued for a little longer we might have hoped to obtain sufficient data to bring in a verdict of "proven". We are inclined to think that Mrs. Sidgwick would agree with this, for she writes:

"Since I wrote my previous paper in 1899 two very important

things have happened. First, evidence tending, in my opinion, decidedly to support the hypothesis of communication from the dead has been obtained through automatists other than Mrs. Piper; and secondly, the development of cross-correspondences has introduced a new line of evidence to which Mrs. Piper has contributed her share. The weakness I pointed out in 1899—that we depended for evidence of communication from the dead on one medium alone—has therefore disappeared." (pp. 7-8.)

Notwithstanding this, anyone who looked for evidence in support of the theory of spirit control would not find it in this volume. It must not be said that Mrs. Sidgwick has suppressed any matter of evidential value on this point, for that would be grossly unjust, but she is so concerned with her desire to prove her own theory that she has introduced only those facts which, she conceives, bear upon the thesis she has endeavored to establish. None the less we are indebted to Mrs. Sidgwick for her very ample and critical discussion of Mrs. Piper in the trance condition, a subject which has not been handled before with the detail that it deserves. In the case of Mrs. Piper the whole history of her trance condition is very suggestive. In her earlier sittings the process of going into trance was most disagreeable both to herself and to the onlookers. In the report we read that while the earlier controls were in charge "going into trance was usually a disagreeable process for all concerned, accompanied by convulsive movements and grinding of teeth, but under the Imperator *régime* it became * * * quiet and peaceful". (p. 15). This point is not without significance. We know very little of the proceedings of our secondary personalities, but we can, perhaps, assume that, whatever else they may or may not do, they do not cause unnecessary unpleasantness to us and themselves. We may therefore be justified in supposing that, had Mrs. Piper's secondary personality or personalities been entirely responsible for her trances, they would not have given her this long and most unpleasant period—which, however, was quite in keeping with the character of the alleged control, Dr. Phinuit, who claimed to be a rough French physician and who proved himself, in more ways than one, an excessively clumsy personage. Moreover, Mrs. Sidgwick tells us that these unpleasant trance

conditions were not in any way necessary for the production of the phenomena. She writes:

"It was perhaps partly in order to reduce communication by voice that Phinuit was got rid of—removed to a higher sphere and relieved from his earthbound condition, it was explained. A very pleasing change introduced by the new controls was a quiet and placid process of going into trance instead of the convulsive movements, often unpleasant to witness, with which it used generally to be accompanied previously." (p. 11.)

And now we come to the time when the Emperor Band were in charge. Of this group Mrs. Sidgwick says:

"The Emperor Band—Imperator, Rector, Doctor, Mentor, Prudens—were introduced by the so-called Stainton Moses as the same spirits who had inspired his automatic writing when he was alive, the writing published in his book, *Spirit Teachings*. The above names were pseudonyms, and the real names claimed by these *soi-disant* spirits of the dead were unknown to Hodgson and, at least as regard Imperator's, had never been published. It would have been excellent evidence of supernormal knowledge if these names had been given, and it is almost inconceivable that they should have been persistently forgotten either by their owners or by Stainton Moses." (p. 79.)

We may perhaps be allowed to remark in passing that the logic here seems curiously feminine, for if Hodgson did not know the names of "these *soi-disant* spirits", and if they had never been published, we fail to see how the slightest evidence of supernormal knowledge could have been obtained had all five unanimously declared that their names were "Bill Smith", for there was obviously no method at hand, normal or supernormal, for checking their statements. The whole of this report teems with similar faulty reasoning—if we may say so without disrespect to so learned a lady. Mrs. Sidgwick is upon firm ground, however, when she comes to deal with one aspect in regard to the Emperor band, who had been the controls of the Rev. W. S. Moses, when alive, and very fully described by him in his book *Spirit Teach-*

ings. Stainton Moses, after death, made a few transitory incursions upon the Piper sittings and was called for again by Dr. Hodgson on October 1, 1896, when the question of Emperor's name was discussed. On October 16 Emperor himself put in an appearance, using his characteristic signature—a cross. On January 26, 1897, at Dr. Hodgson's request, Emperor undertook the part of chief control bringing with him his band of four assistants. Hodgson, however, previous to this, had some doubts as to the genuineness of Emperor, but all parties are agreed that the true Emperor's arrival may be undisputably dated from November 11, 1896. The day after Dr. Hodgson had asked Emperor to take the position of chief control, he—

“told Mrs. Piper of the proposal that Emperor should take charge ‘reading her such portion of his (Emperor's) remarks as did not refer to the ‘other light.’ He explained Emperor's relation to W. S. Moses, and left her a copy of his *Spirit Teachings* to consider. She made no objection, and the revolution was accomplished. It was more than a substitution of the Emperor Band for Phinuit, for Hodgson himself, for a time at least, abdicated the direction of affairs, so that the controls had a completely free hand as to conditions.” (p. 160.)

Mrs. Sidgwick dismisses in a footnote the question of Mrs. Piper's previous knowledge of *Spirit Teachings* thus—

“It has been suggested that from an evidential point of view it was unwise to put *Spirit Teachings* into Mrs. Piper's hands, but ignorance of a published and easily accessible book could hardly have been assumed in any case.” (p. 160.)

This is unfortunate. Had Mrs. Sidgwick proved a long and intimate acquaintance on the part of Mrs. Piper with the volume in question, she would have immensely strengthened her case. Under such circumstances she could legitimately have argued that the long communications from these five “spirits”, which are so extraordinarily similar to those contained in Moses's *Spirit Teachings*, were the result of a tenacious memory on the part of Mrs. Piper's subconscious. Mrs. Sidgwick, however, does not

quite admit the similarity of the Moses Imperator Band and the Piper Imperator Band. She writes in this connection:

"Imperator is represented as a very 'high spirit.' 'I've never seen any spirit higher than he is,' says Phinuit on December 14, 1896. G. P. calls him his holy majesty. Rector says on June 21, 1905 (as reported by Miss A. M. R.), 'No greater spirit ever appeared to earth than Imperator. His power is divine, it is high, it is noble * * * He is in communion with the Great and Holy Spirit.' Myers says on May 20, 1903, that Imperator 'is all powerful.' He himself appears to rank himself with the prophets, and at times speaks as having received divine authority. On one occasion he says to Hodgson, who was in difficulty about getting money to pay for sittings, 'Cast thy burdens upon myself and God. We will bear them all.' And, speaking of the work of the band, Rector says for him on July 3, 1897, 'More satisfactory, higher, clearer, better work than has ever been done since the days of Christ will be done thereafter. This will be nearly at the closing of this epoch. Then thou must look for other lights.'

"Imperator's communications read in the light of claims such as these produce on me an unpleasant effect of pretentious inadequacy. But, though this is my own feeling, it must be remembered that it does not appear to have been Hodgson's, nor that of some other sitters in America." (p. 101.)

In her footnote to this paragraph she remarks:

"The same is true of Stainton Moses's Imperator, who also made lofty claims; but it is much worse in the case of Mrs. Piper's Imperator, whose communications are not only incoherent and contradictory but altogether on a lower level of culture than what we find in *Spirit Teachings*. This, of course, is what one would expect if the communications either originate in, or are importantly affected by, the mind of the medium concerned."

With this conclusion we entirely disagree. We have carefully examined the communications of both, there is a most striking and sustained similarity between them and as far as culture and spirituality are concerned there is not a penny to choose

between them. We heartily agree that Emperor makes much ado about nothing, but the Emperor of Stainton Moses is as pretentiously inadequate as the Emperor of Mrs. Piper, just that, no more and no less.

The point Mrs. Sidgwick has not proved is Mrs. Piper's previous knowledge of Stainton Moses's book—and a long, close, intimate knowledge must be shown, otherwise the extraordinarily similar "clap-trap" produced at widely separated intervals by the same *soi-disant* "group of controls" acquires a new, and perhaps evidential, value.

A still later trance control, that of "Madame Guyon", is most interesting. Mrs. Sidgwick tells us:

"There are two things worth noting about the latest developments of Mrs. Piper's trance. The first is that all the difficulty attending the going into trance—the evidently failing power to do so with safety—did not apparently prevent communications of evidential value occurring when the trance did come on. By evidential value I mean, of course, of value as affording evidence in the trance utterances of knowledge which cannot have reached Mrs. Piper through her senses. Unfortunately this evidential matter was too private for publication, but I gather that some of it bears comparison with some of the best that has been published. I do not here raise the question of how far the sitter was an important factor in the result, as this is of general application throughout the evidence, and does not, therefore, specially affect the present point.

"The second point is that the introduction of Madame Guyon as a control was apparently intended to be a step in the direction of peacefulness in the manifestations beyond that already attained under the Emperor régime." (p. 126.)

One specially significant incident is thus described:

"No more happened in connection with Madame Guyon till February 8, 1911. In the interval there had been three sittings and three other attempts to go into trance which had failed. On this day the following brief isolated communication occurred in the middle of the sitting *à propos* to nothing apparently:

"Guyon says it

"I hunted all through life for Christ and found him in myself. I am happier now."

"There is undeniably a certain appropriateness to Madame Guyon in this remark." (p. 124.)

Undeniably there is "a certain appropriateness" in this remark, but anyone knowing Mrs. Piper would hardly suspect her of such familiarity with the French Quietists as to be able to evolve such an astounding verisimilitude out of her own inner consciousness, either normal or subliminal.

We cannot escape an unfortunate suspicion that while writing this report Mrs. Sidgwick's own subconscious has been busily at work. There is perhaps no subject held in greater disrepute by orthodox scientists than this problem of psychical research and any one who has the slightest claim to scientific reputation has always been utterly damned by the complacent when he has avowed belief—or anything approaching belief—in the theory of spirit control. With all the facts in the Piper case before her we feel that Mrs. Sidgwick would perhaps have given us something more tangible had she not been worried—subconsciously—about the question of her own scientific respectability.

Indeed this whole report is typical of the attitude of the English Society for Psychical Research. We have always felt—perhaps most unjustly—that this worthy body have habitually approached every psychic problem by saying to themselves—

"These phenomena seem to be occurring. Our scientific reputation forces us to investigate, but let us pray Heaven that there turns out to be nothing in them."

EXPERIMENTS WITH THE DORIS CASE.

BY JAMES H. HYSLOP.

I

Previous articles* have narrated phenomena that occurred in the life of Doris Fischer as a case of multiple personality or dissociation, with a trace here and there of the supernormal, tho not sufficient to prove the existence of the telepathy that was apparent. The main phenomena were of the typical form of dissociation. But my experiments with the Thompson-Gifford, the de Camp-Stockton, and the Ritchie-Abbott cases, and two others which have not received special titles suggested similar experiments with Doris Fischer. These were to take her to a psychic to see what would occur. The experiments with Mr. Thompson, whose malady was diagnosed as paranoia, revealed obsession as the real cause of the difficulty, and the conscious recognition of the presence of Gifford inspiring the painting sufficed to remove anxiety from the mind of Mr. Thompson and enabled him to go on with his work of painting without any disagreeable symptoms. It was the resistance between his fears and the inspiration of Gifford that caused the appearance of paranoia. But the main point was the discovery of spiritistic influences where the case was interpreted as one of dissociation. It was the same with Miss de Camp and Miss Ritchie. Both would have been treated as hysterics and Miss de Camp probably as worse, but both yielded to experiments which proved them to be instances of foreign and spiritistic influence, whether we described them as obsessional or not, certainly not unpleasantly so with the case of Miss Ritchie, tho there was much of the disagreeable in the case of Miss de Camp.

The three cases, however, had the advantage of presumption in the fact that the agents, finally proved to be present, purported to be influencing them. That is, Gifford purported to be about

* See *Journal*, July-Dec., 1916.

Thompson and wanted him to paint, Stockton purported to be influencing Miss de Camp to write stories, and Emma Abbott purported to be back of Miss Ritchie's singing and automatic writing. There was no such evidence in the individual cases for their presence as scientific students require and hence I had to resort to cross reference for my proof. This consisted in taking each person to Mrs. Chenoweth under test conditions to see what happened. The result was that each person purporting to be influencing his or her respective subject proved his or her personal identity through Mrs. Chenoweth and asserted that he or she was back of the phenomena in the respective subjects. This result was especially important because it showed that we might have transcendental agents producing effects where there was no scientific evidence of it in the subjects themselves. In such phenomena as those of Mrs. Piper, apart from the question about what Phinuit was, there were no apparent complications. The communicator's identity was presented through the one subject and there was no evidence of secondary personality in the contents of the messages that were evidential. But in the case of Mr. Thompson, Miss de Camp and Miss Ritchie the personal experiences would be regarded as simply phenomena of dissociation until cross reference proved them to be otherwise. It was apparently not the purpose to the obsessing agent, if I may employ that expression for the moment, to prove his or her identity through the respective subjects, but only to achieve a task. Incidentally, however, each personality gave a clue to his or her identity, tho not adequate for scientific purposes.

The Doris Fischer case is not so simple. It was not only a case of multiple personality, while the other instances were single, but there was not even any superficial evidence of the presence and influence of spirits affecting her. It was simply a matter of experimenting to ascertain what would occur. I therefore arranged for experiments to see if the result would show anything like obsession.

Summary of the Facts.

Nothing had ever been published about the case. It had originated in one of the middle States about 800 miles from Boston and had not been exploited in any way to give it pub-

licity. Several years before I was able to try my experiments, and in fact before the patient was ready for them, she had lived with her benefactor in California, without any knowledge on the part of the public, even the immediate constituency of Dr. Walter F. Prince, that she was an abnormal case. I brought her all the way from California for my experiments and kept her for a week or two in my own home in New York. When I took her to Boston for the experiments she stayed between sittings with an aunt some twenty miles from Boston. At no time during the several months' experiments while the subject was present did Mrs. Chenoweth, either in her normal state or in her trance, see her. Both her personality and her history were absolutely concealed from Mrs. Chenoweth. The records will show that there was no leakage of information, except the one slip, saying that her mother had died of pneumonia, and perhaps the possible inference from a statement or two of mine about horses. All the rest of the record shows complete immunity from normal information on the part of Mrs. Chenoweth. The only question that remains to be determined is the meaning of the facts obtained. Most of the incidents are so remote from common experience and knowledge and happened in such diverse parts of the United States, tho connected with the same person, that their significance under the circumstances of their production must determine itself. Any attempt to apply the hypothesis of fraud must accept the duty to furnish evidence. I shall not waste time in confuting it nor shall I consider it seriously without concrete proof that it is a fact in the case. By a large number of absolute strangers I have excluded the possibility or right to entertain it as an explanation that is even conceivable, and when genuine supernormal information of a better type can be obtained without a resort to fraud it is a waste of time and means on the part of any psychic to try the resources of fraud. I merely mention the hypothesis as a challenge to the Philistine who has so much credulity on that matter. I could imagine that some poor incidents might have been obtained by an organized detective bureau, but apart from the fact that there is no such bureau, the remoteness of most of the facts and their exceedingly private character,

taken with the proved character and habits of Mrs. Chenoweth, make it so preposterous to apply fraud that I should not mention it were it not that I do not wish to be accused of neglecting it in my estimation of the significance of the facts. The form that the non-evidential material takes is sufficient disproof of any such suspicions and the systematic effort to put the work on a high plane must be considered in any hypothesis. The time has passed when juggling with the hypothesis of fraud can be tolerated without concrete evidence in the specific case.

All other theories must come up later for consideration. I have referred to fraud at this stage of the discussion in order to indicate what value for the supernormal the facts must have and that I assume this explanation to have been excluded from the account long ago. It is only a question as to the explanation of the facts, not of their genuineness as supernormal information.

There are two ways in which we might summarize the facts. (1) We might take the chronological order in which they were given. This would have some advantages in showing the psychological conditions under which the order was observed. But it would have the disadvantage of not showing the cumulative effect of the facts with reference to any given personality. (2) We might collect the incidents together that affect any given personality or subject affected by the communications. This is the method we shall follow and it has the advantage of an analysis of the phenomena and the collective estimation of any given set of facts.

(a) Personal Identity of Doris's Mother.

Some of the incidents communicated may point to her identity without having come from her. I shall refer to such when necessary. But the summary will be made up mostly of her direct communications.

But I must premise that the reader will obtain very little conception of the evidence for the mother's identity, if he does not read carefully the detailed record and the notes. A summary will give a very inadequate idea of its rich character

and could be made impressive only by being as long as the detailed record. I can expect here only to give some of the incidents which would strike lay readers most impressively as interesting. The real evidence, however, consists in the articulate connections which incidents have and they can be ascertained only by reading the details and their explanation. I shall, therefore, not pretend to give an adequate account of the facts in this summary, but insist on the reader's finding them in the detailed record.

There are two kinds of impressive evidence which stand out for those who understand the problem and I am the better able to distinguish them because I was not acquainted with the life of the mother and her child, so that some things told did not exhibit their cogency until the facts were known. Others had only to be verified to make them what they appeared to be on the surface. The two kinds of evidence then are: (1) Incidents which superficially claim to be evidence and appear to be so on the face of them and require only to be verified to be as they appear to be. (2) Ideas, attitudes of mind, and statements which do not superficially appear to be evidential, but which become especially so when their particular relevance has been shown to be a fact. It is the union of these two kinds in the detailed record that cannot be separated for a summary that gives them their special value, and yet a summary cannot bring out their interrelations and cogency as clearly as a study of the whole articulated mass. But a summary may give general readers an idea of what the case is. Scientific interests must go to the detailed record for a correct conception of the phenomena.

The Introduction states the conditions under which the facts were obtained and I require only to refer to those conditions to justify the remark here that the case offered exceptionally good opportunities for testing the existence of supernormal knowledge. (1) It was a very obscure and unknown person who was present as a sitter. (2) Nothing had been previously published about it. (3) The subject lived in the far west, in western Pennsylvania during the first part of her life and in California during the latter part of it. (4) There was no connection between myself and the case or

Dr. Prince, except by correspondence. (5) Mrs. Chenoweth was not allowed at any time in her normal state to see the subject, and at no time was the sitter within the range of vision during the trance even if the eyes of Mrs. Chenoweth had been open, which they were not. (6) Absolutely nothing was told to Mrs. Chenoweth about the case until she had herself supernormally discovered it, and even then only the admission that it was a case of obsession because she had discovered it from some of her normal experiences. I admitted it then to relieve her fears of illness, and admitted nothing more than this bare fact. The facts must be judged accordingly. Each reader must be his own judge of the application of chance coincidence, guessing and suggestion in the record. I was careful to avoid hints and suggestions, unless in a few instances I did so intentionally. Where this was done shall be left to the reader to determine.

At the first sitting in the first sentence the name John E. came, which was the name of the sitter's father still living, and an allusion made to Mother. It was not intimated whether it referred to the communicator's or the sitter's mother. But as the control immediately changed and claimed to be the sitter's mother and stated that her own father was present, it was evident that it was he who was the first communicator. He had died a year before and the mother of the sitter many years ago. An allusion was made to having tried "at first hand" to communicate with the sitter, a statement that was true both in respect to apparitions and automatic writing by the planchette. In a moment the message seemed to claim that the sitter was the communicator's "wife", which was false, but it was spontaneously corrected to "my child", which was correct. Then the communications were general for a short time and tho pertinent were not impressively evidential, but in connection with a reference to the effect of last thoughts before death upon the power to communicate the mother referred to violets and white roses, saying that she remembered them at the funeral. The sitter remembered the violets, but said there were no white roses there. Her alternating personalities at that time made it possible that she would not remember either of them. Inquiry,

however, of Dr. Prince revealed the fact that he had the necessary information to confirm both facts and to show how it happened that the sitter remembered violets. Her mother was fond of violets and the child knew that and was her normal self long enough at the funeral to see a bunch of them on the mantel piece. But she had no recollection of the white roses and neither did Dr. Prince. However he looked over the things packed away that came from that period and among those from the funeral were some white roses.

In the subliminal recovery the name Louie and the capital letter G came. There was nothing said to indicate their connection, but the sitter was staying with an Aunt Louie at the time of the sittings and there later came the name Gertie, which was very pertinent.

The mother only got a start at the first sitting and at the second began her first sentence with "Mamma loves you", implying that the mother was dead and stating a fact which was especially true of the mother when living, owing to the afflictions which the child had suffered. But her communications were not rich in evidential incidents, as the second sitting was mostly taken up with practice in control. But at the end of her first effort she addressed the sitter as "My baby", which was the name she always called her, she being the youngest child. There was one other incident of note just preceding this. The communicator said that she had "been able to show herself on two or three occasions". The sitter had seen an apparition of her mother twice after the mother's death. Two initials were mentioned, one her own, E., and the other S., which might apply to an Aunt Susan to whom the mother was much attached. But nothing was said to make this interpretation clear.

An attempt to change pencils resulted in breaking her control and G. P. came to restore the poise, and she came back to try again. She referred to a plan to form a "guard" about the child and stated that she went into a trance at night and remarked that it was not just like the present trance of Mrs. Chenoweth, which was true. But the use of the term "guard" was especially significant as it was the term always used through the sitter herself in these night trances and

planchette work to describe what is usually called a "guide". It is the first time in all my experience with Mrs. Chenoweth that the word is used in this sense. She invariably employs the term "guide". The further allusion to the girl's "natural gift of seeing spirits" was correct enough, tho perhaps implied by what had already been said about her trances and psychic sensitiveness.

I tried to get the name of the personality that controls in sleep, but the request apparently broke down the communications and the sitting ended.

The third sitting resumed the same control and communicator and the first part of it was occupied with general discussion of the sitter's psychic development in a way that showed knowledge of the subject in general and the case in particular, the message being generally evidential, tho not quotable in a summary. When I asked why the sitter needed her help before she went away and what the matter was, allusion having spontaneously been made to her condition as not normal, I received the very pertinent reply which was as follows:

"I do not know what you refer to. If you mean the physical condition I should say not that so much as a child-like dependence mentally which needed all my care and foresight to keep her as she ought to be and there was no one else who understood her."

This answer was exactly true. The child had apparently no bodily ailments or weakness. Her difficulty was alternating personality, which the mother never understood and had to get along with as best she could. Readers can imagine what was the matter, if they read Dr. Prince's elaborate report on the case and the difficulties with which he had to contend in curing her of her malady.

Allusion was made to the need of care about her food, her sleep and her dress, the last being the less important as evidence. But as the different personalities had different tastes for food and there was great difficulty in getting the proper sleep for the child, it is apparent that the reference to these

two incidents was especially relevant. Then followed a most important passage of considerable evidential interest.

"The play with other children was never as children usually play, but was left as a part of my care of her. We were companions, my little one, in a strange way, and her mind was always so quick to see my meaning when to others she could not or did not respond, and there was a delicate feebleness, as some might call it, a slow development. Do you know what I mean?"

I had to say I did not know, as I had not seen the child in her early life, but Dr. Prince furnished the information which made this passage an extraordinarily good one. The child could not play with others because of her liability to change personality and to get into trouble with her mates. The consequence was that the mother had to be her childish companion and to take a part in her child playing. The mother understood both personalities, tho only as strange things to let alone, and got along with them when others could not. The development was very slow, so much so that at 20 she was little more than a child of eight or ten years.

I at once asked for some account of the child's habits to further test the mother's identity and the reply was most interesting. The mother rather objected, as she would in life, on the ground that she thought these things should remain between her and her daughter. It was a tacit confession that she was more or less ashamed of them, an attitude of mind exactly that of persons in her rank of life and indeed in all ranks of life where the scientific spirit does not prevail. But some influence was brought to bear upon her mind and she yielded. It was very pertinent to say that "it was some things she said as well as things she did" that caused her worry. In the child's changes of personality she changed both her manner of speech and her conduct in ways that often annoyed and distressed the mother. I then had to change the pencil, but on recovering her poise she went on:

"I want to refer to the running away to other places.
(Yes, tell some of the places.)

It was a matter of worry to have her do that. It was not only that she went but she would not come back, and there were things said at the time to try and make her understand it. I do not know now why.

(Can you say or tell some particular place where she would go and worry you?)

Yes I am aware of the things that happened then and of my fears and of my constant watching for the return and of the real danger that might have come to her if she had got into the place she would have been drowned."

In one of her personalities the child would run away from home and would be long in returning. Often she went to the river in one of these spells and plunged in to swim, frightening everybody with her daring tricks in swimming. After a little confusion, apparently caused by the communicator's memories of her fears, the mother went on with the following bit of interesting evidence:

"She was so much a child without the least sense of danger and I thought no one else would ever take the care of her I did. Why I used to play with her and walk about doing my work and talking with her, and she would answer until suddenly I would get no answer and she was out of sight and then I had my worry."

This evidently refers to such incidents as that they might be washing the dishes when Margaret would suddenly come to the front and the child would throw down her work and rush to the river and plunge into it for a swim without a word of explanation, or engage in some other escapade. Those familiar with secondary personality will perceive the relevance of the statement by the communicator.

A non-evidential allusion to the father was made, being a pertinent association in connection with the child's conduct, as the mother was well aware of the cause in the father's action when three years of age. But nothing specific came at this time and in a few moments allusion was made to an Aunt J., who was said to be alive, and to have expressed some

concern about the child. She had an Aunt Jennie, who is living and who had expressed concern about the sitter.

Immediately followed the names Charles and Helen, with the statement that Helen was alive and "had had some association" with the sitter. Charles was the name of a brother of the sitter, who was killed at the age of three, before Doris, the sitter, was born. Helen was the name of a friend of the sitter. She was not living. The sitter had met Helen's mother on October 31st and learned that Helen had died a very short time before, about October 24th. She was always called Nellie and is mentioned again later.

Very early at the next sitting the name Mary and Mamie came for the same person, but no such person is identifiable under that name that would be relevant to the sitter. But if it was an attempt to give the name Maria it referred to the mother's only sister; who is living.

The next passage is quite complicated and fragmentary, but represents such fragments of a whole as suggest a good deal that is evidential. I quote the whole passage:

"I want to write about another woman who is alive in your world and who is some frightened by some conditions that have arisen near my little daughter. I mean Aunt ...

(All right. Tell all you can.)

You know her.

(Yes I may, if you make it clear who it is.) [I saw who was meant.]

I know that you know the one I mean and she has trusted you to do this for us. You tell her to rest content and have no more concern, but let matters go on in an easy and simple way for awhile and I will take care of the rest. I appreciate her feeling, but it is due to ignorance of the real motive. Tell her Mother, not I, but Mother is also with me and is helping and J. She will know who J. is.

(Better get all of that.)

Don't ask too much of me. I do not want to fail, and yet I do want to be as explicit as possible.

(Whose mother is with you?)

Ours. I have something to say also about some things that were left in care of one who is in the old home. I mean the old home

where I used to live. Some things that have been kept for her and are still kept. I refer to a trinket that was not of such great value, but was mine and being mine was kept. There are two women greatly interested in what I shall write here, and I think each will know about the ring of which I write."

The Aunt referred to at the beginning of this passage was the Aunt Louise mentioned before, and whom I knew. I had taken the sitter there the day before the first sitting. She had considerable anxiety about the work with the girl, fearing it might bring on her difficulties again, a fact which I learned after this sitting. There was also a living Aunt Maria with similar concern. J is the initial of James, son of an uncle, and who died very young. The Aunt Maria was very fond of the child. Both were interested in the same way about the sitter and had the same fears, and both were equally ignorant of the subject involved and of the method necessary to help instead of injuring the girl. The answer "Ours" to my question shows that the Aunt Maria was meant, as she was a sister of the communicator.

The home referred to is evidently the communicator's home before she was married. The following facts show this. The sitter's mother ran away from home to get married and left many of her trinkets there, her father disowning her ever afterward and she never returned to her home. About a year prior to her own death this home was torn down, having been in the care of the uncle. Among the trinkets left there was a ring. When the house was torn down the Aunt Maria and her daughter cleared it out. A watch and the ring were restored to the sitter's mother, the communicator, and the mother gave the ring to Doris and later the watch came to Doris.

That I am right in this interpretation of the passage is immediately evidenced by what follows and which belongs to the same period of the mother's life, and the incidents are more specific and less fragmentary.

"Lilies were there.
(Just where?)

At the old home where grandmother lives. Auntie will remember. I wish I could write about a little curl that was cut from baby's head and kept by me, not yet destroyed, very like flax, so light, and do you know what Methodists are.

(Yes.)

They are not so clear about the life here as they will be when they come, but they mean all right. I had faith too, but the knowledge is better. I had in mind a prayer that I used to want her to say long ago, for I felt it important to pray and teach her to say the little prayer.

(Can you give that prayer?) Now? (Yes.)

I lay me . . . prayer that most children say.

(All right.)

and at the end God bless Papa. God bless mamma. God bless Her and make her a good girl."

The sitter had many times heard her mother describe the border of lilies of the valley around her old childhood home. It was where the maternal grandmother lived, who had died long before this date. When Doris was a baby the mother had cut a curl of her hair, flaxen in color, from her head and kept it in a drawer of the bureau in her room, where it was found after her death. Margaret, or Sick Doris, secondary personalities of Doris, then took it and Real Doris saw it about the time she came to live with the Princes. But its present whereabouts is not known.

The sitter's mother was brought up a Methodist of a very strict type, so that her remark about that sect is pertinent enough. She had faith, but knew nothing of the assurances that this work gives about a future life. She used to have the sitter, when very young, say the prayer mentioned and ended it in the very words here quoted.

The name "Ed", "Edie" and then "Edith" came immediately following the above message. The sitter had a living brother Ed, but the name Edith is not recognized. Then came the following:

"I shall give my little girl's name to you before I leave here. I do not know whether today or tomorrow, but I think I ought to do it,

so you may know I remember, but I had so many other names for her, that I sometimes called her one and sometimes another. Sometimes my little Dolly, sometimes runaway, little runaway. You know what that means, dear.

(Yes she does.) [Sitter nodded head.]

For those little feet could not be trusted to stay where they were told to stay and many talkings and some punishments had to be invented to keep my mind at rest as to where she might be, but that was the desire to get a larger scope I suppose. Do you remember the hill, down the hill to the stream?

(Give the name of the stream.)

Yes and C. A yes A."

Dr. Prince comments as follows on this, getting his information from the sitter:

"Doris says: 'Mother used to call me all sorts of names; Runaway, Sweetheart, Curly head, Spitfire, and others that I cannot think of now, besides Dolly, because my hair curled close to my face, when it rained or was hot, and made me look like a doll, I suppose.'"

"Emphatically and verbally correct; punishments had to be invented, on account of the peculiarities of the Margaret personality. One was purposely to look grieved. As to 'talkings', Doris says: 'She would tell me that somebody would steal me, that I would get lost, that I would go too far and couldn't get back and would die on the road.'"

"There was a high embankment that led down to the Allegheny River. 'Yes and C' probably refers to the Canal nearby. There was an end of an old unused canal jutting in from the Allegheny River. The children used to call it the canal and often went there to swim. A is the initial of the Allegheny River."

In the subliminal entrance to the trance at the next sitting the name Nellie was given, which was that of the Helen mentioned previously, a friend of the sitter who had recently died. The sitter did not recognize it at first. Then the mother came again in the automatic writing and made some general statements as to the sitter's psychic development, all

relevant enough, but not specially evidential. Then came the following incidents:

"I have been thinking about a swing out of doors and a step where I used to sit. I mean a doorstep where I sat and worked and the swing was in sight of that.

(Yes, that is recognized.) [Sitter had nodded her head.]

And in the swing my little girl played and had some pleasure, and there was also a game we played together, out of doors I mean, and I wonder if she recalls a game with balls we played out of doors.

(Yes, what was it?) [Sitter had nodded head.]

Croquet and I wonder if she recalls how a game won by her always meant shouts and jumps and a great crowing on her part regardless of how Mamma might feel, and I can hear that laugh and would give much to play again in the old way.

Then I want to recall a walk we sometimes took down the road. I wonder if she recalls a pink bonnet, not quite a bonnet, but a little sun hat which was washable and which she often wore when we took our walk to see someone down the street."

The reference to the swing is most excellent. The swing was used only by the sitter and when she used it the mother sat on the doorstep sewing or doing other work. The swing was concealed from the other children. The mother and daughter used to play croquet together and the conduct of the sitter when she won a game was accurately described here. Doris was the only one with whom the mother played croquet and the child played only with her mother.

The mother and daughter used to take walks "down the road" (street) to visit an old lady who had given Doris the pink washable sunhat. Doris often wore the hat on these visits.

An allusion was then made to an uncle who was said to have died "not young", and who was said to have been called uncle by everybody. The sitter's great uncle, who was called "uncle" by everybody, died about 80 years of age when Doris was young. He lived only a few blocks from the Fischer's. A toy piano was mentioned which the sitter does not recall. Then came the following:

"I will not speak of the numerous dolls. They were always in evidence and usually one in the window. That was a little manner that I think belonged to her peculiarly, to have a doll in the window looking out."

Later the communicator referred to these dolls as "paper dolls". The facts were these. The mother and daughter used to cut out paper dolls to play with and would stick some of them in the window to look out into the street. This was done during the presence of the Margaret personality.

A reference was made to the grandmother and she was identified as the communicator's mother, which was correct, but allusion had been made to her before. Then came the message:

"Daisy, daisy flowers. You know what I refer to. We used to love to get them, and do you remember a pet that used to follow and we were afraid she would get lost.

(Yes, tell what the pet was.) [Sitter had nodded head.]

Cat, kitty, always following everywhere. I want to say of those dolls that some of them were paper and we made some of them. Now she will remember for I enjoyed them as much as she did."

The mother and daughter used to go to some old estates nearby to gather daisies, and a pet cat which they called "Kitty-bell" used to follow them and which they were very much afraid would get lost.

The name of a little boy Eugene was then mentioned, but the sitter does not recall him. It is possible that it was some little boy of whom the Margaret personality was fond and whom the normal Doris may not have known. At any rate the name and its relevance are not verifiable now.

The mother then went on to mention a contemporaneous event, referring to the sitter's rushing for the train to get to the sittings. This had been true the two previous days, because, while waiting for a late car, she had stepped aside to gather some flowers, and twice came near being left behind, having to run to make up for her carelessness in not watching for the car. Then allusion was made to the aunt with whom

she was staying, tho not mentioning the name or relationship, as very curious about what was going on at the sittings. The sitter thought it was not true, but found later that it was true and that the aunt had refrained from referring to the subject because she did not wish to speak of it in the presence of her daughter. At the end of the sitting the letter F came, which is the initial of the communicator's surname.

The next sitting was taken up by a communicator that claimed to be the sitter's guide, or one of them, and alluded to a number of things that were evidential, tho not of the mother. The sitting following that was occupied by Dr. Hodgson in some remarkable communications which must be the subject of later consideration. For some sittings after that Laughing Water or Minnehaha took the time and finally acted as amanuensis for the mother and gave some important facts bearing upon the identity of the mother and that of the sitter. The mother had come, but gave way to Minnehaha and I asked the latter what caused the trouble to which spontaneous allusion had been made. The answer to my query was as follows:

"Accident is what she says. All right before the accident and all wrong after it and some shock which seemed to make her afraid afterwards.

(Yes, can you tell exactly what the accident was?)

F a l l into the river . . . [spontaneously erased 'river' as soon as read.] Fall is right and concussion. That is enough. You know the rest.

(Was any person connected with or responsible for the fall?)

Yes. Mother shakes her head and cries, but I do not know whether it was a man or a woman, but some one was to blame. Carrying her to . . . d [distress and groans preceded the letter 'd', which was possibly the last letter of the word 'bed'.] I do not know what she is trying to say but it sounds like school.

(Who was carrying her?)

Man near her in relation.

(How near?)

As near as father."

The facts were these, which I did not know in detail, tho the sitter did, having heard her mother's statement before her death. The mother was carrying the child, three years of age, to bed and the father seized it in a drunken fit and dashed the child on the floor, injuring the base of her brain, from which she still carries the scar. From that time on she was subject to alternations of personality.

As the automatic writing came to an end the letters E and D came. The letter E is the initial of the mother's Christian name and the D is the initial of Dolly, which she often called the child. In the subliminal recovery the name Florence May came. This was the name of a grandchild of Mrs. F., the sitter's mother, and was the last person whom Sick Doris ever greeted outside of Dr. Prince's home. She had played a great deal with Doris when a child.

It was some time after this that the mother communicated anything definite that would tend to prove her identity. The time was occupied with Minnehaha and other work. The mother came once or twice for other purposes than proving her identity and these were for helping some of the obsessing personalities to get into rapport or communication with the psychic. Some time after Minnehaha had been communicating the mother communicated in a manner that indicates largely the influence of some control or helper, the evidence being that it was Jennie P., and all non-evidential, but terminated the effort with her name, Emma. There was some confusion in getting it through and an emphasis on the capital letter "M" resulted in giving the name Mary, which was the name of a living sister. In the subliminal a reference came which, while it is not evidence of the mother's personal identity, is so closely related to it and so distinctly represents supernormal information that it should find its place here. It was probably an interposition by Minnehaha, tho this is not stated. It is as follows:

"Is anything the matter with her back?

(There was.)

Is it better? (Yes.) Didn't they get scared. It seems as tho I

couldn't stand it. Pull her little back. You want to pull her little spine, you monkey. Don't you know."

Tho this is not exactly what the facts were it points to the fact that the girl had been treated by an osteopath for spinal dislocation when there was nothing of the kind and it resulted in backaches for five years. Evidently the message is distorted in the transmission and takes the form of directions. The statement that "I couldn't stand it" probably implies that Minnehaha, whose presence is indicated by calling me a "monkey", while protecting the subject, felt the effects of these treatments, as we have evidence of such sensations on the part of controls.

In the subliminal of a later sitting the name Bettie was given and its approximation to the real name of sitter suggests that it was intended for this name and a fulfilment of the promise to give it. The mother was referred to in connection with the name.

In the subliminal of the same sitting a message came without specifying the source, but the facts make clear the identity of the parties meant.

"Well, I see a woman and she has got a dark blue dress on and it looks like a blue straw hat. Her face is a bit fair skin, brown hair, very sweet faced woman. She is, I mean, in spirit land. And she is a very joyous happy spirit. Right behind her is a woman much older with a peculiar little bonnet, close fitting, black. It is not mourning, but a small black bonnet and she is rather thin, rather quick, but she seems to be more nervous than the other and I see a letter A in connection with them."

The mother customarily wore a dark blue wrapper at home, but no blue straw hat is remembered. The mother's skin was fair, her hair light brown, and she was "a very sweet-faced woman", says Dr. Prince, judging from the two pictures of her which the daughter has. She was not old, if 60 years means that. She was a very "joyous and happy person" and it was notable in her life in spite of its misfortunes. The second woman was possibly the Aunt Susan re-

ferred to before. The "peculiar little bonnet" is not recalled, tho it fits the time in which she lived, but she was older than Mrs. F., counting the time since the latter's death, as she died some 45 years prior to the sitting. She was thin and was described as nervous and excitable on account of domestic troubles which induced her to commit suicide. The mother and this Aunt were very fond of each other, so that the association here would be natural.

A few days later, before the automatic writing began, the subliminal referred to a Susan and gave the surname Watson in connection with it, when the Christian name Susan was not recognized. The fact was that the sitter had an Aunt Susan, deceased, and her maiden name is not known. Her married name was not Watson. A few days later there came the following from the mother, after some non-evidential communications:

"I am some nervous as I recite some scenes, but I try to keep calm. I want to say something about Skippy, Skippy, a name of a pet name. [Struggle.]

(Stick to it.)

Little pet of long ago. Skippy dog, and a kind of candy I want to speak of which we used to get at a store not very far off.

(Yes, what kind of candy?)

Long sticks that were broken into pieces, like brittle is sometimes. I do not mean the chocolates. They were rarer, but the kind that lasted so long in the mouth. She knows.

(Yes, she does.) [Sitter had nodded head.]

And there were other things we bought there sometimes, papers and pencils for things we did at home. I also want to speak of a little cup that we kept something in, metal cup, tin, small tin, that we kept pennies in, and we used to turn them out after we saved them and count them to see if we had enough for something which we wanted. We were great planners, my little girl and I. And we had to save some for Sunday. She knows what for.

(Can you tell?)

Contribution, collection. Part of it for that, not all."

The incidents here are all perfectly correct, except that

Skippy was not a dog. The Margaret personality had found a lame cat and the mother and she cared for it, bandaging its foot, and called it by the name of Skippy. They bought candy at a store nearby their home. It had been peppermint sticks which got broken and could be obtained cheaper in the broken form. The chocolates were rarer because they cost more. Paper and pencils were purchased at the same store, the paper for making dolls with and the pencils for writing little stories which were tacked up for each other to find.

They kept a tin can—two of them in fact, one for Real Doris and one for Margaret, Real Doris not remembering Margaret's—in which they kept their pennies. The mother and daughter used to turn them out and count them to see if they had enough to buy little aprons, etc., for presents. Doris constantly attended Sunday school and always had her penny. It is thus apparent that the pennies were used for more than one purpose. The mother and daughter "were certainly great planners", remarks Dr. Prince, "holding frequent consultations with great gravity and circumstance."

Immediately following this passage there was a somewhat lengthy reference to a Bunny at first, corrected to Bossy and seeing a calf during a visit to a barn. This incident cannot be verified. If it occurred, as it probably did, it is likely that Margaret was the witness to it and so it cannot be remembered by Real Doris.

(b) Facts Regarding Other Personalities.

We have not the means of establishing their claims so well as that of the mother of the sitter. There are several facts which prevent. (1) There is no superficial evidence of their presence in the recorded phenomena of the case, at least up to the date of the present Report. (2) There are no evidences of personal identity, as verifiable by the living, of either the French guide or the personalities of Margaret and Sick Doris, assuming that they might have claims to being independent personalities. (3) There are no cross references for any of them as claimed or known in the experiences of Doris. These three kinds of data we have been accustomed to have in proof of independent personality, but

they are conspicuously lacking in the present instance. We have, however, a group of facts which, if they do not prove personal identity, do prove independent intelligence, whether connected with telepathy or spirits. These make a positive group of facts and may be divided into two classes. (1) The evidence for supernormal information connected with the phenomena of the sitter during the period of her affliction. (2) The evidence for supernormal information on the part of the various personalities associated with Mrs. Chenoweth in the work, including Imperator, Dr. Hodgson, George Pelham and others. We may take up each type in its order.

The chief difficulty that we encounter with the personalities of Doris is that their names are no clue to their possibilities. We may dismiss the French guide because she does not manifest through Doris, except in the planchette work, and who or what she is presents no evidence but what we obtain through Mrs. Chenoweth. She will receive notice in a moment when we have stated the difficulties with the other personalities. But Margaret and Sick Doris do not start with any claims to being spirits and Sick Doris is only a descriptive term of the condition in which Doris Fischer was when affected by this peculiar personality. It is not an independent name at all, except such as was given by Dr. Prince himself. It is almost the same with Margaret. This name also was given by the subject and Dr. Prince. The personality gave many names, one of them being Bridget, and this was kept until Margaret was adopted instead. The fact that she gave many names is one in favor of a spiritistic interpretation, so far as it goes, tho not proof of it. But the fact that the personality makes no claim to being a spirit and played no *bona fide* part as such in the phenomena of the subject, forces us to depend merely on the various incidents that represent supernormal information for testing the hypothesis. After personal identity has been proved in other cases, supernormal knowledge of the same kind carries the same conclusion with it. Terrestrial personal identity will not be the first necessity when it has once been proved in other cases. The personal identity of cross reference will suffice. If Margaret had been the actual name of the personality instead of an assumed one

or an impersonation, as it actually was on any theory, the getting of the name alone would have been an incident going to guarantee personal identity, but I got the name from others than herself apparently, tho there was some reason for identifying her with Minnehaha. This, however, cannot be assumed. It has to be proved. Consequently we have to determine from the incidents themselves who is responsible for them. But while the incidents reflecting supernormal information may prove the intervention of spirits, the fact that they may be told by some one who was not responsible for their occurrence in the personal experience of Doris Fischer limits assurance as to the particular personality, unless we have evidence sufficient in quality and quantity to make this point clear. In any case the whole matter has to be adjusted between the phenomena recorded of Doris and those which are narrated through Mrs. Chenoweth. We do not require at present to decide what personality is involved, but only the facts which represent supernormal information. The discussion of identity may be postponed until we come to consider hypothetical explanations.

The French Lady.

Later in the process of curing Doris, automatic writing with the planchette developed and a personality came as a guide which had not been a part of the dissociation which gave trouble. There was no indication in her work that she was French and hence we have little to go on in cross references. Such as this is was given through Mrs. Chenoweth by some one claiming to be this guide. The only reason for speaking of her as French is her use of some French expressions which would not be perfectly natural for an English person. Besides she was said to be a French lady.

The allusion to Doris's development as a psychic involves a fact which Mrs. Chenoweth could not know, and the distinction between the dream state and that of clairvoyance, tho subtle as she says, was correct and represents psychological knowledge which even Mrs. Chenoweth does not possess, tho she would perhaps make the distinction in terms of the facts,

not of the psychological conditions themselves. At any rate, the probability is that the "dream" state to which the communicator refers is the secondary condition which does much to prevent clairvoyance of an important kind. The reference to clairauidience as prospective coincides with the few instances of clairauidience manifested by Doris, more especially the voice which awakened her just before starting east. Later clairauidience was clearly developed.

The explanation of the dissociation as reflected in disordered scenes as due to imperfect care of the subject represents psychological knowledge that Mrs. Chenoweth does not possess, tho it involves conditions beyond normal ken and so, while rationally conceived, is not verifiable in the usual way. The reference to "blocks or lay figures" is not clearly intelligible, but it may mean that symbolic methods have to be used and if so it is merely something possible and not verifiable as yet.

The account of the importance of the trance is interesting, as it is undoubtedly true, but represents knowledge which Mrs. Chenoweth herself very probably has. All who know anything about this subject will recognize that it is not the trance that gives value to the facts, but the ignorance of the psychic regarding them, whether she be in a trance or in her normal state. It may be important for getting the best facts through, but it does not add to their evidential character. The interest that attaches to the statement of the facts by this special communicator is that she purports to be a guide of the sitter, and from the point of view of the subconscious such statements could as well come from the mother. But the differences of knowledge regarding this subject on the part of different communicators are in favor of its supernormal character.

The development of the subject has not been hurried and the advice here not to hurry it comports with the facts not known by Mrs. Chenoweth. The reference to her writing is a specific allusion to fact and later the method was indicated definitely; namely, by the planchette. Dr. Prince states in regard to the kind of writing that exactly such scrawls took place as are indicated here. The mother also purported to

communicate through the daughter, just as stated here. The description of this guide as having auburn hair is not verifiable.

The interest, however, that this personality has in the case is primarily in the psychological fact that she appears consequent on the mother's appearance and thus is recognized as next in importance as a communicator. This was in entire conformity with my conception of the case, tho I had not given even a hint of what its nature was or of what I wished. The next sitting brought this out in a most distinct manner when Dr. Hodgson appeared and diagnosed it correctly. Of that in its place.

[To be Continued.]

BOOK REVIEW.

Raymond or Life and Death, with Examples of Evidence for Survival of Memory and Affection after Death. By SIR OLIVER J. LODGE. George H. Doran Company. New York. 1916.

The interest which this work is creating makes it necessary to take notice of it at once. We have it on reliable authority that it is already in its 9th edition. This is only a few months after it was printed. In fact the demand was so great for it that copies could not at once be obtained in this country. The name of Sir Oliver Lodge was sufficient to give the book a reputation without waiting for the usual credentials. This, no doubt, was helped by the growing interest in psychic research, but it is no doubt the memory that the author was recently President of the British Association for the Advancement of Science and had openly avowed his personal conviction in his address before that body that he was convinced of a future life—it is the memory of that fact that has helped to stimulate interest. But I imagine that there is also a reason which is beyond that. Sir Oliver Lodge has always manifested courage beyond his peers and colleagues on this subject, and the public always likes a man "who ain't afeerd," as James Russell Lowell expressed it in his *Bigelow Papers*. Sir Oliver Lodge has always stood by his guns and has not cared a rap what the scientific sceptic thought or the ignorant public laughed at. Time and further work were sure to be on his side.

The first thing to be said of the book is that it must not be judged by any severe scientific criteria. Sir Oliver has not published the material with that in view. He distinctly indicates in the Preface that it is written to help those who have lost sons, husbands or friends in the war and the book is cast with that constantly in view, tho part of it is devoted to the evidence of survival and is the part which has claims to more scientific recognition. The experiments were performed with reasonable care and where facts may be exposed to objection the circumstances are stated, that the reader may be on the alert for matter that is not evidential.

The book consists of three parts. The first is made up from the correspondence of the son who was killed in the war. The second part consists of communications purporting to come from him after he was killed, and the third part is made up of discussions on various

problems, philosophical and religious, about which most religious people are concerned in this question.

A brief account of the facts is this. Sir Oliver Lodge's son Raymond enlisted as a soldier and became a Second Lieutenant in the army. He went to the front early in 1915. He was struck by a fragment of shell in the attack on Hoge Hill and died in a few hours. This was on September 14th, but the family first heard of his death on September 17th. On the 25th of September Lady Lodge was having an anonymous sitting for a friend and a message purported to come from the son to his father. From that time on more systematic attempts were made to have communications from him and the results are published in this work.

Readers must secure the book and pass their own judgment upon it. We can only give the most general estimate of it here. That estimate will be governed entirely by the fact that the work does not claim to be a scientific production to convince the sceptic. It has another and avowed purpose. I think Sir Oliver Lodge quite right in ignoring the average sceptic and speaking as if the fact of survival were proved, or at least as recognizing that what he has to say here is additional evidence for a conclusion already established by better evidence, according to his own avowal, than he produces here. It is the multiplication and persistence of the type of fact, the last straw, that will "break the camel's back." There are several incidents which we cannot discuss here that are excellent evidence, even against the "all-devouring" telepathy which many have pretended to believe, and readers may judge of them for themselves.

There has been some newspaper ridicule for certain absurd messages about a cigar manufactory in the other world. That sort of thing lends itself easily to the wits and wags of the newspaper public and all others of that ilk. The passage has not been quoted fully and so the accounts usually found of it amount to constructive lying, which is the usual policy of a newspaper. In a popular work like the present one I think it would have been advisable to omit that type of message, with a general reference to the nonsensical character of the omitted statements. In a scientific presentation it would be unpardonable to omit anything of the kind and indeed it has been omitted from the account in the *Proceedings* published by the English Society. But it would have been justifiable here to omit them to prevent ignorant ridicule. The fact is that nonsensical messages will some day be regarded as priceless for throwing light, sometimes upon the difficulties of communicating and sometimes for revealing what is going on in a spiritual world. The usual Philistine has no more sense generally than the most ignorant layman. He commits the inexcusable mistake—the layman may be pardoned for it—of assuming that statements made about such a world must be in-

terpreted as representing a *quasi*-material reality, when they may well be subject to distortion in transmission through a mind which interprets them in this way or represent an idealistic world in which the mind creates much of the "reality" which it observes, especially in the early stages of its experiences in such a world when it cannot wholly emancipate itself from the sensory memories which constituted its earthly life. Just have patience with nonsense, or apparent nonsense, and concentrate attention on what you cannot explain and you will get some light upon the problem and not expose yourself to the accusation of being ignorant and prejudiced.

Opinions will be divided as to the merits of the book, according to whether you are sympathetic with psychic research or opposed to it. It is easy to criticize it from the scientific point of view, but this would not be fair after the frank avowal that it has a practical motive with some concession to scientific method for the sake of greater interest and for the sake of appealing to the grief which the war has occasioned.

ERRATA.

A few typographic errors escaped us in the January and February *Journals*, and one, tho corrected in the proofs, evidently escaped the printer.

P. 36 line 27 for "Iperator" read "Imperator".

P. 63 line 29 for "Imperator" read "Phinuit".

This was the error that was corrected in the proofs. As it stands it materially alters the character of the record. There is no reason to believe that Imperator was present, as stated in the record, as it was before his control was assumed, tho it is conceivable that he was present influencing results before Dr. Hodgson asked him to take control.

P. 90 line 29 for "Jessie" read "Bessie".

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SURVEY AND COMMENT.

David Hume, Immanuel Kant, Christianity and Psychical Research.

BY JAMES H. HYSLOP.

Philosophers know well the relation of Hume to Kant and both of them to Scepticism, Positivism or Phenomenalism. Theologians know well the relation of Hume to the doctrine of miracles and the hot controversies that were waged against him for his destructiveness of faith in the claims of religion in regard to miracles. Hume was the *bête noir* of all believers in religion, and Kant, tho his position in regard to all such questions was essentially like that of Hume, enjoyed a better reputation because he favored religion in his *Practical Reason* and his *Religion innerhalb der Grenzen der reinen Vernunft*. But the main influence of Kant was nevertheless destructive of the tendencies of

naïve orthodoxy and his "religion" was in fact mere ethics, a view not in itself objectionable to those who understand ethics rightly, but still it eliminated many things that theologians regarded as essential to their religious structure.

But I wish to show here that Hume's philosophy may afford a better basis for the acceptance of miracles than the systems which philosophers have defended for the purpose. This will seem very paradoxical to most people who are familiar with the controversies of his times. Nevertheless I think an interesting point can be made out of this contention, and in spite of the fact that Hume denied the credibility of miracles. I shall show that he, like Kant, did not understand the criterion of truth to which he appealed.

Hume applied scepticism to the metaphysics of Locke and Berkeley. He showed that the logic of Locke resulted in the denial of the existence of matter, or the reduction of knowledge about it to sensation. On the same principles he resolved Berkeley's mind into mental states and thus anticipated the phenomenalistic or positive philosophy. Sensation or experience with him, as with Locke, was the basis of knowledge. Anything which could not be reduced to experience was without assured credentials for belief, and tho his argument was largely *ad hominem*, it was serious enough, or at least strong enough, to make heavy inroads upon the theological beliefs of the time. He had only to apply it to the doctrine of miracles to disturb the real or alleged foundations of Christianity. This he did. He asserted that experience was the criterion of truth, holding that this experience was the union of sensation and interpretation. Hence as we had no experience with miracles, we had no ground to believe in them. He showed that we disbelieved all assertions in our own time, in whatever connection, that did not find their verification in present experience, and hence as miracles had no present testimony in their favor they were incredible.

Now his position was purely destructive. He made no attempt to extend the constructive import of experience. He was content to use it as a destructive weapon against miracles. His antagonists might have effectively replied to him by producing the "miracles" in his time, but for the fact that they too conceded their non-existence in that age. They had limited their possi-

bility to antiquity and to a special person or set of persons. They agreed that they were not credible in this age and so forfeited the chance to reply to him, and Hume had no special interest in repeating the phenomena on which the doctrine of ancient miracles was based. If Hume had been interested in the constructive side of science and experience, he might have gone to work to prove that "miracles" were possible today. But it was reserved for psychic research, from the time of Mesmer down, to do this. All that we required was experience to show that there was some credibility in the stories in which Christianity originated. We should no doubt alter the definition of "miracles" which both Hume and his opponents accepted, but we should find that the same facts existed today that were reported in ancient times and which were certainly unusual in ordinary experience, but quite verifiable. This simply means that an appeal to experience which Hume admitted to be the criterion of truth would prove the existence of miracles. His opponents, like Hume himself, were too indolent and too little sympathetic with scientific method to seek evidence where it was discoverable. They preferred barren logic and discussion about tradition. But we have only to take Hume seriously to find a means for setting aside his verdict in regard to the past, at least in so far as the facts are concerned, tho we should admit that the so-called miracles were consistent with the natural order of things. Experience may be as constructive in its meaning as it was destructive with Hume.

The same contention can be made about Kant. It was his theory of *Practical Reason* that is supposed to protect religion. But the fact is that this afforded a very precarious foundation for its dogmas about revelation and miracles on which the minds of that time based it. However, there is a resource of which neither Kant nor his followers bethought themselves. Kant had a more constructive mind than Hume. After being influenced by the latter's scepticism, he went about an inquiry for a constructive theory of knowledge, and he combined his doctrine of "categories" and experience to determine it. Hume made nothing of the *laws of thought* or "categories". He was content with "experience" more or less analyzed. But Kant sought in the "categories" or fundamental laws of thought the

basis of all knowledge and experience furnished the concrete contents of that knowledge. These "categories" were the *forms* of knowledge and experience the *matter* of it. But we shall not require to go into the details of this question. The distinction means that the mind acts on the contents of sensation and experience to interpret them and to construct the ideas of the "understanding". All this is true enough and less mysterious than the formidable terminology of Kant would seem to imply. But it is the characterization of these *forms* or "categories" that determines the real crux of the question. Kant spoke of them as determining the limits of knowledge and these he regarded as fixed and that all beyond them was unknown. Experience gave us all the knowledge that we could possibly have and anything asserted as beyond this was unknown, and therefore not verifiable or to be asserted with any assurance. God and immortality were beyond experience and so unprovable. Knowledge was limited to experience, and this, as in Hume, was composed of sensation and the application of the "categories", or functions of the understanding, in the interpretation of perception.

But in limiting his knowledge, Kant forgot the complex nature of his experience. It was the *form* or type of experience, sensation and perception, that was *fixed* and defined the limits of knowledge. The *content* of it was not fixed. The *form* of experience might be as fixed as you please, but the *facts* or *contents* of it were not fixed or limited, and it was in this direction in which he should have sought for the solution of his problem.

Now Kant in his earlier work had undertaken to study Swedenborg and as a consequence wrote his *Träume eines Geistessehers* in which he balanced the arguments for the immortality of the soul as between Swedenborg's experiences and the results of physiology and psychology, without coming to any definite conclusion. But he did say that some day the case would be scientifically proved. Instead, however, of going in the scientific direction for his proof he reverted to philosophic speculation and tested the claims of "Pure Reason" (*Kritik der reinen Vernunft*) to decide the case and came to the conclusion that nothing could be proved, because the limits of human knowledge would not admit of proof for a transcendental world. That is, sense experience did not include evidence for a spiritual world.

The limits of knowledge were fixed at sense perception. But he forgot that the data of sensation were not fixed or limited. The functions of reason were fixed, but the possibilities of experience might be illimitable tho the *forms* of it were limited. Now if he had ventured to go into science and study this experience he might have found a way out of the wilderness. He had predicted that immortality would be scientifically proved, but he did not try to find light in that direction. Experience was the field of science and after suggesting that there the solution of his problem was to be found he ought to have turned his vision in that direction. But he remained within the limits of speculation and neglected science. It was the same with Hume. Both suggested the field of inquiry, Hume in a destructive and Kant in a constructive way. But neither of them sought a solution of the problem in the direction of the method which they approved.

It is apparent that the "miracles" which Hume repudiated might be proved to be facts today, and if they were so proved those of the past would become entirely credible. True, this becomes true only on the condition that we conceive them as more in harmony with the order of the cosmos than both defenders and antagonists assumed. Both believer and sceptic had refused to admit them to be consistent with the cosmic order as known and defined, and hence the irreconcilable conflict. But the investigation of experience might show just what the facts were and so define them in a perfectly credible sense, showing that both schools were wrong in their conception of the facts, and one of them wrong and the other right about the method of solving the problem. But the sceptical school was unwilling to investigate in the direction that its views suggested and the other had too little confidence in science and too much in philosophy to find a credible solution.

The whole crux of the matter is this. Philosophy plays about the fixed laws of experience and science about the variations of its contents and the conditions which determine its significance. The first always remains within the limits of any given experience and the latter is always progressing beyond those limits, in so far as actual content is concerned, and hence is the field in which solutions are to be found. That is why Kant should have pursued science, after saying that it was the direction in which

knowledge was to be found. He should not have emphasized so much the limits of knowledge as its unlimited nature in the field of experience. He had too much faith in the scholastic tendency to respect *a priori* methods and too little in the methods of science, the interrogation of the present moment and its data of experience.

It is thus a curious fate to find the basis of a religious philosophy, and of Christian views, in the field which both philosophers neglected, but hinted at, and in a direction opposed by the antagonists of both men. Philosophers sought a solution in the denial of both scepticism and transcendentalism, when they should have turned to the very field in which both these schools found their weapons against "miracles" and religious doctrine. Both avoid it, one from fear and the other from indifference. One had faith in philosophy and the other did not, but neither had the courage to pursue the method which actually offered a way out of their difficulties. It was psychic research that took up the challenge and bids fair to find a clue out of the labyrinth. Ariadne is finding her way to the light.

RETROSPECTIVE STUDIES.

BY JAMES H. HYSLOP.

I.

I published my first Report on trance phenomena in Volume XVI of the English Society's *Proceedings* in 1901. This was occupied with the phenomena of Mrs. Piper. In 1910 I published a second Report on Mrs. Piper's work with short accounts of three others, Miss W., Mrs. K. and Mrs. Chenoweth, in the *Proceedings* of the American Society for Psychical Research. This was followed in 1912 by a lengthy Report on the trance phenomena of Mrs. Chenoweth. Various shorter records of Mrs. Chenoweth have since been published either in the *Proceedings* or the *Journal* of the same. Much has been discovered regarding the phenomena since 1901 and it may be important to take a retrospective view of the past for the sake of ascertaining whether we may discover evidence that later discoveries are illustrated by the phenomena put on record earlier and in which the meaning of the phenomena was not observed or was not clearly enough indicated to make a special point of it. In this paper, therefore, I wish to cover the whole period of the two Societies' records.

There are four things to be remarked which were not evident in the early days of our work, or if evident to some, were not superficially so manifest as to enforce attention. They are (1) the pictographic process, (2) the causes of certain types of mistake, (3) the influence of the control on the contents of the messages, and (4) the involuntary character of some of the messages, possibly of all of them. There are also other characteristics to be considered here that were remarked well enough in the past, but that did not offer any self-explanation. The newer facts tend to throw light upon the perplexities associated with the older records. Two of these features interweave with

the main problems to be discussed in this paper. They are (1) the abrupt change of subject very often and (2) the function of intermediaries. There may be other characteristics to be noticed casually, such as the apparent consciousness, whether subliminal on the part of the psychic or supraliminal on the part of the spirit, of the success in getting a message through. But I shall not exalt that feature into a separate topic. It is important only as connected with the problem of fragmentary messages, and will be noticed as such in the process of showing how this fragmentary character occurs. It is remarked here as a feature not apparent to the cursory reader.

The several features of the work that have been noted are all interlocked or interwoven with each other, tho one of them, perhaps, would not seem to be related to the others. This one apparent exception is the frequent or almost universal abruptness of the change from message to message. Sometimes they show a correct associative connection, but not often when we take the total mass of them into account. When they do exhibit this connection they are especially significant and more particularly as against all devotees of the telepathic hypothesis. But we may postpone discussion of this abrupt change in communications until we can show its really integral relation to the whole. We desire to take up first the pictographic process and ascertain whether it applies in any respect to Mrs. Piper's work, where it has never been discussed.

It was the work of Mrs. Chenoweth that first brought the pictographic process to my attention, and even then it was long before I became aware of what it really was. There was no hint of its real import in the phenomena of Mrs. Piper. The product of her automatic writing did not betray a sign of it and the observation of the subliminal facts exhibited but one aspect of it clearly. The reason, of course, for not discovering it there was that a theory of the process had not been worked out and observers were under the assumption that the mind of Mrs. Piper was aware of the realities as she described them. It required the discovery that these realities were only *quasi*-realities to find the clue to what was going on. It was this result of the work of Mrs. Chenoweth that opened my eyes to the situation.

There are three distinct elements in what I call the picto-

graphic process of communication. (1) There is the manifest fact that the psychic or control is in the relation of a *spectator* to the spiritual world. (2) There is the fact that the object of perception is a phantasm: that is, the apparent reality described is not actually what it seems, but a product of the agent's thought creating a phantasm or hallucination, veridical, however, in the mind of the control or the medium. (3) There is the presence of interpretation applied to these phantasms on the part of control or medium. These, it will be evident, make it a rather complex process, tho at first it may seem simple, except for its not being a familiar phenomenon in our normal experience with the material world, unless we suppose that sensory perception represents the same general phenomenon, which it is not necessary to maintain here.

It was what occurred in the phenomena of double control with Mrs. Chenoweth. The fact that she or the control was a spectator of something was always apparent in the work of Starlight and the indirect process of communicating. This indirect process, in fact, was characterized by this feature of the phenomenon. It did not impersonate the communicator. It reported what was seen or heard. But it was not apparent that the things seen or heard were mental pictures, or hallucinations. It was always assumed by Spiritualists and Theosophists that the objects of perception were the realities themselves and that the spiritual world was a *quasi*-material one. The phenomena of "spirit clothes" always gave trouble under this conception of the facts. But the evidence for the supernormal was so overwhelming that all the paradoxes and anomalies had to be accepted as the price of making anything at all out of the facts. But the double control, or "driving tandem," as one of the controls called it, in the work of Mrs. Chenoweth following the efforts of Professor James to communicate (Cf. *Proceedings Am. S. P. R.*, Vol. VI), forced attention to what was going on. There had been occasional direct statements by Starlight to sitters that she relied on "pictures" for her messages or information. But these statements did not come to my attention until long after I had discovered what was going on during the double control of Jennie P. and George Pelham. After this discovery George Pelham, Jennie P., Dr. Hodgson and perhaps others remarked

of the facts, in the course of acting as intermediaries, that they were getting "pictures." But it was not these statements which suggested or convinced me of the process. It was apparent in the nature of the messages given, and the theory which Mr. Myers and his colleagues had advanced in the *Phantasms of the Living* came to my help in the same connection as explaining what was really going on. They had treated apparitions as telepathically induced hallucinations and this, once accepted, prepared the way for interpreting what went on in that type of psychic who described what was seen or heard. But it was the peculiarly clear character of the phenomena presented under Mrs. Chenoweth's double control that revealed more than the merely spectacular character of the phenomena. Many of the things described were not existing objects, but merely memories of the communicator, tho they appeared as realities to the control or subconscious of the psychic as an observer. This circumstance forced on me the consideration of the situation, not as a quasi-material world, but as a *phantasmal* one which was veridical. This once conceded, all the paradoxes of reality were removed and there was added to the conception of the problem the causal influence of transcendental thoughts on the mind of the spectator, and the interpreting process at once became a necessary part of the phenomena or process as a whole. What its larger implications are or shall be must be the subject of future investigation. But it suggested the query whether the work of Mrs. Piper reflected any characteristics that would identify it with that of other psychics.

Now we may seek the pictographic process in vain in the communications by automatic writing. There is not a hint of it that I can find in the whole of the results by that means. The same is true of Mrs. Chenoweth, except that the indirect method is often employed in the automatic writing, as it was under the double control, and then the pictographic process is apparent. But this indirect method was apparently not applied in the case of Mrs. Piper. If it was applied there were no apparent results of the kind under review. The control was always present and acting, but there is no trace of his receiving and delivering messages by mental pictures. It is a case of impersonation pure and simple from beginning to end, in the automatic writing and

automatic speech. But it is somewhat otherwise with the material that came during the subliminal or waking stage of the trance. Here it is perfectly clear that Mrs. Piper is a spectator, no matter what else may be involved. She is not always a mere spectator, however. Dr. Hodgson distinguished between two stages of this part of her trance condition, Subliminal I and Subliminal II. The distinction he never made clear. Had he lived to report on it as he wished to do he might have explained it fully. But it is apparent to any careful student of psychology just what it is. In general this whole subliminal condition represented the transition to normal consciousness and the distinction between two parts of the subliminal was determined more by the contents of what came than by the nature of it as a mental condition. In Subliminal II it is evident that Mrs. Piper was nearer, if I may use that term provisionally, to the transcendental world than in Subliminal I. The consequence was that messages often took the same form that they did in the automatic writing. That is, they were impersonations, or direct utterances, whether echolalic by the subconscious or the direct expression of the communicator, as is apparent in the automatic writing. That is at least the superficial character of the phenomena. But in Subliminal I Mrs. Piper is more clearly a spectator and the distinction between herself and the objects of perception is more frequent or definite. This is the stage nearest normal consciousness.

The distinction between the two stages, as I have remarked, is made only by the contents of the messages and the form of their presentation. Often in Subliminal I there are distinct traces of subconscious memories and ideas of Mrs. Piper, which are either absent or less conspicuous in Subliminal II. Hence it may be best to seek the explanation of the phenomena in another way. This must be sought in the fundamental distinction between the deeper trance and the subliminal or waking stage of the trance. This may often have to be determined by the contents of the messages, but these are *criteria of its existence, not constitutive of its character*. The real distinction can be made clear by looking at the difference between the situation in the normal state and that of the trance in which the systematic communications take place. We may thus discover that

the Subliminal stages are but a transitional state between the two extremes. The normal state is one in which there is no *rapport* with the transcendental. The *rapport* is with the physical world. The deeper trance is a state in which the *rapport* is with the spiritual world, freer from subconscious intrusions than any other mental condition, tho perhaps not entirely free from them. The recovery of normal consciousness is the breaking up of that *rapport*. The spirit begins to relax his hold on the mind of the medium or to remove the inhibitions on her influence on her own body. Hence the whole subliminal state is but a fluid one. It is not as fixed as the deeper trance. It begins with almost as complete *rapport* with the transcendental as the deeper trance, and hence the impersonation, especially because Mrs. Piper did automatic speaking as well as writing. As the *rapport* diminishes and that with the physical world increases, the messages, both direct and indirect, decrease and normal memories and associations, as dreamlike as you please, begin to dominate. But the subliminal stage is a fluctuating one mainly in its *rapport* rather than in its contents, or perhaps better, primarily in its *rapport* and secondarily in its contents. The variation of content is probably due to the variation in *rapport*. This same variation is observable in the subliminal work of Mrs. Chenoweth and so confirms the interpretation of the phenomena as presented here. The real principle of distinction psychologically is *rapport* and not *content*, tho content may serve to determine when *rapport* is present or absent. The change from complete control, as exhibited in the automatic writing or speech, may be sudden, but it may not establish an absolute loss of *rapport*. Hence the process of passing to the normal state may be a gradual one, apart from any necessities of the case, and in this transition there may be fluctuation between *rapport* with the spiritual and *rapport* with the physical world. Hence the only distinction that would be drawn between Subliminal I and Subliminal II would be that of content and not of function, the latter being adaptable to either world, but exercising itself now in one and now in the other relation, with increasing tendency to accept normal stimuli, while entering the trance would represent the reverse process.

It is clear from the representation of the situation why we should find more distinctive evidence in Subliminal I that the

medium is acting as a spectator, tho she might return at moments to the *rapport* with the spiritual and leave the determination of the boundaries as difficult. But wherever we discover the function of a spectator represented by the nature of the contents we may recognize the conditions for a pictographic process and possibly, at times, the actual presence of it. In the deeper trance we may find at times that the control is acting as a spectator, but there is no such evidence of mental pictures coming from the communicator as there is in the work of Mrs. Chenoweth. But in the subliminal stage of the Piper trance there is evidence that Mrs. Piper is acting as a spectator. This is generally in Subliminal I, tho it occurs in what is often denominated as Subliminal II. This is probably, however, because it is a fluctuating condition, now veering toward *rapport* with the spiritual and now toward the physical. Indeed it is largely a balanced state exposed to the invasions of stimuli from both worlds and hence so far as the condition is concerned is a definite one and only the stimuli give the appearance of a distinction.

Let us examine the records for traces of this condition. It is probable that we can remark only the first characteristic of the pictographic process as defined: namely, that representing the control or the psychic as a spectator. If traces of mental pictures are also present so much the better, but the primary stress will be laid on the evidence of the spectacular.

I take up first Vol. XVI of the English *Proceedings*. On page 322 the following occurred in Subliminal I, after my father's name had come in Subliminal II.

Do you see the man with the cross shut out everybody. Did you see the light? What made the man's hair all fall off?

(Dr. Hodgson: What man?)

That elderly gentleman that was trying to say something, but it wouldn't come.

This clearly indicates that Mrs. Piper is a spectator of something, tho there is no distinct evidence that it is merely a phantasm that is perceived.

On page 375 Subliminal I describes the appearance of the

spiritual world in one respect and contrasts it with the bodily life in the terrestrial sphere.

That's the dark world and this is ours. I saw you take it a ... I want you to turn the dark board away. I don't like to look at it.

You see Rector turns a dark board and says, that's your world and he turns round the other side and that's light, and he says, that's his world. The whole world is black, but the light bodies can come into it.

Regardless of the question whether this represents reality as described symbolically by the "board", the mind of Mrs. Piper is acting as a spectator, and we only need further evidence to show that pictographic processes are involved. That evidence is wanting here, as in the first instance, tho the symbolic use of the "board" is so much in favor of its presence.

On page 436, in Subliminal I, there is the expression: "All right. Good-bye. There's Imperator saying a prayer," which makes Mrs. Piper the spectator. On page 456 a more striking passage occurs, in Subliminal I.

There's Imperator and Rector, and a man that has got a scar on his face. I don't want to go. Awful dark after I left. Who's that little short man? Who's that little old gentleman that whispers?

My father could not speak above a whisper when he died. He had suffered with paralysis of the larynx for two or three years. But it is apparent that Mrs. Piper is a spectator of something, tho there is no further evidence of the pictographic process. The scar on the face is not identifiable. But there is no impersonation in the situation.

On page 476 there is again similar indication of the spectacular. Subliminal I begins with the following:

I want, I want... I can't. Ro... Ro... Yes I hear you. Robert. I want to tell George Pelham. You can't sing.

(Dr. Hodgson. You can't?)

Elderly gentleman hasn't any teeth. That's funny.

In his boyhood my father was a good singer, but his voice was injured by the measles in 1856 and when paralysis of the larynx came on about 1894 he became wholly unable to sing at family worship, and before his death he had lost all his teeth. Mrs. Piper here is a spectator, tho no other element of the pictographic process is evident.

On page 487 Subliminal I represents the subconscious as seeing Rector and a lady, the name having just been given as if echolalically. On page 496 the Subliminal, not characterized in this instance by Dr. Hodgson, represents Mrs. Piper as a spectator.

Tell Hyslop.... father. Imperator says tell me to take it. I want the tall one. Yes. I'll tell. Isn't that lovely. Oh, that's Imperator. That little gentleman took the flowers off with him. That's my body. It prickles.

In none of these utterances, however, is there the desired evidence for the phantasmal feature of the pictographic process. There may be elements of interpretation, such as there would be in all spectacular phenomena where inferences are as much a part of the process for reality as for mental pictures, the difference being that one is more illusory than the other.

I take up Volume IV of the American *Proceedings* and examine it. On page 401 the Subliminal stage was characterized as I by Dr. Hodgson when making the record. The first part of it would appear, in fact, to be Subliminal II according to the superficial evidence. There was an attempt to get the name of my Uncle Carruthers and it came as Clarkthurs and Clarakthurs. But the word "say" before it implies that Mrs. Piper was told to say it and the result is apparently an echolalic reproduction of what was said to her in full, thus showing an automatic condition like the deeper trance which may be said to be this echolalic condition. The same may be said of the immediate production of my father's name. There is at least no indication that it came as the result of Mrs. Piper's being a mere spectator. But when the subconscious immediately said "I don't know" and "Robert Hyslop said it" there is evidence that she distinguishes between herself and the communicator and is a spectator. It is the same with the next statement where she says: "Say Allen", as if

being echolalic or automatic for a moment and then a spectator in the immediate remark: "I don't know you." Then came the automatic statement: "You please to state exactly", as if some one was urging her to action and more definite statements. Then came: "That's not such an old gentleman after all", apparently not an automatic reproduction of what she was told. Further statements referred to this side only, especially the allusion to the disappearance of the "light", which was probably the vanishing of the personality that had been controlling the process.

On page 416 the condition is described by Dr. Hodgson only as "Subliminal" and not distinguishing between I and II. The following came.

Clarktho. (R. H. Hallo. Hallo.) No. No. ... Hyslop.
It's Hyslop.

(R. H. Hallo.)

Hallo. Who's the tall man in a funny coat.

There is no indication in the name Clarktho, which was another effort to give that of my uncle, that it is an automatic reproduction of what was sent or merely an interpretation of the impression that came from the communicator. It might be anything. But the reference to "Mr. Hyslop" indicates that my father was the communicator and it apparently represents Mrs. Piper as the spectator or observer of the fact. The allusion to the tall man with a funny coat, whatever it means, is a perceptual fact. That is clearer, whether it be of reality or a mere phantasm.

On page 429 the two Subliminals are distinguished and the only incident that suggests the spectacular is the reference to seeing the light move two times. This implies that Mrs. Piper is the observer most probably.

On page 526 the Subliminal is marked as I and the first expression, "I see him" implies the position of a spectator, and then it immediately drops into impersonation after starting with an attempt at stating a perceptive fact. The expression "It's . . . I am Mary" indicates the two facts clearly. Then comes an attempt to give the name of my Uncle Carruthers which came clearly several times. There is apparently a reversion to the

echolalic condition and Subliminal II, and when the name is completed as "Uncle Carruthers" the subconscious says "Goodbye" apparently and Mrs. Piper appears again as a spectator and remarks that she "couldn't hear it you know." In a moment she referred to the cross as coming up in front of her, and thus implied the position of a spectator.

On page 571 the whole passage is described as Subliminal II but it is apparent that it is interfused with Subliminal I. It will be best to quote the whole passage.

I. father * * father. That's right, put them all over here. I'm ... I'm ...

Yes I see you. That's Mr. ... that's Mr. Hyslop. Hodgson's here.

That's funny ... two Margarets ... one in spirit and one in the body. That's Margaret Hodgson.

Yes. I want to go. ... prtty. All here ... All all all here.

See the roses. I want to ... I want ...

What's that? [Touching Dr. Hodgson's hair.] head.

Oh, well, that's funny. I couldn't see anything only that other light.

This is dialogue between the spiritual and physical worlds and represents the subconscious as a spectator and apparently nothing echolalic except the first words. The rest is the result of interpretation and observation. "That's Mr. Hyslop" may be anything, but "See the roses" is clearly spectacular. The last statement, "I couldn't see anything only that other light", implies clearly the position of an observer.

On page 585, tho it is a long Subliminal characterized as I, it begins with a statement that is evidently echolalic: "My name is Dodge." The expressions later: "A lady and Jessie carrying two bouquets, one forget-me-nots and one lilies of the valley", and "Mrs. Coolidge with tube roses," mark the subconscious as an observer.

On page 630 there is an important statement in Subliminal I which has a double meaning. The subconscious remarked: "Dr. Hyslop. I forget where we were. Everybody here is in a dream. When you wake up you wake out of it."

This last incident reflects the same conception of the situation that George Pelham had represented to Dr. Hodgson, when the latter was living and conducting the experiments with Mrs. Piper: namely, that the spirits were in a dream state when communicating. There is a distinct implication that Mrs. Piper is in the situation of an observer, and also that communicators are in a dream state, perhaps feeling that they are like herself. But there is no assurance that the object of the subliminal consciousness is a mere phantasm or apparition, tho the allusion to a dream state in the spirit represents one factor of the pictographic process: namely, that the spirit merely *thinks* in the process of communicating. There is here the implication of the "wild panorama" which one communicator said prevails whenever effort is made to convey a specific incident. Cf. pp. 32-33.

On page 645 there is nothing to indicate the position of a spectator except the allusion to round rings, and that may be debatable. On page 660 the allusion or utterance, "Take those threads off" is the result of being a spectator, but the automatic writing begins at once. The reference is only to the "lines" which are often spoken of in mediumship as connecting the spiritual world and the bodily organism. It has no special significance for the pictographic process as a whole. It merely represents further evidence of the distinction between the echo-lalic and self-conscious conditions.

On page 688 the statement, "There is a lady with a spot in her eye," is representative of the observer's point of view. Nothing else in this condition which is represented as Subliminal II suggests any part of the pictographic process. On page 721 a better illustration occurred.

Window. Dr. Hyslop.

Who's Bennie Judah? Mr. Hodgson took him by the shoulder and pulled him up in the window and made me try to say something.

Here Mrs. Piper is very clearly a spectator. But the passages quoted exhaust all the incidents in this volume of statements indicating the position of a spectator in the phenomena. There is no clear indication that the message comes in the form of a mental picture which has to be interpreted, as in the work of Mrs.

Chenoweth, but there is the situation in which it is possible and so at least one factor of the pictographic process is present in Mrs. Piper's work. Why the other does not appear must be a matter of conjecture. It is probably due to the fact that the evidence for the supernormal in Mrs. Piper's subliminal is not so plentiful nor of the same kind that makes that of Mrs. Chenoweth reflect the pictographic process. Mrs Piper's subconscious is usually confined to proper names and they appear to come either from echolalia or from recognition after having once been learned. With Mrs. Chenoweth complex incidents often come in the subliminal and often their pictographic character is stated or implied very distinctly. But with the data quoted above this is not at all evident.

There is throughout the work of Mrs. Piper less evidence of apperceptive or interpreting functions than in that of Mrs. Chenoweth and other less developed mediums. The difference is probably due to the fact of Mrs. Piper's echolalia which represents a tendency to the automatic production of what comes to her instead of trying to interpret its meaning. Besides, her subconscious may be more tenaciously obsessed with the conviction that what she sees is reality instead of a picture. Mrs. Chenoweth also takes certain things for reality, more especially persons. But she is normally aware from the teaching of Starlight that she gets mental pictures of things and she happens not to have carried this fact over to personalities. But familiarity with the distinction creates a tendency to reflect hints of what the process is occasionally in unconscious remarks about the nature of what appears. She is aware of the distinction between phantasms and realities. Hence we find in her work the evidence of the second factor in the pictographic process: namely, the phantasmal nature of the incidents communicated along with interpretation by control or subconscious. But with Mrs. Piper who has apparently never suspected the phantasmal nature of what she sees or hears there are no casual remarks about its nature. They seem to her realities and are reported as such. They may not be real at all, but there is no superficial indication that they are not.

Now as there is no clear indication that the message comes in the form of a mental picture it will be apparent that the in-

dication of interpretation will not be present, or at least not superficially evident. If we find evidence of interpretation of impressions it must be in another way. We shall have to find evidence of another kind that the picture is probably there and the nature of the mistakes present will be evidence of a picture or similar impression present to the control or to the subconscious. I shall come to this again. At present we have to be content with the evidence that the subconscious is a spectator of the phenomena in the subliminal stage of the recovery of normal consciousness.

Before we can discuss the pictographic process further, in reference to the Piper phenomena, we must examine other aspects of her records. I therefore take up the topic of the control's influence on the message. This subject is closely connected with the idea of intermediaries and might even be made convertible with it, but for the fact that a "control" is a more frequent attendant of the communications than any other intermediary. So far as the mere fact of supernormal information is concerned we should not require to discuss the subject of controls, as our only interest in the supernormal is in the question whether it proves an intelligence transcending that of the psychic. But there are features of the records as a whole which require the notice of the scientific psychologist, and these features concern the question whether the phenomena are always or only characteristic of the communicator. The first circumstance which modifies any judgment about the characteristic nature of the communications is the place of the subconscious in the transmission. There is abundant evidence without *a priori* assumptions that the subconscious colors the messages. After that has been granted the further question arises whether the control has anything to do with the modification of the messages.

Readers of any single record would perhaps not suspect that a control had anything to do with the messages. It is certain that the records under review superficially represent the communicator as determining the messages. We get into the habit of assuming that we have to deal only with the mind of the medium and that of the communicator alleged. But the reading of many records for entirely different sitters and entirely different communicators, with the attendant consciousness that

they all have the same style or even the same language in most instances, soon forces on us the fact that there is either a larger influence from the subconscious of the medium than we usually suppose or that the control has something to do with the phenomena. There is evidence enough for careful students of the detailed records that the style and language is not always characteristic of the medium and when that has been determined we have the problem of the third mind involved and with it the influence of that mind on the results.

At this point, however, let us determine the connection between controls and intermediaries. Controls are habitual or permanent agents in the phenomena of any particular psychic or subject. They will be found with all experiments, and when they act only as helpers for communicators they are also intermediaries. If they are essential to the transmission of messages they represent functions convertible with intermediaries. Hence, in communications other than their own, controls and intermediaries are the same. Apart from that they are simply the guides or permanent attendants of mediumistic phenomena. But communicators—that is, persons only temporarily present—may act as intermediaries for their friends and to that extent assume the functions of controls, even tho the controls (the regular guides of the psychic) may still be present as additional helpers. So far as function is concerned, therefore, communicators as intermediaries and controls as intermediaries are the same. They differ only in their relation to the medium generally.

With this explanation we may come to the consideration of the influence of the minds of controls or intermediaries upon the messages. The first question, of course, is whether controls are always present in the communications. I answer that I think they are always present. I have already remarked that this presence is not always superficially evident and only the student of a large collection of records would suspect it. The dramatic play of personality which I discussed at length in my first report (*Proceedings Eng. S. P. R.*, Vol. XVI) brought out the fact unmistakably that controls or intermediaries were often present, at least as intruders upon the general course of the communications. But there is evidence

that they are present and influencing messages even when the dramatic play is not evident. I must turn to this point.

It will not be easy to illustrate the feature under consideration. It is not clearly apparent in the individual records. One has to know Mrs. Piper's habits and style of expression to detect it at all, and also the records of many others in which the common style can be noticed. If the communicator alone is responsible for the tone of the message it should vary characteristically for each one. It does have this variation, but it is in the incidents told rather than in the style of expression. The sceptic who attributes much to the subconscious of Mrs. Piper cannot escape the general supposition which I am discussing here. For him the subconscious is the control and its influence on the result would be taken for granted by him and any question about it would only lead to his discomfiture. Hence one group of people would have to concede the claim *a priori*. But there is one incident which favors it inductively, so to speak. It is that Dr. Hodgson always assumed it. This is apparent in his frequently addressing Rector, the control, when there was any confusion in the communicator. He had studied the records on a large scale and saw that no other interpretation of the phenomena was rational. It is more or less proved by the constant interruption by Rector or the control, whoever he was at the time, often George Pelham. The communicator would be apparently proceeding without trouble, but the control would immediately intervene and transmit for a time, explaining or correcting things. This is so much like a change of control that the objector may claim that it is this, rather than interfusion of the guide's personality with the message of the communicator. But a careful examination of the records will show that it is much rather evidence that the control is present all the time and exercising an influence on the transmission of the messages. The style of expression does not materially alter, and then the immediate appearance of the communicator after the intervention, without a break, rather shows what is going on all the time. It is this latter type of evidence that is most frequent, while it requires a study of the records on a large scale to detect the general influence of the control.

The first sitting with Mrs. Piper was largely unintelligible

at the time and only toward the end of it did matters clear up, and for a long time I had no intelligent explanation of a part of it. But finally, after the volume was published, I found the clue to the confusion in communications evidently intended for Julia Sadler Holmes, who had had sittings years before and was an acquaintance of mine. This enabled me to observe that the whole of this sitting was psychologically like those under the Phinuit régime: namely, a mass of intrusions and little organized as a systematic communication. The later sittings were of a better type. But in this first one it is quite apparent all the way through that the control is the principal agent in the results. I shall not take the time and space to illustrate it, as I have done so in a special discussion of it in the Report.

On page 325 Dr. Hodgson asked Rector, in the midst of a communication from my father, to write slowly. Immediately he replied with a query to know if Dr. Hodgson had spoken and, when the matter was explained to him, he answered regarding my father: "He is a very intelligent spirit and he will do a great deal for us when he realizes where he is now and what we are requesting him to do." The communications then went on with my father.

A better illustration of it is on page 339. I had read a message to my father in order to arouse associations and he promised to communicate with me later at sittings from which I intended to be absent. His reply was: "Yes, I will and unceasingly." Now it was not at all characteristic of my father to say "unceasingly." This term was especially characteristic of the Emperor group in the Piper phenomena. Here there is the interfusion of the two minds, as is so often remarked in the work of Mrs. Chenoweth. The same phenomenon is remarked on page 340, where my father says: "Keep it in mind, James, and I will push from this side whilst you call from yours, and we will sooner or later come to a more complete understanding," using the Emperor symbol "U D" for "understanding." The expression "push from this side" is not characteristic of my father, but it is characteristic of the Emperor group, and was used more than once in my sittings. The phrase, "a more complete understanding," is also not my father's. There is, therefore, interfusion again, showing the influence of the control

on the form of the message. On page 341 there is another expression which has the same import. My father says: "Since Christ came to the earthly world there has been almost constant revelation of God and his power over all." My father had no such belief when he was living, but the Emperor group held this view in the work of Stainton Moses and in other work of Mrs. Piper. Besides, the expression "earthly world" is exactly theirs, and not at all characteristic of my father. There is no reason to suppose that my father might not imbibe this way of looking at things after his death and the discovery that his narrow orthodoxy was not the most correct conception of things. But from what we know of this subject such a thing is unlikely and the fact that the conception characterizes the controls generally is rather conclusive evidence that they interfuse their ideas with the message. Indeed I have on record the statement that the process is the "meeting of two streams of consciousness," one from the spiritual world and one from the mind of the living subject. A little farther along on the same page the terms "spirit return" would have the same import as not a characteristic phrase of my father, but as characteristic of the controls always.

On page 343 there is an intervention by Emperor which shows the constant presence of the control when others are communicating. My father gets a little confused and Emperor intervenes to take the message as an intermediary. On page 344 a remarkably good passage occurs which illustrates the interfusion very clearly. My father returns again to receive the message which I had read to him through Mrs. Piper's hand as indicated on page 339, and the reply to it is as follows:

Amen, James, go forth my son in perfect peace with the world and God who governs all things wisely, and I will be faithful to you until we meet face to face in this world.

Now the expression "face to face" is very characteristic of my father and had been employed by him on another occasion in his communications. But it was not characteristic for him to use "Amen" in the way it is used here. It is characteristic of the Emperor group in the sittings of Mrs. Piper, and it is

also especially characteristic of them to refer to "peace with the world and God" and his "governing all things wisely." While my father held this view he was not accustomed to embody it in this way. We have then unmistakable evidence of foreign influence on the message, on any theory whatever of the controls.

On page 372 Rector intervenes to relieve my father's confusion in regard to the railway accident. I was not present at the sitting. My father returns to the direct message as suddenly as he left. On page 374 the expression "earthly experiences," tho in the mouth of my father, is Rectorian. On page 420 my father says he "has found an all-wise Protector," evidently alluding to Emperor, whose claims are expressed in this very phrase. It is not an idea or a term that my father was familiar with. On page 428, referring to my brother Robert, my cousin said: "Give him my greetings," an expression not at all characteristic of him, but quite in the usage of the Emperor group.

The sudden intervention of George Pelham on page 429 to get the name McClellan when Rector could not get it, is clear evidence of what the liabilities are, when the controls are ever ready to intrude their influence in getting the message. On page 435 the explanation by Rector that George Pelham was helping him to assist my father, "an elderly gentleman," shows how interfusion is likely to occur when any weakness on the part of the communicator occurs. On page 437 the counsel on the part of my father to "rest your body and fear no man,"—I was tired at the time—was characteristic of the control in form of expression, whatever we might entertain regarding the thought. On page 438 the passage in which my father reflects on his own theorizing during his life is full of coloring and forms of expression characteristic of the Emperor group, tho some of the ideas are my father's. "Following the best within ourselves" is quite after the style of Emperor and Rector, and more liberal than the orthodoxy of my father when living, tho he might well have imbibed this view since death. We should also note the interesting phrase of the group on page 446 where my uncle was communicating. He was made to say: "Well I will tell you more about myself later, and we will perhaps U D each other." The symbols "U D" are wholly those of the

controls and my uncle was as ignorant of them in his life as I was when a boy, he having died in 1876.

I could point out many isolated incidents of the same kind, in so far as the use of terms and phrases is concerned, but the interpretation of them would savor too much of my own judgment and would not have either the present text or the general record to support it. But critical readers will observe a coloring and forms of expression that reflect the influence of the control, even when they know nothing about the mental and linguistic habits of the communicator. To me the absence of specifically characteristic phrases on the part of my father is good evidence of the interfusion of which I have spoken. Indeed he rarely put through his exact style of language and those who will compare this with other Piper records where other communicators were present will discover clearly enough the constant coloring of the controls.

In *Proceedings* Am. S. P. R., Vol. IV we find a number of illustrations. On page 399 will be found the following. My father purports to be giving the name of my Uncle Carruthers, or to correct the mistake about it at an earlier time. I quote the passage.

Well I am a little mixed about this myself, James, that is, as to what you mean exactly.

(Well, it was my fault that Uncle's name did not come to me rightly, and I ask to have it made clear just for the sake of making my report better. Is that clear to you?)

Do I U D [understand] that you are referring to Uncle Clarke's name or the foot.

(I am referring to Uncle's name. I understand the matter about the foot. But if you can, please to spell out his name. That is, Uncle's name.)

Spell out his name ... Clarke.

(Clarke is not correct. Let him give one letter at a time, Rector.)

CA ... C ... C L A R E ... [Hand negatives.] CLAR ...

What is it ... go on. ... That certainly sounds like Crk [?] CLARK. Yes very well. Do not worry about it, but keep to it my friend.

What does C L A R K E S spell, James. I am referring to Eliza's . . . C L A R K E . . . was not that the way I said it before.

Now if the reader will look at this passage critically for its psychological peculiarities, he will discover that, immediately after my father asked me if he understood that I was referring to Uncle Clarke's name or his foot, the control intervened and told him to spell the name. There is no apparent break in the control and in the effort to give the name the control is the medium, so to speak, and perhaps is the source of the error. This is more apparent later when Rector confesses that he cannot give the name, tho it had already been given in the subliminal several times. Cf. pp. 527 and 533. The subconscious has to be supposed to have possession of it, and yet it does not come with Rector. The man who assumes that Rector is the subconscious of Mrs. Piper must have difficulty with this anomaly. But however that may be, in the present passage it is clear that the control intervenes to instruct the communicator and directs the method by which he shall communicate.

On page 407, my father was communicating about my mother and an incident not recognized came, when G. P. suddenly intervened with the statement: "That is what he says and he knows, I think. He is pretty clever H, and no one's fool, and tho he does not understand as I do, I know he will in time." My father then continued, and after my father referred to a picture of my brother Charles, G. P. again intervened with the remarks: "He said uniform and his mother says it also." For a few minutes G. P. continued the communications as an intermediary and was interrupted by "I do" from my father, and after a further statement or two relevant to myself, G. P. continued until my father again took up the subject.

On page 414 my father is reported as using the word "Philosophise" which is not a natural expression for him, as I knew him. I would not say that he never used the term as it is used here to express reflective habits on the nature of things. He was intelligent enough to have done so. But it was not in any way characteristic of him to think or speak of philosophizing. He never did such a thing in the technical sense of the term. He was always absorbed in theology as authoritatively expressed

in his religion, and philosophy was no part of his equipment and he never engaged in any discussions about it. It is, therefore, so unnatural to me that he should employ it so aptly that I can more readily believe it was put into his mouth by the control interpreting his state of mind. Of course, had I no other facts to support such a view of this instance it would not hold, but there is so much to show that the controls or intermediaries affect the whole affair and so often intervene, that this anomalous use of the term "philosophise," as related to the mental and linguistic habits of the particular communicator, suggests very strongly the coloring effect of the control on the message.

On page 422 is a most interesting passage illustrating the whole problem. My father is communicating and attempting to answer a question about a horse which I had asked some time before. I quote it at length.

No I remember Jim, but it was not this one which was gray.

(No.)

And had two white feet. Now think what is on my mind.
[pause.]

Well. (Well?)

Look here a moment. I have no idea what he is talking about, but he is very desirous of making him understand.

(Yes, Rector. He mentioned an old horse by the name Tom last time. I asked him to tell me the name of the other horse that we drove with Tom.)

And he has not yet told thee.

(No, he has not told it rightly.)

Were there not several: if so this may confuse him a little, but we will help him as far as possible. His mind seems remarkably clear to us and he is capable of doing almost anything for us.

Where are my slippers, James.

(I think Maggie has them.)

Well where is my cap.

When Rector interfered with the statement beginning with "Look here a moment," tho it might be an intrusion of G. P., as the style of language suggests him, my father was in the midst of answering my question about the horse that had been

driven with Tom. But he had deviated from the matter to refer to a gray horse with two white feet whose existence I was not able to verify when I published this report in 1910. No one recognized it. The reference to him was made in 1900. While this was going through the press or soon after, my father purporting to communicate through Mrs. Chenoweth, in an allusion to his mother referred to a gray horse, and my aunt then recognized that it was a favorite of her mother's, my grandmother. So the reference here has evidential interest as a fact far beyond my knowledge as it concerned my grandmother before my father was married. Now Rector did not understand the situation, and well he might not, as it was wholly irrelevant to my query. But he shows that he is perfectly aware of my father's state of mind and what he is talking about, and his confusion about it must have been due to his catching some associated incidents, whose transmission he inhibited and which showed that the facts were irrelevant. When I admitted that there were several horses which he might mention Rector well stated the fact that this might confuse him a little: for, if the pictographic process be prevalent in the transmission, this confusion would be an inevitable accompaniment of the situation. Readers will note how suddenly my father resumes direct communication in the question about his slippers. Only the student of psychology or careful readers of the record would detect the evidence of two personalities in the process.

On page 425 my father was communicating and had difficulty in getting the name of a kind of wood and said he would come back in a moment. His place was taken by G. P. to give the name of my Uncle Carruthers. But he was not acting on this occasion as an intermediary for my father. He was acting as a substitute and intervened as such. But it illustrates intervention at a crisis, tho there is nothing to suggest pictographic influences.

Pages 435 to 440 illustrate the intermediation of the control to send a number of messages. Whether he received his information at the time from spirit or by conversation, so to speak, away from the sittings, is not indicated. But intermediation is clear and emphatic. The same is clear in the passage on pages 455 and 456 in which Rector half states the facts in his

own way and half quotes my father, whether my father be immediately present or had communicated it to him apart from the sitting. The intervention is clear.

On page 506 my father purports to communicate and says: "You will find that I am your co-worker in all that interests you best." The term "co-worker" is like "philosophise" not characteristic of my father, but it is a term quite characteristic of the Emperor group both in Mrs. Piper's and Mrs. Chenoweth's sittings. It is imbedded here in an apparently direct message from my father and shows to what extent we must reckon with the influence of controls on the form and content of messages.

On page 514 a very interesting allusion takes place. It is especially interesting because the time is so brief, and because it illustrates both intervention and substitution. My uncle purports to communicate.

Do you remember a stone we put together.

(Dr. Hodgson: "A stone we put together"?)

Not quite right friend, let him repeat.

I'll see you again my boy.

Farewell. He has gone out to think.

I am back James. Did you find out anything about the little uniform your brother Charlie had.

Note that Rector discovers that there is confusion, as the word "stone" came "storm" first. He reminds Dr. Hodgson of this confusion, not only interrupting the communication, but shows that he is a part of the process. Then when my uncle leaves he explains the reason for his absence. But he is back, in a jiffy, so to speak, and totally changes the subject, referring to an incident in my father's life about which he knew nothing before his death. He is thus an intermediary besides Rector.

On page 516 my father is communicating and Rector interrupts to say: "Yes he thought the gentleman in the body said it. What word is it." The matter was explained to Rector by Dr. Hodgson and Rector admits his error, and my father takes up the thread of his communications.

On page 528 an interesting illustration of this interfusion of control and communicator occurs. My wife is communicating. She says: "James do you know me. It is I Mary

who speaks to you from behind the veil." Rector had just opened the sitting and remarked that he was acting for the communicator. Now the expression "from behind the veil" is not characteristic of my wife, but is thoroughly Rectorian. It is, of course, not impossible for her to have used such a phrase, but she had not, when living, that conception of the subject which would make this expression so fitting. It is a frequent one of the Imperator group or controls of Mrs. Piper, so the message or thoughts of my wife apparently have to be clothed in the language of Rector.

There is a short passage of much interest on page 587. My father purports to communicate. Rector is the control, but acts as an intermediary all the way through.

This is Robert Hyslop. He says, tell James he would like to know about the tree, and what Hettie is going to teach. He sees her teaching. Do you know this friend.

(Dr. Hodgson: No.)

Please tell Maggie not to have those Shades taken down. She won't like it after.

What are Shutters, friend.

(Dr. Hodgson: I understand.)

The important incident in this is Rector's question: "What are Shutters, friend?" "Shutters" is the very word my father would use, tho he was probably familiar with the use of the term "shades." But he always had "shutters" on his house and spoke of them as such. Now either Rector or the subconscious of Mrs. Piper converted the thought into "shades" instead of "shutters," so that, on any theory whatever, there is the coloring effect of the intermediary upon the message. It savors very strongly of the pictographic process, as we can most easily understand the conversion of "shutters" as a visual picture into "shades," and perhaps the auditory phantasm which accompanied the visual picture of the "shades" carried the word "shutters" to Rector's mind who, not understanding that it was synonymous with "shades", asked what it meant. But it is clear that the easiest explanation here implicates pictographic processes in the results.

When we come to sum up the influence of controls or intermediaries on messages it will not be easy in the Piper case to use it as evidence for the pictographic process. I have called attention to a few instances in which that process would explain the facts, but I cannot use the facts themselves as evidence of it. It is possible that more direct methods would explain them as well, and we have to remain content with evidence for intervention by controls and occasional interfusion of their thoughts and terms with those of communicators. The fact that they have to intervene is so much evidence of a situation in which pictographic processes might be natural. But it does not necessarily imply them. They are apparent in the work of Mrs. Chenoweth, but are not so superficially evident in that of Mrs. Piper. The fact of this intervention and interfusion, however, will explain many an anomaly in the communications and also the fact that characteristic modes of thought and expression in communicators might well not be expected under the circumstances.

[To be Continued.]

EXPERIMENTS WITH THE DORIS CASE.

BY JAMES H. HYSLOP.

II

Minnehaha or Laughing Water.

No personality claimed to have the name of Minnehaha or Laughing Water in the experiences of Doris Fischer, so that we are not helped by having this name come through Mrs. Chenoweth as a spirit person about the subject. But when we know that personalities, especially "guides", do not always give their names or even any intelligible name at all, and since all names have to have their identity proved by other facts, the circumstance mentioned is not against the claim, tho to have had a personality by that name claiming to be present through the subject herself would be an important item in the evidence. As it is, however, the whole case has to be decided by the facts and regardless of the question whether any specific personality can be assumed at the outset. Moreover it is not primarily a question of names, but whether the facts obtained indicate the personality present, with or without a name. The peculiarity of the names of Margaret and Sick Doris make this course inevitable.

It was the next day after the French lady communicated that I got an inkling of Laughing Water, tho no name was given. Dr. Hodgson purported to communicate. He first indicated that the case was like that of Sally Beauchamp, a fact that Mrs. Chenoweth knew absolutely nothing about, tho she had read Dr. Morton Prince's book on it. After discussing the resemblance to the Beauchamp case, Dr. Hodgson made the following statements:

"I have something to say about the very strong hold that a smaller person has on the subject.

(All right. Tell all you can about it.)

It is a child and is one to whom you may eventually turn for a release from a too tense application. Is that all plain?

(Yes.)

It comes more frequently and will be of great use, but has been kept in the background purposely.

(All right. I understand.)

that the others might get the experience, but Starlight discovered and has been most interested to tell you about it and just gave me a little intimation that I might say a word about it that it would help the younger one to feel that she was of some consequence. This is true and it will possibly be a means of making a mouthpiece for some of the other folks."

Tho I assented to things it was not from any real understanding of the situation, but merely to keep the communications going on without friction. The sequel came when this personality came to communicate and gave her name. At a later and special sitting for Starlight to discover something more, if there was anything there to discover, I got a very distinct reference to this personality and something symbolic of her name, but nothing about the personality for which the experiment was tried.

The next day the controls put this little personality in to write and the first message was: "I will not hurt anybody, you old monkey", which was a characteristic manner of Margaret in the experiences of Doris and attested by Doris herself to have been applied to me after my visit to see the case when living in the east. I began to suspect, when I learned this, that I was beginning to get in touch with Margaret. But the communicator went on in a tone very suspicious of me and my object and before she got through suggested that it was my purpose to remove her from Doris. This idea often quickly seizes such personalities when I am about. She was as sharp as a razor in her handling of the issue, as I did not dare give myself away in the situation. She professed to have no knowledge of any previous existence, a position taken by Sleeping Margaret in the subject's case, as readers have seen. The same seems to have been true of Margaret. Pres-

ently she called me Mr. Inquisitive, an expression very like Margaret, and which the sitter said had been used by Margaret in her denomination of Dr. Prince. After some general communications in which she was feeling her way into my intentions and character, evidently being very suspicious of my plans, she remarked that "Baby", the name which the mother gave the sitter, had "been asleep sometimes", evidently meaning in a trance, she indicated that she wanted to work there and that she would "not hurt a fly". Hoping that I was dealing with either Margaret or Sleeping Margaret, from the allusion to "sleep", I pressed her for the name by which she went in connection with the sitter. She expressed her unwillingness to do it at present and the desire to think it over. In a moment she complained that I "made her Mamma make her do it", and I got the names "Sarah Augusta Susan Ann".

I at once told her that these were not the name by which she went and she confessed that she knew it. The characteristic thing about them was the fact that Margaret gave all sorts of names to herself through Doris, Bridget being the one more frequently used than others. In a few minutes I got the name Molly spelled backward, a name that suggests nothing but the inventiveness of Margaret in such situations. The mother followed and explained that the attempt to give this name backward was an effort to be funny, tho saying that it was a name she really wanted to write.

In the subliminal it was stated that she was a little Indian girl and her dark complexion mentioned. It was explained that her name was an odd one and symbolic in nature, saying that it was like Treasure or Faithful, but no clear indication of what it was. She insisted on giving it herself and told the psychic to "mind her own business; I'll do it myself", a curt and semi-insolent manner very like Margaret.

She began the work at the next sitting with a sentimental poem addressed to the sitter, but it had no evidential pertinence whatever and would suggest a suspicion of some other origin than Margaret. But she soon adopted a more conciliatory attitude toward me, after a suspicious remark about my attitude in which I relieved her of all fear, and she

half apologized for being "a sauce box" to me the day before, an expression which the sitter told me was one that Margaret sometimes used of herself. Dr. Prince made no comment on the expression. She voluntarily stated that she came to the sitter at night to talk, which would identify her with Sleeping Margaret. I had, of course, asked who came at night at a previous sitting. In a few minutes she alluded to "her little weeny teeny bit of a baby over here", which Dr. Prince thinks refers to a child that had died soon after birth and was either a brother or sister to the sitter. After some confusion and my urging her to give the name she went by at night, thinking I was dealing with Sleeping Margaret, because I knew nothing of the details of the case as yet, my query was evaded and the admission made that she had two names. I got the capital letter L and then "Pe", evidently for Pet, which was not relevant, so far as we know, and then the statement: "I am not a dream. I am a person." Dr. Prince had told Margaret she was only a dream of Doris and that she was not a person. She often claimed ironically to be a dream and not a person. When I asked why she was with the sitter she replied that she had been asked by the mother to be a guide to the child, and stated that she was an Indian and not a "pale face" like the child. Then the name Laughing Water came with some effort and confusion, and knowing what this suggested I immediately said "Minnehaha". This was accepted naturally enough. Everybody knows what Laughing Water means and there was no reason for being circumspect after the name Laughing Water had come spontaneously.

Minnehaha did not come at the next sitting. The mother took the time and then at the next sitting after that, Minnehaha displaced the mother after the latter had tried. From what the sitter had told me I inferred that I was dealing with Margaret and so as soon as Laughing Water put in her appearance I wanted to test her for Margaret and asked her when she first came to the sitter. She replied that she came at the request of the mother to help the child "from that bad condition of the mouth, twisting her tongue and her mouth and then losing her senses". She added that it was "pretty

bad when I got there, but she is better now", all of which, so far as it describes the sitter's condition at the time of her mother's death, is perfectly correct. There was a time when there was much automatic twisting of the mouth. But, while it is not quite clear that she meant to imply that she came after the mother's death, the claim of Sleeping Margaret was that Margaret came at the time of the first accident. Soon after this passage she described the accident which was the first cause of the trouble and which I have quoted in proof of the mother's identity, because Laughing Water directly claims to be giving it for the mother. She directly asserted that it was the father that was responsible for the trouble. This was the fact, as the record shows.

In the subliminal the name Jim was mentioned many times and as I did not recall or know that Margaret had always called me "Jim Hyslop" it did not strike me as significant at the time for Margaret's identity, and even now we cannot be sure of it because that much is not said of the meaning when giving the name.

The next day Minnehaha or Laughing Water returned to the communications and referred to the automatic writing of Doris, a fact not known to Mrs. Chenoweth, and when I asked the means used in the writing, thinking of a planchette, the answer came in a question: "You mean that wooden thing?" I replied in the affirmative and there came the reply:

"It is not much good for me; for they make it go fast and get a lot of stuff written down afterwards. They write two times. Somebody copies it."

This was followed by some general and very pertinent communications, but not so evidential as to justify quoting here. But it is true that the planchette was used for automatic writing by Doris since the departure of Margaret, and Minnehaha or Laughing Water did not take any part in it. The record was copied afterwards, so that there were two writings. Then came the following interesting incident:

"Do you know anything about a fire near Baby?

(Tell more about that.) [I knew nothing of what it meant.]

I see smoke and fire and everybody running and then I see flames again, and then Baby as if she were near a fire.

(I think I understand and will inquire about it.)

Never mind about being scared about me.

(No, I shall not, but shall help to have you understood. Do you know whether anyone comes while she is asleep?)

I do. I come when she is asleep, and it is not dream either, and I come some other times."

Dr. Prince writes of this incident: "When Doris was about eight years old, a mattress in Mr. Fischer's room was somehow set on fire. Water was being pumped into the room by firemen, when Margaret, to get away from the people who were rushing into the rooms on the first floor and to get into what she considered the safest place, ran up-stairs and crawled under her mother's bed, which was burning. People ran in and pulled her out and in the process she got well drenched."

The allusion to being scared about me does not clearly indicate whether it refers to the present time or to the past. But as it was Margaret that hid under the bed and as Laughing Water tells many incidents characteristic of Margaret, it is pertinent to refer to the fright here on account of the reference to a fire. But if it was Laughing Water who hid under the bed she is quite mistaken in saying that no one needed to be scared about her, as there was certainly no safety under the bed.

In saying that it is she who comes in Doris's sleep one might suppose she was Sleeping Margaret, but two things imply that she is not. First in denying that she was a dream she identified herself with Margaret and second in saying that she came at other times she stated what is not true of Sleeping Margaret.

At this point I seized the opportunity to test whether Minnehaha was Margaret or not, and having in mind the ceremony, making her will before dying, by which she was to

leave, I asked if she remembered the ceremony of her leaving. The answer came:

"Wasn't that fool talk, and didn't it make you laugh inside, or were you just like them? I am not driven away by prayers and incantations. I am not a liar nor a bad spirit.

(Can you describe exactly the ceremony I refer to?)

What do you mean, the way they used their hands as well as their thoughts?

(No, a special agreement was made and a ceremony gone through with, that meant you or some one was going away not to return. You or this some one did go and has not returned.)

Not in the manifestations but in the group to help. It was just because they were fools and scared and thought Baby would be ruined by the contact. It did not mean anything to me to promise a thing that they did not understand, but I could wait till they get some sense like you have. I had to do the things I did to hold on, and they could not have known all they know now, if I had not held on tight. I am not bad. They are. I know they are afraid of us, but honest, I am not a bad Indian."

There was certainly no mind reading here, for what I was thinking of was not alluded to, and what I did not know was obtained. I learned from Dr. Prince (Cf. Note 209) that, long before the ceremony of making the will, prayer had been used to get rid of Margaret, but he does not recall any "passes" or "incantations". He thinks he may have made involuntary gestures, and recalls letting her head fall once on the pillow. But Laughing Water did not hint at what I had in mind.

Other communicators took the time for the next two days and Minnehaha returned the third and began with a reference to the "planshet", as she spelled it, Mrs. Chenoweth knowing well enough how to spell the word, and then referred to "burning up some of the first writing in the stove". Dr. Prince knew nothing about this, but Doris, who was not present at the sitting, told me afterwards that, before she went to Dr. Prince's and before her mother's death, she did some

automatic writing for her mother, but that the material was burned in the stove.

I wanted something to suggest the knowledge of Dr. Prince and so asked Minnehaha if she knew the profession of the man who had Doris in charge, and the query came: "You mean the holy man, preacher man", and on my assent characterized him as "a fool because he thinks we ought to be angels and talk about God", and added that "he knows some things upside down. He can't pray me out of the planchet". Then there was a reference to the "mother squaw and an indication that she was in the spirit. She was said to be a "holy one too".

There is some confusion here, as Dr. Prince's mother is still living, and he had never tried to pray any one out of the planchette. But there was another clergyman connected with the case before Doris came to Dr. Prince and an episode occurred in which Doris was said to be lying and evading. This was more clearly referred to later, so that the interpretation now put on the present passage is reflected from the later communication, which followed immediately. It was in the question put to me by Minnehaha: "Say do you know their cat? That is something I must tell you about." But catalepsy seized the hand and the incident was not completed. The facts were as follows:

Doris regularly attended the Sunday school of a clergyman at the time of her mother's death. Owing to her condition she could seldom attend. The pastor visited the family and talked with the father, who spoke slightly of his daughter. When the minister next saw Sick Doris he questioned her and her puzzled manner of answering him caused him to jump to the conclusion that she was evading and lying. The misguided zealot upbraided her fiercely and Sick Doris never entered his church again. Real Doris and Margaret had been a frequent caller at his house. Margaret was very fond of his mother, a pious old lady now deceased, who was in turn fond of the girl. There was an Angora cat in the house which Margaret and Real Doris too admired very much. It is evident therefore that the "preacher man"

meant is not Dr. Prince, but the other clergyman who had offended Minnehaha.

It was at the next sitting that the allusion to Doris's spine was made apparently by Minnehaha, but quoted previously in the interest of the mother's identity rather than Minnehaha's, tho the latter proves her own identity in the subliminal reference to it by calling me a monkey as before.

At the next sitting, after Mr. Myers communicated some interesting, tho not such evidential things as we require, Minnehaha returned and characterized the "preacher man" much as before and terminated her communications by saying: "I like aprons, the big kind. She knows the kind I like with pockets in them." Dr. Prince comments on this incident:

"When about 12 years old, a lady whom the girl worked for, made two aprons for Margaret, each of which had two pockets, and Margaret asked to take one home to show. She did so and put it in her drawer, very much pleased with it. Real Doris got scolded by the lady for not bringing the apron back, but as she was unable to do so was thought to be a liar. Margaret finally told the lady that some one had stolen it. Real Doris did not know where the apron was until Mrs. F., who supposed it had been given her to take home, asked her to take it from the drawer to show to some one. Real Doris had to make some excuse."

Superficially at least this is a very good identification of Minnehaha or Laughing Water with Margaret. The special reason for this view is the use of the first person of the pronoun. Otherwise we might regard it as merely reflecting knowledge of what went on.

An important point in settling this question is the next message that came from Minnehaha, which occurred at the sitting on the following day. It was in the automatic writing:

"You know about the hospitals, don't you?

(What hospitals?)

Where they put people who have trouble like that.

(Yes, I know there are places of that kind. Was the person

present ever put there?) [The sitter had previously shaken her head in response to my look.]

Not in the kind you mean, but in a place where they tried to drive us away, and where a whole lot of people were and where no one knew enough to do anything. I knew when they did the things to the body when it was stiff and when stuff was put in the mouth to eat."

She stopped at once, tho the word "South" came without any hint of its application. Now Doris was never an inmate of a hospital. "But the passage is curiously relevant to Trixie, a sister of Doris, often mentioned in the *Daily Record*. Trixie had no symptoms like Doris, but she was an inmate of a general hospital for about a year, terminating about five weeks before the death of the mother. Her body and limbs were stiff with rheumatism and one arm rigid across her breast. The doctors 'did things to the body', such as rubbing and 'baking' in the vain endeavor to relieve the condition, and 'stuff was put into her mouth to eat', since that was the only way she could be fed."

• The reference to "South" has no meaning, unless it was meant for Southern California, where the sitter now lives. The suggestion of this is in the immediate reference in the subliminal recovery to California and orange trees with oranges on them, to the Spanish Mission and a priest. There was an old Mission near the California home, but there is hardly anything left of its ruins, and Doris knew nothing about it. The allusion to a priest is either a subliminal association with the Spanish Mission, and this may be a subliminal association with California, or a reference to the priest who appears later as apparently one of the obsessing personalities. The incidents, however, do not bear upon the identity of Minnehaha. They are related to the case as a whole and are mentioned only because the reference to California probably began with her communication.

It was some time before Minnehaha communicated again, but when she did, the first incident of evidential interest was denial of tearing things, a denial made spontaneously and not in response to any questions. It implied that some one did tear them and it was a fact that Margaret, in some of her

tantrums would tear things to pieces which the other personalities wanted. The denial was followed by a question from me to know who did do the tearing.

" (Did any one tear anything?)

I tried to help that and I did not stamp her trotters.

(Who did?)

You know how they went like lightning on the floor up and down and I did not do that, but I got the blame for everything, and sometimes I hate the old fuss budgets who made so much fuss, but the mother squaw tells me not to hate anybody because they were trying to help Baby."

My inquiry of the communicator brought out that "fuss budgets" meant the doctors. Of the reference to "stamping her trotters", the expression being wholly unlike Mrs. Chenoweth and never heard before by myself, Dr. Prince says: "Margaret did stamp her feet as described, especially in the course of her quarrels with Sick Doris. Sick Doris would sometimes do the same, and it irritated Margaret exceedingly." Here there is a perfectly specific denial that Minnehaha is Margaret, tho the implication is that she knows what Margaret did.

There was then a long passage which can be summarized by saying that the child "had temporary absence of consciousness", which was true enough, as the record abundantly proves, and then it was said that she once "took some things and hid them, not her own things." The comment of Dr. Prince on this is that once Margaret found a whole box of candy in the house of an employer and took it home. The woman hunted for it and Margaret told her without being questioned that she took it for herself and Doris. Of course Doris "forgot" it, as she had no consciousness of the act, and the very word is the one Doris would use to explain why she did not know certain things. A reference to strawberries was made that was pertinent to Doris's taste for them, tho this was not indicated as the purpose of mentioning them.

At the next sitting, after one of the supposed obsessing agents had communicated, Minnehaha came and expressed

the wish to have a red dress and some moccasins. The only interest in this is that Margaret was excessively fond of red dresses. The fact was hinted at in the record elsewhere.

A little later Minnehaha expressed her characteristic attitude toward religion as she understood it by saying she was not a Christian, and this was the attitude of mind on the part of Margaret, whom Dr. Prince actually describes as a little "Pagan".

I had been trying to determine whether Sleeping Margaret had to be regarded as a spirit or as the subconscious of Doris and had not succeeded. Remembering that Dr. Hodgson had told me that Starlight, the little Indian control of Mrs. Chenoweth, had discovered Minnehaha, I resolved on an experiment with Starlight to put her directly in a position to discover what I wanted. I arranged for Mrs. Chenoweth to give me a Starlight sitting at the house of a friend, naming this friend so that Mrs. Chenoweth would suppose the sitting was for some other purpose than the regular deep trance work. I gave no hint of having the sitter there. As sleeping Margaret appears only in the girl's sleep, I had to arrange for the sitting at 9.30 P. M. I had Doris go to bed and after she had gone to sleep I brought Mrs. Chenoweth to the house and kept her down stairs until I was sure Sleeping Margaret was "on deck" and when I determined this I covered her, face and all, with a cloth so that she could not be seen. Mrs. Chenoweth had never seen her normally at any rate. I then brought Mrs. Chenoweth into the room and she went into the Starlight trance. Very soon Starlight saw the same little Indian which she had discovered as Minnehaha and tried to give her name, but did not succeed, tho she saw a picture of a water-fall, calling it "Falling Water" and "Water Lily", and said she was laughing, Minnehaha having been called Laughing Water, as we know. The subconscious should have gotten the name without any difficulty. But it did not do so. However, the sequel was that Sleeping Margaret was identified as the "spirit" of the girl only "half way out", and not in any way identified with Sleeping Margaret.

At a later sitting Minnehaha came and pertinently said that they (the spirits) did not want Baby to have her life

spoiled in a hospital, evidently implying that the case was suggestive of insanity and that is precisely what the physicians regarded it, but Mrs. Chenoweth would have said *asylum* instead of "hospital", assuming that she had any normal knowledge of the case, which she did not. A pertinent and half evidential allusion was then made to the aunt with whom the girl was staying, but it was not made explicit enough to quote. I then asked who it was that came in sleep. I had all along been curious to know if Sleeping Margaret was to be treated as a spirit or only as secondary personality. All the evidence that I had in my experiments with that personality pointed clearly to her being a secondary personality, and she had been called the "Baby's spirit" by Starlight in the experiment I made for the distinct purpose of ascertaining whether Starlight would discover a spirit when the girl was asleep, as she had been the alleged discoverer of Minnehaha. The following was the dialogue:

" (Do you know the name by which Baby's spirit is called when Baby is asleep?)

I can find out.

(All right, do so.)

And tell all about it. You know something about it now.

(Yes, I do, but it makes the matter so much better for our work to have you on your side tell the name.)

I always forget that. M ... M... M a ... M a r g ... No you know Margaret No. 2.

(Yes, there is a little more to it yet.)

Margaret double. (Yes, double.) B ... I know what you want.

(Yes, you will get it in time. I shall be patient.)

Good old man you are. Margaret's mother knows that she took the name because she had to make a difference and she talks like Margaret.

(Now, who is this Margaret you mention?)

You know, Mother, don't you? (Yes.) Well, I told you Margaret second.

(Yes, there are two Margarets there.)

Yes, and one is with you and one here."

Sleeping Margaret was the name I wanted. I got Margaret and an explanation that the mother had taken it also. The fact was that the mother had always liked the name and Dr. Prince gave it to the personality to distinguish her from the normal self and to have a better understanding with it. I knew nothing about the facts at the time, and had to learn them from Dr. Prince. The whole passage was confusion to me until I learned the actual complications which the message endeavors to unravel. The three "Margarets besides Minnehaha" were the mother, who had called herself Margaret at times because she liked the name, Margaret, the secondary personality, and Sleeping Margaret, the secondary personality that manifested in sleep. Mrs. Chenoweth had no hint of either names or the complexities of the case. Regardless of the question as to what the Margarets were, secondary personalities or spirits, the evidence for the supernatural is clear.

Minnehaha then expressed a desire to have a Moosehead which she had seen at the home of Dr. W—— two nights before. But as Mrs. Chenoweth had normally seen the Mooseheads the reference has no value. Immediately after this Minnehaha asked about her "red blanket" and referred to Doris and apparently stated that it was not Margaret's. The Margaret personality, according to Dr. Prince, was especially fond of red clothing.

Referring to him she then said: "He just wants to cure Baby of going crazy every night", and added a moment later that "he asks so many questions". Both facts were quite true. He hoped to get rid of Sleeping Margaret as the final step in the cure, tho he was not in as much hurry to do this as he was to get rid of Margaret. The Daily Record shows what his habits of interrogation were.

At the next sitting there was evidently an attempt to have Margaret communicate and she was followed by Minnehaha, and after some general messages of a pertinent character asked if I "knew anything about a shed", and the dissent of the sitter led to more explicit statements. These involved reference to a building where something had been taken and then the tying of Baby's hands and hurting her. In a moment

I was asked if I knew who took "fire water". In a moment the name "Dad" answered her own question.

The facts were that the father had hid his whiskey in a building outside the house and the Sick Doris personality would take the whiskey and pour it out so that the father could not get drunk. It was in his drunken fits that he punished Doris so severely. "Daddy" is what she always called him, and in her secondary states she would cry out "Don't hit me daddy", as she rehearsed the scenes of her fears and sufferings from his brutality.

Just before completing this incident Minnehaha interrupted the narrative to say: "Do you know about something put in her mouth, out of a glass so hard to get her mouth open, medicine, I think it was." There is no assurance of the incident indicated, but Dr. Prince says that it was quite possible soon after her mother's death.

Other communicators came for some time who were intimated to have been connected with the girl as obsessing agents and finally Minnehaha came after one of the conflicts that occurred when this sort of work was done and referred to the man, who had been communicating, in such a way as to imply that the girl had stolen things under his influence, and hid them. The record is full of these little unconscious peccadillos, and it was stated that the girl was watched for this sort of thing. While it cannot be proved, as Doris herself remembers nothing of it, the statement is exceedingly probable. Those who did not understand her condition would speak of nothing else than theft in such cases. Reference was made to hiding some "gold shiny thing in a drawer". The Margaret personality had such a drawer in which she hid or kept things which Doris was not to touch. But there is no present knowledge of concealing any gold object there.

Minnehaha added that it was a man "behind Margaret that made her do things". There is no way to verify this, as it represents transcendental events. But Minnehaha correctly distinguished the character of Margaret from Sleeping Margaret, exempting the latter from a part in the tricks. This was correct, and indicated that Margaret was the

"walker" and Sleeping Margaret the "talker". This peculiar characteristic of each was true. It was Margaret that had engaged in the long, tiresome walks, some of them to escape the tyranny and abuse of the girl's father, and Sleeping Margaret is a veritable chatterbox of a talker. It was then repeated that Sleeping Margaret was the subconscious of Doris, saying that Margaret was a devil and that Sleeping Margaret was good. This was correct and it must be remembered at the same time that Margaret was said to have been under the influence of the man.

At the next sitting Margaret made her "confession" under the influence of Imperator, and Minnehaha followed at the sitting after that, but not with striking incidents. What was said was very pertinent to the case, but must be read and studied with the extensive notes to be understood.

Minnehaha appeared only occasionally until the obsessing personalities had all been removed. Just before I left for my vacation she came and stated that she was going to give me "knock down evidence" later. It was therefore nearly three months before the experiments were resumed and then after six weeks' experiments with private sitters. At the very first sitting at which I came alone Minnehaha reported and began to keep the promise made to give me the evidence indicated. I asked her what "Baby" had been doing in the meantime and the following came as the answer:

"I am near her and she works and reads study books and laughs and runs and sleeps like anybody and she does not pray all the time like she used to and she gets wampum now to have some things. I mean some things to eat she likes."

She then started a message about some work "with her fingers and hands", which was completed later. Inquiry showed that all the above statements were relevant. She had studied books on poultry, and laughing was a marked characteristic of her, not known to Mrs. Chenoweth. As for running, Dr. Prince reports that she does this and sleeping is now as healthy as with anyone, a fact which was not true in her condition of alternating personality. The reference to

"wampum" and getting things to eat is especially striking. In Dr. Prince's occupation he had forgotten to give her the usual allowance and she did not tell him about it. He learned the fact through her automatic writing and provided it regularly at this time. But he did not know what she wanted it for. He had to await a suitable opportunity to ask her without arousing her suspicion. When he did this he found that she wanted it for candy and ice cream, which, as a child she was fond of, and had not been able recently to get as she pleased.

At this point the control changed to the mother, who occupied the time for a while and was followed in turn by Minnehaha again, who alluded to "music keys" and said: "She cannot do it much because she has to do some other work", and on being asked what the work was replied that it was helping in the housework and cooking, and then referred to some children and their going together. She does take an important part in the housekeeping and this had prevented her from continuing the piano lessons which she had begun at one time. She is very fond of children and had some little friends in whom she took a great interest. I asked for further statements about other things that she had done and allusion was made to things done with her fingers and hands, having in mind myself chickens and their care. But telepathy got nothing here. The communicator got no further than "pretty things" and the control was lost, leaving the completion of what she wanted to say to a later sitting.

At the next sitting Minnehaha stated that "once I wanted to take her over here with me to fool them, but that was a long time before I came to this place to write to you, and I did not know any better." There is no proof that Minnehaha tried to make her commit suicide, as this implies, but it is true that the girl tried more than once to take her own life. The Notes show this. Cf. Notes 377, 383, 402 and 645.

In the course of the remarks about this incident Minnehaha alluded to the cause of this temptation on her part and indulged in a diatribe against "Margaret", and made an interesting observation which has some evidential importance because it coincides with what had been said through Mrs.

Piper and not known to Mrs. Chenoweth. She referred to the condition which was represented by the Sleeping Margaret personality as "one made tight so she could not go out or come back". Through Mrs. Piper we were told at times that her spirit had to be held by other spirits in certain conditions. Here we have the same conception as an explanation of the Sleeping Margaret condition.

A few days later when Minnehaha came again I asked about the "things Baby made with her hands and fingers" and the answer was more specific than before:

"Something with a bit of color to them and a long string of it and then put together round and round. This has strings to it, threads, and she sits down in a chair by a table where she does it. You know the Preacher brave that she had near her."

An allusion was made to "a lot of flowers" in this connection, which was correct, but the incident about the "long string" was not yet fully specific and at a later sitting I asked for the name of it, thinking of embroidery, and the answer came:

"You mean the bright yarn thing.

(Yes.)

That is what it is, something to wear on herself and she likes to make it and she sat down at a table with a heap of the stuff all around on the table, and she tried it on putting her hands over her head and around her throat."

I saw that something else was meant than the embroidery which I had in mind and when information came from Dr. Prince it explained clearly what Minnehaha was trying to tell me. Doris had taken the seeds of the umbrella tree and colored them to make necklaces with, which she had made for her friends. They were strung as beads on thread and put together "round and round" and tried on her neck. She sat at a table when making them and the scene was exactly as described. This represented contemporary events, not those in the far past which I had in mind.

Other communicators had the time for two or three sit-

tings and when Minnehaha returned she began by telling me that her duty in the guidance of Doris was to furnish "magnetic influence", to prevent catalepsy, "catamount", as she called it, remarking that she was preventing there what occurs with Mrs. Chenoweth. This was a good hit, as no signs of catalepsy occur with Doris now in connection with her automatic writing.

Allusion was then made to the "big pale master chief", who is Emperor, as one who was "working there but did not do all the writing". This is quite correct if we take the record as witness of the situation. Emperor had not manifested directly, but when it was asked who was working with the case the answer came through Doris that it was Emperor.

In an intimation that Dr. Hodgson was also working there a curious phenomenon occurred. The name Richard came with a little effort and then more of a struggle to get the Hodgson and got only the initial "H", when the control, Minnehaha, added: "I cannot spell it, but it is like a son of Hodge". Mrs. Chenoweth both normally and subliminally has no difficulty with this name and hence there is no excuse for this way of putting it from the standpoint of the subconscious, but it is quite natural for a little Indian even with all the help she can get.

Following this was a reference to the place where the sittings were held. Minnehaha said it was "out of doors" and mentioned the chair, the shade, and the sun all around. Then reference was made to Mrs. Prince as the "woman who watches her", and said she was going to make something for Doris.

The sittings are held in the "ranch house", which is outside the main home and the other incidents are natural features of the environment. Mrs. Prince was making a sachet bag for Doris to be given at Christmas.

Following this was a statement that Doris was taking walking exercises to help in the work. This was not correct. If "walking" be a mistake for writing it would be more pertinent, but there is no evidence that it is such a mistake. The sitting then came to an end.

The next two sittings were occupied with a member of the Emperor group and Minnehaha did not appear until the third one. I still wanted to get some reference to the embroidery, which had been a most important occupation of one of the personalities. But I did not wish to refer to it directly at this stage of the game. So I put a question vaguely to see the reaction. I remarked that there had been one state that had not yet been mentioned and asked that I be told about it. The prompt reply, in the form of a question, was: "You mean when she was sick in the blankets." This was a most pertinent answer to my query. It described the condition represented by Sick Doris. Minnehaha then went on and said that this was far back of the present time, which was true, and that "she got split at that time and never got put together again until Minnehaha helped to get the devils out of the way." The personality was split on that occasion, namely, the death of her mother, and the mother was referred to in this connection. Reference was made to her alternating conditions of "better and worse" and her "lying", which has been explained before.

I then asked if a spirit had been associated with this state or personality which we had called Sick Doris, tho I did not mention it here, and the reply was "Yes, of course there was", and on inquiry as to who it was the reply came that she did not know who all of them were, confirming my theory that the personality was a state in which any number of external influences might manifest, and the doctrine was repeated that this obsession might come when any one was "sick or weak or foolish or drunk", and that in such a condition a spirit might "try to hitch on to have some one to live through". This was a clear statement about the form of obsession.

Knowing the dislike which Margaret had for Sick Doris I asked Minnehaha what "Margaret thought about the sick state and those in it". The reply was very interesting and some of it very apt tho abbreviated.

"You ask such foolish questions, for you know what she thought. She told what she thought to some folks who were listening. She

did not know everything that was going on because she was dull when she got too near baby.

(Yes, I wish to know what Margaret did to the sick one.)

Oh, yes, I will tell you a heap of things she did. You know she had two states of Margaret, one good and one bad.

(Yes.)

One sleep and quiet and one runaway and lie and do bad things, and the lie one was not the same at all, and she laughed and fooled them all. She did some things to Baby herself. I mean bothered her and acted like a real devil. You want to know about tearing things up that were to wear and hiding things and running off so nobody could rest for fear she would be drowned or something else, and they all thought it was Baby."

The first part of the reply to my question was not to the point, tho I did know well enough what Margaret thought of Sick Doris. But it was very characteristic of Margaret to talk to people in the most frank manner, not caring what they thought of what she said. The evidence for that stands plentifully in the Daily Record made by Dr. Prince. It is not clear what she means by being "dull when she got too near baby". But Sick Doris, at first, was very stupid and had to be educated by Margaret. I brought her back to the subject by the second question on the same point, and then the truth came thick and fast. There were, as we know, "two states of Margaret", just as described, Margaret and Sleeping Margaret, and the former was often bad, as the incidents correctly said of her just following showed, lying, running away, tearing clothes and other things, hiding things and frightening mother and others who feared she would get drowned. All these are recorded episodes in the life of Doris. The statement that the "lie one was not the same at all" is most interesting, as it suggests that the lying was not really due to Margaret: for she had her good traits also, as far as many incidents occurring in the state called Margaret would indicate, and the theory of obsession would explain why incidents of another character were associated with it, Margaret being a control, could not prevent intruders from in-

fluencing Doris. Doris is a hearty laughers and the Margaret state was conspicuous for rollicking laughter.

I then asked Minnehaha what "the sick one made with her hands", having embroidery in mind. The sitting was coming to an end and only an allusion was made to "pretty things". Then the subliminal recovery began and the word "strips" was repeated several times, probably referring to the embroidery, as it describes it well enough.

At the next sitting one of the personalities said to be near Doris was put in for a communication in order to clear up his own state of mind that was said to have been caused by suicide, which was regarded as the sin against the Holy Ghost. Minnehaha followed and I reminded her that she had promised to give me "Baby's honest name", and that of the "preacher man", who had adopted her, tho I did not indicate this last fact. After some effort she got the initial B for Doris's real name, and then the letters "ea", which were not correct, tho "a" is in the name. But not being correct she dropped the subject and turned to talk about Dr. Prince. She referred to the Masonic emblem, a pair of compasses by drawing them and putting the letter "G" in them, and then referred to Solomon, saying it looked like "old Solomon himself", but added the very significant statement that it was not real, thus indicating that it was a pictographic phantasm. Then she expressed the desire to give the name of "Baby", and did not succeed, but ran off to give the word "King", which was written with some difficulty, and probably was an attempt to indicate the meaning of Solomon more definitely.

The facts were, as I found them out by communicating with Dr. Prince, as I knew nothing of them, that Dr. Prince is a Mason of the third degree and the emblem given is especially pertinent to this degree.

In the subliminal recovery an allusion came to the name Dorothy, which is the name of the young girl living with Doris's aunt and with whom she stayed when she was in the east. At the next sitting I asked Minnehaha directly if she "knew what embroidery" was, and this without reference to anything that would suggest Doris. The answer was as follows:

"You mean making pictures on cloth. That is what Baby can do.

(Yes, go ahead.)

I think it must be awful hard to make all those little stitches, but she likes it.

(Did any one from your side make her do it?) Yes. (Who was it?)

One of those charity sisters worked like a sinner on some of it, and so did another spirit, but that was not an Indian. Beads are Indian, but all those little stitches on cloth the Nun did. You know those nuns were trying to make Baby go into a place where they pray and sew on that stuff, and then pray some more and then tell lies about Great Spirit overhead."

It was in the Sick Doris personality that the embroidery was made so rapidly and expertly and some was also done outside Sick Doris's personality, thus showing the statement that two were employed at it is correct. It occurred at the period when Doris went to the convent, where there were nuns who tried to get her to join the convent, with some temptation on her part, because she was free there from the altercations of her home. The reference to this not being Indian and to beads was evidently an effort to distinguish between the necklaces, which were impliedly Indian in their source, and this embroidery.

An allusion to Doris "forgetting" things was correct enough, as the Daily Record shows, and then followed some statements which are half true and half false, details not always being correct, and then a statement that Baby had a new blue dress. She had a blue dress, but it was not new. The new dress was white and black. Minnehaha said she herself liked yellow, but there is no verification for this, tho the dark haired and dark complexioned races like yellow and the blonde races do not in most cases.

There followed then an effort to get the name of Dr. Prince, for which I had asked. To get appropriate help in this I remarked that, if she could not give it, Dr. Hodgson might do it. An immediate allusion to the "association of ideas" was a good hit, as the name Prince was associated

with the Sally Beauchamp case, which Dr. Hodgson had mentioned a year before, but I was careful to conceal any such fact from the communicator. But I got only that he was an Episcopalian rector, which was correct, and the two letters "ne", which are in his name. The sitting came to an end without success.

The next sitting was occupied by another communicator and then on the day following him the effort was made to get the "honest name" of Doris. After a long struggle I got *Bretia*, being most careful myself not to help in the least, and the letters P and F. Her real name is Brittia and P is the initial of her adopted surname and F of her parental surname. At a later sitting in the subliminal recovery the statement was made several times: "I go to Britta". Britta is the pronunciation which Doris and her relatives always gave to the name Brittia. Of course Mrs. Chenoweth knew nothing of either the name or its pronunciation.

Much interesting matter followed in the next two sittings, but is not evidential, tho quite characteristic of Minnehaha. Among them was her marked antagonism to people who pray so much and do not live as they pray, and then an allusion to an incident at least half true about Doris and the period in which she was so ill. She then predicted an earthquake to take place soon in California in the locality in which Doris lived, but as such phenomena are of frequent occurrence in that state it would not be important if it happened.

A very destructive flood occurred in the locality soon afterward, without any serious consequences to the family, but this is not an earthquake.

At the next sitting she gave an account of her tribe to which she belonged, with an account of their modes of life, hunting buffalo, using snake skins for sewing, drying meat, catching fish and using their bones for sewing, etc. She gave the name of her tribe but asked me to conceal it, which I do for good reasons. What she said of their habits fits the tribe to which she said she belonged, but I cannot make the facts specially evidential. It was at the end of this sitting that she gave the correct pronunciation of Doris's "honest name".

At the next sitting Minnehaha made a number of state-

ments quite pertinent to the case, but not strikingly evidential, and alluded to another case in California, naming this state and San Francisco, a case which has been under the observation of Dr. Prince and not known to Mrs. Chenoweth. Then the day following this she kept her promise to give the name of the "preacher man". She succeeded in giving it as "Dr. Walter F. Prince", spelling it backward, tho it would be read from left to right by any one seeing the original record. It was written from right to left beginning at the end of the name "Prince". The name "Walter" was written in the normal manner.

At the last sitting Minnehaha said some pointed things, a few incidents being evidential and all of them very pertinent to the case. She seems to have correctly described Dr. Prince at some special writing which he was doing at the time, saying that he wore a loose coat and that pink flowers were about him.

[To be Continued.]

CORRESPONDENCE.

Feb. 9, 1917

To the Editor of the *Journal*.

Dear Sir:—

I was deeply interested in the article on "Genius" by Dr. Arthur C. Jacobson, appearing in the *New York Medical Journal* of January 27. However, there are one or two statements contained in that article which cannot be allowed to pass unchallenged; and, inasmuch as what I have to say in reply is general, and corrects many similar statements made in other publications, it might be well to state them here.

In brief, then, my reply to Dr. Jacobson is from the standpoint of the "psychical researcher," and will consider certain statements in his article from that point of view.

(1) In saying that "there is, of course, nothing supernatural about mediumship," Dr. Jacobson surely begs the question completely, and runs directly counter to such authorities as Lodge, Crookes, Wallace, Balfour, Hodgson, Myers, Flournoy, Richet, and a host of others, who assert there *is*. (By "Supernatural" Dr. Jacobson means what we term "Supernormal"—and I shall use the word in this sense throughout—and not in the older sense—which, of course, all would deny). Now, surely this is a question to be settled, not by dogmatic assertion, but by *fact*. Those who have studied the medium-trance most carefully are all convinced there *are* supernormal phenomena manifested in it. Wm. James for example, writes in his *Will to Believe*, etc., p. 319:—"If you wish to upset the law that all crows are black, you must not seek to show that no crows are white; it is enough if you prove one single crow to be white. My own white crow is Mrs. Piper. In the trances of this medium, I cannot resist the conviction that knowledge appears which she has never gained by the ordinary waking use of her eyes and ears and wits. What the source of this knowledge may be I do not know, and have not the glimmer of an explanatory suggestion to make; but from admitting the fact of such knowledge I can see no escape."

This is, of course, only a personal opinion, but I think Dr. Jacobson will admit it was a highly competent opinion—and one only reached after a painstaking and personal investigation of the phenomena. In view of this, suspension of opinion is surely permissible.

(2) Dr. Jacobson cannot see why "men like Hyslop and Conan Doyle" champion the "supernatural" (supernormal) explanation or interpretation of such phenomena, and rather scores them for doing so. They believe—because they have obtained *evidence* for the supernormal in the medium-trance. To give one very small instance: While in this country, Paul Bourget obtained a sitting with Mrs. Piper. He was totally unknown to her. After she had entered her "trance", he quietly opened his hand-bag, extracted a traveling clock, and placed it on the table. Immediately the hand wrote (automatic writing): "That was my clock—it belonged to me—I am so-and-so" (giving the real name) and finished by stating that he (the communicator) had committed suicide—which was correct. If there was nothing supernormal in all this—will Dr. Jacobson furnish the explanation?

(3) The relationship and possible analogies between mediumistic "spirits" and alternating and secondary personalities have, of course, been pointed out and insisted upon time after time by all psychical researchers; their writings are filled with just such discussions. See Prof. Th. Flournoy's "Spiritism and Psychology" for lengthy debates upon this point.

(4) As to the attempted explanations of psychical phenomena by means of Freudian method, I may refer the reader to a previous discussion of mine upon this point, in the *Journal of Abnormal Psychology*, Vol. IX, No. 6, February-March, 1915.

(5) Finally, a word as to the "medium-trance" itself. Dr. Jacobson asserts that this does not differ essentially from other trance and subconscious or hypnoidal states.

So far as "trance" is defined by physiological and psychological conditions it is not necessary to dispute the relation of it to hypnoidal and hysterical states. But psychical researchers always speak of the "trance" in relation to the mental contents associated with it and measure its meaning as much by those facts as by the other accompaniments. These contents may establish a decided difference between them, and this difference, in fact, constitutes the whole *crux* of the argument. It is this: That, in the medium-trance, supernormal information is often given, while in these other conditions it is not. That constitutes the difference. William James, for example, in his *Psychology*, Vol. I, p. 396, stated his opinion thus: "I am myself persuaded by abundant acquaintance with the trances of one medium that the 'control' may be altogether different from any possible waking self of the person I am persuaded that a serious study of these trance-phenomena is one of the greatest needs of psychology, and think that my personal confession may possibly draw a reader or two into a field which the *soi-disant* 'scientist' usually refuses to explore."

To compare the words of small men with great, I may perhaps quote a few remarks from my own book "The Problems of

Psychical Research" (p. 35), where, speaking of the medium-trance, I said:—"It must be admitted at once that the innermost nature of this trance state is unknown. Certainly no purely physiological explanation suffices to explain the supernormal contents of the 'medium-trance', even were it sufficient to account for similar conditions better known. No matter what the condition of the medium's nerve-centers may be, this would not account for the supernormal information given during the trance state. No matter how much nervous or mental 'instability' or 'disintegration' were postulated, it would not at all explain or elucidate the primary question: *How is the supernormal information acquired?*"

Now, this is the question which Dr. Jacobson leaves unanswered, and which, it seems to me, is the whole point of the controversy. The only possible reply for Dr. Jacobson to make would be to assert that supernormal information of this kind is never given, never has been given, and never will be given—surely an ambitious enough rôle for the most ambitious to assume!

It is here, of course, that Dr. Jacobson comes into direct conflict with other well-known authorities—men, too, who have devoted years of their lives to actual personal experimenting in this field. Can Dr. Jacobson claim so great an acquaintance with the facts?

Finally, I may point out that this theory of genius, and its relation to the subconscious, or rather the view that genius is itself a product of the functioning of the subconscious, has been worked out in great detail by F. W. H. Myers, and was published by him in the (much-despised) *Proceedings of the Society for Psychical Research*, Vol. VIII, pp. 333-61, July, 1892. Interested readers (including Dr. Jacobson) are referred to that publication for further details; and where, incidentally, they may find that the devil is not so black as he is painted, and that *all* "psychical researchers" are not such fools as they are commonly thought to be.

I am, sir, yours faithfully,

HEREWARD CARRINGTON.

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FOR

PSYCHICAL RESEARCH

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RETROSPECTIVE STUDIES.

BY JAMES H. HYSLOP.

II

With the recognition that controls have an influence upon the messages, we may take up the causes of certain types of mistakes and confusion. The perplexity of many people on this point has grown out of the assumption that the communicator acted directly in the process. But this assumption is wholly erroneous. The process is not so simple. We might well feel puzzled if it were simple. But a careful study of the phenomena, especially in the records of the work of Mrs. Chenoweth, will reveal the fact that more than one personality besides the communicator may be concerned in the messages. There may be half a dozen personalities involved. But even if only one be involved it would tend to explain how mistakes of a certain kind should occur. This would be especially true if the control has to implicate interpretation in his transmission for a communicator. In the pictographic process this is clear. The control receives mental pictures from the communicator and has to interpret them as symbols. His inferences may be false and

this is perfectly apparent in many instances of the work of Mrs. Chenoweth. But it is not so apparent in that of Mrs. Piper, as we have seen. Yet mistakes of a most interesting type occur.

Thus far, therefore, in the study of the Piper phenomena we do not obtain conclusive evidence that the pictographic process, as it is manifested in the work of Mrs. Chenoweth, is operative. The examination of subliminal phenomena shows the presence of one factor of it: namely, that Mrs. Piper is a spectator of what she reports, at least in Subliminal I. But we lack there the evidence that she is a spectator merely of phantasms instead of realities. Again, in the study of the influence of the control of the messages we discover a situation in which the pictographic process is possible, but is not proved. The intervention of controls is proved as showing why messages do not reflect better the personal characteristics of the communicators. But we lack indications of their interpreting a symbolic picture. It is possible that the method of communicating is what the controls call the "direct method" in the work of Mrs. Chenoweth, where we have, as yet, no distinct proof that the pictographic process is either dominant or operative. It is conceivable that, with Mrs. Piper, her echolalic tendencies make her better for the direct method and, if so, little evidence would appear for the pictographic or indirect method.

Before taking up the relation of mistakes and confusion to the question of pictographic methods in the Piper work, I should perhaps deal with the question of involuntary messages. The solution of that problem may throw light on the one just mentioned. By involuntary messages I mean those which come through without the intention of the communicator. It will not be easy to prove the fact of such messages. The whole external appearance of the phenomena is that of intended messages, tho it is probable that we think so because of the assumption that communication is much more like our own conversation with each other than is the fact. There can be no doubt that many of the messages are intended, but whether they come at the time intended is another matter. It is quite conceivable that the time of their transmission and the time of their intended transmission may not coincide. But even if they did coincide it would not follow that the intention had anything to do with

the actual transmission. It is our complete ignorance of all direct or complete knowledge of what goes on in the process that prevents us from having any definite ideas of just what effects the success. Vividness, frequency of impression and prolongation of imagery may be the real factors in determining the transmission, and not the intention of the communicator at all. That, of course, remains to be proved. But the hypothesis must be reckoned with.

Moreover we must remember that a pictographic process may be the one in the mind of the communicator even when it is not the process by which the medium receives or transmits the information. We know that this is the fact in the recall of our own memories. But whether the effect is to reproduce such pictures in the mind of the control or medium is another matter. Its existence, however, in the mind of the communicator, which is evident enough from the character of the messages, makes possible the reckoning with vividness, frequency and continuity of imagery as factors affecting the transmission. It is right here that abruptness of change in incidents and the fragmentary character of the messages has its significance in the direction of what we are discussing.

I must premise, however, that abruptness of change in the subject of communication may not always signify as much as would appear on the surface. It all depends on whether the separated incidents have or have not a naturally associated relation to each other. It is the selection of incidents that have not any natural associations for the communicator that suggests some anomalous cause. Hence I shall select my incidents with reference to this disconnection and to their evidential interest.

On page 338* there is a conspicuous instance. My father had just endeavored to give the name of my brother Frank, if I rightly interpret the name attempted. He immediately made an allusion to his stomach, which, if it had been to my brother Frank's trouble, would have been more pertinent. But his own stomach and trouble with it at the end of his life had nothing of association with my brother Frank. But the decided change of subject was manifested in the immediate reference to his desire

*Eng. S. P. R. *Proceedings*, Vol. XVI.

to "step in and hear you at the college." This had no more connection with my brother Frank nor with his own physical trouble than one man's experience has with another's, at least so far as the law of association is concerned. On page 341 the abrupt change of subject from the idea of a "constant revelation since Christ" to Swedenborg and our conversation about him had a natural association and so it has no significance for anomalous explanations. On page 371 a second allusion was made to Swedenborg and abruptly changed to a trip to the mountains, which was not true as stated. Then he immediately referred to a trip out West and a railway disaster while he was on this trip. In the midst of this (p. 372) he referred to our long talks during our last years and as abruptly returned to the railway accident. Our conversation on this subject had no more relation to the accident than his hat would have to his religion, and yet it was sandwiched into the story of the accident, as if it were in some way connected with it. Then after finishing the allusion to the accident he as suddenly referred to a fire which might have had an association with another railway accident of which he knew, and then returned to the original one in mind.

On page 397 he referred to some philosophical and religious discussions with an old friend and abruptly changed the subject to his walking stick which had no connection whatever, either in time or mental interest, with the friend he had just mentioned. On page 401 he referred, in reply to a statement I made to him, to his feelings when we parted on my way to college. This was suddenly changed to his remembering "the coach very well and the roughness of the roads and country." Then at once he referred to his sister and her care of us children. The immediate mention of Ohio was relevant enough, but the allusion to the "coach" and rough roads had no connection whatever with the previous subject, unless it be by the following fact. My father chose the college to which I should go because he felt it safer against the invasion of liberal thinking on religion, and as his own church could be reached only by riding over rough roads at one time, it may be that the suppressed thought about religion which entered so largely into his decision about a college had brought up prominently a picture of the country and roads on

the way to his own church. This connection is possible, tho it is not mentioned, but many of our memories have such subconscious connections. If this be the explanation of the incident the change is not so abrupt as it superficially appears to be. There was no discoverable reason for the allusion to his sister at this juncture except possibly the time relation, and that may suffice to account for mentioning her. Moreover the immediate reference to my brother George had no discoverable association with the whole passage, except that he lived in Ohio which had just been mentioned. But that connection only emphasizes the chaotic character of the whole. On page 420 he referred to the "Cooper school", a most important evidential incident, and then at once to his throat which had nothing to do with the episode about this Cooper or the school which my father had visited. He returned as abruptly to the incident of the school. The immediate reference to a journey in this connection is natural as it was connected with that school, but the allusion to the name Lucy immediately following (p. 421) had no association whatever with the situation that any one could suspect. It is possible that a deeply suppressed subconscious connection may have been present, but it is not for us to discover what it was. The immediate mention of my brother Frank in connection with this Lucy had no pertinence. No less abrupt was the reference, following that to my brother Frank, to a sled and then to the church. They were no more related to each other than the incidents of a chaotic dream, tho these always have some remote association. But to assume that only makes prominent the real separation. It was pertinent enough to refer, immediately after the allusion to the church, to an old friend who "was a little peculiar in religion," as it would easily occur from the law of contrast. But it had no connection with any other incident in that page.

On page 423 my father alludes to a "cousin McAllen," my cousin McClellan evidently intended, and then at once to my brother George for the mention of whom in this connection there is no discoverable reason. But the immediate mention of the horse Tom, which has the appearance of no connection at all with the situation, was very pertinent to the allusion to my brother when we know his connection with this horse Tom. On

page 438 there is a long religious homily and then a sudden change to the names Hathaway and John, evidently John McClellan who had been mentioned before. There was no reason whatever for connecting these, except that the choice of subject for communication required them to be mentioned on this occasion. On page 452 my sister Anna refers to an Aunt Cora and then suddenly mentions the names Lucy and Jennie which have no conceivable association with this Aunt Cora, as the Lucy was in no way connected with the Aunt, and Jennie is the name of this Lucy's sister. It is possible that we can fix an association in the spiritual world by supposing that my sister Anna was delegated to refer to the names, and this would give them an artificial association outside the natural memories of both herself and the other communicators. But readers could find no connection from the facts as known. We have to resort to a speculative cause to find it at all. That the speculation is probably correct is evidenced by the further incidents communicated by my sister Anna in this connection, all of them having no earthly connection with her, but natural enough on the supposition that she was acting as an intermediary.

I turn next to the later volume published on the phenomena of Mrs. Piper. I refer to Vol. IV of the American *Proceedings*. There is a number of interesting illustrations of these sudden interruptions or changes of incidents, perhaps more striking than others.

On page 396 of this volume just mentioned, I had asked my father, for a certain purpose, to give me the name of a certain horse. The answer did not begin at once, as my father continued the subject of the previous communications and then referred to Dick as the name of the horse. This was incorrect, tho he spontaneously indicated immediately afterwards that it was not correct. Then he gave Jim, after asking if it was John. We had had a horse by the name of Jim, but none by the name John. I explained that it was the horse that worked with the Tom mentioned long before whose name I wanted and the answer was: "Yes, Jim is on my mind, and what is John doing by the way. I wanted to hear from all at home." The sequel then showed that the John he was talking about was John McClellan, a man who had been the subject of important

messages prior to this and later. He had no relation whatever to the horse I wanted named and none to the Tom named; nor did he have any connection with affairs at home. Apparently the name Jim recalled John by natural association and that turned the mind to the incidents connected with this old John McClellan. There is no evidence of a pictographic process in it, but there is indication of capricious associations or the inability to determine what incident shall be transmitted.

On page 405 another instance of it occurred. I had asked my father to recall something that had happened before I was born and he started to accomplish this, giving some incidents which, if true, answered the purpose. Then came the following:

Now there is one more thing which happened before you were born and that ... let me see who can recall it and who was

Yes, do you remember John McClellan?

(Yes, I remember John McClellan well.)

Do you remember Lucy?

(Yes, I remember Lucy and gave Robert McClellan's love to her.)

My father then resumed his attempt to tell some incidents that occurred before I was born. But the allusion to John McClellan had no bearing on the question, except that the incidents that occurred in connection with him were also far beyond any possible memory of mine. Lucy McClellan, however, I knew all about and she too had no connection with this old John McClellan, not even being a relative of him in any respect whatever, not even by marriage. Apparently the idea of a time before I was born recalled the fact that this old John McClellan answered to that requirement and then the mere resemblance of the name to that of this Lucy recalled her, and it was a good point for the supernormal that it did so. But the change of topic was most interestingly sudden and had only a very remote and purely conjectural connection with the question that I had asked.

The attempt to name the horse was resumed at a later sitting and, amidst a great deal of confusion, my father asked: "Where are my slippers, James?" (p. 422). He then reverted

to John McClellan again, as if obsessed with something he wanted to tell about him. The slippers had nothing whatever to do with the name of the horse. They belonged to the last part of his life and the horse to my boyhood, and John McClellan had no relation to the incident. A little later an allusion to John McClellan's throat showed that the reason his name persisted in all circumstances was that my father was trying to tell an important incident about him. But it had no connection with the main object of my suit.

One interesting incident of this kind occurred in connection with my wife's communications (page 553). She was referring to events that happened a week before her death and suddenly asked me: "Do you remember Scott?" Scott was the name of a lady we both met in Germany and she had no connection whatever with anything in our lives after that time. Later, Dr. Hodgson speaking of suffocation, said: "Get my card," meaning Christmas card (page 620).

There are many other illustrations of the same phenomena, but not striking enough to merit special notice. But it is important to remark that most incidents mentioned can be connected by some law of association, so that we have to be cautious about setting up unusual explanations of the real or apparent illustrations on which I have commented. Even in two or three of those noted we are able to discover some possible subterranean connection, which would not be apparent to general readers. That there is some such connection in the incidents which I have quoted is favored by the large number of instances in which a perfectly natural association is clear, tho it may not appear so to readers of the record, unless they consult the Notes carefully. The connection may be very remote, and in some instances cannot even be conjectured by myself, tho I know all the facts. But the presumption would be that there is the natural connection, even tho it be determined by events long after the occurrences of the original ones. That is discoverable in some of the instances. I called attention to one in which the name John uttered in connection with "Jim" probably gave rise to an allusion to John McClellan, and then this to Lucy McClellan, where there were no historical associations whatever between the names. If we could trace the mental state of the communicator

we might find more or less arbitrary and artificial associations showing that they were not really exceptions to the general law, tho we could not discover any superficial connection in them.

But the matter of important interest at present is the relation of such phenomena to the pictographic process. Do they afford any evidence that the pictographic process is present in the delivery of the messages? I do not think they do. It may be that a pictographic condition is present in the mind of the communicator, but this does not carry with it evidence that a pictographic process is in the mind of the control or evident in the message. We may be able to explain some of the messages by pictographic processes, but these would be so few that we might well raise the query whether they ever occurred as a fact. Apparently the Piper phenomena are illustrations of the direct method, as it was called in the work of Mrs. Chenoweth, and this means that motor as distinct from sensory methods were used. If they were motor methods we should not expect to discover any pictographic elements in the result. In the phenomena of Subliminal I we find elements of the process present, but not all of them. In Subliminal II there seem to be no indications of it. We have simply vocal automatism, motor in type, as we have motor automatisms of the graphic type in the automatic writing. These betray no indications of pictographic processes in the medium's mind.

There is only one incident that reflects clear evidence of pictographic processes all the way through. It occurred at a sitting held by Dr. Hodgson for me, while I remained at home. It is in the English Report, Vol. XVI of the *Proceedings*. I quote the incident in full, pages 397-400. The incident was one in the communications of my father.

Do you remember the stick I used to carry with the turn in the end, on which I carved my initials? If so what have you done with it. They are in the end ... with the turn. I used to use it for emphasizing expression occasionally.

Yes, he turns it about and then carelessly drops it, the end of it. U D.

(I think so.)

If not, speak now before he becomes in any way confused.

James... Look friend do you wish to go to the College this A. M. If so I will remain here.

[The hand between each two words of the sentence above stopped writing and made a turn, somewhat like the motion that the hand would make in wiping once round in the bottom of a basin ending palm up.]

(Rector, that way?) [I read the sentence over imitating the movements of the hand.]

Yes, this is almost identical with his gestures. He is amused at our description, friend, and seems vaguely to understand our imitation.

Draws it across his so-called knee, lets it fall by his side, still holding on to the turned end.

There is one illustration of a sudden change of incident in the allusion to going to the college. Readers must remember that I was not present at the sitting, but at home liable to go to the college at any time. This had no connection with the incidents referred to in this passage. They are connected with two walking sticks that my father had. We children had once given him a straight one with his initials carved in the end of it. They were not carved by father himself. But this cane was lost and another one given him by the person who lost the one we had given my father. This second cane was a curved handled one. In some accident it was broken and mended by a tin sheath. This circumstance was alluded to later. But there is evidently some difficulty in conveying to Rector, the control, the fact that the stick had been broken. We have all appearances of the indirect method here. Rector is amanuensis and has to learn from my father what the facts are and my father has to employ symbolic methods to convey the idea of the broken cane. The dropping of the cane is a pictographic phenomenon. This is clearly so. More clear still is the "drawing it across the so-called knee." Here my father was employing a natural phenomenon in his own life when breaking sticks and Rector had to describe what he saw, leaving to the sitter the interpretation of the picture. Drawing the cane across the knee well represents a broken cane in terms of my father's habits, tho one wonders why a simpler symbol might not be employed.

This is the clearest instance in the record of pictographic processes, and the fact that it occurs in the automatic writing suggests that it might be the method throughout. But the difficulty with that view would be that evidence of it ought to occur more frequently and it would be hard to answer that objection. In any case the present instance is not intelligible unless the pictographic process be assumed. That conception of it did not, of course, occur to me at the time of the sitting, because I had no suspicion of its existence, except as making the control a spectator of reality. The work of Mrs. Chenoweth, while it did not alter the apparent reality of the objects described, did indicate that they were phantasmal to the control and this resolved many perplexities and makes clear the real character of the present incidents. But the rest of the records do not make plain the existence of such a process, or the possibility of it, except in Subliminal I. Even there we lack the evidence of the phantasmal nature of the objects of Mrs. Piper's subconsciousness.

However there may be a most important explanation of all this defect of evidence for the pictographic process, as I have stated the matter. It is most natural to think of visual phenomena in the pictographic method and that is what has given rise to the name for it. And in fact it is a purely visual process with Mrs. Chenoweth. She describes what she *sees*, not what she hears. But the same general process may be involved in other senses as well as vision. That is, the sensory automatisms may be produced in hearing or touch or taste or smell. In such cases the phenomena would not be described as visual objects and yet be the same in nature. Now it is possible that Mrs. Piper is not the visual that Mrs. Chenoweth is and in that case the reception of the impressions would be different. Is there any evidence of this fact?

There are two distinct indications of a different process by Mrs. Piper. First, she speaks as well as writes automatically and this implies a system of auditory phenomena and vocal motor action. Indeed we have always assumed that her hearing was not interfered with by the general tactual anæsthesia. This may imply that it is not the visual centers that are affected by the messages, and if that be true it would be very natural that

we should not get evidence of pictographic phenomena, as that term is most naturally interpreted. Second, Mrs. Chenoweth does not do automatic speaking as did Mrs. Piper, at least until within the last year. All her vocal messages were delivered in the subliminal as a spectator of visual pictures, with an occasional auditory automatism supplementing the visual and perhaps indicating incipient clairaudience. Hence the constant evidence of the pictographic process.

Now Mrs. Piper's better success with proper names, which are auditory data, is evidence, with her being clairaudient rather than clairvoyant, that her automatisms are more auditory than visual, and that is perhaps the reason that her automatic speech was a more general method of delivering messages. The "pictographic" process, if I may use the term, was with her auditory, not visual. If that be true, we ought to find evidence of the fact in the manner of receiving the messages. Things should not be described as *seen* but as *heard*. Or phonetics should enter into the appearance of things rather than visual equivalents. I think that some evidence can be obtained in the records of just this phenomenon.

I shall select those instances in which "speaking," "listening" and "hearing" are referred to by the communicator when not referring to my own speaking as a sitter. Assuming that he gets my messages through auditory sensibility I should not include references to his hearing me, but only to those referring to my hearing him, because I actually get the message by writing and Mrs. Piper knew the fact normally. Dr. Hodgson always regarded the communicators and controls as ignorant of the writing and knowing that we received the message only when we read it aloud. They would always repeat until the word or message was read correctly. All these facts indicate very clearly that auditory and vocal functions were the ones determining the process of communication, even during the automatic writing, and the analogies in the employment of language. Moreover I must select those instances in which the references to "hearing," "listening," and "speaking" are anomalous in their import when compared with the actual process by which we get the message; namely, by writing.

I take first the English *Proceedings*, Vol. XVI. On page

313 on the first clear appearance of my father to communicate, he remarks: "I want you to *hear* me." On page 314 the control says "*listen* friend" and probably meant the communicator, my father. On page 316 my father says: "I know, James, that my thoughts are muddled, but if you can only *hear* what I am saying you will not mind it." On page 321 Rector says: "We must restore this light a little before we can *speak* as we desire." On page 324 my father immediately after coming said: "I am coming, *hear, hear.*" and in a moment, "It is I who is *speaking.*" On page 325 he says: "I want you to *hear*, if possible, what I am saying, because I have it quite clearly in my mind." Page 327 he says: "I could not seem to make out why I could not make you *hear* me at first." On page 332 "*Hear* me now," page 341 "*Hear,*" referring to what he was saying about Swedenborg, and "Do you *hear* me" show the meaning of the communicator. On page 368 Rector says of my father: "He is being helped by us, and will from time to time reach through the veil and *speak* familiarly with James," and a little after this, "I find it a little difficult for me to get all words to thee whilst he is *speaking.*" On page 373 my father says: "I shall be better able to recall everything in time, if you will be kind enough to let me *speak* occasionally." On page 374, when Dr. Hodgson was explaining to my father the *modus operandi* of communication, my father replied: "Oh yes, I begin to see, but I can see Rector and *hear* him speak to me." On page 387, while my father is communicating, the control asks: "What is he talking about?" On page 392, when trying to give an incident which was evidential so far as it went, he recognized his difficulty and said: "I know everything so well when I am not *speaking* to you. Do you *hear* me?" Here both oral and vocal conceptions are present. On page 393 Rector, in reply to Dr. Hodgson's query why my father could not tell him the incidents and let Rector send them, said: "He can tell me distinctly only when I am not *speaking* to thee, friend."

On page 400 "Do you *hear* me?" again and on page 419, "Did you *hear* me speaking to you?" and three other instances: "Why do you not *hear* me?" "Well, what I want you to know most at the moment is that I am *speaking* to some other man who is *speaking* for me," and "I will *speak* again presently." On

page 421, my sister referring to my brother asks: "*Hear* it?" and on page 422 my father is communicating when apparently Rector says, "Let me *hear* once more," and a little later the same personality says to the communicator: "*Speak* it more loudly," and a little later Rector says, referring to my uncle: "He is here *speaking* it for me," his name, and Rector not understanding it said: "*Speak* it louder, friend." On page 428, when Dr. Hodgson stopped the writing to turn over a page, Rector complained: "Do not interrupt me when I am *listening*." On page 429, in the effort to get the name McClellan, it came McAllen and Rector said: "The name does not *sound* right to us, friend," and George Pelham in the next sentence gave it correctly, McClellan, he always being better than Rector with proper names. On page 431 there are two illustrations. On my asking if my brother Charles was communicating, my father replied: "Yes, and father. We are both *speaking*," and then a reference came to the name of my uncle and I expressed the suspicion that it was my uncle, and the reply was: "No, it is I, your father, who is *speaking*, and I am telling you about Charles and John." On page 434 George Pelham interrupts Rector who was trying to get the name of my sister, and says: "Let me *hear* it for you, Rector," and on not being recognized repeated the request: "Yes, but let me *hear* it and I will get it." On page 439, apparently my father is communicating, and says: "I am not quite sure that you *hear* all I say, but take out as much as you *hear*."

On page 440 Rector explained that a certain message was given him by my father to deliver and said: "He asked me to say this for him. His voice troubles him a little when trying to speak." My father had lost his voice some years before his death. On page 442 Rector said to the communicator: "I cannot *hear* it, *speaking* slowly." On page 444 Rector admonishes me as follows: "Speak to him, friend, and just let him know that thou art *listening*. The imperative "*speaking*" has no significance for our point in this passage. On page 445 my father, replying to my request to say all he wished, after he queried if I was tired: "But do you think they *hear* me," referred evidently to the controls, and a little later, after confessing he was confused he said: "What is the use to try and tell you what [I]

cannot *speak*." On page 450 he says, referring to a special care for one of the boys: "I only refer to it that you may know it is your father, and no one else who is *speaking*." On page 456, he again says: "I cannot *speak* what I could not often say when I was with you there," and a little later: "From day to day I will grow stronger while *speaking*." On page 459 the same communicator says: "It is I, your father, who is *speaking*. Cannot you *hear* me, James?" On page 460, referring to my sister, he said: "I wanted to *speak* of her myself, James," and "Do you *hear* me clearly?" On page 481, my father said: "I feel the necessity of *speaking* as clearly as possible, James, and I will do my best to do so." On page 482 he says: "I want to *speak* of other things," and on page 490, "Do you *hear*?" and "You will see that I will prove that I am with you still, even if I cannot always *speak* my thoughts."

These are all that I have found in the English *Proceedings*, which I have quoted, Vol. XVI. I may have overlooked some instances, but they would be similar in their form, if found. I turn next to the American *Proceedings*, Vol. IV, in which we published Piper records, with a few others not to be quoted here.

On page 391 of this volume occurs a most interesting illustration of the same phenomenon. Rector says to Dr. Hodgson: "Friend, we would *speak* to thee and say hurry us not and listen carefully to the *voices* about to *speak*." It was nothing but writing that followed. On page 399, in the attempt to get my uncle's name, Rector wrote: "That certainly *sounds* like Crk", meaning Clarke, when the correct name was Carruthers. Rector never got it correctly. On page 401 my father said: "*Hear* me, I will return." In the Subliminal Mrs. Piper said just after the attempt to get this uncle's name, "I can't write quite," showing that graphic reflexes had gone with the control. On page 408 he said: "James, do you *hear*?" On page 422 Rector said to the communicator, my father, "*Speak*," evidently finding some hesitation or delay on his part. On page 426, George Pelham was trying to give the name of my uncle again, and said to Dr. Hodgson; who had explained the error in the case: "Well, all right, but Hyslop's *pronunciation* cannot be very distinct." Dr. Hodgson told G. P. to pay no attention to the pronunciation, but to take spelling only, as if the spelling was not also auditory.

On page 428, Rector said to Dr. Hodgson in reply to a query about the sitting for the following day: "He is just *speaking* to me about it." On page 520 my father says: "Yes, I am *speaking* of this now before I go." On page 528 Rector explains: "*Voices* interrupt us, in consequence we act for them." On page 529 my wife is trying to say something about the color of my eyes, and Rector explains: "It *sounds* like MUD," and on page 531, in some confusion, Rector remarks: "There is a gentleman who has recently passed over who is *speaking* this name," naming my sister, nearly correctly. On page 533, Rector, after trying to give the name of my uncle and failing, said: "Friend, I do not believe I can *speak* this properly." Remember that he was writing. On page 536, when my uncle was communicating, the control said: "I cannot *hear* every word he is so excited."

On page 561, while my wife was trying to give a name, Rector said in reply to Dr. Hodgson's reading of it as "Blackburn": "Will *hear* it, friend: she says no. I will *hear* it from her later." On page 564 my wife while communicating, said: "I will *talk* more now." Note that there is no reference to writing, which was what was going on. On page 567, again while my wife was communicating, Rector evidently did not get the message and said to the spirit, "*Louder*," and then to Dr. Hodgson: "Lucy *spoke* then." This latter statement was wrong because Lucy was living, but it shows an auditory method of working.

Page 575 has a reply to a statement of Dr. Hodgson by Rector. It refers to errors which the control may make. "Yes we wish to know as it helps us to understand more clearly just how much we do *hear* distinctly." On page 576 Rector communicates for my wife and says: "She also *speaks* to thee and bids thee welcome to greet her." A little later on page 578 the expression, "I just heard him call," by my wife referring to my brother Robert whose name was given, indicates an auditory phenomenon. On page 587 Rector refers as follows to a statement by Dr. Hodgson that the name "Hepburn," given at an earlier sitting, was not correct: "We were not quite sure of the name Hep, etc., ourselves, but gave it as it *sounded*." The name, which I knew, might well result in a phonetic error of this

kind. On page 590 my father says: "It has been long since I had a chance to *spea*k with you here," and on page 591 Rector asks the communicator, "To whom are you *speaking*?" and in reply to a query by Dr. Hodgson further asks: "Yes, did you *hear* me Robert?" Again, Rector finding it impossible to give my uncle's name, Carruthers, correctly says on page 596: "The name I cannot understand. It *sounds* like Carther, Carthers." The phonetic approximation here is apparent. Mrs. Piper's subconscious had already given it correctly (p. 527). On page 597, referring to my father, he says: "He often *speaks* of the church." On page 643 my father, referring to Robert McClellan, says: "Often comes to you and tries to *spea*k." On page 694, Dr. Hodgson, referring to a Miss D., said: "Did you *hear* the description of Miss D?" On page 705, Dr. Hodgson, referring to an experiment elsewhere which I had made and to what he had tried to do there, said: "I thought I could *spea*k but I found it too difficult," and *à propos* of the same incident he added a moment later: "I am constantly watching out an opportunity to *spea*k or get at you." A few minutes later on the same subject he said: "He *spoke* about the woman you experimented with," referring to G. P. On page 710 referring again to this same experiment he asked: "Did you *hear* me say George at the lady's."

These are all that I have remarked of statements in this volume which represent auditory analogies in the form of the messages. I may have missed some instances, but they would only resemble those mentioned, if any were found. They all show a tendency for the communicator's thoughts to debouch, so to speak, into auditory conceptions, probably because Mrs. Piper's organism responds more readily to influences of this kind. We must remember that Phinuit, her first control, developed her psychic powers only in the direction of speech and the Emperor group also used this method with as much or greater ease than the automatic writing. It was George Pelham with the Emperor group that developed the automatic writing. Hence this method of automatism was subordinate to the one first developed and probably represented action through the auditory centers rather than the visual, the latter not being especially trained for the purpose. The natural motor ex-

pression was vocal and not manual first. It is probable that the indirect course had to be adopted along the lines of bodily habits, which were auditory and vocal.

Now I should remark that *I have not observed a single instance in which visual conceptions and analogies were employed in referring to the communications by controls and communicators through Mrs. Piper.* Readers might suspect that I selected the instances above with a view to proving a case. It was to prevent this objection that I collated all of them, in order to enable readers to see for themselves the real meaning of what is here claimed. I might have mentioned the number of instances statistically, but this would not have conveyed a clear idea of what I was contending for. So I have tried to collect all of the instances in which the communicators implied that they were using speech and hearing, tho the message came in writing. Now the significant fact is that I cannot find any instances in which visual conceptions are employed to represent the process. I have called attention to one interesting instance in which the message itself implies pictographic processes: namely, that of the walking stick, and perhaps the confused message about my brother George's guitar. Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, 224 and 461-462. But this was so rare in the record that I can take account of it only as an exception and there are no direct intimations of visual phantasms, other than these just mentioned, interpreted by the control, tho there may be instances in which visual and auditory influences co-operate.

We have found in the work of Mrs. Chenoweth clear evidence of pictographic processes and it is not the place here to exhibit that evidence. References will suffice. *Proceedings Am. S. P. R.*, Vol. VI, pp. 48-92; *Journal*, Vol. VI, pp. 275-290. Now it should be remarked that there are no indications in her records of auditory analogies. Their absence is as conspicuous as the absence of visual analogies in the work of Mrs. Piper. These facts show that Mrs. Piper is an *audile* and Mrs. Chenoweth a *visual*. This circumstance will explain the difference between their mediumships. It also explains why we do not get evidence of the visual type that the messages of Mrs. Piper come in visual phantasms. If phantasmal phenomena occur, they

would be of the auditory type and there would probably be less evidence to her mind that they are phantasmal or hallucinatory. That they are phantasmal is indicated in the phonetic difficulties with proper names. We shall consider that phenomenon in a moment. Suffice it that we mention the fact at this stage of the discussion. What it means is that the automatism of Mrs. Piper is auditory and not primarily visual. Probably the auditory character of it explains the existence of echolalia in Mrs. Piper, and the visual character of Mrs. Chenoweth her exemption from echolalia. It is interesting to note in this connection that Mrs. Chenoweth did not show any instances of echolalia until she began to develop clairaudience and then it occurred a number of times. But the fact that Mrs. Piper is an audile would not interfere with the hypothesis that the general process of communicating is the same as with Mrs. Chenoweth. It would only explain the difference between the two cases. We should not call it pictographic unless we chose, as the Latin does with "*imago*," which means equally a picture or an echo, to extend the meaning of the term to auditory "pictures" or "images." To emphasize the connection between the two processes this might be done, but it is not necessary to do so, especially when we find it necessary to recognize a decided difference in the objective appearance of the phenomena. But the fact is that the process is evidently the same general one in both, and that suffices to give a unity to the method which may not appear on the surface. It may operate in the direct method which seems to be motor entirely. But all that we should have to do in this conception would be to speak of kinesthetic "images" and so regard the process there as quite the same as in the sensory, only that we should not obtain the same kind of evidence for it as for the pictographic as usually understood, tho the whole affair might vary between them or show the combination of them, as in normal life.

But the primary point is to see that Mrs. Piper's process is auditory and not visual, and we may speculate as much as we please about the rest of it, until we find the evidence. In the meantime we have a clue to what goes on after the analogies of the visual process in Mrs. Chenoweth. The evidence of it will be found in the kind of mistakes made.

If proper names, which are purely auditory concepts, except as picturable to vision in writing, show tendencies in the communication to phonetic errors instead of random guessing, we shall have a strong confirmation of the explanation of the mistakes and confusions regarding them, and the poorer quality of work with them in the phenomena of Mrs. Chenoweth as compared with that of Mrs. Piper. Now this is precisely what we find and it will be necessary to give illustrations of it.

I take up first some examples from the *Proceedings*, Vol. XVI, of the English S. P. R. The first and one of the best incidents was connected with the name of my Uncle James Carruthers. On page 316 a reference was made to an Uncle Charles and as I had no such uncle I asked for more information and all I got was that he was "not a real uncle," which was true considering that he had this relationship only by marriage. But I suspected who was meant and some months later he tried to communicate again and Rector alluded to him as Uncle Charles, and I suggested that the name Charles was not correct. There then began a more definite effort to get it rightly. I quote the detailed record (p. 422).

C I a R L . . . [hand signifies dissent.] speak it more loudly.

C l o r O R . . . C [pause.]

(That's Clark.)

C l a R A k e C l a r k (that's right.) e (not quite.)
 . . . son [?] . . . there are some more which I will . . . I say. He is
 here himself speaking it for me. C l a r k e C l a r a n c e.

Speak it louder friend. Well he is Uncle Clauc [?]
 C l a r a k e.

I will wait for it.

It sounds very like it. Clarke. Charles.

I made the mistake of saying "that's right" when Clarke was given, meaning that this was the correct reading, not the correct name. The consequence was that, for a long time, Rector played around that name in his efforts to get the correct one and it was three years before I obtained it correctly. In the meantime he was referred to usually or always as Uncle Clarke or Charles with the consciousness that it was not ex-

actly correct. But the initial concession which I inadvertently made affected the results until George Pelham came and gave it correctly. On page 431 it came as Chester, Clarke and Charles. On page 445 it was Clarke. Again on page 450 it was Clarke, at one time and Charles at another a little later. On page 459 it was Clarke.

This was all that occurred in the volume mentioned. In Vol. IV of the American *Proceedings* there were better attempts at it. On page 401 it came in the Subliminal more nearly correctly, tho there is evidently a combination of Clarke and Carruthers in the result. It was "Clarakther, Clarkther, Clarkthurs, Clarakthurs." This was possibly an effort of George Pelham's. On page 403, during the automatic writing when Rector was controlling, it came as "Clarkmon, Clarkmer and Clark." On page 408 it came as Charles again in the automatic writing. On page 425 George Pelham, controlling the automatic writing, got "Clarktheon" and on being told by Dr. Hodgson that this was wrong got "Clarkthon." On page 513 Rector got "Char ... Carles ..." On page 527 George Pelham first gave "Clarruthers" and then "Carruthers" five times and "Claruthers" once. Carruthers was, of course, correct, but on the next day, p. 533, when Rector was controlling the automatic writing and when the subconscious might be supposed now to have the correct name, it came "Carbes", "Uncle Carleths," and Rector explained that he could not speak it properly, recognizing that it was not right. On page 596 Rector got it first "Carther" and then "Carthers James C." It was James B. Carruthers.

In all these it is quite clear that the play is around phonetic analogies, tho some of them are remote. The names Clarke and Clarkmon or Clarkthon do not easily suggest intelligible resemblances, but when we remark such errors as occurred in my experiments through a tube (*Proceedings* Eng. S. P. R., pp. 624-634), we shall not be surprised at the apparent divergence from phonetic analogies. For instance, in the experiments mentioned I got "change" for "strange", "troubles" for "struggles", "improvise" for "multiplied", "prythee" for "brother", "come here" for "Cockaine", "turnips" for "gauntlets", "Second St." for "Sackett St." "New" for "Ewen", "Mrs.

Chubb" for "Mrs. Child", "murder" for "weather", "regicide" for "reconciler", "interest" for "victories", "menaces" for "magnetism", "irritating" for "iridescent", and "Newman" for "Robert E. Lee." There could be no question about these being phonetic phenomena, as I simply read passages from books through a tube connecting two rooms. Many of the mistakes are worse than "Clarke" or "Clarkmon" for "Caruthers".

Another instance is an interesting one. On page 434 there was an attempt to get my sister Henrietta's name. It first came as "Nabbie", then "Abbie" and "Addie", and when I asked if it was "Annie", Rector dissented and went on to get it correctly. But he got only "H Abbie", then "Hattie" "Harriet" and finally G. P. gave it "Ett" and "Hettie", which she was not called, tho a few called her "Etta", which was nearly given. But "Nabbie", "Abbie" and "Addie" would ordinarily seem remote from this. But the peculiar absence of all evidence for guessing in the case shows that the phenomenon was phonetic, and the liabilities in the examples obtained through a tube explain this remoteness very clearly.

It is interesting to remark the getting of my father's surname in my second sitting. (p. 322.) In the Subliminal at the end of the sitting she gave it correctly as pronounced by us: namely as "Hislop" with the short "i". Dr. Hodgson did not hear it and when I pronounced it to him correctly, Mrs. Piper then pronounced it "Highslop" which was incorrect, tho often the pronunciation of people who see it in print. It would seem then that, after it had come phonetically in correct form, the visual functions took it up and pronounced it wrongly. But the fact is that the pronunciation of my father and the neighborhood had long been "Hayslop", as it is usually pronounced in Scotland, and if father so "spoke" it, it would still be naturally a phonetic error to say "Highslop."

The instance of "Himi" for "Hyomei", p. 336, is a good one, the answer to a question I put my father for the medicine that I got him in New York. On pages 421, 422, 423, and 429, respectively, we have "Allen", "McCollum", "McAllum", "McAllan", "McAllam" and "McAllen" before we got "McClellen", for "McClellan", which came later correctly.

The phonetics are apparent without comment. On page 438 "suttle" for "subtle" which had just been given correctly in the writing, is clearly an interesting phonetic error. On page 459 "Pierce" for "Dice" is not so apparent, and would not have been suggested but for the fact that immediately following it came the capital letter "D" which was correct. On pages 464-465 the fusion of "Lucy" and "Annie" in "Lucin" is a very pretty illustration of phonetics crowded.

There are only a few instances in Vol. IV of the *American Proceedings*. On page 432 there was an attempt to give the name of my mother "Martha Ann." It had been given as "Mary Anne" in the earlier Report, but the present effort was evidently to correct the error, and it came "Methitta, Mehetta", with the appended remark that it was my "mother whom we call Mary." Then came "Meehitta Ann" with repetition of "Mehittie", "Hetta", with the explanation that my mother was referring to my sister in the body, whose name is Henrietta. Later, page 443, the control gave "Mehitable Ann." It is not clear how "Mehitta" or "Mehittie" would be confused with Martha, but we must remember that my mother was always called "Mattie" by her sisters, never by my father or any one in the family. Hence "Mehitta" might well be a fusion of "Martha" and "Mattie" on either auditory or visual analogies. Later, page 508, it came correctly enough. The names "Heber", and "Hepburn", page 560-561, if I felt at liberty to explain their meaning in connection with my wife who was communicating, would appear as an excellent phonetic mistake.

All these instances support the contention that Mrs. Piper is an audile and hence the absence of as clear or as direct evidence that the process of communicating is related to the pictographic. But remembering that there are two avenues of expression, sensory and motor, we may well understand that the auditory process would be identical in general character with the visual, tho the term "pictographic" would not suggest it except to the psychologist who has unified the mental processes. But we can clearly understand now why there are very few, if any, definite traces of the pictographic process in the contents of Mrs. Piper's automatic writing and no other indications in

the subliminal than that she is a spectator of the phenomena reported and not aware of any phantasmal character in the impressions.

There remains, then, only the question of voluntary and involuntary messages. This cannot be decided within reasonable limits, as illustrations to decide it would carry us far into something like a complete article. But it would not be easy to select incidents that suggested involuntary messages. There are too many situations in which the most apparent character of them is voluntary, while a few seem unintelligible unless they be regarded as involuntary. But it is possible to reconcile these two points of view. It is possible that most messages are intended and voluntary in that sense, but that they do not always come through at the moment of the intention. Apparently those messages come most easily which are spontaneous and unaccompanied by strong volitional effort. In the case of Mrs. Chenoweth there is the constant tendency not to answer a question at once and often associated incidents get through when communicators are apparently trying to send some other incidents. This is likely in the pictographic process which presents a large panorama of events and the selection has to be made by the control or the subconscious of the medium. Now it is possible that, as in normal life with writing and speaking, the most easy utterances or expressions are those which flow along automatically and any effort to think or attend affects the expression. When an irrelevant thought gets through it may be one of interest at the time and to that extent equally voluntary and involuntary, and so with any incidents in the stream of consciousness. All or most of the incidents in the stream may be objects of attentive consciousness and many of them definitely selected with reference to communication, but only those get through at a given moment which happen to be automatic or receive the attention of the control or the medium. That is to say, a message may be intended but not always come through at the time it is intended. If the process of communicating were like our normal conversation and as easy, it is probable that there would be no involuntary messages, unless the mind communicating were afflicted with the type of disturbed consciousness in which a normal person cannot regulate speech or thought. But the

probability is that this either does not occur at all, or so rarely as not to justify generalizing for the phenomena. Besides, the difficulty may be to get the thought impressed on the sensory or motor organism of the psychic and, as involuntary thoughts of the normal mind are most easily and automatically expressed and the involuntary more labored, it is possible that in what I have called the intercosmic difficulties intervening between the spirit and the organism of the psychic, or between the spirit and the control, similarities to purely involuntary messages might occur, tho not interfering with the law of voluntary messages. But it is so much in favor of the pictographic, or the analogous auditory phenomena, that the appearance of involuntary messages should occur.

The whole subject, however, illustrates the complications and difficulties of communicating and that is the main point to be brought out here. It was not apparent to me when publishing the two Reports above quoted. Hence the importance of studying them retrospectively and in the light of later phenomena.

[Concluded]

EXPERIMENTS WITH THE DORIS CASE.

BY JAMES H. HYSLOP.

III

(c) Margaret.

Minnehaha had not indicated, by name at least, in the girl's experiences that she was present at any time. But Margaret and Sleeping Margaret made up the interesting personalities in the case, and Sick Doris was a third of some importance, less than the others only because she was less active and more lethargic. It was to ascertain whether these personalities had any objective existence that these experiments had been undertaken. When Minnehaha came and told incidents that had characteristics of the Margaret personality and some of them of Sleeping Margaret, I thought I had uncovered in her the real Margaret. But certain contradictions were perplexing and finally with the help of the group of controls Minnehaha explained that there were two Margarets, as we have seen above, and later it was said that she was a dual personality in the spirit world. Then the effort was made to have her come and "confess", which was done. The distinction between her and Minnehaha thus became apparent, tho it was much less shown in the facts than in the character of the personality. As Minnehaha claimed to be a guide to Doris she would naturally know much or all that went on, and any facts which she would give about the past life of the girl would appear to implicate herself in them. This fear she actually expressed, but the "confession" of Margaret acquitted her, as we shall see, and Minnehaha was quite happy over the outcome.

Finally the dramatic situation arrived. Imperator prepared the way, as is often the case in emergencies of the kind, and communicated in his lofty manner, tho there was evi-

dence of some restraint which evidently colored his message. Then came the new communicator.

"Margaret, what do you want with me?

(I would be happy for you to tell me all you can about yourself and the work with the person present.)

I will not do the old tricks again.

(Thank you.)

I did not think it would do much harm. It was so easy to fool them before you waked her up.

(I understand. Go ahead.)

I do not like to tell you how I made my coming so easy, but I will. I found I could put her to sleep and then I could do anything I wanted. Only part of her went to sleep and then I began to do it any time and anywhere. She don't have to be in bed to be asleep. I can do it sitting up or walking or in church or anywhere. Church does not hinder it; helps me, for it is quiet and everybody looks at the minister. I did have fun, but now I don't. I will go away if you will let me. I have not disorganized her.

(I understand.)

They said I had, but I have not. I know when the other Margaret state comes. I made her do that, too. But I can't stay in that state. I can send others into it with the idea that I am there and she thinks so and that makes it so to you people. Is that enough for me to say?

(Yes, that is clear, and if you can tell more I would be pleased.)

You mean about the school and the books and all the things I used to do back home.

(Yes.)

The things she got sorry for afterwards and got scolded for, too.

(Yes.)

Wasn't that mean?

(Yes, I think it was.)

But it was darned good fun sometimes to see them get fooled.

(I understand that.)

When folks know so much, it is fun to fool them, if they don't catch you, and they couldn't catch me.

(No, they caught poor Baby and she had to suffer for other folks' acts.)

Why didn't she run away. I tried to make her do it lots of times, but she just stayed and took it like a ninny. Poor little thing. I am pretty sorry now, not very, but some. I ought to cry. I will not cry, for she is all right now.

(Did any one ask you to go away?)

Yes, some people over on this side did, and some people on your side. They said I was an evil influence. Am I evil?"

She went on in this strain and remarked that Baby did not know that she did these things and reproached her for not getting fun out of it too. When I asked how she was asked to go away, she replied that they had used prayers and had expected "the name of Jesus to act like Magic". She added that "they told her to use her will", the correct method of exorcizing such influences. Finally she said she had a lot more to say and remarked:

"It's fun to come this way and say sassy things to you. If I let her alone can I come again?

(Yes, you can always.)

What game have you got on me?

(None.)

You are going to trap me, Mr. Smart.

(No, that is not my object. I would be glad to have you give full expression to yourself here just for the good it will do you and the world.)

I might steal your pencils."

Conversation between us of the non-evidential sort followed, while she hid the pencil for a moment in her, (Mrs. Chenoweth's) breast next to the skin and finally gave it up, asking me to tie a string on it for her and then asked me if she must thank me for it.

Now, beginning at the first of these passages, the communicator purports to be Margaret, the chief secondary personality of the Doris case. The statement that she put Doris to sleep is so far evidence of identity that Doris was always in a waking trance when Margaret was "out", that is, manifesting; and it is true that it made no difference as to time and

place. The change often took place in church, and there is evidence, according to Dr. Prince, that Margaret could come in her sleep independently of the Sleeping Margaret state: for he distinguished between Margaret asleep and Sleeping Margaret. She did not properly "disorganize" the girl; for Doris retained her normal physical condition as long as Margaret was present and Sick Doris was not. It is interesting to note the remark that she could not stay in the state of sleep, as the facts tend to show that this is true.

The most striking evidence of identity, however, is the reference to school and school books. Margaret used to steal Doris's books and hide them. Doris had to suffer for it in severe scolding and other penalties. It is also true that she was asked by "folks on this side" to go away. Dr. Prince did so without believing that she was a spirit. Many a time Margaret would make the girl run away, but she always returned home.

Dr. Prince says that "sassy" is the very word she used and she loved to be saucy when she liked. She would say "smarty" instead of "Mr. Smart". The threat to steal my pencils was characteristic of her, as Margaret was a frequent agent in such things. Dr. Prince remarks of her thinking she must thank me that she was often reluctant to thank him for things given her. Consequently the whole passage represents her characteristics and some important episodes in her manifestations through Doris.

At the next sitting Minnehaha appeared and expressed general relief that Margaret had "confessed", probably because it helped to clear the atmosphere and to distribute responsibility in the Doris case rightly. But Minnehaha remarked that it was funny to see her telling the truth, as she was such a liar, but observed that she dared not lie in the presence "of the great white chief", referring to Imperator.

There was an interruption of the sittings just at this point, do to my illness. When they were resumed it took some time to restore the conditions for the work that we had been doing and the main object did not come up, except in the person of communicators not directly associated with Doris. But finally Margaret appeared again and spoke of herself as

"little Margaret" in the third person. Dr. Prince observes that it was characteristic for her to speak of herself in the third person. She showed some fear that I wanted to whip her, Doris having suffered from this by her father. She alluded to "fibbing" as if familiar with the practice of it, and she was, whether it was malicious or merely mischievous. She added, however, "of course I did not fib all the time". This was true.

On the next day she came and confessed that it was she that was at the basis of Sleeping Margaret, a statement that coincides with the later assertion that Margaret was a dual personality in the spiritual world. The passage has considerable interest, psychological and otherwise, as it reveals the real character of Margaret when she "lets go", so to speak. When she began to communicate there was no hint of who it was and I asked who it was. The reply follows:

"Margaret.

(Which Margaret?)

Margaret talk in her sleep.

(I was told that Margaret who talked in her sleep was the spirit of Baby herself and you claimed before to be some one else.)

Yes, that is so, but I had to make you see who I belonged with by those words. Who told you that I was some one else? That darn Indian squaw did and I will kill her.

(I do not remember just now, but my record will tell, and I wish to know if the two Margarets are the same person.)

What do you mean?

(Why, I thought that Margaret was a spirit that used to make Baby do all kinds of tricks, and I was told that Margaret talking in her sleep was Baby's spirit, while the other Margaret was a spirit and not Baby.)

That's right, but when Baby gets half way over, she takes some ideas from me and no one can help it. I do not make her do that. She just does it herself, but when she does not go to sleep I have more power to do what I want to do. When she goes to sleep her mother helps her and that dam Indian helps her and I do not do much. She will not do much for me when she goes out of the body.

Now you know the whole business, and I want to go to hell and stay there and never see you, you dam old fool. Margaret."

All this is perfectly consistent and it conforms with observations that I have made independently of what goes on in trances and subliminal states. In the real trance the message comes "direct", so to speak. The communicator or control communicates with less use of the subliminal as a medium or vehicle. In the subconscious state, which Margaret had said she had produced in Doris in sleep, the message or thought has to be transmitted to it. Sometimes the message comes as from a spectator of facts. At others the subconscious impersonates, just as Sleeping Margaret does. This view of Sleeping Margaret conforms to the facts, and of course Mrs. Chenoweth knew nothing of the facts normally, nor did I or any one else. What came was contrary to expectations, but all hangs together consistently.

The interesting feature of the passage, however, is the revelation of Margaret's character. Much of Margaret's behavior in the phenomena of Miss Fischer was better than that. But we must remember two things in the case. (1) Margaret showed much the same characteristics when she "got mad" and when she attacked Sick Doris. (2) In this record she is said to be a case of dual personality in the spiritual world. Hence the character here shown is quite consistent with the record as a whole. The reason immediately assigned for her action in this communication was that Minnehaha made her take the pencil which was reserved for Minnehaha herself, and this had the effect of making her reveal her true character, as the record states, implying that she could appear better.

At the next sitting Minnehaha undertook to tell some of the things that Margaret had inspired. Prior to this she was afraid to tell anything for fear that she herself would have to bear the blame, but now that Margaret had "confessed" she was free to tell the facts. Some of the incidents could not be verified because Doris normally did not know the facts. But without quoting the record in detail, Minnehaha asserted that Margaret "stole things that belonged to the folks", took

money to buy things to eat, made Doris hungry so that she could come "out" and do the eating, made the girl try to commit suicide, stole a ring and hid it, and some "long gold thing and put it in between cloth things, and hid something in the corner of the room."

The Daily Record shows that Margaret played such pranks: she did take things that belonged to others and appropriated them to herself. She frequently came "out" to eat what she liked rather than let the normal Doris have it. Once Sick Doris went to the river to drown herself, but came away without effecting her object. The taking of the ring and "long gold thing and putting it between cloth things" are not verifiable. But she hid many things away from Doris.

The day following Margaret came herself, but she was in no mood to confess things. She was willing to badger me and, if possible, to avoid telling me anything that would incriminate herself, and crossed swords with me to avoid any "confession". I quote one interesting passage:

"I did not steal the pin. I did not, and I could have done it just as well as take the big thing.

(What did you do with the pin?)

I intended to put it back after a while.

(I understand, and do you know anything about horses?)

Yes, I do, and I like them, and am not afraid of them, and if I want to run away, I would use one quick as anything.

(Did you ever do it?)

Stop it; you are trying to make me confess, and that was not all me.

(All right, make that clear.)

If some one told you to take a ride on a horse and he said it was his horse, and you could take it just as well as not, would you call it stealing to take it?

(That depends on who said the horse was his.)

If you did not know the difference between a spirit man and a flesh one, you would think the spirit man knew the best.

(Yes, I agree to that, and I would not insist on the word 'steal' about it. All I want to know is how much influence your thought had on Baby.)

She goes to sleep so darned easy, you can't think where she is but what she drops off and does just what you think."

This is a remarkable passage. The sparring is good, but it does not avail to prevent or conceal a confession by inference. She is evidently admitting the truth about the "pin", probably the "long gold thing". The "big thing" is not explained, but it may be a general reference. The answer to my question as to what she did with the pin is a virtual confession, so that her denial is evidently a quibble. She may be technically correct, and the statement that "it was not all me" is a statement that consists with the later statement by one of the group that she was a dual personality herself and also with the fact that she seems to have been an intermediary for a man behind her. The implication is that the things were done and possibly through her unconsciously at least, and hence the "stealing" is denied on the same grounds that we should exempt a subject. Besides it is noticeable that her statement denying it will be true if we insist on the connection of malice with it. She seems to have exhibited no malice in any of her little peccadillos in such things.

The statement or insinuation that she could not distinguish between "a spirit man and a flesh one" is interesting, partly because it is not a natural view for Mrs. Chenoweth's normal knowledge, which is no better than the rest of us have in such matters, and partly because it reflects what has been apparent in our contact elsewhere with obsessing personalities. They frequently are unable to distinguish between the living and the dead. Indeed one of these personalities purported to communicate here and was surprised that I could not see him and could himself not distinguish between me and my deceased friends! We have not the proof we desire for this and I refer to it only because it represents a consistent attitude toward the whole subject, where some sort of contradiction should occur if it were not true.

It is noticeable also that the explanation of Doris's easy sleep and doing "whatever you think" on the other side "whenver you thought about her" is precisely what we have evidence takes place. I have known messages to come through

without the communicator intending them and in the Phinuit regime in the Piper case the invasion of other personalities than Phinuit himself, while he was controlling and without his ability to prevent it, indicated that the process of influencing the living is not always under rational control. There is also in all such cases the constant insistence on the part of controls that space or distance does not affect spirit control of a body. Margaret implies this without asserting it and intimates without asserting it that Doris anywhere might go to "sleep" and carry out the thought of a spirit in rapport with her when that spirit was not exercising any volition to that end. Hence she might well deny the "stealing" as that term was conceived by Minnehaha or by any one who really knew the facts. But, of course, Minnehaha's business was not "to have fun", but rather to recognize the point of view of living friends and prevent the occurrence of things that were understood to be criminal.

In the subliminal there occurred a phenomenon which was an unintentional proof of what Margaret said about her influence and of my statement about unconscious messages. The subliminal, as Mrs. Chenoweth returned to normal consciousness, said: "I don't know why rivers and rivers and horses and horses and everything"—sentence not finished, but the allusion was to the rivers, evidently, in which many an escapade of Margaret took place in the life of the girl, as well as taking horses from stables to ride. Margaret was not trying to say anything about these, but in the return to normal consciousness the control "lets go" of Mrs. Chenoweth's mind, so to speak, and a condition occurs in which either marginal or central thoughts of a communicator may come through mechanically, as it were, as crossing the wires in a telephone may do with messages not intended for us. In the allusion to "rivers and horses" memories of Margaret came through without her willing it. Indeed her inhibitions were cut off by the surrender of control and the truth came out revealing her identity and the part she had in the phenomena, whether conscious or unconscious on her part.

The next day Margaret came again, but did little but engage in badinage with me. One thing she said was not

true; namely, that Doris's father was dead. He was still living. Then the day following that the subliminal referred to her and reported various pictures of what was seen, and it turned out that Margaret was said to be a Catholic sister. When Margaret appeared to communicate by writing she showed this Catholic bias and indulged some abuse of me. The reference to a barn and corn crib and an Uncle was not verifiable and hence the passage lost its evidential interest. Two days later Minnehaha referred to her in her usual manner as a liar, and when asked if Margaret was a nun, as was implied in an allusion the previous day, seemed not to know definitely, but described her dress which was that of a Catholic and said that the men were dressed in the same way and that Margaret's praying to the Virgin Mary might be taken for a person instead of a prayer, a statement which implied that the Catholic intimations and prayers in this record were simply mechanical transmissions of thought from the other side, not necessarily intended messages. But she got no special evidence regarding Margaret's identity.

The day following this Margaret tried again personally and confessed that she liked to tell the truth, but was afraid. This characteristic is like Margaret in the report of Doris's experiences, save that there was no evidence reported of her fear about it. She attempted to surrender and to tell more about herself, but her control was lost, and Minnehaha followed to say that Margaret was telling the truth in this effort and that she was sorry for her lying, etc., and explained how it happened in a short sentence of some interest.

"She is sorry she told lies. The Baby will not lie herself, but if the black sister stood at her side, she got sleepy and did things."

This coincides with Margaret's own statement as to how her influence over the child occurred. She was in fact pleading unconscious effects and Minnehaha's statement implies this and does not use aspersive terms to describe the phenomena, tho she soon returned to them in describing the personality.

It appeared then in the subliminal why she was afraid to tell and later developments proved that she, Margaret, was

under the dominion of another spirit who did not wish the confession to occur. Some time was then taken up with this man "behind Margaret" in having him make his "confession". But this is not the place to discuss it. We are concerned with the personality of Margaret at present.

From this point on there is little allusion to Margaret and little from her directly or indirectly that would prove her identity, but things take the course of the man who purports to have been the chief influence behind her. He does not occupy much of the time, which is usually taken up with the general and larger problem of putting an end to obsession as a phenomenon at large. Soon after the statement of Minnehaha that Margaret was telling the truth there was evidently an attempt to have the man behind her "confess". The unconscious incidents alluded to indicated that he was a criminal of some kind. Finally, after a sitting on the general problem, the man tried the automatic writing and remarked that "Maggie was gone," but asserted that he would not write for me. An interesting conflict took place between him and the mother of Doris. She insisted, as if holding him to the task, that he had to "confess" then and there. He refused and the dialogue in the automatic writing continued for several minutes with changes of handwriting to suit the personality involved. Finally the pencil was thrown across the room, with a shout of defiance, and Minnehaha came to explain the situation which she did briefly as follows:

"They have the one who kept Margaret going so long and now I think it will be better for Baby. She is better, not so much sleep as used to be and the old habit is broken, the habit of responding to their influence."

The changes of personality had disappeared for some months prior to this time, perhaps a year, and hence the "sleep" which means those changes. There is no reason to believe that the statement applies to the present work, as the effect was already achieved before the sittings. It might refer to the effect on her subconscious, but we have no means of verifying it. The interesting incident, however, tho unverifiable, is the allegation that it was the person who was responsible for Margaret's conduct. Readers must not sup-

pose that mediumship represents a simple affair. The control, as is shown by all evidential work, is but a medium for transmission and not always the originator of the message or influence. Margaret was the control, perhaps willing control, of the phenomena, but not necessarily the originator of them, and this avowal by Minnehaha is but a spontaneous indication of the machinery with which we are familiar in all mediumship.

From this time on we have chiefly to do with other personalities alleged to have either some remote connection with the case or with the general phenomena of obsession, just as the Emperor group have to do with the general problem of communication. The situation grows naturally out of the actual personalities that are more manifest in the life of Doris, and, assuming obsession, it suggests that the personalities manifesting are merely the intermediaries on the other side for groups of others aiming to carry out their purposes, as is the Emperor group in its work, which does not always reveal their presence on the surface. For a long time, therefore, the sittings were occupied with personalities whose personal identity cannot be proved, but who required, according to the testimony of the Emperor group, to be educated as to their condition and released from the kind of influence they were exercising. They are so intimate a part of the plans of the Emperor group that their communications may be summarized in discussing those plans. They were "earthbound" spirits, assuming spiritism as proved, who could not transcend their earthly memories and were themselves "obsessed" with fixed ideas accordingly and required help to break up their hallucinations and hence their influence for evil on incipient psychics.

Sleeping Margaret.

Sleeping Margaret is the personality that appears in Doris's sleep and only in her sleep. In the first period of her manifestation she did not claim to be a spirit, but denied it. Later, for some reason not explained in the record, she claimed that she was a spirit, and has firmly insisted upon this ever since. The experiments that I had with her (p. 232)

assumed this claim. Inquiry showed that Doris did not know what a spirit was and this must be taken into account in estimating the claims made by her. We usually employ the term to denote a discarnate consciousness, but as Doris did not take an apparition of her mother for a "spirit", but for her mother; we have to interpret the belief of Sleeping Margaret with that understanding of the case. There were some things in my experiments with Sleeping Margaret which coincided with what controls often say in mediumistic phenomena, but at crucial points Sleeping Margaret failed to tell what controls and communicators say on fundamental questions and this created in me a doubt about her claims, but this was because I did not understand the sense in which she used the term "spirit." She could not define it herself, or Doris could not. I resolved as a part of my experiments to see if she would appear as a communicator, as I had found the personalities in the Thompson, the de Camp, the Ritchie and other cases doing. But in my first series of experiments with Doris as a sitter there was no trace of Sleeping Margaret. When I had some experiments with her afterward at home I challenged her for a reason for this failure and she said she could not get a chance at the sittings with Mrs. Chenoweth, as there were so many others who wanted to come. This was at least apparently an evasion. I then left Doris at home and had some sittings in her behalf during her absence. But Sleeping Margaret did not put in any appearance. At some experiments with her at home I then asked her if she would not try to come to Boston. She pleaded that she could not leave Doris, she had to be her guard; and when I challenged her with the fact that she claimed to leave Doris when she was not asleep, she claimed that she could not go so far as Boston, a claim that a genuine discarnate spirit would not make. But I went on with a few more absent sittings and no trace of Sleeping Margaret was found. In explanation of it she said it was not possible, but promised to try to write for me, if I took Doris back to Boston.

I therefore took Doris to Boston again for experiment, but in the course of a number of sittings there was no trace of S. M.'s appearance. I then resolved on an experiment which might

force the issue. I have described the details of this under the incidents connected with Minnehaha. (Cf. p. 63.) In brief it was a sitting with the Starlight control of Mrs Chenoweth. This little Indian control had been said by Dr. Hodgson, in his communications, to have discovered Minnehaha and so I bethought myself that she might also discover Sleeping Margaret, if the latter were really a discarnate spirit, and if a suitable opportunity were offered. I therefore arranged for a sitting for the girl while she was asleep without any knowledge on the part of Mrs. Chenoweth that she was giving a sitting for the same person. This was arranged for at the house of a stranger to make Mrs. Chenoweth suppose that the sitting was for another person. The girl was put to sleep and covered up before Mrs. Chenoweth was admitted to the house or to the room. Very soon Starlight recognized Minnehaha and when the time came I started the talk toward the girl herself. The following is the record.

(Starlight, can you talk to the lady?) [I did not wish to reveal any possibility of any other spirit than Minnehaha.]

You mean, talk to the spirit that has got her? [Starlight talked Indian.]

(Sleeping Margaret: I don't understand it.)

(See whom she is talking to.)

No. [More Indian talk.] I am talking to the Indian.

(Sleeping Margaret: This isn't the Indian.)

The Indian is there and I thought the Indian would come in and take her.

(See if you can see anybody else there you are talking to now.)

You don't mean her mother, do you?

(No, but I suppose her mother is there.)

Yes. I don't know who that is who spoke to me. I think that is kind of another side of the woman herself, you know. You know what I mean.

(Exactly.)

That's what I think. (All right.) You don't mind my saying so, do you?

(You tell what you see.)

That is what it looks like to me, you know, like my medy gets

off a little, off a little, No. 1 and No. 2 and No. 3. Something like that, not gone far enough for Indian, not quite far enough for any body to wholly control, and in that state it is almost normal state, almost normal in its way, you understand.

By No. 1 Starlight means the normal state, No. 2 the subliminal stage and No. 3 the deep trance. It will be noticed here that Starlight claims to see only the Indian and the girl's mother by implication, but no third person of a discarnate type. She quickly asserts that the third party is the girl herself and calls especial attention to the fact that she is not sufficiently entranced to let any one control. That is, she is on the borderland where the subconscious would predominate with possibly an occasional intromission of foreign influence which Sleeping Margaret might mistake for her own thoughts and, from the lack of any sensibility of the normal type, might feel that she was independent of her body, but not capable of adequate rapport with the transcendental to get proper knowledge of things there, as her evasions and subterfuges, unconscious however, tend to show.

Starlight continued her conversation with Sleeping Margaret telling her just what the situation was in the following manner.

Did you think you were living again on the other side, in spirit land.

(Sleeping Margaret: Yes.)

And you thought you were released entirely from the body?

(Sleeping Margaret: Yes.)

I don't think so. You don't mind my saying it, do you?

(Sleeping Margaret: No.)

I think if you go a little bit further, then some other definite personality would come in and help you, so you would see just what this is, you know. It is beautiful, only it isn't just what you expect it is. This is all new to the girl, you know, not exactly new. It is unbalanced through the opposition, you understand.

(Yes.)

But that girl's mother is here and sees the Indian and sees the one I don't like, and this part of the girl knows the one I don't like.

The idea of Starlight here is very plain. It is, as stated a little farther on, that the soul is "half way in" when it should be wholly out to let Minnehaha control and so prevent the effects of obsession, and to enable the spirit of the girl to be a psychic of the balanced type. If we may indulge hypothesis or imagination here, we have a picture of the etherial side of human and physical life. Its counterpart is seen by Starlight and described in terms that coincide exactly with the observations made in the experiments with Sleeping Margaret in New York. Mrs. Chenoweth knew nothing about the girl, about this personality or about these experiments mentioned. What Starlight meant was that the "spirit" of the girl had only to go further from the body, whatever that phrase means, in order to get into adequate rapport with spirits and the spiritual world. Minnehaha could then take proper control and communicate with less influence from the subliminal.

Starlight then took up the case more fully, but as this does not bear on the nature of Sleeping Margaret it does not require detailed statement here. Readers may go to the full record for the matter.

A few days afterward, at the regular sittings with Mrs. Chenoweth in the deep trance for automatic writing, I was told that there were two Margarets in the case, "one is with you and one here". This was a confirmation of the diagnosis of Starlight. The same idea was repeated at various stages of further experiments and they need not be detailed here. Finally, on an occasion when Mr. Edmund Gurney purported to communicate, I asked him why Sleeping Margaret claimed to be a "spirit" when I had been told by them on his side that she was merely the spirit of the girl. His reply was that it was an illusion on her part similar to the illusion on the part of many earthbound spirits who did not believe they were dead. Mrs. Chenoweth does not know either psychology or the phenomena of obsession well enough to put the case so effectively. We have found in several cases that many of the discarnate agencies, or apparently discarnate agencies, did not believe they were dead. This is not so paradoxical as it will appear on the surface. We

have the same psychological phenomenon in our own sleep and dreams. We do not know that we are asleep in most instances or that we are dreaming until our waking state, remembering the dream, can compare it with the normal consciousness and its contents. Similarly there is no reason why an analogous illusion should not occur to the mind of Doris asleep, which is just what Sleeping Margaret is. Let her become unconscious of her body and be partly psychic, receiving occasional ideas from the transcendental world whose source she does not know, but interprets them as her own. She might very readily take a message saying "You are a spirit" as expressing her nature and retain the idea as an illusion. The same effect might have arisen from some suggestion of Dr. Prince which has not been recorded. But in any case the conviction is not so anomalous as appears on the surface. The important thing is that the diagnosis of Starlight and of other personalities coincides exactly with the recorded facts of Sleeping Margaret's own phenomena in the life of Doris. They have all the limitations of the subconscious and little or nothing of the wider knowledge of personalities with better claims to being discarnate.

Cagliostro.

There would be no occasion to mention this personality, but for the importance assigned to him as a cause of the phenomena of Miss Fischer, tho there was no superficial indication whatever that any such personality was related to her life. Besides the evidence for his identity, at first supposed by me to be worthless, turned out to be good, as fortune would have it. Mrs. Chenoweth had never heard of him, so far as her recollection was concerned, tho she remarked when I asked her and when she denied having known anything about him, that the name sounded familiar, but that she sometimes got this impression from having given a fact or a name in her trance. What she told me about her reading entirely bore out her statement about not knowing the man or anything about him: for she had read nothing that discussed the man. At no time was the claim made that he was directly involved in the phenomena of Doris, save

that three times in her life he had influenced her, this not being verifiable, but that he was the leader of those who were influencing her and the effort to help her was directed to his conversion and removal from his group, and this went far to break it up.

The first allusions that were evidently to him did not suggest his identity until his name came later, but the general idea of his influence as the chief personality ultimately responsible for this and similar cases was intimated in the communications of Dr. Hodgson already quoted, in which he remarked, after saying that the secondary self was not the cause of what was going on, that "the actual personality with a history and purpose will be determined by this work." It was not apparent in this statement what was meant until this "historical" personality appeared. It is possible that Mr. Myers in his communication had Cagliostro in mind when, after a certain personality refused to communicate when asked to do it, he said that the personality that had refused to write had no particular enmity towards the girl, but an "exaggerated ego" and that the plan was to remove him. This refers either to Cagliostro or some personality not revealed either then or later.

It is possible also that Jennie P. had him in mind in some observations which she made after an attempt to have some obstinate personality write who was willing to do it, but insisted on making the writing so fine that I could not read it and apparently did so purposely. He certainly did so if the testimony of Jennie P. is to be accepted. After this personality had written and refused to make himself intelligible, the energy seems to have been more or less exhausted and Jennie P. came in to restore it, remarking that she did "not see the sense" in the experiment, but supposed that Dr. Hodgson knew what he was about, and went on with her work. She did not specifically indicate who the man was, but described him as the "most wilful, most obstinate, most possessed of an idea that he can accomplish what he wishes and I am sure this is not his first attempt at this very kind of work in influencing a sensitive, for he works like an adept. Whatever he has done has been with a purpose and he comes from

a group of spirits who are working unanimously for one purpose and that purpose is not like ours."

Jennie P. then resumes general remarks about obsession and bad influences and winds up with the following.

"I will tell you this much, that the man is not simply a man of bad purpose, but is part of an organization, was before he came here and looks on all outside his particular fold as so much prey for him."

It was then stated that his "garments" indicated that he belonged to an order of men who "do not like the work done by evangelical churches and have a particular hatred of heretics." She then remarked that some had passed from life with vows which obliged them to "kill off the enemy" and this state of mind still prevailed to influence their conduct towards the living.

The first of the communications would consist with the supposition that they referred to Cagliostro, but the last would imply a priest, and as a particularly obstinate priest appeared later he might be the one in mind here. But we were told that the Catholic influences had allied themselves with a low character to achieve their ends and while these particular passages may not apply to Cagliostro they lead up to him and coalesce with the place he has in the problem.

A long interval followed without any statement that would suggest this character. Apparently the plan was to bring in their order the influences that were nearest the girl and more generally operative, tho not necessarily manifest in any way. The two Margarets were first attended to and then certain prominent personalities assertively or impliedly behind them, until finally there was an attempt at automatic writing by some one who did not reveal any characteristics by which he could be identified, but the statement was made that he would come on the following day. This latter statement was made in the subliminal recovery. But before this and after the alleged communicator had tried both the automatic writing and oral control, a better personality communicated the following which, in the light of subsequent events, points directly to the communicator who came the

next day and who turned out to be Count Cagliostro. The pertinent message was:—

“ This same group had hold of many different friends at different points in the country. It is the same kind of people who took Helen Carrington and nearly destroyed her.

(I understand.)

And there are thousands suffering in the same way and to release one and another is not sufficient. We must make it evident to the world that such a power exists and is a menace to the unprotected and sensitive and that we need the co-operative influence of those on your side before we make much progress.

It is the means of growth to those who need to grow to see the better way and to seek it. Give the wicked man some work to do and he will grow interested in that and forget his schemes and climb to God.”

The next day the work began in the subliminal with apparent conversation between the control and Cagliostro, he not being recognized by me until his name was given. But the general tenor of it was about difference of opinions which developed into the statement that he was a person who differed from me in regard to the way the work was done. I quote.

“ He told me to tell you, James H. Hyslop, that he didn't agree with you at all.

(On what?)

On the method you are pursuing to change the attitude of certain spirit folks, and he said that, as far as he is concerned, he would write if he felt like it, and if he didn't he wouldn't.

(Well, I am open-minded, and if he wants to change my opinions I shall listen.)

He says that you are only persuaded by the Emperor group.

(Well, if he can do better I shall be glad to receive.)

He says he never had a chance to have years of trial with his method as they have.

(What is the difference between them?)

He uses suggestion only.

(What is theirs?)

They come into literal physical contact. He belongs to a school which bases the claim to recognition on the theory of hypnotic suggestion, which induces a waking trance and allows the functions of all the organs of the body with and by the will of the operator on the spirit side, but leaves the recording register of the brain which is the memory blank. Do you understand that?

(Yes. I wish to know if he used hypnotism when living?)

I hear him say, 'Yes, I did', and was an early discoverer of the power inherent in the physical body which might be transfused with the powers of the subject until the subject became an automaton for the operator.

(Yes.)

Not of the school of Sharcoal, Charcot, sounds like Sharcoal, but earlier still.

(Who are you?)

The great one he says.

(I would like to know. I know of Charcot.)

Well this is not Charcot. [Pause.] C a g l i ... [long pause.] That is all I can get.

(Get the rest.)

I think I can't. o ... Well, he don't want me, he don't want me. He is fighting me. s t r o.

(That is all right.)

He is mad. He is mad. He says you have duped him."

He was then represented as talking with Dr. Hodgson who told him no man was allowed in the room who was ashamed to give his name and that no favors were given to any one who came nameless. He then evidently became angry, gave a fiendish laugh, and threatened to harm the medium. She came back at once into her normal state before he could get a hold. Cagliostro had employed hypnotism. I did not know the fact and, it seems, Mrs. C. did not.

The next day he came again, but through an intermediary. They evidently would not trust him to take direct control,

and so some one else seems to have used the subliminal to tell the facts about him. He was described as wearing "white silk stockings and shoes with buckles and jewels on his shoes, and jewels everywhere". Just before he was said to be very vain. Then the date of 1738 was given, but without specifying its relation to him. He was born in 1743, and was an excessively vain man and dressed very foppishly, possibly much as was described. Allusion was made to a snuff box as used by him and his gracefulness as like that of a woman, and a broad sash across his shoulders. But he was said to be a very bad man and that this badness was masked behind the appearance of a very different person.

The reference to a sash cannot be verified, but the other incidents are correct enough, and also the pertinence of the allusion to him as being in prison, and murder was conjectured as the cause. He had been at least suspected of this.

I then asked him if he knew anything about Marie Antoinette, knowing his suspected connection with the Diamond Necklace affair and soon allusion was made to a necklace. Then an imprecation came against the English. He had had trouble when in England, as elsewhere. Then a reference was made to the Queen's staircase with some description of a brilliant occasion which was very probably true, but not specifically verifiable.

The next day in the subliminal entrance into the trance allusion was made to Italy, then to France and to Dumas, with the statement by Mrs. Chenoweth's subliminal that she had read Dumas's *Monte Cristo*, and I was asked if he had ever written anything about strange adventures. I happened to know by this time what Dumas had written about Cagliostro in his "*Memoires d'un Medicin*". In a moment the subconscious said that he, referring to the communicator Cagliostro, did not want her to talk about Dumas as he was not doing it himself.

Now Cagliostro was born and lived his early life in Italy and had many adventures in France. Mrs. Chenoweth knew nothing about the man so far as she could recall, and had not

read Dumas's book about him, tho she had read Dumas's *Monte Cristo*.

Following this incident immediately the subconscious complained of being in an atmosphere of lying and intrigue, both characteristic of Cagliostro, and then saw a vision of a woman whom she did not identify further than to say that she seemed to have some part in Cagliostro's conviction. Then she saw a picture of a "wonderful ball and staircase", evidently the Queen's staircase to which reference was made earlier. He was described as knightly in his courtliness, but a devil in his heart, all of which was true.

Automatic writing followed, evidently coming from some French person as there were one or two French words. It ended with "Oh I'm poisoned, I'm poisoned", a pertinent statement considering the reputation and the rumors about Cagliostro. At the next sitting a Spaniard purported to communicate by the name of Hernandez Merio, claiming to be from "Spagnolia Castilian", and that he was a dupe of Count Cagliostro. He merely stated that Count Cagliostro had relied, when living, on hypnotism as his greatest asset in his work and that he still relied on it for his influence on the living. I was unable to verify the name or relationship to Cagliostro, but it is known that Cagliostro used hypnotism.

Two days later the man communicated himself, but he did not reveal his identity for sometime and then only in response to a guess when he said I was thinking of his name at that instant, which I was. He then added the title "Count" and said this was one of his names and on my request to give another the name Jean came. I was thinking of Joseph Balsamo. I did not know anything about the name Jean. Inquiry in the life of the man in various encyclopædias revealed no such name as given him by his father. But a French life of him, almost inaccessible to the public, gave data that showed his sister's name was Jeanne and his brother-in-law's Jean. It was not said that it applied to either of them. Before he gave this name he carried on a long discussion with me defending the reality of things seen in hallucinations. It is not evidential. In the subliminal re-

covery the initials "J. B." were given, and I was asked if they were his initials. I replied in the affirmative.

The next day, for the first time, he tried automatic writing and expressed himself on occasion in the third person.

"You think you have Joseph B. cornered.

(Joseph who?)

B B J. B. but you have not. I did not fool the people nor rob the Queen.

(All right. Go ahead and tell all you can.)

There were others far more wicked than J. B. in the plots that surrounded the Royalist party. It is easy to make plebeians feel that monarchs are inferior to themselves, and as for the church, it is made up of robbers who cannot work but plunder and brag of the power to produce M... [probably intended to write word 'Miracles', but pencil fell.] I will tell you that the church is an asylum for the cruel and incompetent. I could have been a holy father myself."

He then went on to say that he had never tried to induce the girl to do wrong. Some one followed him and said that he lied in this. The initials "J. B." were correct and inquiry showed that Mrs. Chenoweth had never heard of his name Joseph Balsamo.

There were some subliminal allusions to the French Revolution which cannot be made evidential and then to Marie Antoinette acquitting her of being in the plot. But the matter was not made clear.

Some days later the name came in full with the accent on the first syllable; namely, Joseph Balsamo. I was struck with the accent and a search showed that no book I could find gave the pronunciation of his name until the librarian found an old edition of Webster which gave the accent on the first syllable.

The next day he came to engage in a controversy with me. He undertook to defend the life of a libertine and irreligious zealot. He did it with admirable skill and defended

the right to "take, to have, to be" without restraint. He was in fact a good Nietzschean and parried attacks with fine dialectic skill. The passage should be read. It cannot be quoted here in full.

After an explanation at the next sitting by Dr. Hodgson of the object in pressing this personality for communication Cagliostro was admitted again and he manifested as usual the morally debauched intellect, making accusations against Christ and Mahomet as pretenders, hypocrites and liars. He took the position of the atheist and argued for the right to follow natural instincts without restraint. As she came out of the trance, Mrs. Chenoweth saw an apparition evidently of Cagliostro, since the features fitted his personality. The next day he evidently yielded to pressure and placed himself among the penitents, confessing that he would look at the "new world". No more was heard of him except that he was under the care of St. Anselm. The object was to put a stop to his evil influence on sensitive psychics and to break up the organization of which he was the leader.

(c) Statements of the Emperor Group.

In this group of personalities I mean not only to include Emperor, Rector, Prudens and Doctor, but also George Pelham, Dr. Hodgson, Mr. Myers and any others, even the regular guides of Mrs. Chenoweth, who may be associated with the Emperor work, if only temporarily. They all represent the same purpose and ideals and take the same general attitude towards the subject. They do not mainly concern themselves with the incidents that affect personal identity either of themselves or of others than those who are intimately related to the sitter, Miss Fischer, but they occupy themselves with the general nature of the problem and with the management of the process so that the proper evidential facts can be obtained. Some of them give good evidence in regard to the case and some fairly good evidence of their own identity, tho this was due to the good fortune of Mrs. Chenoweth's ignorance of their personalities.

The sittings began November 9th and there was no ap-

parent intervention on the part of any of this group, except G. P. merely to help in an emergency, until November 19th. They had kept the mother proving her identity most of this time, with such occasional allusions as indicated the general nature of the case, until they were ready to let in the guide of the girl. She appeared on November 18th and gave hints of the situation as well as stating her function and plans in the development of the sitter. Evidently it had been thought that sufficient supernormal had been given to begin the diagnosis of the real situation and they began with it by having the guide introduce the real issue. Then she was followed by Dr. Hodgson who opened up the problem in a remarkable way.

[To be continued.]

BOOK REVIEWS.

Christian Science and the Ordinary Man. By WALTER S. HARRIS.
G. P. Putnam's Sons. New York. 1917.

This book is a defence of Christian Science. I know of no better evidence that publishers care little for the truth in what they deal out to the public than the publication of this work. I doubt if such a mass of rubbish was ever put out to an intelligent public. However, we mistake in supposing that it was intended for such. It is intended for Christian Scientists and will no doubt have a considerable sale among people who do not know how to think. The author is quite aware of the reception the book will have with scientific and intelligent people, but this does not frighten him away from his folly. The only sensible thing in the volume is the first sentence in the "Foreword." He says:—

"To those good people who are so constituted that they can see nothing in aught save 'facts,' by which I assume that they mean that which can be verified by sight, hearing, touch, or taste, my advice is frankly, that they lay this book down without attempting to read it, for to those so constituted, it will be sure to prove only a source of irritation."

This statement is perfectly sound. No sane person would waste time on such a book except to ridicule it. The longest chapter is on the question: "Does Matter have Reality?" That, of course, is the crucial problem for Mrs. Eddy. The men whom he quotes as saying its existence is doubtful are wholly misunderstood by the author. When Huxley said he "could not prove the existence of matter" he meant that formal logic would not do it and his position was designed to support confidence in sense perception which the author frankly repudiates. But there is no use to argue with a Christian Scientist. If the type were not so harmless it would be easy to dispose of it. But logic or reason is not the method of dealing with the system.

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SURVEY AND COMMENT.

New Light on a Piper Incident.

Readers will recall the "Bessie Beals" incident in the review of Mrs. Sidgwick's Report. Cf. pp. 90-98. President G. Stanley Hall had asked for a "Bessie Beals" and purported to get messages from her and the alleged Dr. Hodgson controlling claimed to see her, tho there was no such known person according to President Hall.

It will be interesting to know that, in a recent conversation with Mrs. Piper regarding this incident, she told me that she knew a *Jessie Beals* who lived near her. This *Jessie Beals*'s sister was an intimate friend of Mrs. Piper and lived next door to the latter. I made inquiries of a man in whose office this *Jessie Beals* had been an official at one time and he confirmed the facts. *Jessie Beals* was living at the time of President Hall's experiments.

Mrs. Piper also told me that a Mrs. Beals used to have

sittings with her, but she was not certain of her husband's name, and I could not verify the facts, tho I inquired at the office of the man whose name she gave me; he was absent in Europe and I could learn nothing definite about the matter. There are 51 persons by the name of Beal in the Boston Directory, 18 by the name of Beale and 27 by the name of Beals.

It will be quite apparent that it would be quite easy to understand the incidents in President Hall's sittings about Bessie Beals, especially if a Mrs. Beals had had sittings with Mrs. Piper. The mere suggestion of the name would possibly recall to the subconscious of Mrs. Piper, especially if she mistook the name Bessie for Jessie, a mental picture of the person she knew or some personality connected with previous communications. In that case Dr. Hodgson might well claim the presence of such a person. The mistake may still have been there, but on President Hall's own ideas of suggestion, it would be easy to suppose that the suggestion gave rise to a genuine mental picture associated with the idea of known reality and the whole dramatic episode might readily have occurred as it did, without supposing that it was pure imagination at all, and if any real Beals was present, or personality taken for such, the incident of Hodgson's recognition would be a natural phenomenon, tho a mistake.

A Library For Psychical Research.

We have long contemplated the formation of a Library for psychic research, but have refrained from advertising the fact because we had not the space to care for it. We now expect to have a more permanent and suitable office, and shall here outline the plan briefly. We shall have to depend upon our members for help in collecting the material for it. The English Society began many years ago to collect material under the name of the Edmund Gurney Library and now have a large collection of very important material for it. Such a collection will be very important in the study of the historical and scientific aspects of the work, and more especially for preserving various records, printed and unprinted, of material that will be very important in the study of the psychological and non-evidential aspects of psychic phenomena.

- We are not yet in a position to make purchases of books for this

Library, but wish to begin the collection from gifts of members, so that books which might be lost in another generation may be kept for future use. We shall be very glad to receive gifts of books from members or from any other persons who appreciate the value of having the literature of the subject preserved. It may help, however, if members who are disposed to give us books will observe the following conditions.

1. We desire any literature bearing upon the history of the subject from the earliest times, whether in Europe or America. We wish especially to collect all the material possible on the subject of *Witchcraft* from the earliest period of its history.

2. We desire any accessible records or literature especially bearing upon the period extending from 1825 to 1900. It is probable that there is more material extant on this period than on others.

3. We should very much value all books purporting to be or to give records of facts and experiences bearing upon the subject.

4. Inspirational and non-evidential material will be valuable provided it is accompanied by information regarding the conditions under which it was produced. Important psychological as well as other questions are involved.

5. Any unprinted records of experiences or of real or apparent inspirational material will be very welcome, as they should both be preserved and will be important for a comparative study of such literature.

6. Members and others desiring to make contributions to this Library will please communicate with the Secretary regarding the books they are willing to contribute and a selection can be made that will avoid an unnecessary duplication of material.

Address The American Society for Psychical Research, 44 East 23rd St., New York City.

NATURE OF THE LIFE AFTER DEATH.

BY JAMES H. HYSLOP.

Sir Oliver Lodge's recent book, *Raymond, or Life and Death*, has awakened new and widespread interest. But the present writer has found as widespread dissatisfaction with certain features of it. The first complaint, that it gives no new or important evidence, while it is a true statement, does not take proper account of the motive which Sir Oliver Lodge had in publishing the book at all. It does not give anything new in kind, tho it does give new incidents and shows, to some extent, the existence of sources of evidence not recognized by the more conservative members of the English Society. The chief purpose, however, on the part of Sir Oliver Lodge was not to furnish new and startling evidence, but to help those who were made sceptical or suffered from lacerated affections by losses from the European war. The book is not to be judged as a scientific production, but as a sufficient mixture of this and consolation to help those afflicted by the death of friends and relatives. The second source of dissatisfaction is the presence of real or alleged messages that appear to make the supposed after-life ridiculous. I refer to such statements as were made about the grandfather living in a brick house, the method of its manufacture, and the story about the cigar manufactory in the spiritual world. The latter complaint is more intelligible than the former and is the incentive to the present discussion. I mean to give it an exhaustive examination, exhaustive, however, only in the sense of a sufficient account to make it intelligible.

I may startle readers by saying that I regard the passage in which those statements and the further allusions to "spirit clothes" are made as more important for understanding our problem than all the evidential material in the volume, or even more important than anything the English Society has ever

published. That Society has sedulously omitted all such data from its records and thus systematically evaded the issue involved in the investigation. It has garbled its records until it is impossible to get any conception of what is going on in the data which it values. But I make bold to assert that "the stone which was despised and rejected of the builders shall become the head of the corner." I do not evade the issue in this matter and I do not fear the ridicule which uninformed and ignorant people, whether lay or scientific, dispense in judging of the phenomena. I face that issue confident of victory against any amount of contempt or abuse. That challenge I issue, even tho I may not be altogether correct in the details of the position to be defended here. Nor am I defending the apparent absurdity of the statements about such things. I am merely calling a halt on ridicule based upon appeals *ad populum* in their nature. The man who laughs at such conceptions is sure to have the approval of the public and the ill considered approval of his colleagues. But any man who ventures to apply the scientific argument against such ridicule is sure of the victory, and this without differing from the critic in his view of the superficial character of such statements.

So much for indicating that I have no fear of ridicule in such matters. I face that and shall challenge opposition fearlessly, while I make no defense of the superficial interpretation put on such passages. The first thing for the honest critic to do is to face the supernormal phenomena in such records and to recognize that the hypothesis necessary to explain their character is not set aside by real or apparent nonsense associated with them. Were there no supernormal in this field the case would be quite different. We could reject the nonsense with very good right as absurd. But when the supernormal justifies a spiritistic hypothesis, the nonsense becomes a problem, not a datum for justifying contempt. Moreover, it might occur to a critic that even a fraud would not be guilty of such statements about another world, knowing well that they would be regarded as absurd, especially if not associated with clear evidence for the supernormal. The very fact of the nonsense creates a presumption that there is some reason for it, even if it be abnormal mental conditions, and while these might suggest an explanation,

they effectually silence ridicule and indicate a problem instead of a solution.

With this introduction which is not intended as an apology for really or apparently absurd statements, I may take up the real issue. The spiritistic theory I shall regard as proved. I do not mean that spirits are responsible for the whole contents of records that prove their existence, but that the evidence from the supernormal in such records suffices to prove them behind the phenomena with all sorts of intrusions from the subliminal of the psychic through whom the evidence comes. This allows for any source you please for absurd statements and it becomes an additional problem to discriminate and explain the nonsensical statements in the records.

I quite understand the layman's difficulty with such statements as are made about brick houses and cigar manufactories in a spiritual world, and I would not dissent from his attitude of mind, if I took the same superficial meaning of the terms or statements. But the layman—and also the scientific man who does not get above the view of the layman—totally misunderstands the position of the really scientific man in such cases. The fact is, the layman is governed by assumptions which no really intelligent man would indulge and we have to show him that fact as a condition of obtaining a hearing on such incidents.

Nothing appears more preposterous to intelligent people, or even ordinarily unintelligent people, than talk about houses and cigar manufactories in a spiritual world, and this not because there is a moral revulsion against such things, but because they represent it as a material world which should be accessible to sense perception and yet is not so. The internal contradiction involved in such statements suffices to make them absurd and false, at least as most naturally conceived. The literature of spiritualism is full of material analogies in this respect. It always insists that the occupations of the earthly life, and these of whatever kind, are continued after death, our modes of life, manners, dress, behavior, etc., adding difficulty to belief, besides the usual objections of materialism. The spiritual world is always represented as a sort of replica of the material cosmos. All the great works on the subject are full of this and of analogies of material existence. They appear so pre-

posteriorous that scepticism must not be blamed for withholding belief or for systematic ridicule of the whole thing. It certainly has reason to disturb the easy credulity of the unintelligent man who readily accepts everything in a literal sense that comes to him regarding a transcendental world. No man can safely venture to defend such views in their superficial import.

But it will be no apology for real or apparent absurdities to call attention to certain facts of which physical science makes much in its own theories and conceptions.

1. All physical science, in its speculative causes, has been founded on the idea of a supersensible world which it has characterized in sensible terms, whether for lack of others that would be intelligible or for reasons affecting the very nature of the elements concerned. The atomic doctrine which has prevailed ever since the Epicurean philosophy originated, or even as early as Democritus, has regarded the elements as supersensible and yet with attributes ascribed to sensible matter. It has asked us to believe in a supersensible world like the sensible one in all but the sensibility. It ought to be no more paradoxical to believe in houses and cigars in an etherial world than it is to believe in atoms or corpuscles. It is only the matter of size that gives offense and that is not a factor of importance in the problem.

2. The advocates of the ether hypothesis ought to have no difficulty in conceiving a like possibility. They regard the ether as the "double" of matter, the "astral" correlate of matter itself, whether organic or inorganic, and hence think and speak of it in terms of space relations in a manner to imply its entire resemblance to matter minus sensibility and the usual properties ascribed to matter. Even some of its advocates adhere to the idea of the same properties, solidity, for instance, tho supersensible. Perhaps Sir Oliver Lodge's belief in the ether hypothesis made it easy for him to dismiss the paradoxes of the incidents referred to. The present writer does not find it necessary either to believe or disbelieve in the existence of ether, but he may well use the doctrines of its advocates as *ad hominem* arguments against the necessary impossibility of houses, clothes, cigars, etc., in a transcendental world. They are no more impossible there than here. *A priori* we should not be able to understand their existence in the physical world, if we knew

as little about it as we do about the spiritual world. Put us outside the physical world and we should probably question its existence or its possibility.

3. The whole force of the ridicule heaped on the ideas mentioned in regard to duplicating a quasi-material reality in the spiritual world comes from the influence of the Cartesian philosophy which has dominated nearly all modern thought and some ancient systems. It has taught such an antithesis between mind and matter, thought and reality, subjective and objective existence, that a spiritual world has been conceived by many people as wholly without qualities of a material world, even without spatial properties. It is this assumption that makes spirit talk about houses, clothes and other physical realities so preposterous. But the Cartesian philosophy may be only half true. There may be some sort of opposition between mind and matter, thought and reality, subjective and objective existence, but it may be no more than physicists set up between the sensible and the supersensible world in their own realm. It is well known that there are supersensible physical realities, without going to the atoms or corpuscles for them; for instance, the air, many of the gases, X-rays, and perhaps many more known to the laboratory. They are still like and unlike sensible reality, and there is no *a priori* reason why the antithesis between mind and matter should not be resolved in the same way, and to do this would deprive ridicule of many claims in spiritualism of its force.

But I repeat that this is no argument for the naïve spiritualism which we meet about us. The readiness to accept literally every paradoxical statement in this work is only a sign of ignorance and it is no escape from difficulties to bow uncritically to really or apparently unbelievable ideas in order to save ourselves the discipline of scepticism. I sympathize too much with doubt in this matter to submit without a fight to doctrines which are not easily defended, and I am conscious also of enough genuineness in the messages to regard absurd statements as a problem rather than as necessary absurdities and to justify seeking an explanation of them. I myself might believe anything before I could give unhesitating allegiance to statements of the kind quoted, taken at their face value. I quite under-

stand the difficulties of men like Dr. John Beattie Crozier in his article in the *Fortnightly Review* for March, 1917. That writer, in brilliant badinage and humor, hits upon all the superficial weaknesses of spiritualism during its history and he sees it has a long history, and tho he does not unreservedly commit himself against it, he warns the public unnecessarily against it. If he could scientifically prove it to be untrue he might expect his admonitions to be respected, but you cannot stop the curiosity of Pandora by telling her she must not look at the secrets in the box. She will take her risks on that, and it will be your duty to open it and to save that unwary dame the dangers of ignorance. Dr. Crozier harps on the subject like a man who has not yet been delivered from the illusions of the conjurer. That race has had its day. It was a very useful one for ignorant people, but it only concealed the real psychology which the conjurer had no power to discover or understand. Dr. Crozier was sensible enough to think that Mr. Podmore was "touched" by his credulity about telepathy and the infinite range of it, but he proved himself strangely ignorant when he halted his scepticism about telepathy by the analogy of wireless telegraphy, which had absolutely no real analogies with the claims of telepathy any more than normal conversation or ordinary telegraphy. He is as badly fooled as Mr. Podmore and the average man. He evades the whole issue which is to explain supernormal knowledge, the existence of which can now no more be questioned than the facts of chemistry or biology. The hypothesis that will explain them may be invoked to explain, with adjuncts, the nonsense which causes so much perplexity.

But before we take up such phenomena as those that have suggested the present discussion it is well to understand the facts of normal life and also what the source of difficulty is when asked to consider really or apparently preposterous statements about the other world. I have already discussed at some length the complications involved in the transmission of messages from a transcendental world, when commenting on the work of Mrs. Sidgwick and the nonsense of the supposed Sir Walter Scott. (Cf. *Journal Am. S. P. R.*, Vol. XI, pp. 47-71.) We have similar problems before us here and in addition also the still larger question of the nature of a transcendental world.

(1) Now right in normal experience, psychology has its perplexities regarding the nature of what is transcendental to sensation. Two schools of philosophy have debated this question for many centuries. Some maintain that sense perception properly presents or reflects the nature of reality. Others maintain that stimulus and reaction have no resemblance to each other. It is certain that illusions and hallucinations either favor the latter school or offer certain perplexities to the former. This, however, is no place to thresh out this controversy. I can only call attention to it as a vantage ground to which the spiritualist may return when he has dealt with all other aspects of his problem. It is simply a debated question whether even normal sense perception interprets the objective world as the naïve realist supposes, and if that be true the conclusion will hold all the more for abnormal psychology.

(2) Whatever explanation we assume for hallucinations, dreams, and deliria, it is certain that they simulate objective reality with such clearness and intensity that the mind takes them for an actual objective world, and we cannot even discover the error in most cases while the mind is in an abnormal condition. Subliminal or subconscious action in these forms seems to create reality, as the mind observes the facts when it can get access to them normally. During the obsession by them they are as real as any normal sensory experience, and a thousandfold more so than the ordinary imagery of memory, which we never mistake for objective reality. We have in these phenomena of normal or abnormal experience distinct evidence of a purely mental world unadjusted to the objective world. In them the mind is apparently creative, and certainly not correlated as normally with any supposed stimulus.

We shall return to the ideas just expressed when we have examined some fundamental questions in the problem. The first of these represents the limitations under which we are placed in all attempts to communicate knowledge from one person to another. Usually we assume that this is an easy thing. But there is no more deceptive illusion. Our success in making ourselves understood in normal life depends wholly upon the extent of our common knowledge and experience. The fact is more clearly illustrated in the simple fact that we cannot

communicate ideas at all unless we have the same language, tho. this language may be nothing but mimic signs. Unless we have these we cannot make our ideas intelligible at all to another than ourselves. This is a truism, but most people forget it when they come to the consideration of intercommunication with transcendental beings. The same truth is illustrated in another way by the fact that we can never prove any fact or truth to another mind unless that mind has the capacity or experience to *see* or perceive the truth we endeavor to present. You cannot demonstrate the *pons asinorum* to an idiot. He is not capable of seeing its truth. Insight is as indispensable as the language by which we communicate, in fact more so, and indeed language is worthless unless our neighbor has the experience and insight to interpret it or to perceive the truth it conveys. The general law is then that the mind must furnish its own machinery for knowledge. Its own action even in normal life is the condition of seeing or knowing, and that extends to such a degree that sensation itself represents the mind's own reaction against stimulus and even tho it correctly represents the nature of objective reality it is not this itself. You furnish the conditions yourselves for perceiving any truth whatever and have to interpret sensory experiences according to the extent of your knowledge, and this depends on the kind and amount of experience that you have.

All this means that we do not *transfer* ideas from one to another. We see truth for ourselves. We must have experience to have knowledge. Nothing is transmitted. Any one can test this for himself by attempting to present any knowledge that he may have to one who has not had the same experience. He will have to choose terms suitable to the experience of the other person. The ideas to be transmitted, to use that expression, must be embodied in sensory terms in some way and that will depend on the measure of experience that the other person has. We constantly feel the inadequacy of language to express our ideas and this is only because we know that our mental conceptions are not fully embodied in sensory pictures and these are all that we can use to communicate with others. The ideas must be expressed in terms of their experience, and they will even then fail to get our ideas unless they can interpret

those pictures in the same way. All depends on their insight and ability to construct or perceive their meaning.

All this means to call attention to the law of knowledge which is personal experience, not conveyance of it from one mind to another. We do not communicate ideas right here in the physical world by transmission or conveyance in any such sense as that in which we convey mechanical effects. Vibrations are transmitted, but knowledge never. Whatever knowledge we have is the result of sensation, experience. Thus even in normal life and in the physical world we can form no ideas of reality except through personal experience. We forget all this in the use of language. The real process which makes language useful we forget or ignore, and this is the part played by personal experience and sensation. Language does not communicate ideas bodily. It is only a symbol of common experience and this experience is the basis of its meaning. Beyond that we can no more communicate ideas than we could without language. What we know we know by sensation and interpretation. We do not see the earth go around the sun, for instance, but interpret the significance of certain observations at different times. It is the same with all our knowledge.

All this is perhaps truistic. But I have had to emphasize the limits of knowledge and its transmission. These I must summarize in the following manner. (1) All our normal knowledge is based upon personal experience, reaction on the stimulus of the external world. (2) No conveyance or communication of this is possible bodily even in our normal life in the physical world. Both these propositions must constantly be kept in mind when dealing with statements about transcendental world.

It ought now to be clear where the difficulty is in any communications about a spiritual world. If we cannot convey direct information about the physical world in which we normally live, it certainly would be more difficult to communicate about one in which we do not live. If personal experience is the condition of acquiring knowledge, the absence of this about a spiritual world would assure us that we would have no direct means either of ascertaining its nature or of talking intelligently about it. In normal life we rely upon the uniformity of coexistence

and sequence to obtain any basis for talking about even physical reality, and not having this for the transcendental world we are still more disabled from communicating intelligently about it. Then, added to this, the evident difference between the two worlds would make another difficulty in the communication between them. The experience of the discarnate may have no equivalent in our physical world to enable them to make themselves understood. There might be superficial analogies between the two worlds, but it would be easy to misunderstand these. When it is impossible right in our own field of experience to express visual experience in auditory terms, or *vice versa*, it ought to be clear how impossible it is to present any clear and direct conceptions about a spiritual world to minds limited to sense data or experience for the vehicle of communication. A supersensible world is not directly expressible in sensory terms. This is as true of physics as of spiritualism or any other doctrine of transcendental reality.

These generalizations ought to make clear the limitations to be imposed upon any statement transmitted about a spiritual world. The value of incidents proving the existence of supernormal knowledge lies wholly in their verification by the living and in the ignorance of the facts by the medium through whom they come. They are memories or facts verifiable as such in a physical life and do not attest anything whatever about the nature of a spiritual world. If they were neither verifiable as memories by other living persons nor provably unknown to the psychic they would be worthless for any scientific or evidential purposes. It is not their testimony to the nature of reality beyond that is important, but merely to the existence of a beyond still to have its nature determined. All other statements have to be verified before they can have value and if they relate only to a transcendental world they are either not verifiable at all or will have to be proved by another than the ordinary means of verification. We shall have to apply the same general principles which are used in science to ascertain the nature of physical reality not directly revealed by individual sensations or isolated experiences. We do not see the rotundity of the earth, for instance, but infer it from certain observed facts which imply it.

With these clear and unquestionable limitations on knowl-

edge, or on direct and presentative knowledge of things even in normal experience, we may summarize the situation for our knowledge of a transcendental world. (1) We have no direct sensory knowledge of the supersensible world, whether physical or spiritual. (2) The first stage of our knowledge about the spiritual world would have to be expressed in negative terms. This means that it would *not* be physical in sensory conceptions of it. We might get personal identity established by communication with it, but this would not convey any conception of its nature. (3) Communications about its nature could not be sensibly conveyed to us directly or in bodily terms and at the same time rightly represent it.

This indicates that we have no resource in sensory experience for expressing the nature of a spiritual world. What means, then, have we for forming any conception of it whatever? We cannot do it in physical terms and we have no normal transcendental experience for appeal. The average man and woman interprets statements about such a world in the usual terms and conceptions. It is assumed that statements convey information, when the fact is they do not. We have to form our ideas of their meaning entirely from what we can verify in ordinary experience, even the supernormal which proves personal identity, and because we find this true, we are too apt to carry the same assumptions over to unverifiable statements.

But if we cannot interpret statements as they appear superficially, what can we do?

Suppose that we conceive the spiritual world after the analogy of our own *mental* world or states. We have as direct access to these as we have to the physical world. Indeed many would claim that it is more direct and that we are better assured of these than we are of the nature of an external physical world. Our knowledge of our own mental states is certainly more direct, even tho we do not know all about them. But they represent a group of facts quite different from sensory experience as we usually conceive it. They are direct experience, however, and may afford the clue to at least one aspect of a spiritual life. Assuming that survival of personal identity has been proved, as we do here, death means only the extinction of sensory phenomena, the reactions of the bodily side of our being on the

physical world. The inner life of consciousness goes on without bodily and sensory responses to stimuli. Whether there is more than this is not the issue. There may be more, but if we are to have any data for forming a conception of it in terms of experience they must come from inner experience, from our mental states apart from sensation. A future life is at least this with our memories, whatever else it may be. The existence of memories that prove personal identity is proof of that much. The stream of consciousness with its memories may go on and determine the nature of a spiritual world to the same extent to which it exhibits the spiritual side of the physical embodiment.

The next analogy is quite as important. It remains by the phenomena of the inner life. I refer to subliminal or subconscious activities. We have objective proof that subconscious phenomena go on and then subjective proof in dreams, hallucinations and deliria, as well as the visions and hallucinations of the insane, which are more or less objective evidence. In all these the subconscious activities of the mind reproduce apparent reality. They may be said to be creative in as much as they represent as vivid conceptions of reality as sensation itself. Ideas or thoughts are "projected", so to speak, as if real. The mind apparently creates its own world in them, and their normal representative is in abstraction, reverie, and day dreaming, which differ only in being less objective in appearance. In some cases they may actually reach this apparent reality. But usually they represent only more than the usual concentration and abstraction in ordinary memory. But in dreams, hallucination, and deliria the reality is as apparent as in sensory experience. Thoughts seem to be as real as the physical world in such conditions.

Now we have only to conceive the continuance or extension of these subconscious functions to the spiritual life to construe its nature to that extent and to explain a number of phenomena. The pictographic process in at least one type of communication confirms what goes on there and with this we may understand many of the paradoxes in the communications as well as the representations of that world. Assume it to be a mental world with the power to represent thoughts in the form of apparent reality and you have a clue both to the interpretation of a

spiritual world in terms of normal experience, inner mental experience, and to resolve many of the perplexities in the whole problem of that world. But for the retention of memory we should lose our sense of personal identity, and hence for a time after death this memory is concentrated on the earthly experiences until adjustment to new conditions can be made. The subliminal functions act to produce apparent reality and then when the subject of them gets into contact with a psychic, the communication of these images or pictures conveys the idea that you are dealing with a *quasi*-material world. The dream state of the psychic's trance leaves the interpreting powers intact and, just as we deem dream pictures real when asleep, the psychic understands the pictographic images as representing a real world until he or she comes to learn that they are but mental symbols of a reality not accurately or fully expressed in the pictures. Until thus adjusted to the spiritual world, the dreaming spirit would be what we call earthbound. This would mean preoccupation with memory pictures either of the past or of ideal construction, and life would be a creative one, so to speak. The spiritual life would be a dream life, irrational until the earthbound condition had been overcome, and rational when the adjustment of the mind had been effected for both the dreaming functions and the responses to an objective environment.

Let us apply this to certain types of statement about the spiritual life. I have myself seen various assertions about it. I shall not vouch for their being genuinely supernormal communications. About that I do not care. We have to judge of the statements often apart from their supernormal character. They simply claim to have that character and to be revelations of the other world. I have seen a few instances in which the general life of people in the physical world was simply duplicated. For instance, one case in which the alleged communicator asserted that spirits lived in houses and carried on all the functions of housekeeping as in the physical world. Another went no farther than to assert that he lived in a house like his former physical home, tho it was "more dreamlike." Another asserted that they live in houses only for awhile and get rid of them after their need for them has passed. Another said that

she did not live in a house, but had all the flowers she wanted. Another denied that spirits live in houses at all, and some state that they cannot describe the spiritual world to us at all and that we can form no conception of it until we come to it.

Now there are contradictions enough in all this, and one has only to read many books about the alleged matter to discover similar and numerous contradictions, or at least statements apparently so preposterous as to make belief impossible in all that is said about the spiritual world, if interpreted superficially and as we interpret ordinary language. But if we look at these statements and contradictions with the facts outlined above we may find a clue out of the labyrinth. Even all these contradictions may find a unity in themselves and be perfectly consistent with each other from the purely mental point of view.

Suppose the earthbound point of view for many spirits. Their earthly memories might dominate life for a time, at least until adequately adjusted, and they would thus mentally construct their own world as in dreams and hallucinations or deliria. Each person would give it a character according to his own terrestrial habits and tastes. And all this might be a mere marginal incident in the process of development, and even casually and involuntarily communicated at times. The pictographic process going on in their minds might involve a larger panorama of past and present mental states than we ordinarily suppose, so that earthly memories would fuse with transcendental mental states in all sorts of ways. Or there might be many cases where earthly memories would so obsess the mind as to make reaction against a spiritual world impossible or to make even the realization of death impossible. As illustration of this take the article published in the *Journal* about the frequent effects of being suddenly killed in battle, (Vol. IX, pp. 256-281), and statements made in the Report on another case (*Proceedings Am. S. P. R.*, Vol. VIII, pp. 502-506, 522, 530, 612, 633, 738, 739, 755.) The existence of hallucinations is affirmed in these instances and to the extent of not knowing that they are dead. Such a condition would account for much in the statements about that life, when interpreted in terms of mental experience as we know it.

Let me take two illustrations in my own dream life. I have twice in my experience wakened up in a dream. That is, I continued my dream as hypnogogic illusions tho I knew I was awake. In the first instance, I was on a mountain top looking at a small lake surrounded by summer cottages. I took the scene for real and became perplexed only when I saw long fissures opening in the rocks under my feet and in a moment the whole scene vanished and I was in bed instead of being on a mountain top. In another instance, I awakened and found myself in the old bedroom in Ohio and was puzzled by the fact that there was paper on the walls, because I knew there was no wall-paper on the walls of the room in which I slept as a boy. While I was trying to solve the puzzle, the scene vanished and I was in my bed in New York.

In both these instances I was actually awake; that is, self-conscious, but the visual picture of the scene and the room so obsessed my mind that I could not perceive where I actually was, until the obsessing image disappeared. My world was my visual picture created by fancy or subliminal action. The same phenomena may be frequent with the discarnate. The memory of earthly life or imagination of it may so obsess the mind as to shut out all realization of death or a spiritual world in its proper form, and thus repeat over the simulacra of a physical world, even taking them to be real when they are not. When these activities become systematized and rational, they may consist of the adjustment of memory to a transcendental world so as to present little or no confusion in communications about it. But in the condition transitional to this or in conditions when the mind cannot control or separate memories from mental states more rational about the other life, all sorts of mental pictures may be transmitted about it, especially when the pictographic process is the method of communication, so that they are misrepresentative of its real nature, or are misinterpreted by the mind through which the messages are delivered. I think Swedenborg is a case in point. Tho he was well aware of the symbolic character of much that he received, the absence of all knowledge at his time of the subliminal and the ignorance of the pictographic process as a means of intercommunication, prevented

the realization of exactly what his work meant, tho he carefully and emphatically defined the spiritual world as essentially consisting of mental states. If readers of his work will keep this idea in mind they will observe in it a gigantic piece of evidence for the hypothesis here presented. We today are only getting scattered evidence of the same view, and this scattered evidence is all the stronger because it comes without the intention of proving the fact. It is represented in mental pictures proving the identity of the communicator when we cannot assume that the objects so presented are real, they are only phantasms produced by the thoughts of the dead.

With these preliminary observations we are able to take up some statements made in the last work of Sir Oliver Lodge, to portions of which we have already alluded, and to which the papers called attention with much ridicule. I wish to show that such papers do not know what they are talking about, even tho their perplexity is excusable. Let me quote the passages which I have in mind, and this time there will be no newspaper garbling of the records. The first passage of interest came in answer to a question whether the communicator, Sir Oliver Lodge's son, remembered a sitting at home when he had said he "had a lot to tell" his father.

"Yes. What he principally wanted to say was about the place he is in. He could not *spell* it all out—too laborious. [Probably referring to the method of table tipping.] He felt rather upset at first. You do not feel so real as people do where he is, and walls appear transparent to him now. The great thing that made him reconciled to his new surroundings was—that things appear so solid and substantial. The first idea upon waking up was, I suppose, of what they call 'passing over.' It was only for a second or two as you count time, [that it seemed a] shadowy vague place, every thing vapory and vague. He had that feeling about it.

"The first person to meet him was Grandfather. And others then, some of whom he had only heard about. They all appeared to be so solid, that he could scarcely believe that he had passed over.

"He lives in a house—a house built of bricks—and there are trees and flowers, and the ground is solid. And if you kneel down

in the mud, apparently you get your clothes soiled. The thing I don't understand yet is that the night doesn't follow the day here, as it did on the earth plane. It seems to get dark sometimes, when he would like it to be dark, but the time in between light and dark is not always the same. I don't know if you think all this is a bore.

"What I am worrying round about is, how it's made, of what it is composed. I have not found out yet, but I've got a theory. It is not an original idea of my own; I was helped to it by words let drop here and there.

"People who think that everything is created by thought are wrong. I thought that for a little time, that one's thoughts formed the buildings and the flowers and trees and solid ground; but there is more than that.

"He says something of this sort:—There is something always rising from the earth plane—something chemical in form. As it rises to ours, it goes through various changes and solidifies on our plane. Of course I am only speaking of where I am now.

"He feels sure that it is something given off from the earth, that makes the solid trees and flowers etc. etc.

"He does not know any more. He is making a study of this, but it takes a good long time."

Before making any comments on this passage I shall quote the others and they will together make the subject of detailed discussion. He admitted that he did not know anything more than when on the earth. But in a later passage he made some curious statements about his clothes.

"Lady Lodge: We were interested in hearing about his clothes and things; we can't think how he gets them! [The reference is to a second sitting of Lionel, not available for publication.]

"They are all man-u-fac-tured. [Feda, the control, stumbling over long words.] Can you fancy seeing me in white robes? Mind I didn't care for them at first, and I wouldn't wear them. Just like a fellow gone to a country where there is a hot climate—an ignorant fellow, not know what he is going to; it's just like that. He may make up his mind to wear his own clothes a little while, but he will soon be dressing like the natives. He was allowed to have earth clothes here until he got acclimatised; they let him; they

didn't force him. I don't think I will ever be able to make the boys see me in white robes."

This last passage is not especially important for any light that it may throw on the doctrine of "spirit clothes", but it is another version of the general theme. The next passage is the one about the "cigar manufactory" and contains much more of interest besides.

"He says he doesn't want to eat now. But he sees some who do; he says they have to be given something which has all the appearance of an earth food. People here try to provide everything that is wanted. A chap came over the other day, [who] would *would* have a cigar. 'That's finished them', he thought. He means he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them. Not like you do, out of solid matter, but out of essences, and ethers, and gases. It is not the same as on the earth plane, but they were able to manufacture what looked like a cigar. He didn't try one himself, because he didn't care to; you know he wouldn't want to. But the other chap jumped at it. But when he began to smoke it, he didn't think so much of it; he had four altogether, and now he doesn't look at one. They don't seem to get the same satisfaction out of it, so gradually it seems to drop from them. But when they first come they do want things. Some want meat, and some strong drink; they call for whiskey sodas. Don't think I am stretching it, when I tell you that they can manufacture even that. But when they have had one or two, they don't seem to want it so much—not those that are near here. He has heard of drunkards who want it for months and years over here, but he hasn't seen any. Those I have seen, he says, don't want it any more—like himself with his suit, he could dispense with it under the new conditions."

The communicator was then asked a question about the house said to have been built of bricks and a long passage in answer to the query came which was substantially the same as before, only more detailed as to the exhalations from which they were made and then the passage ended with the following interesting statement.

"Some people here won't take this in even yet about the material cause of all these things. They go talking about spiritual robes made of light, built by the thoughts on the earth plane. I don't believe it. They go about thinking that it is a thought robe that they're wearing, resulting from the spiritual life they led; and when we try to tell them it is manufactured out of materials, they don't believe it. They say, 'No, no, it's a robe of light and brightness which I manufactured by thought.' So we just leave it. But I don't say that they won't get robes quicker when they have led spiritual lives down there; I think they do, and that's what makes them think that they made the robes by their lives."

These are the most important passages in the book, important for the indications of paradoxical statements likely to awaken suspicion or ridicule. The first explanation of them that offers itself is that of subliminal dreaming by the medium, and I shall not refuse critics the claim that such influences occur in these and similar phenomena. I admit such influences even in the evidential matter where we can positively verify the facts, and where we cannot verify them the sceptic enjoys much impunity for his statements, tho the fact that the supernormal cannot be accounted for in that way to some extent establishes a presumption for transcendental influences in the non-evidential matter. But I am not going to refuse sceptics the influence of the subconscious in such instances, and it will be worth while to quote Sir Oliver Lodge on the same point in vindication of his admission of the facts to his record, a circumstance not generally noticed by his critics. He says:—

"A few other portions, not about the photograph, are included in the record of this sitting, some of a very non-evidential and perhaps ridiculous kind, but I do not feel inclined to suppress them. For reasons see Chapter XII. Some of them are rather amusing. Unverifiable statements have hitherto been generally suppressed, in reporting Piper and other sittings; but here, in deference partly to the opinion of Professor Bergson—who when he was in England urged that statements about life on the other side, properly studied, like travellers' tales, might ultimately furnish proof more logically cogent than was possible from mere access

to earth memories—they are for the most part reproduced. I should think myself that they are of very varying degrees of value, and peculiarly liable to unintentional sophistication by the medium. They cannot be really satisfactory, as we have no means of bringing them to book. The difficulty is that Feda [the control] encounters many sitters, and tho the majority are just inquirers, taking what comes and saying very little, one or two may be themselves full of theories, and may either intentionally or unconsciously convey them to the 'control' [the subconscious as Sir Oliver probably means] who may thereafter retail them as actual information, without perhaps being sure whence they were derived."*

*In measuring the importance of certain statements in the record it is important, as most readers recognize, to know what previous and normal information the psychic may have had in regard to the point at issue. The statements about the nature of the other world might be the reproduction of the medium's previous reading or conversation with others. Hence I wrote to Sir Oliver Lodge for information as to the psychic's condition and knowledge of the subject, especially asking if she had read Swedenborg. His reply to me is as follows:

"The medium is in a trance when she gives her messages, and usually apparently a deep one. I have never seen any sign of memory of what has been given in trance, tho she may occasionally hear things from other sitters to whom Feda [the control] has perhaps chattered a little.

"Concerning what she has read, she tells me that she has not read Swedenborg, but she has undoubtedly been under the influence of Mr. Hewat McKenzie, whose book called 'Spirit Intercourse' she no doubt knows, since he has been a friend of hers for some time, and had sittings with her once or even twice a week for many months. I regret this influence, and it is what I referred to in a guarded manner on pages 192 and 196 of my book.

"The medium, or the control, seems to get the messages sometimes pictorially, sometimes audibly. There is no one method to the exclusion of others.

"I have challenged Feda that she has got the unverifiable kind of things from sitters; but she insists that she has given it to them, not received it from them. Tho I think she would admit that sometimes she uses their language in describing things which she says anyone could see who was about with them on that side. She seems to agree with the descriptions that Raymond has given and to regard it as a sort of common knowledge up there.

"I agree with you that all this puzzling matter is instructive when properly recorded, and I did not feel at all justified in excluding it from my book. Ridicule is always so cheap that a little more or less does not matter."

Sir Oliver Lodge then goes on in his letter at some length to give his own theory of our normal interpretation of physical objects and regards it even here as a "mental one", a view taken by the idealists generally,

With this I cordially agree and I may even go farther and say that I have no objection, so far as the present exposition will be concerned, to regarding the non-evidential matter, especially the real or apparent nonsense, as altogether subliminal padding. My construction of it here will not depend on its being genuine spiritistic communication. All that I shall do will be to show that it is consistent with a spiritistic interpretation and with the hypothesis that the spiritual world is a mental one, whether it has any quasi-material nature or not. It is quite possible that the apparent nonsense is not all subliminal creation. Most subliminals would hardly be so absurd as to forfeit the right to consideration by talking palpable nonsense. The very fact of the nonsense is of a character to make one pause, even tho he has no temptations to believe the superficial meaning of the data. A really scientific man will demand an explanation of the facts, whether he believes them or not. That is what I wish to undertake here.

It is the quotation of statements about living in brick houses or having cigar manufactories in the spiritual world out of their context and without explanation of either their environment, or the actual views of the author, that creates all the trouble with the public, both with believers and with sceptics, neither of which class will take the trouble critically to read the facts. Let me take the first passage, about the brick house, and estimate it in the light of the hypothesis that the spiritual world may be a mental one and not to be measured by the conceptions of sense perception and their flavor of physical reality.

Careful readers of the passage in which the assertion about brick houses is made will find associated statements which qualify

but the sense in which this is true would require too much space to discuss here and I only refer to it as involving a presumption of just what I have discussed in this paper, and I allude to Sir Oliver Lodge's statement of it only to indicate that it explains why he would include the apparent nonsense in the records.

There is nothing in Hewat McKenzie's book which would give rise to the idealistic interpretation of the other side and hence it is not likely that the medium in this instance would derive the ideas discussed from that source. As she had not read Swedenborg she was not drawing from that authority.

its superficial import. The communicator frequently speaks of "the place where he is now" and evidently does not always, if ever, mean by it merely the other world as distinct from the present physical world. There are intimations that he recognizes difference of conditions or "planes" in the spiritual world in which appearances or realities are different. Readers will note that he indicates his confusion at first on the other side and that in the physical world, the walls of physical houses appear transparent to him now and that things in the transcendental world appear so solid and substantial, evidently reflecting a stage of opinion there in which he thought it otherwise. Indeed he even says that things appeared vague and shadowy at first, showing the influence of subjective limitations then. The allusion to mud on his clothes shows a stage of reflection in which such things appeared false. He had evidently speculated on it, and his perplexity about night and day is more than interesting. He lets drop statements in reference to it which show that the alternations are due to his own mind and not to external reality, as with us. Then immediately he mentions only to reject the "thought theory" as explaining the appearances to him. He here shows familiarity with the dream theory of reality in that world and implies that it is held by others. But he is not satisfied with it, tho his perplexity about night and day would be solved by it. Moreover the theory that brick houses are mental phantasms would appear more rational than the quasi-physical theory which he advances, especially the reference to "essences", etc. It is even admitted that the "thought theory" is not his own, but one suggested to him. Being a physicist in life, he would naturally enough revert to material causation for explanation even as an act of memory and would be puzzled by any idealistic doctrine that appeared to contradict this view. A similar phenomenon occurred in the experience of Mrs. Elsa Barker, in her *Letters from a Living Dead Man*. The communicator there also thought his experiences on the other side at first were hallucinations and investigated them, coming to the conclusion that they were not such. In my own opinion his conclusion was wrong and his earlier impression about them was more nearly correct. It is probably the same here with Sir Oliver Lodge's communicator.

It is curious to note also that the same question is raised in the passage about "spirit clothes." The theory is directly advanced that they were thought productions, subjective creations of the mind as based on the ideas of earthly life. The communicator disbelieved it, but may have been partly or wholly wrong about that, tho conceivably right in the suspicion that this was not all. What else such things may be remains to be determined.

The cigar manufactory incident is more complicated, but still more in favor of the idealistic explanation. It should be noted that it is qualified by allusion to appearances which the ordinary Philistine does not stress in his ridicule. Note first that he distinguishes between those who continue to want sensory satisfaction and those who do not, placing himself among the latter. Those who continue to desire earthly pleasures are earthbound and have to be cured, so to speak. The indispensable condition of their progress is the eradication of sensory longings or desires. As long as these obsess the mind the clear and true realization of a spiritual world would not be present, any more than it is with sensuous people among the living. It is clear also from the context that the man who asked for a cigar had had his perplexities about the other world when he got there and he had some sense of humor in demanding a cigar in thinking that this could not be supplied to him, tho other things could.

Take the case as one in which suggestion is used to cure the subject of his illusions or hallucinations. An earthbound spirit is haunted with the desire to smoke as a memory of his terrestrial life and finding others apparently satisfied with the production of thought realities he ventures to ask for what he thinks is impossible. But those who wish to exorcize his hallucination or sensuous appetite may have tried by suggestion to create the hallucination in him of a cigar with all the machinery that such a suggestion might arouse, and he might find in the effort to get satisfaction that he could not do it and the desire would atrophy or disappear. Readers will find that the whole situation is clearly like what I have indicated, and it is the same with the "whiskey sodas." The processes are idealistic. The mind creates its own world and transmits the pictures to others

and, as the sensory satisfaction does not come, the sensory desire must diminish and disappear.

An incident of importance also is the fact that the communicator alluded to the cigar as something which only *appeared* to be such. The casual reader and the newspaper reporter think and speak of it as a real fact, but the record shows that the communicator was debating the reality of the affair in his own mind. There is evidence also that he had a keen sense of humor in the selection of his objects, a cigar and whiskey sodas, making them as paradoxical and amusing as he could, and then tells the matter with a touch of humor that is quite natural. Careful readers will note that there is evidence of debating the question with each other on the spiritual side of life with some realization of the situation in certain persons there whose hallucinations have to be corrected. The expression "That's finished them" tells a world of meaning. The individual had realized certain impossibilities and believed that he had found something that could not be done in this world of wonders, but he was disappointed and the thing was done, with the acknowledgment that it *appeared* to be a cigar, and the trial showed that the expected satisfaction did not come. This state of affairs is exactly what comes of suggestion in the living when curing a vicious habit. In a world where thought is more creative than it is with us, suggestion ought to work more effectively than with us, where it may even accomplish wonders.

Moreover it is evident that the communications reveal only a part of what went on in such connections. The messages are fragmentary and the subject is changed suddenly, tho the incidents remain in the same class and involve the same explanation of their nature. Whatever modifying influence the subconscious of the medium may have, the incidents have a verisimilitude to the state of affairs imagined and perhaps only the coloring of objective reality to them is added by her own mind. Mrs. Chenoweth for a long time believed, in the subliminal stage of her trance, that what she saw was real and objective, and only by apparent accident did she one time discover that what she saw was merely a mental picture. The influence of her subconscious to give the appearance of reality to the mental pictures was so strong that I had to get evidence apart from her discovery that

the phenomena were pictographic and not real. It is the same in nearly all of our dreams. We seldom suspect the unreality of what we see or feel in them. The medium in the present instance may have been the cause of concealing the sense of unreality in the communicator, tho she evidently did not eliminate characteristics which still betrayed the mental nature of the phenomena independently of her own. No doubt the result is more or less a medley, even tho the subconscious of the medium actively adds little or nothing to the contents. It may add interpretation or omit elements that affect interpretation without greatly distorting impressions. But with all the modification it leaves evidence of fragmentary character in the communications and one familiar with the hypothesis of a spiritual world in terms of mental states will easily discover an intelligible and rational unity in the phenomena, with allowances for subliminal coloring by the medium.

There is one statement in the book purporting to come through the control which apparently reflects more or less unconsciously the nature of that existence and it directly uses the analogy of the dream life. I quote the passage. Speaking of the importance of knowing about the future life beforehand the communicator says, through the control:

"He wants to impress this on those that you will be writing for: that it makes it so much easier for them if they and their friends know about it beforehand. It's awful when they have passed over and won't believe it for weeks—they just think they're dreaming. And they don't realize things at all sometimes."

It would be a mistake to suppose from this that the "dream" state is a perpetual one. It is what we may call the earth-bound condition and statements immediately following this tend to prove this fact. The allusion to the "dream" state, in its manner, clearly indicates that it refers to the immediate period after death. What takes place later is not intimated in the context. But at other times there is the intimation that the mind or consciousness has the power to create things which it had not when living. But we have no special analogies for this in any *immediate* action of thought. What we create we do indirectly through action on the organism. Such a thing as creat-

ing by the direct action of the will is not familiar to normal life and there is constant intimation in the literature of this subject that thought is creative on the other side in a manner not clearly intelligible to us here. Recently one of the controls in the Chenoweth case spontaneously remarked that I had a "theory that the other life was a mental world" and went on to say that consciousness there was creative. Its significance lay in the fact that I have never made a single remark to Mrs. Chenoweth either in her normal or trance state, that I held such a theory. The remark was not in any way due to anything that I had previously said, so that it was supernormal in so far as it reflected what was actually in my mind. But while we may well conceive the other life as a mental world, a rationalized dream life, it may be more, and the earthbound condition immediately after death is merely a foretaste of the rationalized form of the "dream" life. What else it may be remains to be determined.

This whole matter was briefly outlined in my first report on the Piper case in 1901. Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 259-262. I did this with much less data on the matter than we now have. It was only a natural implication of the idealistic theory of mind.

The importance of all this lies in the corroboration of the idealistic point of view in the interpretation of the problem. Nor do we first discover this point of view in mediumistic phenomena. It is as old as the distinction between sensory and intellectual activities. In normal life the internal activities of the mind have their own existence and meaning apart from sensory experience, tho condemned to work upon it. There is in them the beginning of a spiritual life, the foreshadowing of an independent existence, if I may express it so, and death only liberates the inner life from the shackles of sensation and enhances its creative power. Just postulate this tendency with modifying influences of the subconsciousness of the psychic and the difficulties of transmitting messages of any kind, and you will have a clear explanation of the paradoxes and perplexities of these phenomena.

No doubt there are complications. These may be connected with an objective existence as well as a subjective one on the other side. But that is probably less communicable than the

memories of the earthly life or the inner states of the mind. In the first stages of life there, the memories will probably dominate and ideas of that world must slowly accumulate as with an infant just after birth. The infant cannot have the slightest understanding of its experiences, even tho its mental development might be considerable before birth. Time is required to understand the new experience, and it may be the same in a new objective world after death. It has to be adjusted to the physical memories in order to be intelligently discussed in communications and it may even then be impossible to employ more than remote analogies to talk about it. At first the momentum of earthly conceptions may prevail; add to this the marginal character of many messages, the modifying influence of the mind through which the messages come, the necessarily symbolic nature of the pictographic process, and the selective liabilities of the mind delivering the messages: these may all give us the result that seems so perplexing. But the hypothesis of a mental world removes the apparent absurdity of a quasi-material reality for a part of that existence and we can await further investigation for some conception of the objective world implied in many of the communications.

There is, of course, the claim made that desire and will can create quasi-material realities there. I do not mean that this is done from nothing, but the claim is made that mere desire or will can act more directly on some sort of reality, say the ether, which perhaps Sir Oliver Lodge would be more disposed to admit than some others, to create whatever one wished. Desire and will can create things in the material world, but only indirectly and by a very laborious procedure. We use matter as an instrument to create things out of it. The only direct influence of desire and will is on the physical organism and that to move only, not to create. It is conceivable that desire and will might act more directly on the ether, if such there be, to create any ideal object to which we wish to give expression. But we have no evidence of such a thing. It is claimed in the literature of Spiritualism, but it is so exceptional in our experience as to require very much better evidence than we now have in order to give it even the character of an hypothesis. It is not defended here as possible, but merely stated as a view held by some

persons. There is as yet no criterion for distinguishing between what may be merely a mental world and this supposed objective creation, and until that is supplied we shall have to remain content with the analogies of experience.

EXPERIMENTS WITH THE DORIS CASE.

BY JAMES H. HYSLOP.

IV

Dr. Hodgson.

He announced his presence on November 19th and apparently it was only to establish better conditions for other communications when I evidently changed the plans by interpolating a question. I had always thought the case very like that of Miss Beauchamp and was curious to know if this would be discovered by him or any one else who knew. So I started the communications in the right direction without making any suggestions, knowing that Dr. Hodgson was familiar with the Beauchamp case and that Mrs. Chenoweth might know the fact, tho she did know that Dr. Hodgson was connected with the case of Ansel Bourne. Cf. *Proceedings Eng. S. P. R.*, Vol. VII pp. 221-257. He had barely begun his work when I introduced my query, tho I did not indicate the general nature of the case. It was this that made me seize the opportunity, knowing that the spontaneous drift of thought might take the matter away from control.

"I am much interested in the way this case is going on and do not think I can add to the work.

(Can you compare it with any you knew?)

Yes, and have several times thought I would interpolate a message that you might see that I recognized the similarity of the case with one in particular that caused me some concern at times and some hope at others, but this is better organized than that was. I mean that there seems to be a definite purpose and a continuity of knowledge that the other case only displayed spasmodically. You will, I think, know what I mean by that.

(Yes, can you tell the case?)

Yes, I think so. I will try and do it some time when I am here, but just now I am here on sufferance and I do not feel inclined to use the energy."

Reference was then made to a topic not connected with the object of these experiments and then the communications were continued.

"I will do what I can on this side to help on this case, for I believe it is as important as any M. P. ever had.

(What does M. P. mean?)

Morton Prince. You see what I am after.

(Exactly what I wanted.)

The Beauchamp case and I am trying to make some clear head-way out of this one more than I did out of that.

(Yes.)

I must let the work go on, but I find so much I want to say about this and about the residuum of self left in the manifestations. I am trying to say it in a way that my meaning will be plain to you only.

(I understand.)

The secondary self with all the multiple personal equations is not the cause of what is going on. It is more normal and a more clear and calculating performance and the actual personality with a history and purpose will be determined by this work. You can see what I am seeking to tell you.

(Yes, I do.) "

Dr. Hodgson was not only familiar with the Beauchamp case before he died but he did some work with it and was shut off from further experiments by the order of Dr. Morton Prince. He had definite views as to what was the trouble with Miss Beauchamp, but as he never carried his investigations to the point where he could publish them he remained silent about it. Mrs. Chenoweth might have known that he had had something to do with it. She had read Dr. Morton Prince's book on it; namely, "*The Dissociation of a Personality*". But what she may have known about it did not help her to know the extent of Dr. Hodgson's part in it or of the nature of the present case. The reference to "the

secondary self" and to the "multiple personal equations" was not only characteristic of Dr. Hodgson and represented language not at all familiar to Mrs. Chenoweth even after reading the book, but it embodied a conception of the present case which was not justified from the point of view of normal information, as Mrs. Chenoweth had absolutely none about it. Moreover the explicit statement that these secondary and multiple personalities were not the cause of what was going on and the recognition that there was a residuum of self in the phenomena were also very characteristic of Dr. Hodgson's general views and Mrs. Chenoweth knew nothing about them in relation to this problem. She knew him only as the protector of Mrs. Piper and a convert to the spiritistic theory. She never read a word of his work. The technical familiarity with the subject which he shows in the discussion of it could not be acquired by any such reading of the book by Dr. Morton Prince as Mrs. Chenoweth gave it, and even if it had it would not convey the personal equation of Dr. Hodgson's view of the case or any knowledge of the present one.

After some general remarks which have no evidential value, tho pertinent to the conditions affecting this experiment, he continued.

"The shock was not to the subject, but to the one who allies herself with the subject.

(What shock was that?) [I had the father's action in mind.]

Death brought a shock which was too much for the faith and poise of the individual, and then an effort immediately was set up to continue the old relations and care."

Reference had already been made by Minnehaha to the father's conduct and the shock that it produced to the system and it would have been natural from the theory of subliminal knowledge to have reverted to that in answer to my query, but the communicator refers to another and true fact not known to Mrs. Chenoweth; namely, the shock of the mother's death. The effect of this was the emergence of another personality, Sick Doris.

It is not explicitly indicated who the person was that

suffered from the shock, tho it is clearly implied that it was a spirit. The implication most probable is that it was the mother, as the whole theory of spiritism is so associated with the presence of friends and relatives, and the explicit allusion to the resumption of the "old relations and care" which were those of the mother when living is so apparent that this is the most natural inference. But it is clear that the shock was to some spirit and that is a point not within the knowledge of Mrs. Chenoweth or any of us and is not a recognized fact in spiritistic literature, so that it is not to be easily attributed to the subconscious, tho we have no scientific evidence as yet that it is true. But its articulation with what is provably supernormal carries some weight in estimating the possibilities.

Immediately after the communication just commented upon, Dr. Hodgson explained that Starlight had discovered a personality present with Miss Fischer with whom we should have to reckon in the work with the case in the future. I have quoted it in connection with Minnehaha. In connection with it he made a remarkable evidential hit in the use of a certain term and the manner in which he hinted at the personality that had used it when living. He said that the personality discovered by Starlight would "possibly be a means of making a mouth piece for some of the other folks". I intimated my understanding of it, tho I did not recall what his further observations suggested, and he went on to add:—

"I remark on *folks*. You mark the term I used, not spirits but folks, and catch a meaning of who is present. Just folks."

But for the emphasis upon the word "folks" and the reference to some one present whom I would recall in that connection, I would not have recollected an interesting fact, which Mrs. Chenoweth could not know. Once in a conversation with Dr. Funk, before his death, talking about the trivialities in the communications and the whole problem of psychic research, Dr. Funk who was never thoroughly convinced of the spiritistic theory remarked two things in the course of our conversation. The first was that the public had a wrong

conception of spirits. "They are not angels, they are just folks", using the very expression here. The second was that the phenomena might be accounted for by demoniac possession, he being a believer in the statements of the New Testament on that point. I, of course, urged that this was accepting a spiritistic theory. But the point here is that it was exceedingly pertinent to allude in this oracular way to a man who would appreciate exactly the doctrine of obsession and might well refer to it in this way and try to prove his identity by allusion to the main expression in that conversation. The point helps to suggest obsession while it serves the purpose of personal identity at the same time.

Dr. Hodgson then went on to remark the importance of such cases to the physician and the psychologist, showing a characteristic point of view which Mrs. Chenoweth neither had nor knew that Dr. Hodgson had, which he did. He knew quite well the consequences to psychiatry of admitting spirit obsession and it was well to find the message in his mouth. With any one else it would not have been an item in personal identity, tho it would have been relevant to the present case. Dr. Hodgson also made a point, with a fine touch of philosophic knowledge, that Mrs. Chenoweth is incapable of, as it reflects wide reading and knowledge of philosophy and of idealism that Mrs. Chenoweth has not an inkling of. He spoke of the superior position they, on that side, were in when discussing the subject. He said: "We are psychology", underscoring the word "are". With the casting off of the body that is at least nearer the exact truth than it would be for the incarnated consciousness, and he meant to signify its importance for the physician and psychologist in the study and treatment of such cases.

Some time elapsed before any of the group took up the case. The time and effort were taken up with the mother, Minnehaha and the guide of Miss Fischer, and finally an occasion arose when it was necessary to relieve the tension produced by an unruly communicator and Mr. Myers came in for some observations. He gave little evidence of his own identity, tho what he did give was pointed.

Mr. Myers.

After Minnehaha had done much to prove her identity and had learned how to do the work of controlling, an obstinate personality was tried and refused to communicate after trying. Mr. Myers then came to occupy the time, starting with relevant observations far beyond the knowledge of the psychic, Mrs. Chenoweth.

"Myers here, and have come to write a word about her for you. So many people reason that the same personality ought to show definite likeness through several mediums, and yet there is always a diffusion of the personality through whom the manifestations are given, which may reduce a fiery expression through a young and vigorous unused force to a calm and reasonable expression through a more trained and mature avenue. To say this to you at this moment may suggest *sub rosa* what is in the air at present. Hardly am I able to write because of a sort of lesion occasioned by the presence of the preceding influence, but the plan is to release that particular personality from ideas partly original and largely antagonistic through association with those who feared the coming because of the result to the present person, who is known to you."

Now the first part of this message is very characteristic of Mr. Myers. When living he held that all messages were so colored or affected by the subliminal of the medium through whom they came that he maintained the necessity of having communications through different psychics from the same person in order to properly test the distortion of one's own identity in transmission and thus to estimate more accurately the amount of genuine and pure messages from the transcendental. He had based the proof of the spiritistic theory on this collective evidence and emphasized it also in his effort to give his own posthumous letter. Mrs. Chenoweth had never seen the publications in which this was brought out, so that we have some evidence of Mr. Myers' identity, while the application of the principle to the present case was a master stroke, as it prepares the way for the sceptic to ap-

proach the problem with totally different assumptions from those from which he is accustomed to argue. Cf. *Proceedings Eng. S. P. R.*, Vol. XXIV, pp. 243-253. *Journal Am. S. P. R.*, Vol. V, pp. 207-216, especially p. 211.

Mr. Myers then took up the situation in the present case and discussed it as one of obsession, no hint of this having been given by me. The first interesting point made by him was that it was not enmity on the part of the obsessing agent that caused the trouble, but "an exaggerated ego", which was to exempt the agent from the charge of malice and to put the responsibility on his conceit, a fact, if accepted, that will show the difficulty of proving obsession in attempts to prove personal identity: for the effects in the patient were certainly not any characteristics of an exaggerated ego. The effect that it had, according to Mr. Myers, was to upset the plans for systematic and rational development of the subject. Then came the statement that there was inharmony among those about the girl, and the explanation that this "inharmoniousness does not mean a desire to lead a low and sinful life, but a self-imposed authority because of previous non-challenged hold on the consciousness of the young lady". This statement is a perfectly correct one in so far as it is verifiable. There is no tendency whatever in the subject towards the indulgence of those impulses which so often affect patients of the kind. All her desires are perfectly clean and normal and no aberrations are or were apparent except the alterations of personality. Mrs. Chenoweth knew nothing about these facts. In several cases experimented with in the same manner, the low motives of the obsessing agent were apparent in both the life of the patient and in the evidence from cross references.

The next statement by Mr. Myers contains a more or less unverifiable circumstance, tho it is in strict conformity with the complexities observable in the experiences of the subject and especially in the incidents of this record. I quote the passage with the prior explanation that I put my question because I wished to get at the identity of the personality about whom he was speaking.

" (I would like to know if this personality of which you speak has tried before.)

Yes, but it is not the one you have known as Minnehaha.

(All right.) [I had Sleeping Margaret, not Margaret, in mind.]

That Minnehaha is quite harmless, though very independent, and very sure that she can do it all herself. But back of her is another personality which sometimes fuses into her expression in such a way that Minnehaha has been given the credit of doing some things which were not quite to her real credit. Understand me there are two distinct people, but they fuse well.

(I understand.)

That is where some of the difficulty has been and we would help the matter."

Before putting down the pencil Mr. Myers stated that this personality "back of Minnehaha" had made a sort of confession "several sittings back when the young lady was here". I am not able to verify this statement about the "confession". The only possible incidents to which it may apply would be the communications on November 20th and 21st (pp. 349-365), but they apply to Minnehaha apparently, tho, allowing for the truth of Mr. Myers' statement about the personality back of Minnehaha, we might readily account for this appearance and yet regard it as deceptive. But whether we do this or not, it is certain that the supposition of such a personality back of Minnehaha will account for many incidents in this record which show a double relation and characteristics that are not consistent when referred to the same personality. For instance, there are many things that would identify Minnehaha and Margaret and many that would identify her and Sleeping Margaret, but Margaret and Sleeping Margaret cannot be identified. Besides it would explain the attitude of Minnehaha towards her removal. She got the impression that she was to be removed from the office of guide and was a little obstreperous until assured that she was all right. There were certainly acts by the secondary personalities that were not creditable to any one who did them, even tho they were not malicious, and this is implied by the statement of Mr. Myers. But we have no verification

of the distinction between Minnehaha and this other personality, except the facts recorded and in this record of experiments. These facts confirm Mr. Myers so far as they go and hence make his statement more or less evidential. But the main part of his message concerned a diagnosis of the case and there can be no doubt that he represented it as obsession.

Jennie P——.

Somewhat later the controls tried to get a confession out of one of the obsessing personalities, not one that appears on the surface, if at all, but one that the controls asserted was there. He refused to do as desired, tho he wrote, but in such a fine hand that I could not read all of it. Minnehaha then tried and complained that the other personality would not let her communicate, and Jennie P. had to come in to relieve the situation, as she usually does when she comes. It was the first time that she had appeared in this case and her first statement was that this was something new and she was a little doubtful about the propriety of such experiments, but deferred or yielded to the judgment of Dr. Hodgson, and explained that the previous difficulty was due to a contest between Minnehaha and the other personality. This latter's purpose, she said, was to thwart the proper "expression", probably meaning that he wished to conceal his identity. He was characterized as wilful and obstinate and yet an adept in the art of influencing psychics, but with purpose different in character from that of the group working with Mrs. Chenoweth. She thought he was quite able "to help unravel the tangle skein about the little visitor", the sitter, but that he was unwilling to do this. She characterized the sitter as safe owing to the purity of her character, and then went on to explain how such phenomena as manifest themselves in this and similar cases might occur, and indicated that it might happen by accident or "native quality", the latter meaning the nature and desires of the subject, and the former a cause more or less beyond the control of the patient and applicable to the present instance, as the father's act showed. She referred to the personality as one "who be-

longed to an order of men who do not like the work done by evangelical churches and have a particular hatred of heretics. Allusion to the fact that this hatred of heretics was passing away and that the vows of some that had passed away were still operative on their minds, along with the general spirit of the message, led me to infer that the personality might be the same one to whom Dr. Hodgson referred as "having a history". It is possible that it was the historical personality that appeared later and was finally induced to confess and reform.

The only evidence that could possibly be obtained for this would be from its articulation with what occurs subsequently, and this would have some weight if we were not left to conjecture for the identity between this personality and the one who later does something to prove his earthly identity.

George Pelham.

A personality who would do nothing to prove his identity had a joust with me, and he was followed by Minnehaha, who said that this personality made Doris nervous. She finally expressed her trust in me and was followed by G. P., who discussed the man and described him as follows:—

"It is not a person from the lower station of life nor one without education, but one with a determination to find an avenue of expression for some theories and ideas which are practically an obsession to him. Perfectly impracticable and in his normal state he would know it, but he is unbalanced by his desire.

(Is that man ever in a normal state on your side?)

It is possible, but I have not seen any signs of it through all these experiments, and yet he speaks in a perfectly normal way and is not in the least like a maniac."

I asked my question to see if the answer would indicate a difference between the condition for communicating and the normal life on the other side. Dr. Hodgson—and for some years—held that the spirit had to get into an abnormal

mental state in order to communicate. The answer here does not confirm that view. But the chief interest is the alleged insanity on the other side, and if it be true we have a perfectly distinct clue to the real character of many a so-called revelation from the spiritual world. A crank or a fool may get hold of a psychic and make him or her the vehicle for the transmission of perfectly fool ideas that will be accepted because they come from spirits, but which require verification or proof such as any statement may require. There is some evidence that such revelations and inspirations occur that are none the better for having come from spirits, but that are calculated to deceive more than human statements because of the disposition to accept the revelations of a spirit more readily than we do those of our neighbors.

In the midst of this message G. P. made a statement of more than usual interest. Referring to the present case of work with Mrs. Chenoweth, he said: "I think we have made the best sort of progress, much better than the way the Phinuit case was managed."

Now Mrs. Chenoweth did not know an incident of the way Phinuit was managed, and probably never heard of the name, tho it has been mentioned several times by him or Dr. Hodgson through Mrs. Chenoweth. G. P. here implies that the case was one of obsession and that was the opinion of Dr. Hodgson before his death, but not expressed publicly. Even very few of his personal friends knew of it. It took Dr. Hodgson some six or seven years to manage the case rightly. He badgered Phinuit and communicators, until he was told by Imperator and G. P., when they appeared, that this was no way to manage a medium, and he tried the experiment of following their advice with much better results. Mrs. Chenoweth knew none of all this, as she has not read a line of the publications in which some of these facts were expressed. It was very pertinent that it should come out in the personality of G. P., who had suffered so much from this badgering process during the Phinuit regime.

There were other brief appearances of G. P., but it is not important to summarize them here. They will get such notice as the exigencies of other instances may require.

Professor James.

It has been perhaps two years since I purported to hear from Professor James. I had not called for him and there had been no occasion when it would have been especially pertinent for him to put in his appearance. But without any suggestion from me it was exceedingly interesting and relevant for him to manifest himself in connection with this case. He had been familiar, when living, with this type of phenomena and took part in the study of them. Mrs. Chenoweth knew that he had been connected with the case of Ansel Bourne, to which allusion was made in the course of his communications, but she did not know at this time what the nature of the one was which we were studying. For the full meaning of what Professor James states readers must read his message. It is too long and complicated to quote effectively. I can only summarize its meaning.

He first referred to the long absence from communicating and then expressed an interest in "this particular case and the psychological side of the affair" as being "so far reaching that it would be alarming were it not a most beautiful example for our use". To speak of it from the "psychological side" is to indicate a characteristic habit of Professor James's thought. He referred to "another center" where the character of such cases was known and said he had been there. If he meant the work in New York it was correct, and he had manifested there on an occasion or two enough to indicate his presence. He remarked here that it was "epoch-making" and showed in the term a characteristic conception of it, which was not true of Mrs. Chenoweth's subconsciousness, as she would not take such a view of it. She was too familiar with the belief and saw nothing specially striking or "epochmaking" in it. It is precisely as Professor James would speak of it.

I asked him to compare the case with some that he knew. I had in mind the case of Ansel Bourne. But instead of making any reference to it, he referred to a boy and said enough for me to identify it as the young boy through whom he had succeeded in communicating about his pink pajamas. The case was reported in the *Journal* (Vol. VII, pp. 1-56), and

tho it has been so reported Mrs. Chenoweth has not seen the account, but she might casually have heard stories about it from others, tho I doubt it. He then referred to Dr. Sidis by name, a living friend of his, who had had much to do with multiple personality, a fact not known to Mrs. Chenoweth, tho she knew the man's name because of some public reference to his son. An accident caused him to lose control and I did not hear from him until two days later. I expressed a desire that he tell something that would identify him to Dr. Sidis.

At the next appearance he tried to tell some incidents in connection with the investigation of such cases, that would be verifiable by Dr. Sidis, but what he told was not true of Dr. Sidis and has not been otherwise verifiable. Before he attempted this he made an allusion to his impatience when living which was true. He even distinguished between patience and painstaking work, which in fact represented a distinction in his own work. He remarked that he never allowed minutiae to hinder his search for causes and effects, but that he often left them to return to the question when he was in the mood. This was true and not known to Mrs. Chenoweth. His characteristics in this respect were known only to his intimate friends. The general discussion of what was necessary in the investigation of such cases was very apt and characteristic, far beyond the psychological knowledge of Mrs. Chenoweth, but not evidential to any one who did not know Professor James and his mind.

He referred to two cases which he said Dr. Sidis would recognize, but it happened that he and Dr. Sidis had not studied such cases together. I then asked him direct if he remembered the Ansel Bourne case and he replied that he did and that it was one of the cases he had referred to. I could not detect the evidence of it, tho Mrs. Chenoweth knew normally that Professor James and Dr. Hodgson had examined the case. He added that he had used the case for illustration many times. This is correct and not known by Mrs. Chenoweth. He named Dr. Hodgson as the man who helped him in it, but Mrs. Chenoweth had a vague recollection of the fact. He correctly described the results of his

investigation of the case with Dr. Hodgson and in a way that was wholly beyond the normal knowledge of Mrs. Chenoweth. His message ended by a reference to Dr. Sidis's son as "all right", which implied what a few of us knew about the boy's early life and the risk of abnormality which he had to pass through. Mrs. Chenoweth did not know enough to speak of him in this way. All she knew was that he had been mentioned publicly as a sort of prodigy.

On the whole there was little evidence in the communication of Professor James, tho some points were strikingly apt. The main incident is the connection in which he appears, and that is evidential, with some characteristic observations that are excellent for those who knew him.

On April 28th, 1915, Professor James came again in a remarkable passage reflecting his personal identity perhaps better than he had ever before succeeded in doing. The whole passage should be quoted not only for that fact, but for its relevance to the problem of obsession.

"William James. I am eager to get a short message to you before the other group begins to swirl around the light. I do not forget the importance of recognizing the influence which reading, suggestion, association, environment and memory may have in these sittings, experiments I refer to, but if there is any explanation for the dramatic play of the two great forces underlying our human organization personified, as they have been named and associated in correct relationships with definite and clear and distinct lines of reasoning—mark that word reasoning—for these communications have been filled with evidence of spontaneous reasoning during the experiment, and if I were on your side, reading reports instead of making them, I would be most impressed by these revelations of personality marking epochs in our past history. I could not have so instantly recalled the make-up of the historical records as have been made here.

(Yes, I believe it.)

And if the light in a state of somnambulism could do this, the mind she possesses would be more remarkable for the psychologist to play with than the spirit hypothesis.

I could not resist the desire to say this to you that you might know the intense interest I feel in the work now being done.

(Does it involve anything more than you believed while living?)

Let me see if I understand you. You mean are the human relations impinged upon by the will and purpose of outsiders in the unseen universe.

(Yes, exactly.)

Yes, it is far more involved than I dreamed. I thought the difficulties of communication were so ponderous that we had nothing to fear in the contact, but I now see that the contact is spiritual or rather spirit, and may be effected without recognition by the persons most affected and the difficulties we experienced in getting exact data may have been undeveloped conditions.

(Have you seen the original control in the Piper case?)

Yes, and have seen the remarkable way in which he has been manifesting here. I do not refer to the Phinuit control but to the group who took care of the later work and to him whom we knew as Imperator.

(I referred to Phinuit.)

I did not, and did not read your meaning, but I have seen him and know, as you must by this time, that he has been instrumental in much wrong at other places."

Nothing could be more characteristic of Professor James. Every sentence is packed with his personality, and with delicate phases of his mind about which Mrs. Cheonweth knew nothing, unless she picked up the allusion to dramatic play of personality in a glimpse of his report on the Piper-Hodgson control. But the reference to the natural influence on the mind for furnishing data to exercise this play in reading, suggestion, association, environment and memory shows more familiarity with his psychology and habits of mind than Mrs. Chenoweth has and than most people have. Professor James was always quite as much impressed with the dramatic play of personality in the Piper phenomena as in the specific evidence, and in this he was correct, even tho we cannot make the phenomenon primary evidence for the supernatural. It is simply a characteristic that should accompany

proper evidence, provided the mediumistic conditions permit direct and proper control.

The reference to the distinct lines of reasoning, which did not characterize the evidential part of the Piper record, and to what he would have done were he "reading instead of making reports" is exactly like the man and emphasizes the impressiveness of the dramatic play. It was very pertinent to remark that he could not have "instantly" recalled the historical incidents about the personalities. Neither could I, tho I had previously read something of Cagliostro, but I recalled nothing about him except that he was a great charlatan. Note the psychologist's point of view in the remark about the hypothesis that the medium's mind could produce all this play in a state of somnambulism.

My question whether it involved anything he did not believe when living did not necessarily suggest the answer, but this reply was just what I wanted to know. He unreservedly accepts obsession as the interpretation of the phenomena, a view which he was prepared to believe, but did not believe when living. It is curiously stated here and not in technical or ordinary terms. Instead of saying outright "obsession," he talks about "will and purpose of outsiders in the unseen universe" impinging upon the living. The allusion to the "ponderous difficulties" of communicating represents a fact in his mind when living, but might have been obtained from his report, tho the allusion to fear of contact would not be found there, as he had no fear of danger from it, because he did not believe then in obsession. The allusions to Emperor and Phinuit are very characteristic and represent knowledge, at least in the case of Phinuit, that Mrs. Chenoweth would not obtain from his report and is so direct that one cannot help thinking it perfectly genuine, and this is confirmed by the allusion to Phinuit's harm doing in other cases, of which we have no proof as a matter of fact, but which is quite within the possibilities from what we know of obsession. While an incident or two in the message has to be cautiously received or discounted on account of possibly previous knowledge, the passage as a whole is not amenable to that objection. It is too intimate in its representation of

Professor James to suppose that a mere glimpse of his report would give it, much less characteristics not reflected in that report. If it were a subconscious product the material could as well have been put into other mouths, but it has a strict reference to personal identity in the delivery and involves characteristics, or familiarity with them, that is not Mrs. Chenoweth's possession.

Imperator and other Ancients.

The only evidence that we have of the identity of Imperator is the sign of the cross, which he uses and which long since came through Mrs. Chenoweth, when she normally knew nothing about it, and the general characteristics of his personality about which she knew nothing, not having read either the English Reports or the work of Stainton Moses. I shall not lay any stress on the incidents or characteristics that may suggest his identity, because we probably could not secure the kind of evidence that the rigid sceptic would demand. It is the psychological interest in the phenomena that justifies summarizing this personality's work, with that of those associated with him. The data cannot serve as proving a spiritistic hypothesis in its first stage. They can only have attention called to them as part of a rational plan which will have its interest at least for psychology. Imperator does not try to prove his identity. He appears for other purposes altogether. He may precede an obsessing agent whom he wishes to release, or he may come in for general purposes in connection with the general plan. But he does not endeavor to prove his identity. Incidents suggesting it may come out casually, but they are not a part of his fundamental scheme. His work must be looked at from the wider point of view. It represents a conception of the problem of far larger import than the mere cure or explanation of a single case. "Obsession" to him is not an incident in the life of an individual, but represents influences that even affect history and so the life and thoughts of masses of individuals. It is not Doris Fischer alone that he is interested in, but the prevention of similar occurrences in thousands of others and he alluded, at least in a veiled manner, to the

liabilities in our insane asylums where the physician fails to suspect or to discover the real influences at work to produce what he traces to brain lesions or thwarted mental functions. The insanity may be there, but the brain is not the last word in the ætiology of it in some cases, especially in functional disturbances. Hence Imperator wants to conduct the special case as an illustration of a general law in the world and seizes the opportunity at the proper time to show its ramifications and the general relation of the spiritual world to good and evil as we know them. We are not to scrutinize his work here with the narrow eyes of the supernormal alone, but with the larger purported plan of evil influences upon all whose psychic development does not fall into capable or intelligent hands on the other side. The emphasis is therefore laid by him on the whole problem of obsession and its cure, which seems to be the education of ignorant and perhaps malicious spirits. What he organizes and directs here is work that will bring to the surface the actions and influence, on certain types of the living, of "evil" spirits in causing mental and other disturbances.

It was long before Imperator made any superficial appearance at all. The experiments began in November and it was the 1st of January when he first came to direct any personal automatic writing. There was no specific resemblance to his work through Stainton Moses or Mrs. Piper, or previous communications through Mrs. Chenoweth, except the circle and the sign of the cross. There was no avowal of the object, but from a remark made by Minnehaha afterwards I should imagine that it was to prepare the way for the "confession" of Margaret: for she followed him with it. But the content of his message was occupied with the larger spiritual problems of the world and their articulation with the work that seems so small. For its lofty tone as compared with the sordid character of what came from the obsessing personalities and for its illustration of the versatility of these phenomena it should be quoted.

"Imperator and with joy we give greeting and promise of all glorious and mighty import to the children of the earth sphere. A

star in the night of doubt and materialism, the voice of the master pure and clear and sweet above the babble and clamor of the world and unrestrained excesses of the powerful blatant crowd. Blessed be he who hears and heeds and fares not forth alone to seek the shrine of Truth, but always gives to the weaker brother an arm on which to lean, as on and up he treads the path made glorious with the Presence of God. The least of those who faint and fall is of great moment to the Wise One. Your blessing is your opportunity to serve and such service reaches to the far parts of the universe and time and space are swept away in the limitless spheres of spirit activities. No effort lost, even tho' the whistling bullets hiss despair into the hearts of the builders of artificial civilization of kingdoms."

The sign of the cross was then made in the circle and Margaret came for her "confession". The passage cannot be treated as evidential, save perhaps the word "greeting" which was characteristic of the Piper phenomena and of former communications through Mrs. Chenoweth. She has not seen any publications in which the term was used, unless it might have occurred and have been noticed in her casual reading of Professor James's Report in our own *Proceedings*, Vol. III.

After this message Imperator did not appear until March 31st and even then only to calm the situation produced by the work of Cagliostro. He gave no message of importance to quote and indeed he is recognizable only in the language employed, which is the same as that used through Stainton Moses and Mrs. Piper.

On April 7th Marie Antionette purported to communicate and on April 8th some other French personality whose name was not given. Then on the 9th Imperator appeared again, after the attempt to straighten out the mind of some poor soul, and gave the following:

"We dare not press this further now.

(All right.)

Bless it. It is the service which brings light to the darkened world. A new dispensation, spiritual kingdom, is revealed. The Saviour is born. The passions of men are revealed. The far-reaching influences, the fingers of the past clutch around the throats of

the children of the present. God give us wisdom to use the knowledge thus obtained for the emancipation of the slaves of ignorance, Blessings of the Heavenly Father rest upon you. His Peace abide with you forever."

This is decidedly Pipersque at the end in its verbal character. The first part is so only in general tone and attitude, while the purpose of the work is apparent in both its connections and the sentiment expressed.

Imperator, however, remains mostly in the background and other personalities come in. As none of them do much, if anything, to prove their identity it will be the dramatic play that will have the chief interest now, and that is connected with the introduction of obsessing personalities and communications of others occasionally about them. It will, therefore, be best to summarize this part of it without separating the personalities for distinctive notice.

[To be Continued.]

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it has been furnished by an apparently trustworthy contributor, whose name is given unless withheld by his own request.

MISCELLANEOUS EXPERIENCES.

The following cases came from the records of Dr. Richard Hodgson, and were first communicated to Professor Royce before Dr. Hodgson came to this country. Dr. Hodgson took them up and finished the inquiries regarding them and they were turned over to me by the executors.

Some of the incidents were reported about ten years after their occurrence and on that ground are not so old as the dates might seem to imply. One of them was reported near the time of its occurrence. Moreover, the authority of Professor Claypole would count for something in any age of the phenomena. He was formerly of Antioch College, where Horace Mann had been, and went from that place to Akron College when Antioch College began to decline after the death of Horace Mann. The editor knew something of the man, having been born and brought up near that place. Professor Claypole was an Englishman of considerable intelligence and a scientific man of some standing, and knew when facts were important and unusual. They would have interest even without confirmation and on account of their source alone deserve record.

Dr. Edward Everett Hale wrote to Professor Royce of Professor Claypole in the following terms:

"Prof. Claypole is a singularly clear-headed, hard-headed Englishman. I should think him as far from visionary as any man I know, rather dry than otherwise, true as light."

Dr. Hodgson had arranged the material for use and I found it in this condition when the records were turned over to me. I shall let the facts speak for themselves, and they may be useful in the accumulated incidents of the same kind.—Editor.

In June, 1886, Professor Claypole wrote the following account to Dr. Hodgson:—

"About Christmas in the year 1866 or 1867, the sister of Mr. J. T. (Mrs. Caypole), then living at Aylburton, in Gloucestershire, England, dreamed between one or two o'clock in the morning that she saw one train running into another alongside of the long platform at Gloucester Station. So vivid was the impression that she seemed to put her fingers into her ears to deaden the noise that would follow. Waking immediately she told the dream to her sister who slept with her. In the dream she saw a gentleman, a teacher of music in the neighborhood, in the train or on the platform. The same evening when at a party and having nearly forgotten the dream, she overheard two men talking about the accident at Gloucester Station during the previous night. At the party one of the first persons whom she saw was the above mentioned music teacher, who, by the way, was almost a stranger, being known only by sight. On inquiry she then learned that one train coming in had run into another standing at the platform between one and two in the morning, just as she had seen in her dream and that the teacher had been in one of the trains."

The following is the account of Mrs. Claypole herself (the sister of the J. T. mentioned). It is dated at the time of the occurrence, but written afterward and at the time that Prof. Claypole wrote his account.

Dec., 1866 or '67.

"I dreamed that I was at a railway station, our nearest at Sydney, Gloucestershire, 20 miles southwest of Gloucester. I believed it was our station, but I saw the long platform of Gloucester. There was a train standing ready to start and I knew there was to be a collision, and dreading the noise I was relying on our Sydney ticket porter to warn me in time so that I might shut out sight and noise. I then saw Mr. Matthews, our music teacher, and covered my face and ears knowing the time had come. I believe I saw the collision. I know I heard a terrific bang and woke with the shock of it. I suppose I woke my sister, for I remember telling her about it in the night, and I believe we ascertained by some means that it was about 2 A. M. But at this distance of time I cannot be sure on this point.

"We heard nothing of any accident until the evening when we were on our way to a party at Sydney. Father had come home from business in the omnibus and he sent us on to the party in its return trip. Somewhere we picked up two men, one at least was unknown

to us. They talked of various things and among others of an accident in the night at Gloucester Station which has but one long platform. The Cheltenham train was ready to start when another ran into it with a great shock. No one was seriously hurt. It happened between 1 and 2 A. M.

"At the party we saw Mr. Matthews and he told us that he had taken his seat in the Cheltenham train, but had got out for a minute just before the collision occurred. We did not mention my dream to him or any one.

KATHERINE B. CLAYPOLE."

One particularly interesting feature of the dream was the mixture of personal memories of the home station with that of the Gloucester Station. The phenomenon duplicates mediumistic interfusion of subconscious data with foreign and transmitted knowledge.

The following account of the same accident is by Mrs. Trotter to whom Mrs. Claypole had told the dream. She puts the date one to two years before the time mentioned in Mrs. Claypole's account.

May 14th, 1887.

Richard Hodgson,

Dear Sir:

"I am Mrs. Claypole's sister Ada, and at Prof. Claypole's request will tell you as exactly as I can what I recollect of the dreams, etc., which came true.

"With regard to the accident at Gloucester Station. She (Mrs. Claypole) told me early one morning, about '64 or '65, that she had dreamed that she was present at a railway accident near Gloucester. As far as I can remember, her account was very circumstantial, just as that of an eye witness of the terrible scene. We lived at Aylburton, in Glos'shire, Eng., a village to which news penetrated slowly, so that I am sure it was mid-day before we heard that an accident had taken place on the line. I do remember also that we found my sister's account and that given by those really present in the flesh almost identical, but it is too long ago for me to recall these details other than as I state them here.

ADA M. TROTTER."

The following account of another experience is given by Prof. Claypole, dated May 8th, 1887. It is followed by corroborative evidence.

"About the end of 1874, the sister of Mr. J. T. (Mrs. Claypole), then living in Montreal, was feeling somewhat anxious in regard to a younger brother, with whose temporary occupation and associations she was not altogether satisfied. He was engaged in stencilling boxes at a cigar store in Montreal. One night in a dream she saw him going up stairs to a garret or loft without any door where a man and a woman were engaged in sorting and piling boxes. He was apparently going to fetch some of them and a disagreement sprang up between him and the man, when the latter took up a piece of broken lid and struck the former on the head two or three times. He would apparently have done more but the woman interposed. This dream she told to her sister and to one or two other members of the family at breakfast time, but after the brother had left. She purposely avoided letting him know of it lest he should become aware that he was an object of anxiety. She was laughed at, but no further notice was taken of the matter.

"About seven o'clock the same evening, the brother returned from his place of business, pale and with wounds on his head. When questioned he said that he had been sent up stairs to the garret for some boxes and that he had had words with a man up there who had picked up a rough piece of a box with nails in it and had hit him twice on the head with it. The man, he said, would have done more, if a woman had not interposed. After the occurrence he went to the office of an elder brother living in another part of the city who made inquiry into the story and found that it was true. The matter was pushed farther and not dropped until some compensation or reparation—I do not know what—had been made to the boy, so that no doubt can be entertained as to the truth of the story."

The following is Mrs. Claypole's own account of the facts, evidently written at the suggestion of Prof. Claypole, but not dated. The account was drawn from the original letter in which Mrs. Claypole had written of the facts, and evidently this letter, after inspection by Dr. Hodgson, was returned to the owner.

"When we joined our brothers in Canada in 1874, we found Lewis, aged 14, in the Cigar Factory of Davis and Co., Montreal. I do not think I knew the exact nature of his work, but I did not like the position for him and was sure that he did not like it for himself. As I was busy establishing myself as a teacher, I had little room in my mind for more than a vague feeling of anxiety for my little brother.

"One night, perhaps three weeks after he began to live in the

same house, I dreamed that I saw him going up some stairs that opened at once upon a rough sort of garret. A man was at work there and after a few words with my brother (do not remember whether I heard them—I rather knew that he and the man were talking), the man suddenly picked up a rough piece of board lying at hand and began to strike Lewis on the head. I wanted to interfere, and whether I did or whether another woman did I cannot now remember.

"In the morning the man's attack was clear in my mind, also the details of stairs and garret, but there remained an indefinite impression that I had seen a shadowy woman and that she had stopped the blows.

"I related the dream to my sister as we dressed next morning and at breakfast to those of the family who had not already left for their respective occupations. I am sure Lewis was not there. First, because he always took his breakfast earlier than the rest of us, his work beginning earlier. Second, because I should not have thought it wise to tell the dream in his presence. Looking back now I see my mother, my second and other sister to whom I had already told the dream sitting at the table.

"In the evening, Lewis appeared at supper with a bruise on his head, and when asked to account for it he said that he had been sent up stairs to a sort of garret for some boxes and that he and the man at work there had had some words, the man had set on him with a rough piece of wood and had given him two or three blows before a woman, also at work there, had stopped him. Lewis had gone to one of his elder brothers who had the man arrested and the woman had testified that Lewis had given the man no ground for the assault.

"We laughed a great deal over the coincidences of my dream and the real event and so far as I could get a description of the stairs and rough landing or garret from Lewis, it agreed well with what I had myself seen.

KATHERINE B. CLAYPOLE."

The statement of the sister to whom the dream was told before going down to breakfast is as follows and is dated May 14th, 1887:

"In Montreal one morning she (Mrs. Claypole) awoke from a troubled sleep; said she had dreamed so uncomfortably of Lewis; that the store man had been very cruel to him; had struck him on the head. In the evening when the lad came home with the story of the assault on him, he implored my sister most particularly not to dream anything more about him."

Again we should mark one feature of the dream. Mrs. Claypole confused or interfused her own personal identity with the

woman who interposed to protect her brother. That is a mediumistic phenomenon of great frequency, especially in the form of feeling that self is another person.

Another account of a different experience is given by Prof. Claypole and confirmed by the testimony of others.

"In August, 1876, with a party of young men from Montreal, I went off on a camping excursion up the Ottawa River. All, of course, were in good health and we expected to be away for a fortnight. On the second Thursday, however, after our departure one of the party having cut his knee severely with the axe and the wound not healing well, we determined to return. I should add that another of the party was also sick. After a day's travel we reached the Ottawa River and took the steamer for Montreal.

"On the night of Thursday, the day on which we began our return, Mrs. Claypole, then in Montreal, dreamed that she was in our camp and saw me with an axe in my hand and also learned in some way that one of the party had cut his knee and that another was in some trouble and that the whole party had determined to come home. She also heard some one say: 'We will never go camping with H. G. again. He has been sick all the time'. This was actually said by more than one of us.

"This dream was told to her sister awakening. An elder brother, W. T., on coming down to breakfast the same morning, remarked: 'I fear they have had some trouble up there at the camp. I have been dreaming about them all night. I dreamed that H. G. was sick and that they were all coming home'.

"On our return Saturday night we were surprised with the absence of all astonishment at our premature return until we learned of the dream.

E. W. CLAYPOLE."

The following is Mrs. Claypole's account of her dream, written in May, 1887, but dated at the time of the events themselves.

August, 1876.

"Mr. Claypole, my brother John, Lewis and two or three other young men were camping on the River Lievre for a fortnight in August, 1876. Among them was a young man named Howard Gardner who was one of the most enthusiastic when the party left. My brother Wallace was to have been of the party but was detained by business.

"I believe the campers were to return to town on a Monday. On the Thursday night before the Monday, I dreamed that I was at

the camp and saw that things were not going well. One of the party was ill. I felt indefinitely that it was Howard Gardner. But I was sure that Howard had in some way given a good deal of trouble and that I heard Mr. Claypole and John say decidedly, 'We will never go camping with Howard again.' Some one had cut his knee with an axe and was going about with a handkerchief round it. I thought it was Mr. Claypole, but was sure that he was troubled and anxious about something. I felt also that they were all coming home at once, instead of pushing on to the Lake. I told my sister as she dressed. At breakfast Wallace said: 'Girls, they've got trouble up at the camp. I don't know what it is. I think Howard is at the bottom of it. I was there all night and they are coming home at once.'

"About six on Saturday evening I was dressed to make a call when in walked John and Lewis. They were surprised that we took their coming as a matter of course. I asked for Mr. Claypole and they said he had gone round to see Howard who had returned ill that morning, leaving Buckingham before their return to the town, though expressly enjoined to do nothing of the kind. He had been sick almost from the first day and by his rashness had caused everyone trouble, and Mr. Claypole had had to take him back to Buckingham to nurse him for a few days. Mr. C. left Howard there and returned to the camp for a few days, but they all felt too uneasy and anxious for enjoyment and decided to come back a few days earlier than intended. Howard died within a day or two.

"A young man named Goodhue had chopped his knee with an axe and John showed us a sketch roughly made by one of the party showing Goodhue with a handkerchief tied round his knee.

P. T. C."

The following is the account of the sister to whom Mrs. Claypole narrated the dream the morning after it occurred, and is dated May 14th, 1887.

"Prof. Claypole and our brothers with some young friends had gone on a camping expedition up the Lievre River. We thought they must have arrived at their destination, White Fish Lake, but my sister told me one morning she had dreamed that the party had been obliged to stop on their road as one of the friends had cut his knee with a hatchet and another of the party was sick. She had been to the camp in her dream and gave a circumstantial account of the boys as they were at the moment of her dream, which I am sorry to say I forgot. But the truth of it all was quickly verified, for a few mornings later the party of depressed campers returned, their expedition a complete failure, one of the party sick and the other badly cut with the hatchet.

ADA M. TROTTER."

Prof. Claypole was interrogated as to the time of the coincidence between the dream and the decision to return, the object probably being to decide between premonition and telepathy in the classification of the facts. His reply was as follows:

"As to the camping excursion you ask me if we determined to return on Thursday night. I have referred to my note book and find that we started on our return on Thursday about noon, so that the decision was probably made the same morning, as it was caused by an accident to one of the party who had cut his knee with the axe. The wound did not heal as I wished and this induced us to decide to return. In this decision I probably had the greater part, as I was the oldest member of the party, but of the exact details I have no recollection.

"Mrs. C. is confident that the dream occurred on Thursday night, but of this we have no other evidence.

"It is not at all unlikely that the decision to return had been made the night before, but of this I cannot be certain."

The next experience is also told first by Prof. Claypole and is as follows: It was written in June, 1886.

"Mr. J. T., already mentioned, was employed in travelling for a large wholesale firm in Montreal. He left home in February, 1880, his mother and sister already mentioned remaining behind. His route lay through the eastern townships, but as he did not know where he would be from day to day, he gave them no address but told them to telegraph him through the firm, in case his presence was necessary.

"Late in February his mother was ill with pneumonia. Miss T. was, of course, very anxious, but in the hurry of nursing she did not telegraph to her brother. No useful purpose would be served by recalling him. Mrs. T. became worse and Miss T.'s responsibility was heavy, she being the only member of the family at home at the time.

"One evening, tired out, she fell asleep and slept soundly all night. On coming down stairs next morning, J. T. drove up to the door and before there was time to say a word, he cried out: 'Ada, what is the matter? You have been calling me, "John, John" all night, so that I was obliged to get up and take the train home.'

"It is right to add that she was in the habit of calling him in this way, if he was wanted suddenly in the night.

E. W. CLAYPOLE."

Mrs. Trotter tells her account of the facts in the following narrative, dated as before, May 14th, 1887.

"My sister was frequently taken sick at night and would need ice or something from the lower flat. My brother, a very sound sleeper, made me promise to call him on any such occasion. I laughed at him, saying it was far easier to me to go myself than to make him. He slept on the next story above. 'Try me,' said he, 'I shall hear you call always.' I tried and at my 'John, John', he instantly awoke and I never found it any trouble thus to arouse him, though any one else might have called him all night and banged at his door fruitlessly.

"He went into the East Townships to travel for his firm. We were all well when he started and he said that he should be moving about so much that he would not give me any address. If I wanted him, I might let the firm know and they would telegraph him. My mother was taken sick with pneumonia, her life was despaired of, and one morning, when she was at her worst, my brother suddenly appeared at 7 A. M. I called over the banister, 'Why John, what....'

The remainder of the letter has in some way been lost and the sentence stops with the word "what". It is probable that the remainder of the letter was devoted to the reiteration, in the main, of Prof. Claypole's account. It is clear that the unexpected appearance of her brother was not due to normal knowledge on his part of anything that would bring him and that suffices to give corroboration at first hand of the statements by Prof. Claypole.

The next and last incident stands on the responsibility of Prof. Claypole alone and is told by him in the following, dated June, 1886.

"Early in February, 1886, a gentleman, Mr. E., in the employ of the Canadian Government at Ottawa (a connection of my family by marriage and with whom I am well acquainted), went from home on business connected with his department. He was at the time suffering from a severe cold. While in New York he became worse and was finally seized with pneumonia and taken to a private ward in one of the hospitals in that city. His situation became critical and the physician in attendance or his daughter who was with him telegraphed to his relations at Ottawa. Later an improvement set in and more favorable accounts were despatched. Suddenly, however, and before any of his family could reach he became worse and sank rapidly, and died about midnight on the 23rd of February. This was on Tuesday. He had been unconscious for some hours.

"Mr. J. T., my brother-in-law, and therefore, of course, also connected with Mr. E.'s family, but having no close connection with him himself was at the time somewhere in New Brunswick on business for his firm in Montreal which had no transactions with Mr. E.

It was the time of one of the heaviest snowstorms of the winter and for several days before the 23rd and for about a week afterwards the international railway was completely blocked. At one time eleven trains were snowed up on different parts of the line. Mr. J. T. was therefore unable to receive news from Montreal either by letter or paper. Moreover neither he nor any of his correspondents was aware of the state of Mr. E.'s health.

"On Wednesday, March 3rd, Mr. J. T. wrote from St. Johns, N. B., as follows:

"I have not heard of you for an age. The train that should have been here on Friday last has not arrived yet. I had a very strange dream on Tuesday night (Feb. 23rd). I have never been in Ottawa in my life, and yet I was there in Mr. E.'s house. Mrs. E., Miss E., and the little girls were in great trouble because Mr. E. was ill. I had to go and tell my brother—Mr. E.'s son-in-law—and strange to say was down a coal mine. When I got down to him I told him that Mr. E. was dead. But in trying to get out, we could not do it. We climbed and climbed, but always fell back. I felt tired out when I woke next morning, and cannot account for the dream in any way.

"Not until the following Thursday did Mr. J. T. receive the news by letter from Montreal."

The letter from Mrs. Claypole mentioning the death of E. in Montreal was not preserved and it seems not to have been possible to obtain further statements from Mr. J. T. The case will, therefore, have to rest on the testimony of Prof. Claypole alone. It would have been interesting to have ascertained whether the incident of the coal mine in the dream had any symbolic meaning. Such incidents often have that significance.

"GENERAL McCLELLAN'S DREAM."

A well known actor discovered, among his father's effects, an article by the above title, clipped from the Portland (Maine) *Evening Courier*, of March 8, 1862, purporting to embody a dream experienced by General McClellan of wonderful quality and quantity. The dream, in which George Washington figured prominently, was supposed to have exposed the rebel military plans and to have enabled McClellan to save Washington city. A copy of the dream was sent to this office.

It seemed to us that the remarks which prefaced the dream itself plainly intimated that the latter was a literary production written for a patriotic purpose.

The following is from the pen of Wesley Bradshaw, Esq., and makes a fitting companion to "Washington's Vision", which sketch, written by the same author, at the commencement of our national difficulties, was widely copied by the press, and commended by Hon. Edward Everett as "teaching a highly important lesson to every true lover of his country." There is here no attempt to put forth the "dream" as authentic. It is a "sketch" written by a gentleman who shortly before had written another sketch about a dream or vision attributed to Washington.

But to make certainty more sure a letter was addressed to Professor George B. McClellan, Jr., of Princeton University, who made the following courteous response, dated May 12th, 1917:

"My dear Sir,

"I beg to acknowledge receipt of your letter of May 11th, in reference to a story called 'General McClellan's dream.' When I read this story in typewritten form some months ago I supposed that the author, whose patriotism seems to have been more admirable than his literary ability, intended it as an allegory. I have been very much surprised to find that it has been accepted by some people as the statement of an actual occurrence. Until I read the manuscript I had never heard of the incident. I never heard my father mention it, nor, so far as I know, is there any reference to it among his papers. That my father twice saved the Capitol has at last been conceded by history. I fancy, however, that his inspiration was his own genius and the valor of the now much-abused American Volunteer, rather than the advice of the Father of our Country, whose largest command never exceeded in size one of the divisions of the most magnificent body of men ever brought together, the Army of the Potomac.

"I am with kind regards,

"Yours very truly,

"GEORGE B. MCCLELLAN."

We had hoped to head off the literary sketch from starting on a printed journey around the earth, masquerading as a genuine dream of General McClellan. But before the son's letter was received a spiritualist magazine had it in type as, "A remarkable document describing a vision of the Union commander in which the refulgent spirit of Washington appears," and so on. The dream contained some lines of fake "prophecy" which the actor above referred to

thinks descriptive of the present war, but the claim is too flimsy to waste ink on its refutation.

It is this shark-like avidity in some quarters to swallow anything and everything which disgusts thinking people and retards the cause of psychical research.

WALTER F. PRINCE.

BOOK REVIEW

Religion and Modern Psychology. By J. ARTHUR HILL. Author of "New Evidences in Psychical Research." William Rider and Son, 164 Aldersgate Street, London, 1911.

We reviewed Mr. Hill's "New Evidences, etc." in an earlier *Journal* and the present volume is a later one. It does not directly deal with psychic research and it does not deal with religion after the manner of the philosophic or theological writer. This is not a criticism of it but a description of its character. It affects us only as students of psychic research and only a part of the book discusses this subject directly. The keynote to the book is the belief that the proof of survival after death is the condition of making the world rational, and certainly this is the feeling of many people, in which the reviewer joins.

The book is a very sane one and written with a plastic mind and one that can see both sides of a subject and see them both fairly. Mr. Hill has read widely, writes without technical bias, makes his subject clear by the use of plain Anglo-Saxon language, shows a fine sense of humor and makes thus a book that every one can and should read. In that respect there is nothing more to be said. It is not a scientific treatise on the subject and perhaps would not be read if it were. It is the expression of a man who has read widely and earnestly for light on the meaning of things and thinks he has found it for himself, and with a keen literary sense he has produced a book that will instruct any one seeking similar light.

There are a few things that suggest remarks, not criticism. In the chapter on "Sentiment Regarding Immortality" he refers to the questionnaire sent out by the English Society to ascertain how people felt about it, asking whether they desired it or not, and if so, why, with a number of such questions. The reply to it was a surprise to many people. It showed that there was apparently little interest in it. One said that he would like a future life, if agreeable, but said he was too lazy to think about it. Mr. Hill remarks that the man was "racy and frank" in his replies. I must say I do not think he was frank at all. He was simply trying to be funny. He was not expressing any sincere opinion whatever and may have had none. Or if he did have one, or a desire, he wished to conceal it. Those who sent out the questionnaire should have known at the outset that the intellectuals generally would not answer such ques-

tions frankly. They do not want to be thought as belonging to the sickly sentimental class and will usually conceal their real feelings. If you want to know the real feeling about it go to the unsophisticated classes. The educated man does not wish to be regarded as a coward, tho he be one.

Speaking of abnormal states, when discussing examples of mysticism, Mr. Hill quotes an incident from Professor James and one from Dr. O. W. Holmes taken from Professor Jastrow's work on "The Subconscious". Mr. Hill says:

"Professor James speaks of himself as being overwhelmed by an 'exciting sense of an intense metaphysical illumination. Truth lies open to the view in depth beneath depth of almost blinding evidence.' This was under nitrous oxide. Dr. Holmes had an almost identical experience. 'The veil of eternity was lifted. The one great truth, that which underlies all human experience, and is the key to all the mysteries that philosophy has sought in vain to solve, flashed upon me in a sudden revelation. Henceforth all was clear: a few words had lifted my intelligence to the level of the knowledge of the cherubim. As my natural condition returned, I remembered my resolution, and staggering to my desk, I wrote, in ill-shaped straggling characters, the all embracing truth still glimmering in my consciousness. The words were there (children may smile; the wise will ponder): A strong smell of turpentine prevails throughout.'"

Every man with a sense of humor will enjoy this and not less a similar experience reported by Edward Carpenter as a dream and narrated in another chapter.

"An acquaintance of mine, who was accustomed to keep a pencil and paper by his bedside for such occasions, told me that he once woke in the night feeling himself drenched with a sense of seraphic joy and satisfaction, while at the same time a lovely stanza which he had just dreamed lingered in his mind. Quickly he wrote it down and immediately fell asleep again. In the morning waking, after a while he bethought himself of the experience, and turning to look at the words which he doubted not would make his name immortal, he read:—

'Walker with one eye,
Walker with two,
Something to live for,
And nothing to do.'"

We can imagine the laugh any one would have at such an outcome and we naturally infer what the nature of the subliminal is when it appends seraphic emotions to poetry of that kind. But it is always quoted to show the absurdity of the beliefs we hold in

those trance or dream states. I wish to show, however, two frequent misunderstandings of the phenomena from which Mr. Hill does not escape.

First: later in the book he refers to our subliminal capacities and accepts the prevalent conception of them as very large. Such facts as are here quoted flatly contradict any such view, if the interpretation implied be correctly put upon them. They are assumed to show how absurd and trivial the mind is in its dream states and how it overestimates the importance of them. Grant this, what becomes of the large theories of the subliminal?

The second circumstance which I wish to notice is that we cannot trust the accounts of literary and intellectual men of such experiences. They are so inclined to embellish them to bring out the absurdity of the result more effectively. I very much doubt the "seraphic" feelings of Dr. Holmes as represented, at least as involving any intellectual insight into larger truths. It is the same with the statement of Mr. Carpenter's acquaintance about expecting fame when he sought the lines of poetry in his waking state. This statement is most probably an afterthought and he was probably only curious to see what he had done. All such incidents make interesting stories, but they make very poor science. Intellectuals do not like to be considered fools for having such experiences and they can only save themselves from the suspicion by embellishing their experiences. If we could get some common person to narrate similar experiences we should get nearer the truth. You can never trust the intellectual humorist to tell the scientific truth in such situations and hence it is easy wholly to misunderstand such phenomena.

It is very probable, however, that the whole truth did not come to the consciousness which reported the trivial incidents. In such stories we assume that the absurd poetry and remark about the turpentine was all that was in the mind of the subject. It is very probable that very much was buried in oblivion by the subconscious, the part coming to the normal consciousness being a dissociated incident of the whole which may have been very different, or a dissociated thought, in the margin of subliminal action, that may not have had any affiliation with the essential stream in the dream or the subconscious. Let me illustrate.

Recently I had an experiment with a medium and obtained much evidence of the supernormal. In the subliminal recovery from the trance she referred to a certain communicator in a few incidents and then reached for my hand, as she always does, to have her helped out of the trance. While holding my hand she pressed it very vigorously and said the communicator was having fun gripping my hand. In a moment she awakened into normal consciousness and suddenly asked me if any one had said anything about a padlock. I replied

in the negative. She knew nothing about what had happened a few seconds and during the two hours before. These had gone beyond recovery.

Now it is probable that what really took place was that the sensation of gripping my hand had given rise to the idea of a padlock just as she emerged into normal consciousness, the stage just before it being the subliminal one which might appreciate the stimulus but not remember it normally. But she knew nothing of what occurred before. I was the only witness of the whole—and that probably only a part of a larger whole in the subliminal—while she got only the idea of a padlock.

Dr. Hodgson once told me of an experience of his own under hasheesh. He had a stenographer take down what he said under the intoxication and then after recovery of normal consciousness told what he remembered in the abnormal state, hasheesh eaters remembering their visions. But it was found that what he saw had no connection with what he orally reported during the intoxication.

It is very probable that Dr. Holmes and Dr. Carpenter's friend did not report more than a small fragment of what really went on in the dream or nitrous oxide trance. It is quite possible that what they did realize was all that their extravagant account of their feelings and impressions represents and that the outcome of which they were conscious was only a dissociated and wholly unconnected incident in the affair. We are too ready to think the conscious factor the real thing and not an unrelated fragment or wholly irrelevant incident in the real mental panorama.

I therefore consider it premature to quote such incidents as proof of anything but a psychological anomaly still to be studied.

Songs of a Vagrom Angel, written down by ELSA BARKER. Published by Mitchell Kennerley, 1916.

These fifty-two songs of irregular verse have a strain of poetic imagery in them that is at once reminiscent of Elsa Barker's own original verse and of the philosophy embedded in her "Letters of a Living Dead Man", and its sequel, "The War Letters". The volume has about the same value as the two sets of letters, for psychic researchers.

Forty-nine of the Songs of the Vagrom Angel were written down one foggy day in London, "as fast as my pencil could fly over the paper", Elsa Barker states in her preface. The time consumed in taking them at the dictation of the "Beautiful Being",—a labor of love,—was twenty-two hours continuously, without the interruption of sleep, between eight o'clock one morning and six o'clock the next. The other three songs were given later by the same "Beautiful Being".

Mrs. Barker disclaims authorship of the verses, doubting her own ability to write so many such songs in so short a time. Playfully yet seriously her own preface states that "a well-known poet, one of the dragons of literary criticism", urged her to publish them and pronounced the Songs better than her own poems. They are serious yet graceful verses, and exhibit in another sphere the same vitality and warmth of feeling as her own poems. We find them less smooth than her own verse, but they are indeed pleasant literature and pleasant philosophy. They compose one small fraction of the reply psychic literature has made to the perennial hue and cry of "drivel, piffle, chaff" that unthinking and unlearned critics hurl at it. Mrs. Barker's courage and frankness are highly to be commended. If all psychic writers were as plain-spoken and as selfless in motive, both they and the truth would benefit.

G. O. T.

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SURVEY AND COMMENT.

The Return of Mark Twain.

The volume recently published by Mitchell Kennerly and entitled *Jap Herron* has an interest, for psychic researchers, of more than a usual kind. It is a book which would have received no attention twenty-five years ago under the same circumstances, but would have been received as the product of hysteria or sub-conscious fabrication. But the present instance cannot so easily be satisfied by that explanation. It is much better accredited than the volume on *Patience Worth*. It should be studied in the light of that fiasco and owing to the greater frankness in submitting the contents to the judgment of intelligent men before publishing it, there is a chance to speak of it in better terms. A brief history of it is necessary.

Readers of *Patience Worth* will remember that Mrs. Emily Grant Hutchings, of St. Louis, Missouri, had made the record of the *Patience Worth* material, but they were not told of the friction which arose from her desire to have the material treated

scientifically. Soon after this Mrs. Hutchings came across another private person who had mediumistic powers and Patience Worth reported there also, with her usual style and mode of expression. But she was soon supplanted by Mark Twain. The means were the same as in the case of Mrs. Curran; namely, the Ouija board, and Mark Twain in this way dictated the contents of two books, one *Jap Herron* and the other *Brent Roberts*. The manner of receiving the material is fully described in the introduction.

The circumstances under which the contents were obtained would arouse the suspicion of any one. The man of the world, who knows nothing about psychic research or abnormal psychology, would think that the work was the product of the authors written under the disguise of a good name, for advertisement. They would interpret it as a fiction parading under the title of reality. But readers may dismiss that view of it. The phenomena are more serious than that and the ladies connected with it are open to any investigation for character and seriousness which the sceptic may wish to make. The student of psychology will have no difficulty in recognizing the phenomena. He has, however, superficially at least, a strong case for subconscious reproduction and fabrication. This is indicated by the following facts: (1) The psychic had read a good deal of Mark Twain. (2) She greatly admired the man and his humor. (3) She had strongly wished him to communicate through her, and expressed this desire. (4) She has a keen sense of humor herself, somewhat like that of Mark Twain in respect of dryness and drollery, tho not otherwise. (5) She has a strong tinge of melancholy like Mark Twain.

These are ideal conditions for accusing the subject of subconscious production. If she had never read Mark Twain the case would have been more perplexing to the student of psychology, but here was the basis for any amount of suspicion as to its source. It is true that there are details in the work which will stand the test, but psychologists will not have the interest or the patience to investigate these when the first condition for excluding subliminal influences from the product does not exist. We should argue in vain against the sceptic, unless specific details could be proved to escape the general explanation.

The consequence is that there was no way to settle the question but by cross reference experiments, as we have done in the Thompson-Gifford, the De Camp-Stockton, the Ritchie-Abbott, and the Doris Fischer cases. The division of opinion would be so supported by the absence of distinct proof that Mark Twain was present in the work that no alternative was left but to test the matter where there could be no previous knowledge of the facts and where the conditions suggesting secondary personality were excluded.

The result was that I brought the two ladies to Boston to apply the usual test with Mrs. Chenoweth. I did not tell a single person anywhere that I was bringing the two ladies. The gentleman who furnished the money for the experiment was aware of its general nature, but not of the persons involved. I did not, as I never do, let Mrs. Chenoweth know that I was experimenting for any specific things. I have the right to admit sitters without her knowledge of their identity or even of their presence. I took each lady at separate times, no names were used, Mrs. Chenoweth did not see them at any time. They were not admitted to the séance room until Mrs. Chenoweth was in the trance, and they sat behind her where they could not be seen, even if Mrs. Chenoweth had been normally conscious. I gave each five sittings, and Mark Twain purported to communicate in connection with each of them. This was as it should be on the theory that he had been present at the work in St. Louis: for it required both of them to run the Ouija board, neither can make it work alone. Usually when I have sitters present the communicators change with sitters, but in this instance, the important communicator was the same.

It will not be necessary here to go into details. These will be given later in a more complete form. All that I wish to do here is to show what scientific protection both the books and the result of the present experiments have. The most important point is the appearance of Mark Twain where there was no reason in the situation to suggest it and where it is usual to have family relatives appear. Some relatives of Mrs. Hays first appeared, but they referred to the nature of the work, and Mark Twain followed. With Mrs. Hutchings no relatives were prominent and Mark Twain had almost a monopoly of the communications. He

used many of the same expressions that came through the Ouija board, mentioned incidents in his life to prove his identity, described quite fully what he was doing through the ladies, and represented his nature in a very characteristic way. His natural humor appeared at times and with it at others a seriousness which was characteristic of him in life, tho not appreciated as it should have been. The password which he gave me in a St. Louis sitting for cross reference came to me through both Miss Burton and Mrs. Chenoweth. Miss Burton was the subject of Vol. V of the *Proceedings*. Other facts of equal importance came in proof of Mark Twain's identity, but they cannot even be outlined in this article. There were also further cross references through another psychic under the most complete test conditions.

The outcome of the experiments is that there is abundant evidence that Mark Twain was behind the work connected with his name, tho the student of psychology would probably find abundant evidence that it was colored more or less by the mind through which it came. It may be impossible to determine with any accuracy just to what extent the mind of the psychic influenced the work, but if we could have an extensive knowledge of the language and ideas of Mrs. Hays we should probably find many words and thoughts affected by her habits of mind, just as we have found in the work of Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth. But we should also find as unmistakable evidence in the experiments with Mrs. Chenoweth in this instance that Mark Twain colored the facts quite as much as the psychic. At any rate we have another instance in which the psychologist cannot easily have his own way about the explanation. The theory of secondary personality does not explain what came through Mrs. Chenoweth, and whatever theory explains that will also explain the product that came through Mrs. Hays. The same hypothesis applies to the whole much more easily than separate ones. Hence we have another instance in which spiritistic theories can be used to cover what would otherwise pass as secondary personality.

It was this type of experiment that was wanting to settle the claims of Patience Worth. All the important facts were omitted from that record and some of them placed so that they appeared to come from Patience Worth herself, when all the evidence was

for an origin in another personality. The psychological features of the case were neither studied nor recognized nor exhibited for the scientific student. The record was garbled to suit the reader and the purpose of money making. The scientific aspects of the case were wholly neglected, and indeed the scientific man was not allowed to study it carefully and he had to withdraw from it. Had the phenomena been protected by cross reference, which the present writer wished to effect, the case would have stood very differently. There would be no objections to selections and omissions after the scientific man had been allowed to investigate the case thoroughly, as he could have dealt with the detailed record as he saw fit and whatever he would say would cover the necessary limitations of the record for public use. But scientific study was scorned and the case put in such a way that it only invited attack instead of support. There was no chance for the scientific man to indorse the real interest of the book. He had to judge of it by its superficial appearance, and that was of nothing but subliminal or even conscious fabrication. No tests were applied that would eliminate this possibility.

In the instance of *Jap Herron* and *Brent Roberts* this test was applied and the hypothesis of secondary personality perplexed at least. The subconscious is not allowed a monopoly of the facts and the scientific sceptic is not permitted merely to sit in his chair and repudiate the phenomena without a real investigation. When the claim is made for spirits in such cases it is easy to shout subconscious imagination and assume that there is nothing unsolved here, and to deceive the public with the belief that secondary personality has no mysteries worth penetrating. But the moment that cross reference is applied to such cases the philosopher and psychologist must arouse from their dogmatic slumber and get to work. He has to explain the phenomena as a whole. The *Patience Worth* case might have been useful in this way, but deception of the public will make more money than the truth.

Evidence of Survival.

The Hon. Gerald Balfour, brother of Rt. Hon. Arthur James Balfour, who was on the mission to this country after America's

declaration of war, has published in the English Proceedings a paper which was read at a meeting of the Society in November, 1916. The subject of it is an incident in the work of Mrs. Willetts who is a trance medium producing, like Mrs. Piper, automatic writing and automatic speech. The incident is called "The Ear of Dionysius". In one of the Greek wars a ruler built a place for the confinement of prisoners which tradition said was so constructed that he could hear what the prisoners were saying, and this tradition called it "The Ear of Dionysius." In the course of experiments with Mrs. Willetts this place was distinctly alluded to and with it several other things mentioned, such as a quotation from "The Garden of Proserpine" Syracuse, the heel of Italy, calling it the Wellington Boot, and "The Adventures of Balaustion," one of Browning's poems. Readers will have to go to the paper to get the case as a whole. We cannot take it up here, but desire only to mention the fact that Mr. Balfour finds that there is an apparently intelligent design on the part of certain communicators, more particularly Professor Butcher and Professor Verrall, to work out connectedly several incidents beginning with the first one mentioned, forming a series of messages not accessible to telepathic explanation, tho he says nothing about the inapplicability of this latter hypothesis. The paper presents an excellent piece of evidence for survival and is one of the few things in the English Proceedings that is distinctively constructive since the death of Mr. Myers and Dr. Hodgson. Most of the work has been critical and not constructive. This paper, however, with a previous one by Mr. Balfour is constructive in its tone and method.

The only difficulty with it—and this is the one difficulty pervading all their cross reference work—is that it is too much confined to classical and well known literary references. So much explanation has to be given to the data, in order to protect them against the suspicion of subconscious memories, that the point is lost in the maze of explanations and you turn away with the feeling that you cannot urge the case against the simplest kind of a sceptic. Too much depends on the belief of the writers that the subject of the phenomena did not previously know something about the incidents. It is not the authority of belief, but authority of facts that we want. I can quite well agree that the

case is good and a strong one for persons familiar with these phenomena, but the Philistine will believe in any amount of sub-conscious memory and reproduction before he will accept a spiritistic interpretation—and it is the Philistine that you are trying to convert. Or if he will not believe seriously in large subliminal capacities, he can give trouble that frightens away all who trust the sceptic instead of their own judgments. What is needed in these cross-references and in all evidential matters is primary reference to private matters which are locked up in the memories of living people, and these matters very trivial and easily protected against the suspicion of previous normal knowledge by the psychic. A *penchant* for classical and literary allusions does not save a fact from the corrosion of doubt. It may give a certain kind of respectability for the phenomena, but it is not the best type of evidence. It is necessary, of course, to stress such facts with people who interpret evidence superficially and who forget that it is not the truth of anything that constitutes evidence, but the circumstance that the information is provably supernormal. We are too wont to seek for the degree of intelligence on the other side and in doing this concentrate the attention on the excellence of the thought when, in fact, this has absolutely nothing to do either with the evidential question or with the evidence for the nature of the other life. The real problem is wholly outside the field in which much of this investigation is carried on.

This, however, is less a criticism than an effort to improve the opportunity to suggest and enforce the method by which we shall really reach some definite conceptions of both the problem and the method of its solution, that will not be achieved by stressing isolated incidents. The chief importance of the facts, however, is not indicated by the author and that is the light thrown upon the difficulties of communicating. No one would suspect this from the paper who did not notice the amount of time involved in obtaining the facts. A casual remark about the lapse of time between certain messages is all that would suggest to those who are familiar with the subject what actually went on, and this suspicion would never occur to those unfamiliar with the subject. The detailed record of the facts should be given or stress laid upon the dates of the messages. It is possible that a great deal of chaff in the records is omitted from the

account and if so we have no means of knowing what really occurred beyond the casual messages which have been given evidential importance. It is almost impossible to escape the impression in reading such papers that we have a complete conception of what occurred. But the omission of the detailed record and dates prevents us from having any correct idea of the matter. No doubt summaries are necessary to bring out the evidential weight of incidents, but this would be greatly helped by a knowledge of the actual difficulties in the process of obtaining them.

STATISTICAL METHODS APPLIED TO THE GUESSING OF FIVE LETTERS.

BY JOHN E. COOVER.

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The "Clairvoyant Experiments" reported by Dr. James H. Hyslop in the October (1916) number of the *Journal of the Society for Psychical Research* (pp. 559-609), immediately challenge the attention of any reader who is interested in the proof of supernatural powers, and they suggested to the writer some statistical considerations which should at once lead to greater precision in estimating the results of such experiments and stimulate further similar investigation. Encouragement lies in the possibility of definitely identifying traces of an extra-chance cause when it is not sufficiently effective to be readily apparent in the sequences of events, or in the tabulation of the data.

Madame Cipriani is to be commended for her effort to bring the powers which she regards as supernormal into expression in such a form as permits a statistical treatment of the results; and also for her coöperation with Dr. Hyslop in further experiments which, being under the control of an experienced investigator, might lead to scientific proof.

These considerations, then, are offered not so much to appraise the results of the "Clairvoyant Experiments" as to illustrate a statistical method by which moderate, even slight, extra-chance influence may be detected in further experiments of a similar kind.

It will be remembered that five cards bearing the first five letters of the alphabet, one letter on each card, were shuffled to produce a chance order of letters; then, through automatic designation, Madame Cipriani endeavored to indicate the order of the concealed letters. The whole order might be correctly indicated, as the C A D B E in the 4th experiment (p. 562); three [1] letters might be correct, as in the 5th experiment C E B D A; two letters might

1. Of course, if four of the letters are right the fifth is also right.

be correct, as in the 3rd experiment, C B A E D; one letter might be correct, as in the 2nd experiment, B E A D C; or no letters might be correct, as in the 1st or 13th experiment.

The estimation of the results was difficult for two reasons: First, the peculiarly indirect and complex method of automatic designation of the order of the letters often failed to make the order definite and often left it in doubt whether the order should read from the face or from the back of the pack; and second, no satisfactory statistical method was at hand for appraising any of the results except the case where all the letters are right. This latter method, using the probability of chance occurrence $1/120$ (see p. 601), might have been adequate had extra-chance influence been very great.

Since the extra-chance influence is not large, it, conceivably, may have contributed to three successes, two successes, or one success, in the individual experiments. How does the frequency of these respective successes compare with what one would expect as a result of chance alone?

Now, if we discard some tries which are quite indefinite, and tabulate some others, where the sequence is not perfectly shown, by an arbitrary method, we may get for statistical treatment 100 cases (extra tries in Experiments 17, 20, and 44, compensating for discarded experiments). And if we suspect that the order should sometimes, or often, have been the reverse of that which we have considered, we may retabulate all the 100 chosen tries with the *reversed* order of letters. Thus in Experiment 13 (p. 568) our original "Direct" tabulation would be D E B C A

C A D E B

and our "Reverse" tabulation, D E B C A;

B E D A C

the former yielding no letters right, the latter yielding one letter right. We should have, then, two sets of cases large enough for statistical treatment, and, perhaps, not seriously embarrassed by the arbitrary methods of tabulation made necessary by the indefiniteness of designation in the original record of the intended order.

Tabulating the successes, we get

TABLE I.

No. of letters right	No. of cases (frequency)			Deviations	
	Direct	Reverse	Probable ²	Direct	Reverse
0	39	37	37	+2	0
1	32	37	37	-5	0
2	21	16	17	+4	-1
3	7	9	8	-1	+1
5	1	1	1	0	0

Thus, one letter was right in 32 "Direct" and 37 "Reverse" cases, while it could be expected by chance [3] 37 times, giving deviations of -5 and 0, respectively, from the probable number; or, three letters were right in 7 "Direct", and 9 "Reverse" cases, while it is to be expected by chance 8 times, giving deviations of -1 and +1, respectively. The facts of the table are presented more clearly for visual inspection in Plate I.

A glance at the "distribution curves" reveals two facts: First, the distribution curve of the "Reverse" cases is almost identical with the theoretical distribution curve; Second, the distribution of the "Direct" cases deviates in two places (on variates 1 and 2) from the other two curves. One deviation is *above* and the other is *below* the theoretical curve. Are these deviations significant?

There are formulæ [4] to answer this question; and their use is often more satisfactory than a comparison of averages of right cases for they make use of the departure from chance at every step in the distribution curve. Any one who uses logarithms can apply them:

2. The nearest whole number is given here for the sake of clearness; the probability curve, however, is plotted from the more accurate values: 36.7, 37.5, 16.7, 8.3, and 0.8. -

3. The probable frequency can be found without algebraic formulæ by tabulating the coincidences between any given order and each of the possible combinations listed by Dr. Hyslop on pp. 600-601. (Some slight corrections in the listed combinations should be made before checking coincidences.)

4. Vid., C. B. Davenport: Statistical Methods, 3rd Edition, 1914, p. 24.

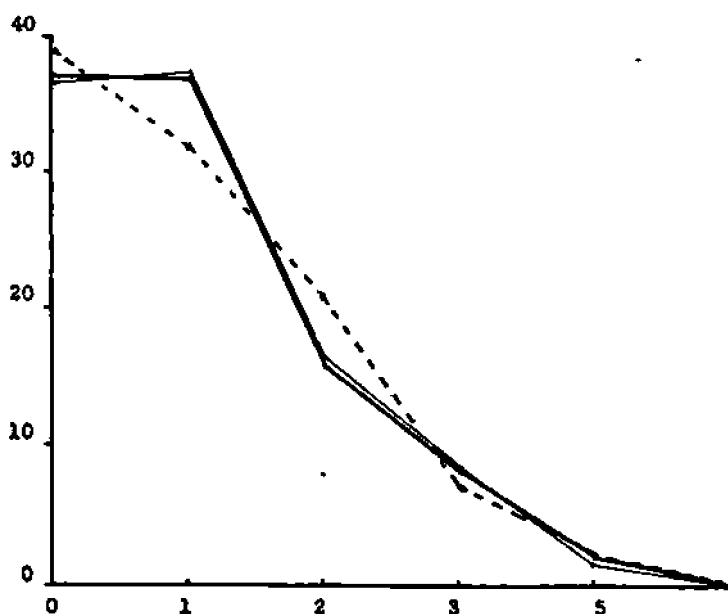


PLATE I. Distribution Curves of the "Direct" (broken line), the "Reverse" (heavy line), and the Probable (light line) Cases. From Table I.

$$\Delta = \sqrt{\sum \frac{\delta^2}{y}}$$

$$p = e^{-\frac{1}{2}\Delta^2} \left(1 + \frac{\Delta^2}{2} + \frac{\Delta^4}{2.4} \dots \frac{\Delta^{\wedge-2}}{2.4.6 \dots \wedge-3} \right)$$

in which δ is the deviation from the number expected by chance; y is the number expected by chance; \sum is the sign of summation; e is the base of the Napierian logarithms (2.7183); the minus sign of the power of e denotes that the whole quantity is to be considered the denominator in a fraction in which 1 is the numerator; and \wedge is the number of classes in the distribution and must be odd or be made odd by adding 1.

The deviations (δ) in Table I may be squared and divided by the number expected by chance (y);

y	δ^2		$\frac{\delta^2}{\gamma}$	
	Direct	Reverse	Direct	Reverse
37	4	0	.108	0.
37	25	0	.675	0.
17	16	1	.940	.059
8	1	1	.125	.125
1	0	0	0.	0.
			1.848	0.184
			$\Delta = \sqrt{1.848}$	$\sqrt{0.184}$
			=1.36	0.43
			P=0.9987	0.99994

Thus for the distribution of the "Direct" cases, the closeness of fit (Δ) is 1.36, and its probability is 0.9987; which means that in 10,000 distribution curves of this kind we could expect 9987 curves to deviate by chance as much as, or more than, this curve deviates from the probable curve. The distribution of the "Reverse" cases is so remarkably close to the probability distribution that in 100,000 distributions not more than 6 could be expected to be closer!

Both of these distributions, then, must be regarded as uninfluenced by any extra-chance causes.

But there is another, and a simpler, method which should not be neglected; it should be used as a statistical check to the method of comparing frequency-distributions. Five letters were used, and the probability of a single right guess is $1/5$ (20%), which may be used as a basis for comparison with the proportion of letters correctly designated in the two sets of cases. The number of right cases we may get from Table I: In the "Direct" set there were 32 cases when 1 letter was right (32 letters); 21 cases of 2 letters (42 letters); 7 cases of 3 letters (21 letters); and 1 case of 5 letters (5 letters). The sum is $32+42+21+5=100$ letters right; similarly in the "Reverse" set, the sum is $37+32+27+5=101$ letters right. Since there were in each set 500 letters, the proportion of right designations was:

"Direct"	20%
"Reverse"	20.2%
Chance	20%

This shows the result of the "Direct" cases to be exactly chance. But suppose we wish to learn how much significance the deviation of 0.2%, in the "Reverse" cases, has, and we apply a method which evaluates it in terms of the "standard deviation" (σ) [5]:

$$\sigma = \sqrt{\frac{.2 \times .8}{500}} = .018 = 1.8\%$$

$$\frac{x}{\sigma} = \frac{.2}{1.8} = 0.11$$

$$P = .4562$$

That is, the ratio of our deviation (x) to the "standard deviation" (σ) is 0.11, which in a normal distribution has a probability (P) [6] of .4562, and may be expected to be equaled or exceeded, by chance in about 46% of such sets of cases as ours. It is not significant. [7]

Suppose we should want to learn how large a deviation ought to be, in a set of 500 cases, in order to be decisive in proving an extra-chance cause. We can use the formula for the "limit of chance deviation":

$$L = \gamma \sqrt{\frac{2pq}{n}}$$

in which p is the probability of single success $q = 1 - p$, n is the number of cases, and to satisfy a probability of

5. Yule (*An Introduction to the Theory of Statistics*, p. 262) gives the formula, $\sigma = \sqrt{\frac{pq}{n}}$, where p is the probability of a single occurrence, q is $1 - p$; and n is the number of cases.

6. This probability is found from a table of values of the Probability Integral supplied by encyclopedias and handbooks of statistics. Cf. *Encyclopedia Britannica*, 11th ed., Probability, p. 391; and Davenport: *Op. cit.*, pp. 119, ff.

7. This and the preceding statistical results may be regarded as supporting the conclusion drawn by Dr. Hyslop (p. 609).

$$P=.9999778$$

when absolute certainty is $P=1$

$$\gamma=3$$

Substituting, we get

$$L = 3 \sqrt{\frac{2 \times .2 \times .8}{500}} = .076 = 7.6\%$$

Thus, scientific proof demands a deviation of 7.6% right cases above the probable per cent., in a case such as ours. But when one considers that this deviation could be obtained by the extra-chance cause operating in only 8 cases in each of the five hundreds, it seems small enough.

Again, suppose, in a case such as ours, the extra-chance cause could be made to operate 3 times in each 100, how many experiments should we carry out in order to meet the requirements of scientific proof? From the above formula we learn that

$$n = \frac{3^2 \times 2pq}{L^2}$$

and since our limit is 3%, or .03, by substituting we get

$$n = \frac{18 \times .2 \times .8}{.0009} = 3200$$

Our experiments, consequently, should be carried out to the extent of 3200 individual letters, or 640 sets of five letters (640 experiments, as made by Madame Cipriani), which, although a considerable task, would be amply worth while.

To those who wish to carry on experiments for testing telepathic or clairvoyant power, both in great need of statistical proof, it may be suggested that a simplification of method might prove advantageous, both to the efficient expression of the power and to the statistical treatment of the results.

A pack of playing-cards, with the face-cards or court-cards discarded, should prove excellent material; since one can test four different aspects, each with its own probability, as the whole card

($p=.025$), the color ($p=.5$), the number ($p=.1$), and the suit ($p=.25$), and all these aspects are included in each record of a guess. The card should always be drawn from a shuffled pack, to be guessed, and returned after the guess, so that the pack is constantly 40 cards in number. A convenient method of recording both the cards drawn and the guesses is R 4 H, for *red*, the *four of Hearts*. A chart from which one can determine the limit of chance deviation for a set of experiments in any number from 50 to 1000, and from which one can determine the number of experiments to make in order to prove extra-chance cause, when the deviation from probability is any given amount, has been prepared by the writer, which he hopes will soon appear in a monograph, published from this place, for the use of any experimenters interested in this kind of work. The chart would save the experimenter the trouble of calculation, and yet enable him to be sure of his proof.

If letters are to be guessed, it would be well to choose 10, and have a pack of 50 cards, each letter on 5 cards. The cards should be thoroughly shuffled before each guess. The experiments could be arranged in sets of 10, and the number of right cases in the respective sets tabulated for finding the "distribution." [8]

If but 5 letters are to be used, a pack of 25 cards could be prepared, each letter appearing on five cards, and the same method employed, [9] considering five guesses as a set. The five guesses of a set could be made in a series, similarly to Madame Cipriani's method, by taking in order the upper five cards at the back of the shuffled pack. Since it would be possible for all five cards to bear the same letter, the "sensitive" would not need to avoid repetition of letters in guessing the set, and the automatic performance might thereby be relieved from a certain restraint arising from that requirement.

It is to be hoped that "sensitives" who consider themselves in possession of either telepathic or clairvoyant power will cooperate

8. The probable distribution of frequency in this case is found by the expansion of the binomial $N (q+p)^{10}$, where N is the number of sets, $p=.1$, and $q=.9$.

9. The probable distribution of frequency could be found from $N (q+p)^5 = N (.8+.2)^5$.

with a reliable experimenter and by taking advantage of the suggested statistical methods produce evidence of their power that would be satisfactory to science. Both powers seem, by frequent report, to be fairly common. All that needs to be done is to bring their expression into such forms as are here suggested, in order to prove them to people who are critical. No doubt the *Journal* would welcome the results of such investigation.

EXPERIMENTS IN TELEPATHY OR GUESSING.

The following is the record of a series of experiments for possible telepathy with playing cards sent to Dr. Richard Hodgson, when he was Secretary of the American Branch of the Society for Psychical Research. It is a very instructive series for its negative outcome. In the early days of the work it was a more or less favorite method of experimenting for telepathy and the present record was a result of that interest. It is always supposed that experiments with cards represent a good method of determining whether chance coincidence or telepathy will account for the successes. The method proceeds upon the assumption that the law of chance is very clearly defined with a pack of cards. We assume that the law of probabilities is one chance out of four that we should *guess* the right *suit* and one chance out of thirteen that we should guess the *number* or character of the card. This would make it one chance out of fifty-two guesses that we should rightly guess both the suit and the character or face of the card. Every successful guess beyond one chance out of fifty-two would be more than the law of chance requires.

In the following experiments there were 80 guesses and out of this number there were only 2 successes. They were the first guess in series 4 and the ninth in the same series. Both successes occurred in the fourth series and none in any of the others. Sometimes the guesses had the right suit but not the right face and sometimes the right face but not the right suit. But this condition counts nothing for anything more than chance unless it is so frequent that the law of chance shall be transcended within the limits of the special conditions in which the coincidence is noted. To have any assurance we should require that the success be greater than one chance out of fifty-two guesses.

Well, we have two successes out of 80 guesses which is one out of 40. This is more than the law of chance requires, but it is so little greater that we have no assurance that chance is

not the explanation. We must always remember that the law of chance is not only a more or less arbitrary, but at most only a negative test. It is assumed *a priori* and that does not prevent chance from occurring more frequently than the "law" supposes.

No doubt if the successes had been 60 out of 80 guesses we should have the right to suspect more than chance. But we cannot say just at what point that law is so transcended as to exclude the possibility of its application. The mere fact that we have mathematically transcended the simple statement of the law does not assure us that chance is excluded. It merely means that it is *not* what the so-called law indicates in its *a priori* form. But this *a priori* form is not a final standard for the case except within mathematical limits, and this may not hold true in reality. So far as we know the guess might be successful half a dozen times in 52 guesses and yet not exclude the possibility of chance. All that it does is to say that the "law" is transcended, but the "law" is not an expression of inevitables or necessary events, but only the equivalent of saying that, at least, in 52 guesses one success out of the 52 might occur. We do not know it *will* or *must* occur. To make two successes significant or even more of them, we should have to assume that the law of chance requires that at least one success out of 52 must occur. But this is not true. It is that chance would account for at least one guess out of 52 and it might account for half a dozen. We have no means of deciding this question. The fact is a man might fail to have a single success in 200 guesses, and he might have half a dozen in 52 guesses, and chance be the explanation, tho we could not prove it.

There is an important point to be made regarding experiments with cards for telepathy that is not usually remarked in these days. While we know definitely the conditions for calculating the relation to chance in the results, the conception which is maintained regarding telepathy excludes the use of that calculation. (1) You put the mind of the percipient in a state of expectation that the impression must fall within certain limits and this tends to defeat the very conditions for telepathy of any kind. (2) You make no allowance for the transmission of marginal mental states and apparent selectiveness on the part of

the percipient. The very conception which most psychic researchers take of that process involves the transmission of sub-conscious elements, but the use of cards cuts that out by excluding from the mind of the percipient the recognition of anything except impressions of the faces of cards. If the mind were allowed to remain in an absolutely passive condition, without expectation of any kind, it would be free to mention any picture or impression that came to it and often there might be a half hit which we cannot recognize in the card experiment.

Again from the conception usually held of it, namely, that it is a subconscious process, failures in the card experiment might even be consistent with actual telepathy. Both marginal memories of the cards and deferred perception might actually involve telepathic transmission of the percipient's guess, tho it did not fit the agent's thought. The card experiment is thus especially ill adapted to the work. The mind of the percipient should be left free from preconceptions of any kind and the widest field of guessing permitted. Drawings are a thousandfold better than cards and more easily exclude chance coincidence as well as significance of marginal ideas, which, tho possibly transmitted and irrelevant, are most distinctly dissociated from the central thought, and enable us to estimate successes with more assurance. With cards we merely assume *a priori* that the chance is one in fifty-two of making one success. There is no fixed standard in the matter, and hence the successes have to be so numerous that, even tho they did not prove telepathy, they assuredly exclude chance. But the exclusion of chance does not prove the presence of telepathy. That is the important thing to keep in mind, at least in card experiments. We require to have successes which, in single incidents, are so complicated as not only to exclude chance, but to establish an identity between the ideas of the agent and percipient in so many points and characteristics that there can be no doubt about their positive significance. Drawings do this more effectively. In any case successes will be rare.

But all this is to point the lesson about such experiments. The present writer does not believe that experiments with playing cards are of any scientific use in experiments for telepathy, unless the successes are so numerous that we should at least be able

to suspect fraud. The only rational method is to select figures which would involve more than the limited number of fifty-two objects for comparison. Drawing pictures for the idea to be transmitted is worth millions of experiments with cards and the writer cannot but deplore the tendency to test the matter in any such way. No better illustration of the futility of it can be found than in the present record.—Editor.

10 Appleton St.,
Cambridge, July 29, 1888.

MR. HODGSON.

DEAR SIR:

The undersigned have tried the experiments with playing cards to test thought transference, in accordance with the directions in your circular, with the following results:

July 24, 1888.—8:50 P. M.

Agent—H. A. Davis.

Percipient—F. Green.

	Card selected.	Card named.
1	10 diamonds	8 hearts
2	5 diamonds	7 spades
3	3 diamonds	4 hearts
4	4 hearts	5 clubs
5	8 spades	7 hearts
6	6 hearts	6 spades
7	8 spades	5 spades
8	1 clubs	9 clubs
9	9 hearts	6 hearts
10	6 diamonds	10 spades

In all these experiments the percipient sat two or three feet in front of the agent, and had no contact. The face cards were removed.

July 24—9:00 P. M.

Agent—F. Green.

Percipient—H. A. Davis

	Card selected.	Card named.
1	8 spades	5 spades
2	1 clubs	7 hearts

3	3 diamonds	4 hearts
4	6 clubs	7 clubs
5	6 hearts	10 diamonds
6	2 diamonds	3 spades
7	1 diamonds	5 hearts
8	9 clubs	9 spades
9	7 clubs	5 clubs
10	5 hearts	1 hearts

Ten minutes' rest.

July 24—9:25 P. M.

Agent—H. A. Davis.

Percipient—F. Green.

	Card selected.	Card named.
1	8 clubs	6 hearts
2	6 hearts	8 hearts
3	7 spades	5 diamonds
4	10 spades	{ 6 diamonds or 5 clubs
5	4 spades	8 clubs
6	7 hearts	5 hearts
7	9 spades	9 clubs
8	9 diamonds	{ 5 spades or 5 diamonds
9	8 clubs	4 hearts

July 24—9:35 P. M.

Agent—F. Green.

Percipient—H. A. Davis

	Card selected.	Card named.
1	2 hearts	2 hearts
2	4 clubs	1 diamonds
3	2 hearts	6 spades
4	4 spades	7 clubs
5	7 hearts	8 diamonds
6	5 spades	9 clubs
7	4 clubs	3 spades
8	4 spades	4 clubs
9	7 hearts	7 hearts
10	2 hearts	9 spades

July 25—7:45 P. M.

Agent—F. Green.

Percipient—H. A. Davis

	Card selected.	Card named.
1	2 diamonds	5 spades
2	3 spades	1 hearts
3	9 spades	2 spades
4	4 diamonds	8 diamonds
5	7 clubs	6 clubs
6	1 clubs	3 hearts
7	9 diamonds	9 spades
8	7 spades	5 hearts
9	7 hearts	4 diamonds
10	3 diamonds	8 clubs

July 25—8 P. M.

Agent—H. A. Davis.

Percipient—F. Green.

	Card selected.	Card named.
1	3 clubs	7 spades
2	9 diamonds	7 hearts
3	3 diamonds	9 hearts
4	4 clubs	9 clubs
5	6 clubs	10 spades
6	7 spades	8 hearts
7	3 hearts	6 spades
8	6 hearts	5 spades
9	8 diamonds	5 spades
10	4 diamonds	6 hearts

July 25—8:15 P. M.

Agent—F. Green.

Percipient—H. A. Davis

	Card selected.	Card named.
1	3 clubs	3 diamonds
2	9 spades	8 diamonds
3	2 clubs	7 spades
4	5 clubs	9 diamonds
5	3 clubs	5 hearts
6	6 diamonds	7 hearts
7	8 spades	8 diamonds
8	8 clubs	10 clubs
9	8 spades	3 hearts
10	7 clubs	4 diamonds
11	7 spades	5 hearts

July 25—8:30 P. M.

Agent—H. A. Davis.

Percipient—F. Green.

	Card selected.	Card named.
1	5 hearts	5 spades
2	3 diamonds	6 diamonds
3	8 diamonds	5 spades
4	5 clubs	10 hearts
5	1 diamonds	7 hearts
6	8 clubs	5 spades
7	1 spades	9 spades
8	2 diamonds	3 clubs
9	3 hearts	8 spades
10	4 spades	8 diamonds

HORACE A. DAVIS,
FREDERICK GREEN.

EXPERIMENTS WITH THE DORIS CASE.

BY JAMES H. HYSLOP.

V

General Aspects and Incidents.

After Margaret had done her work and Cagliostro had been detached, so to speak from the situation, it took the form of introducing various communicators said to have been at some time connected more or less with the phenomena of the girl. These various personalities reflected their characters in their communications, but seldom gave their names and so the characteristics cannot be verified. It is doubtful if any confirmation could have been obtained even if they had given their names. Frank Morse came nearest offering incidents with probabilities, but I was unable to obtain verification. All that can be of interest is a summarized account of the facts with an exhibition of the dramatic play of personality and the consistent character of the plans carried out in the interest of the hypothesis of obsession.

The appearance of Marie Antoinette has no apparent reason not indicated in the record, unless one wishes to indulge in conjecture; namely, that the design of the controls was to illustrate a better character from that period and perhaps to show that she was not the earthbound or debased personality as the others appear to be. But as she is not able to prove her identity, or does not prove it, we might rest satisfied with subconscious production from past reading. There is no way to dislodge this view, tho Mrs. Chenoweth knows very little about Marie Antoinette. But the incidents connected with her life and death have such a large historical interest, romantic in the extreme, that few would not know enough to produce as much as is attributed to her. Hence I cannot speak of her communication as evidential. But if

Mrs. Chenoweth's reading and subliminal associations with the events of the time indicated in the messages did not produce the result, it is interesting to see the manner of discussing the subject, as the apology made for the church had been so vigorously attacked by Cagliostro and his associates. The allusion to the influence of one historical period on another is consistent with what the main controls say and is probably intended to suggest influences that may have operated in the present world conflict. Indeed she refers to it in this way and actually defines it as a contest between rulers and ruled. There is no relation to the present case except the principle involved in the influence of the dead, individually or collectively, on the living. This is implied in the whole message and may be a part of the general plan to exhibit this idea at large while occupying the attention with a special case.

When Marie Antoinette ceased, the subliminal evidently had to resist the effort on the part of some other personality to usurp control. There were slight traces of Imperator in it and at the next sitting the subliminal began with some scenes of the period concerned and some personality gave a message by automatic writing characterizing the period of the French Revolution correctly enough, but without evidential coloring and with implications of larger influence by Cagliostro in producing it than history would probably support. But there are no such ideas in the subliminal of Mrs. Chenoweth so far as her reading goes, and the note shows that Mrs. Chenoweth knew nothing about him.

Some French personality followed in the next sitting who was apparently an obsessing agent, but nothing evidential was said. Then Imperator came with the passage just quoted above. At the next sitting incidents of the French Revolution and allusions to Paris and the Seine came, but without evidential significance. It was explained that the personality was put in to express himself for a reason that would be explained later.

At the next sitting there was a suggestion of Cagliostro trying direct control. He had been previously allowed only indirect control. But for some reason on this occasion his

attempt was abortive. It was more successful at the next sitting, and he engaged in a shrewd debate about ethical ideals with me, and was not easily vanquished. He stood up boldly for immorality, tho by implication. The subliminal indicated scene and events of that period.

A very pertinent message followed this logical debauch with ethical principles. Its authorship was not indicated. The sudden method of closing the trance prevented the giving of any name and later I had to protest against this procedure. But the passage which showed the difference between the higher and the lower type of personalities is as follows:

"The first step toward God is an aspiration for something higher. Souls entangled in the physical network of physical desires cannot at once comprehend the ecstatic happiness of purer and finer states of existence. One glimpse of the fair fields where lilies swing their perfumed censors and the eye never gladly turns to the miasmic marshes where crawling things poison the atmosphere. To lead gently and reverently the soul away from the lower to a state of interest in what is best is the work of the saint and the Savior."

There is no defect of poetic or literary interest and style in this passage and it is worth noting the unconscious figure of the religious service in the reference to "lilies swinging their perfumed censors" as an indication of the life of the communicator, tho he has not given his name. I have seen no evidence of Mrs. Chenoweth's capacities in this direction and she is not especially familiar with Catholic services.

The result of this was the promise of Cagliostro to go and see for himself the truth of these claims and this marked the beginning of his separation from the group supposed to be giving all the trouble.

With this achieved, Dr. Hodgson appeared at the next sitting and made an important explanation of the situation. The most important item in it was the statement about the difficulty of giving evidence in the work. I quote the passage.

"We have had to leave so much to inference and suggestion, as the evidential matter is almost impossible to put through. It comes largely through the cross reference system.

(Yes, I understand.)

It might be easy to give any number of details, but it would be a miracle to be able to verify them, for we are dealing with spirits long since passed from the scenes of their operations in their earthly bodies."

Normally Mrs. Chenoweth had not the slightest knowledge of what was going on. What the subliminal may have inferred from the drift of things cannot be determined, and she knew so little about Cagliostro as not to be able to place him at all, tho the association of his name with the French Revolution about which she had read in Carlyle might afford a clue to some things of a general character. But she knew too little about the nature of the experiment to formulate so intelligible a conception of the situation for evidence. It was quite characteristic of Dr. Hodgson to describe it as he did, and any intelligent person would realize the difficulty of verifying any personal incidents purporting to represent personal identity.

He was followed by Cagliostro again who indulged in his diatribes against religious people and things. It was a shrewd debate again on his part with a certain kind of remarkable consistency on his side. He stood up for freedom to such an extent that it would acquit any person for any conduct. But he did not see that the characterization which he made of Christ and Mahomet was a condemnation by implication, and yet his position in defence of all freedom whatsoever was a contradiction of his attack on hypocrites. Hypocrisy and lying are completely justifiable on his assumptions.

At the next sitting the subliminal evidently got into a conversation with a personality, probably Cagliostro, who tried the game of suggestion to her and you have a practical illustration of what obsession is. The effort was to create distrust in her husband. Then came a more or less disguised personality somewhat confused about the situation,

not knowing clearly that he or she was communicating with an incarnate person. The automatic writing that followed gave a Masonic sign which was relevant to the personal identity of Cagliostro, but there is no evidence that he gave it, tho the sequel of the sitting makes this possible. The control became oral and there was an appeal to "Mary, Mother of God", with chant of *Ora pro Nobis*. The subliminal then said "he will come to God at last" and with some pictures of the past for a few moments, Dr. Hodgson communicated to say that they were gaining slowly. Then came in apparent oral control the name of Joseph Balsamo, apparently with a vision of the "new world" and the statement that he was a penitent. Mrs. Chenoweth does not know what "*Ora pro nobis*" means and never heard of it.

At the next sitting the first message was a paean of triumph, so to speak, or perhaps a homily on the redemption of such souls.

"When the eyes of the soul turn toward the light, the light reveals the true condition and the real regeneration is begun. Saints and angels radiate light but create nothing new. The power to reveal is in the ratio to receive light from the Source of all Light, and receiving shine ever as a beacon for the storm-tossed and weary lest perchance they turn toward the ray and are revealed to themselves and are so saved.

(I understand.)

God is the Light of the World in this sense and all men are created in his likeness, not specifically bodily likeness, but the likeness of expression.

(I understand.)

Some small part of such capacity, God-like in its sure and steady shining, is expressed in this effort. Storm-tossed and sin-sick, our effort may at least reveal to you the path which leads to Peace. To you we speak our knowledge of the glad hours of rest and joy, as the dark past recedes into oblivion, the path we may not tread for you, but eyes that weep and hearts that hope may bring that path to view and sin and pain and wrong and doubt may be by light transfused till past and present blend in strength to leave the"

The control at this point was suddenly lost and the sitting came to an end without finishing the sentence or the message. Its temper is clear and the contrast with the mental obliquity of the other personalities is striking and consonant with what the religious mind has always taught about the path of spiritual peace and happiness. The sentiment may be that in general of Mrs. Chenoweth's subconscious, but she is not a member of any church and normally shows no such specific and verbal sympathy with the ideas here expressed, tho I believe her attitude of mind is well reflected in it. The point of importance, however, is the contrast with the revelation of debased minds.

Immediately following this came the final confession of Cagliostro, as evidenced by the appearance, immediately following the confession, of Minnehaha with the exclamation: "My God you got him. I would not use the pencil again till he was through. I am the happiest Indian you ever saw", with further expressions of the kind. She then remarked that she had been blamed "for a heap of things his friends did".

At the next sitting began a wild clamor on the part of the personalities, whose head Cagliostro was, for his return. They were without a leader. They or one of them expressed himself for a time vehemently protesting against being deprived of their leader, when the communication was followed by a message in automatic writing remarking the effect of segregation of criminals. Then one of the obsessing agents was given the opportunity to express himself, evidently to clear his or her mind. But it did not last and a pertinent reference to Mr. Myers was made intimating that he had had something to say about obsessing influences. Following this came an oral control of whom I asked whether Cagliostro had ever influenced the girl, with the reply that he had done so on several occasions. There is no specific evidence of such a thing, tho it is not impossible, accepting obsession, that he did so. An allusion to the girl trying to poison some one was very pertinent in connection with Cagliostro, as he had the reputation of a poisoner. But there is no evidence whatever that the girl ever tried such a thing or had any such

temptation, and the insinuation regarding it was in the form of an interrogation.

At the next sitting Dr. Hodgson took the time and showed the effect of the long siege to eliminate Cagliostro, and discussed the general question, but with no evidential coloring, except in the description of the girl's attitude of mind and resistance to the influences brought to bear upon her. The conflict was represented as one between Catholicism and Protestantism and as one in which the girl had stood by the Protestant position, which was true and unknown to Mrs. Chenoweth. The contest was spoken of by him in terms that would imply it to have been a prominent feature of the case. This was not true. There was only one period in which any trace of Catholic sympathies occurred and they seem not to have been strong or especially tempting.

One incident is important. Dr. Hodgson alluded to clair-audient power in the girl as new. This was true and had manifested itself but once apparently before she came to me and developed even more distinctly after the time of the first series of sittings.

At the next sitting apparently a new personality was brought to be converted, so to speak, one that complained of having lost their "King", Cagliostro, and asserted that they would have the Cardinal in his stead, possibly referring to Cardinal Rohan. There was an interesting revelation of the disappointment that the communicator had evidently experienced in arriving on the other side. The discovery that there was "no God or angels" but just people like themselves, is an indication of what constantly occurs in this literature and not impossibly well enough known by Mrs. Chenoweth to have given it the form and coloring it took.

In the automatic writing of this sitting the important statement was made that Margaret was a "spirit that assumed two personalities" and that the case thus became "most remarkable because of its many manifestations and contingent influences." It was Dr. Hodgson apparently that made the statement, and a little later he characterized the girl rightly as "so simple minded and true" and the "various influences impinging on her consciousness" so natural that it

was hard to distinguish what was outside influence and what "was the resulting memory or suggestion of a personality". She was said to have been now protected by friends in a way to make obsession less probable. But the point of interest is the statement about a dual personality in the spirit and the recognition that past suggestions and influences from the spirit, acting as an obsession, may actually become secondary to the subject, after the obsessing influence has ceased to act, a theory that I have long held as possible and never mentioned to Mrs. Chenoweth, so far as I can recall, tho it is possible that I may have done so in a general way. But I never expressed myself in this manner.

The next sitting began with a suspicion on the part of the subliminal that Imperator was a Roman Emperor, a view that was apparently hinted at for Rector in the work of Stainton Moses, which had never been seen by Mrs. Chenoweth. The name "Imperator" means Emperor, but if messages are to be trusted through Mrs. Piper, Mrs. Chenoweth and Stainton Moses, he was not a Roman Emperor. Following this subliminal passage began a contest between an evil and a higher personality, the one to say and the other to prevent the utterance of the Lord's Prayer. The contest was an exhibition of the phenomena that results in obsession where there is no proper guide to prevent such conflicts. The better personality vanquished the lower and the prayer was completed.

The next sitting contains only general communications that show no special incident beyond the general purpose, except two. One is a repetition of the ideas which Christ represented in history for salvation and the second is the mention of the names of Professor James, Mr. Myers, Stainton Moses, Professor Sidgwick, George Pellew, the real name of George Pelham, Madam, the chief guide of Mrs. Chenoweth, Dr. Hodgson, Mr. Stead, Mrs. Annie Bright and Saint Augustine. With the latter came a sentence that reflects the conceptions of the period in which he lived; namely, the attitude toward idolatry and sensuous conceptions of the divine. In the subliminal recovery a prediction came of the early death apparently of Francis Joseph, Emperor of Austria.

The allusion to a "royal bed" and the name "Josef" suggest this interpretation. I thought of Joseffy, the pianist, until I noticed the allusion to the "royal bed" and chamber. Joseffy, the pianist, died on the 25th of June, the date of the sitting being April 27th.

At the next sitting Professor James communicated again in a passage of remarkably characteristic tone, illustrating his identity in a delicate point about which none knew his mind who were not familiar with the method by which he made up his convictions on this subject. He referred to the dramatic play of personality exhibited in all this release of obsessing spirits, and readers, on any theory of the facts, cannot escape the notice of this play, and in remarking it, Professor James said that he would have been impressed with it when living as an argument for the spiritistic hypothesis. This was perfectly true and represented a position which had as much influence on his mind as the specific incidents for personal identity. He here spoke of it as more remarkable than spirits if we attributed it to the mind of the psychic, a view which is extremely rational, as it comports with the limitations of individuality which the marvelous power of dramatization in one mind would not have in automatism. A pertinent allusion to Imperator and Phinuit closed his communication, as he was quite familiar with those personalities in the Piper case.

One of the obsessing personalities followed lamenting the loss of Cagliostro and expressing a desire to prevent the kind of work we were doing to prevent obsession. He said I was going along all right until my father changed my views on this subject and referred to my father's "worshipping Abraham Lincoln". This contained a true incident about my father, not known to Mrs. Chenoweth. The personality was quite profane and vindictive towards me, but was suddenly removed from control.

The next sitting was occupied by one Thibault, according to the record, but nothing evidential came and we can only surmise that he had been in some way connected with the girl. There is no evidence of it in her experience. The same personality came the next day and showed a decidedly

religious temperament, but apparently earthbound nevertheless. He spoke of himself as being an "impersonal being" and no longer a man, a conception which revealed his idea of personality by implication; namely, as that of physical embodiment. Interrogation brought out the fact that he had an "etheric" organism or body which was "full of sensation which did not pass away when death came" and he expressed ignorance as to how this "sensation" came. Apparently he was obsessed with his terrestrial memories which had all the reality to him that deliria, hallucinations, and dreams have. He sought release from the bondage of these influences and said he had come to Imperator for this purpose.

This personality was followed by Rector who explained that Thibault was one of a group of "earnest seekers after the light", and remarked of him that he was not familiar with the "intercourse existing everywhere between spirits", a statement that consists with the earthbound condition of the man. I would not infer that the personality had been in any way connected with the experiences of Doris, but a personality whom it was desirable to help and convert into a useful servant in the work of releasing earthbound spirits. Rector implies as much in his message, tho a later statement by Imperator implies that every one brought here had had some contact with Doris at some time. Thibault was evidently of the Catholic persuasion and Rector indulged in some non-evidential statements about the cloisters and their function in the past. He was not altogether clear in his discussion of them.

Rector was followed for a few moments by some one trying to convince me that this group in which Thibault was were not what was claimed for them. They were said to be devils and Thibault was called a fool for not knowing that he was dead! The communicator claimed to know that much.

At the next sitting Anselm came, the celebrated Archbishop of Canterbury, author of the ontological argument for the existence of God, tho his designation did not come until a later sitting when he came again. His avowed object was to express his sympathy with the work of Imperator.

At the next sitting a personality appeared who, by implication of his own statements, was involved in the obsessing influences of Doris. He was, however, more intelligent, at least in his communications, than most others and showed some consciousness of his defeat, but he explained that Margaret was a dual personality in the spiritual world and indicated that such a thing might occur on the occasion of an inquiry by a fall or by disease, thus hinting, indirectly at least, at the cause of Doris's trouble, not known to Mrs. Chenoweth. He deprecated my appearance on the scene and forbade me to make public my findings, and did not want the attention of the medical fraternity attracted by it. The man's identity was not revealed. The passage is a remarkable one in many respects and its interest cannot be appreciated without reading the whole of it.

The next day again some personality not indicated communicated and further explained the dual personality of Margaret and suggested that all mediumistic types were "split personalities", the subconscious being used for communicating, a view which I have long held and which is not familiar to Mrs. Chenoweth. The discussion of the case was quite intelligent.

The next sitting has no unusual interest, being devoted to the correction of an obsessing personality, and then the following sitting to another who felt the loss of Margaret and Cagliostro, but was unpenitent for his or her conduct, saying: "I would rather be a devil than any one else". The attitude is quite human for characters of the kind when cornered in an argument.

At the next sitting began communications from a personality who was said to be one of "the camp followers" of the Cagliostro group. He was said not to be able to trouble the girl greatly, but the object was to get him in a condition that would prevent his invading other persons than Doris. He began with damning Minnehaha and preachers. But he was unable to get adequate control and Dr. Hodgson explained that the effect of a wound when living brought agonizing pain to him when he attempted to control and hence that he did not know how to use the body of the medium. Dr. Hodg-

son then indicated that it had been the plan to have a few "wise spirits communicate" and close the work for the season, but that this personality was brought to give a "little local color" to the California case. The sequel showed that this obstreperous personality claimed to be from California.

At the next sitting this personality was given a free hand and he ventured on a pugilistic encounter with me in the genuine fashion of such a fight. I bore it without flinching and the personality thought me a coward. He finally discovered that he was using the organism of a woman and swore about it, saying she was a spy. The next day it was explained that he was given the chance to write to teach him just this fact that he was using a living body. His name was given as Frank Morgan. Later it proved to be Morse instead of Morgan. He was allowed to continue control from day to day until he was conquered. Nothing evidential came or was verifiable, tho he described a place or two and indicated that he was from San Francisco. In his communications by writing an allusion was made to drowning, but it was not explained. His control was lost and the subliminal recovery followed. In it it was indicated that he had tried to make Doris drown herself. This was his confession and it is true that she had once tried to drown herself, but resisted the impulse finally or was influenced not to carry it out.

The next day after this incident Dr. Hodgson took up the day's work and among various explanations of the situation indicated what the teaching of Imperator is in regard to such things. The struggle had been severe with Frank Morse to get him to see the right. Dr. Hodgson's communication was as follows, such of it as is relevant.

"Do you understand how hard it is to bring men to a sense of right without fear or love? The two elements lost by lack of strong affection, and the new knowledge of larger opportunity for a liberty in self-indulgence that is quite beyond reasoning, and if the old orthodoxy could see the result of its teachings, a new regime would be established making God of love and adoration, and calling out the finest and holiest expressions of the children of men.

This is Imperator's teaching, as you know, and the sooner it be-

comes universal in your life the better it will be for this life. All too suddenly give a man a liberty that he was supposed to be deprived of by death is too much like leaving children with the liberty of men undeveloped. They can see nothing but their own selfish play. Developed they see opportunities for larger more and more wonderful and abundant life.

It is not pleasant to know these things, but Truth is not a thing of mere pleasure. It is a R e v e a l e r.

(Yes, just so.)

To know the Truth is to make men free.

(Exactly.)

Free from selfishness and sin and sorrow and all its incumbent pain, not simply free to act."

Frank Morse seems to have been followed by a woman who, in some way, was attached to him or apparently contesting his influence. She was allowed to communicate and seems to have been a personality who wanted to escape the condition she was in. She finally gave the name of Sister Rosalie. No evidence of such a personality by name has appeared in the experiences of Doris. For a few sittings a contest existed between Rosalie and Frank Morse, he trying to prevent her from writing or communicating and the episode illustrating in the organism of Mrs. Chenoweth just what might occur in cases of obsession where a conflict arises between personalities instead of acting in harmony. No summary of this is possible and the reader must go to the detailed record to study its interesting psychological character. As soon as their fight was over the nature of true mediumship was explained by contrast with this struggle and the fusion of influences stated to be the requisite. The following statement was made by some personality who did not succeed in giving his or her name, the control being lost by the interference of an evil personality. Alluding to Frank and Rosalie the personality said:—

"The two spirits striving for possession of the same vantage point, one for one purpose and the other for different reasons, made an atmosphere most sickening.

It is fairly simple for one spirit, whatever his status to get control and use his power, but the difficulty is to combine for co-operative work or fuse two of different calibre, and in this case the effort was made by Frank to keep Rosalie away. Sometimes a mother will make desperate effort to keep away a low order of spirit attracted by earthly contact with some people or situations, and the same sort of conflict is present, and the one fought for becomes ill or the mother in her efforts makes no headway at communicating her desires. All is in the power of perfect fusion."

In other words harmony and co-operation are necessary to prevent obsession and the harmony must be on the part of the better type of spirit. Immediately following the message just quoted the struggle between the two personalities began and continued for a few moments, and then the subliminal came on, followed by the interference probably of Imperator to establish peace. The sitting the next day was a short one and without incident. It was followed by a sitting in which Anselm, Archbishop of Canterbury came again and gave some evidence of his identity, since Mrs. Chenoweth never heard of him, tho there was some apparent confusion with two or three other Anselms. It was on the day following this that Anselm made himself clear and distinct from the others. His message on this later occasion was in explanation of the whole process of helping lost spirits. Education was emphasized. He stated that Cagliostro had been taken under charge to stop his depredations.

The next incident was one of extraordinary interest because of the expressed difference of opinion with the Imperator group, tho not a difference for opposition, but held with the disposition to concede that he was or might be wrong. It was by Theodore Parker. Some characteristic things were said by him, but as the psychic knew something about the man, having read his life, the message can have no evidential importance. Theodore Parker contended that his criticism of the Imperator group was for their disposition to treat these spirits as children. But he was careful to explain that he might be wrong and that he and his friends were not at variance with the Archbishop in their work.

The next day a dramatic incident occurred. An obsessing agent was put in to communicate and so to teach him that he could not do as he pleased. He was allowed to go on freely until he said he would not leave. In a moment a struggle occurred. The psychic grasped the table, the obsessing spirit evidently trying to prevent his forcible removal, but failed.

The next day Imperator came with a message already quoted, explaining what the object has been all along in this process of exorcism. The next sitting was occupied by an obsessing agent and the last one for the season with Minnehaha in a triumphant mood and intimating some incidents in the life of Doris and a promise to give me "knock down evidence". Imperator had said in his message that every individual spirit that had been brought to Mrs. Chenoweth in connection with the case had at some time had contact with it. This is not verifiable, but is consistent with the statement made in the record that various persons had influenced the girl who could not prove their identity.

At this point my vacation came and the sittings were not resumed for more than a month, and even then I took up some time with sittings for strangers. As soon as I had these cases out of the way the Doris case was taken up without suggestion from me. The first communicator was Laughing Water who seemed to start out just where she had left off nearly three months before. What she said referred to some habits of Doris and were remarkably evidential. I have summarized them under Laughing Water's incidents. Here I must confine the epitome to other communicators.

The mother followed Laughing Water. She gave no specific evidences of her own identity at this time, but discoursed on the subject of her daughter's malady in a more scientific manner than would be expected of her, and in my own opinion she was but the medium for the transmission of the opinions of others, when she failed to express her own. The remarkable thing about her message was her real ignorance about the daughter's condition. In life she had no equipment for understanding it and tho she evidentially referred here to the interpretation which most people put on

such cases; namely, that they are afflicted with insanity, she could not get beyond the most general conceptions of obsession in regard to it. It was quite evidential to refer to the present normal condition of the girl. This has been her condition for some time. Mrs. Chenoweth knew nothing about it, because she had never seen the girl. The use of the term "cat naps" was interesting as reflecting the conception of an untrained mind in regard to such phenomena.

Laughing Water had referred to some work of Doris "with her fingers and hands", and on my inquiring of the mother to have this explained, she said she thought it "referred to some writing which has been a part of the study". She then indicated that it was designed to give her a "better equipment for life". She evidently did not have the same thing in mind that Laughing Water had, as later events showed, but she possibly referred to an incident of equal interest; namely, the fact that Doris had taken lessons from a correspondence school in regard to poultry, the culture of which did much to equip her for dependence on herself.

The further remarks, tho pertinent and to the point, evidential in this respect, are not striking enough to quote them. Laughing Water then followed with an allusion to "music keys" and the statement that her other work kept the girl too busy for this. It seems that Dr. Prince had given the girl some music lessons and it was true that other work interfered with lessons on the piano. Help with the cooking was mentioned, a true circumstance, and then to her interest in some children, which was true. Laughing Water then returned to the work associated with Doris's "fingers and hands", but got nothing definite.

The next sitting does not contain anything that can be quoted briefly, tho it is quite full of evidential matter. It is as a whole that it is significant. Certain features of the case were explained quite intelligently.

At the next sitting Edmund Gurney appeared. He was one of the founders of the Society and died in 1888. Mrs. Chenoweth never knew about him. On interrogating him as to his knowledge of the case he stated that he had studied it in a measure and made a very remarkable statement about

it. Sleeping Margaret had always claimed that she was a spirit, and the controls here asserted that she was not but that she was the spirit of the girl, half entranced and half awake, in other words, the subconscious of the subject. This illusion on her part was compared to the alleged illusion of certain dead people who thought they were still living in the body. She was supposed to be deceived about her being a spirit as these dead people had been about their being alive. This statement on the part of Gurney is not verifiable as yet, but it was exactly what I had worked out on the basis of the evidence long before it came in this message and I had never uttered a word of it to Mrs. Chenoweth. He further described the "transfusion of personalities" which meant that the dead and the living were somehow mixed in the messages obtained. This was theory, of course, and so not yet verifiable, tho possible.

Doctor, one of the Emperor group, appeared at the next sitting and referred to general incidents in connection with the girl, correct and evidential as far as they went, but probably endeavoring to establish such connections between the two places as would make cross reference possible. He alluded to a strong and helpful spirit directing the girl, but gave no name. Dr. Prince could identify such a person in the case, but the name should have come here to make this identification clear. But Emperor was said through the girl to be in charge and this is indicated here.

Doctor was followed by Minnehaha who took up an uncompleted incident and made it more specific. I asked her what Baby made "with her fingers and hands", and the reply was that it was something in the form of a long string and involved "a bit of color", which was "put together round and round". Doris had colored the seeds of an umbrella tree and made necklaces with them by stringing them on threads. This fact I knew nothing about and much less Mrs. Chenoweth, the events having occurred only about the time of their transmission here. Allusion to a lot of flowers about in which the girl was interested was also correct. Then the control said that the girl sat at a table while making the necklaces. This was correct.

The next sitting was occupied by general discussion, evidential in its way, but not with incidents that can be quoted. It was a general account of the method involved in the therapeutics of such cases. The communicator claimed to be one of the Emperor group, but did not get his name through until a later sitting. Allusion was made to Italy and Rome which had associations with the Emperor group about which Mrs. Chenoweth knew nothing.

The next day, apparently the same personality continued the discussion of the case in a most pertinent manner, and declared the possibilities of cure by spiritual aid in terms that are a little less than incredible. He first alluded to the change in complexion that had taken place with the girl in the process of her cure. Inquiry of Dr. Prince showed that this was emphatically true and neither myself nor Mrs. Chenoweth knew anything about the facts. The communicator went on to show how cell structure might become possible by the contact of spirits even with idiots and then referring to the feeble-minded said that "Margaret B", referring to Miss Margaret Bancroft, had had glimpses of this truth in her work when he, the communicator, had worked with another light and where they had called her "Lady Margaret". This Miss Bancroft had conducted a school for the feeble-minded on the very assumptions here laid down and frequently consulted the Emperor group with Dr. Hodgson through Mrs. Piper whose work was directed by the Emperor group. This group had called Miss Bancroft "Lady Margaret" through Mrs. Piper and the fact was not mentioned in the Report of Professor James, which Mrs. Chenoweth had seen. Miss Bancroft was mentioned there, but not her work. The presence of Emperor with the girl was repeated and the fact confirmed later by Dr. Prince.

The next sitting Minnehaha came and after referring to the improved condition of Doris since she had been at the sittings here went on to explain why she had not written through the girl by saying that this was not her work there. She explained that her business was to prevent catalepsy in the case and compared it with the Chenoweth case where the catalepsy had been a frequent phenomenon last season.

It is true that Doris shows no evidence of catalepsy, a fact which I had to learn from California. She stated that Imperator did not do all the automatic writing himself in the work with Doris. This is correct and the records show the fact.

I then asked who it was that had given his name there and Minnehaha referred to Dr. Hodgson. I learned that Dr. Hodgson's name did get through, but I did not know it at the time. I was thinking of another. Reference was made to Doris as taking exercise. The sitting closed with the medium's coughing which Minnehaha said was caused by the mother of Doris who had died of pneumonia.

At the next sitting Prudens, as later events proved it to be, came to answer my question more clearly than Minnehaha had done. But the whole sitting was taken up with indirect matters without getting his name or any approximation to it, and in fact when it came it was not the name I had in mind, which was that of Frank Podmore. But he gave the initial M and then "Fred" with the full initials of Mr. Myers, and then repeated the M with the name William. At the next sitting Imperator explained that the two M's referred to Myers and Moses, and as William was given in connection with the second M, I looked up Mr. Moses' name and found it was William Stainton. I had never known before that his name was William, tho Mrs. Chenoweth may have known it, but had never read any of his writings.

It was Imperator that explained the next day the confusion of the day preceding and indicated the difficulties of cross reference as follows.

"One of the difficulties in bringing evidence from one light to another is that memories include sensations which were experienced at the time and place of the first communication. There is no clear demarcation between the actual written or spoken message and the state of mind attending the delivery of the message or the attendant circumstances, like present people in spirit or body and atmosphere and these frequently become interfused with the repeated message. If it were possible to have the same detached arrangement for the transmitter at each point and the less confused help from our side

which comes from long and constant use and association through and by the light, the repeated evidence would come more quickly and evenly. Corresponding situations as nearly as possible would help the reproduction, but even with the uneven situation much can be overcome and enough evidence produced to give more than a working hypothesis."

This is certainly a remarkably interesting passage and tho there are some terms and phrases that are not clear to us, the passage as a whole explains exactly what seems to have taken place the day before. While Prudens was trying to tell what had happened in California, I expecting that the name Frank Podmore would be given, allusion was made to Myers and Moses. The whole affair seemed to be all false or mere guessing. But this explanation makes it intelligible, tho we are unable to verify the statements.

The communicator, however, went on to apply the idea to the work of the previous day and advised further experiments of the same kind. After a long explanatory statement of what my desire was in putting my question the communicator explained that the two M's referred to Myers and Moses and the sitting came to an end.

The next day Prudens took up the task and succeeded in giving his name as the one intended before and made allusion to Imperator, Rector and Doctor, explaining that he himself was one of that group, which was correct and not known by Mrs. Chenoweth, as she had never read anything about the controls of Stainton Moses and Mrs. Piper.

I might add, however, that some months later this very view of the liabilities in cross reference was fulfilled in the occurrence of one in which the ringing of a door bell, which had occurred at one psychic was reported by the same communicator through Mrs. Chenoweth the next day and referred correctly to the day previous. It was irrelevant otherwise to the cross reference.

Minnehaha occupied the time at the next sitting and then on the day after that an earthbound spirit who was said to have committed suicide was put in to communicate for the

purpose of clearing up his mind. Nothing could be proved of his identity and the matter has to be treated as having only a psychological interest.

Minnehaha then occupied the time for several sittings and then a diversion occurred in the form of a communication from Mr. Leland Stanford who had founded Leland Stanford University. The spring previous his name was mentioned and perhaps a few messages came from him personally, tho not evidential and I was requested to let him have a later opportunity. I had intended to call for him after I had finished this case, but he came spontaneously and his coming and message happened to coincide with a conversation I had with a man the night before about the very subject of this communication by Mr. Stanford. He first gave his name and then said that, if he were to do his work over again, he would endow psychic research separately from the university and explained why his university had not done what he wished it to do; namely, that it was jealous of its rank and wished to be conservative. He then mentioned the name Charles and a little later indicated that he was trying to speak of his brother. But this brother's name was Henry, not Charles, at least the one referred to. I know of no other. I took the occasion to ask him if he knew about his brother, with the design to bring out something about his brother's experiments, tho I did not think, when I asked my question, that anything evidential could come of it. He at once referred to his brother's "researches and adventures", and when I pressed for their specific character replied "apports", which was exactly correct. Asked if they were genuine he made the reply, which was substantially the same that Mrs. Anne Bright had made through Mrs. Chenoweth a year or two prior to this time on the same subject; namely, that some of them at least were not genuine. Mrs. Bright had witnessed experiments with Baily and had published the results in her paper.

I assumed that Mrs. Chenoweth knew all the facts, but inquiry showed that she had never heard of either Stanford and had never heard of Henry Stanford's experiments, tho she had seen one or two copies of the *Harbinger of Light*, the

paper edited by Mrs. Bright. Evidently none of Mr. Stanford's accounts were published in what she saw.

Mr. Stanford closed his message by referring to the present case and the method of treating such cases and mentioned his brother's further effort to make a "foundation for such research", a fact which Mrs. Chenoweth did not know. His control then ceased.

At the next sitting Minnehaha first alluded to "Prof. David", whom I recognized at once as David Swing, mentioned some years ago in connection with another sitter, and he was said to live in "Cargo", which I recognized as Chicago and it was then spelled "Shecaugo" by the little Indian, tho Mrs. Chenoweth knew well enough how to spell it. I was told that he knew Harper, referring to President Harper of Chicago University and said that he, David Swing, had been in California. No indication was made of the reason for the appearance of this David Swing and allusion to President Harper, and I have to conjecture that it was possibly as helper in the effort to get the real name of Doris which followed.

There were no further efforts to communicate in these experiments by any one except Minnehaha and the record closed with some indications of the difference between herself and Emperor with a disposition on the part of Minnehaha to yield to his ideas.

INCIDENTS.

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DEATH COINCIDENCE AND OTHER EXPERIENCES.

I was informed of the following facts at the time of their occurrences by the gentleman whose wife and son died by suffocation from gas. He promised to give me the records of the facts, but never did so. He has since died himself. But the other parties to the events obtained the records at his death and prepared the account of them. They are eminently intelligent people, the wife being a psychic and the husband not showing any traces of psychic tendency, except this vision, till some time later.

The events which carry special significance are the death of the mother and child and the coincidental experiences of the other two parties at a distance. The wife and husband were awakened from sleep at the same time that the death occurred in New York, they being in Montana. The wife recognized the light as that of her mother, deceased. The next day a telegram came telling of the tragedy and the husband withheld it from his wife until night before telling her. She soon showed a desire to do some automatic writing, to which she was accustomed. Immediately she seemed to be in communication with the dead sister-in-law. The husband had a vision of the man after learning of his death. The rest of the story tells itself. Besides these events, I include some parts of the automatic writing because they contain matter which coincides with communications from other sources and so seem to corroborate what cannot be directly verified.

The statements that create interest in the communications of the non-evidential type relate to the condition of the communicator. The first of these statements implies that the concentration of the

mind of the past—that is, dwelling on the memories of the earthly life—prevents the perception of the spiritual world, a fact which is very apparent in the treatment of obsessing agencies. There was also confession of some confusion at first in that life, an idea not familiar to the automatic writing of Mrs. Wilson.

As in all cases of automatic writing the influence of the automatist's mind upon the contents of the writing must be assumed. The religious tone of Mrs. Wilson's consciousness colors the results, but I do not think that it determines the initiative in the message. Of course, we cannot deny the possibility that her subconsciousness fabricates or originates the whole result, specially since she wrote nothing until after she heard of the death of her sister-in-law. But my knowledge of psychics generally leads me to believe that fabrication of messages does not take place spontaneously. They must have a stimulus and that stimulus in many, if not all, cases, is foreign. But the allusions in the messages to mental confusion and to the influence of past memories on the perceptions of the spiritual life are not mere fabrications, as they repeat what is common matter in work of this kind, often more fully expressed than here, and represents ideas not in the normal experience of the automatist. But we have no means of separating the subliminal from the transcendental contents of the communications. It will probably be a long time before we shall have any criterion for determining this. In the meantime the admission of subliminal influence guards the reader against wrong impressions, and we shall be justified in the printing of material which is not evidence of communication, tho it accompanies it.

The dramatic change of communicators has its weight in considering these messages, even tho we regard the subconscious as capable of it. Secondary personality usually does not adapt itself so accurately to the realities of the case. All is natural here on the spiritistic theory, tho we are not at all sure that the material is all from that source, or even any of it. But leaving that question open until we have means of deciding how much the subconscious influences such results, we may well note the material as a whole for its verisimilitude to reality and let the future determine for us how much of it is what it seems to be. We should have to know more about the automatist's knowledge and mental habits to assure ourselves on either side of the issue. In any case, we do

not have any dishonesty to reckon with, and just in proportion as the subconscious is of the same character it may be trusted not to color the facts with any bad purpose.

The following explanation of names, relationships and the status of the persons indicated will help to make the record clear.

Henry and Anna Wilson (pseudonym) are the husband and wife who had the experiences. Ina and Stuart, wife and son of George Wilson, were the victims of the accident. "Mother" is the deceased mother of Anna Wilson and John is a deceased nephew frequently purporting to communicate through his aunt, Anna Wilson.

Anna is the name of Mrs. Wilson, who is the psychic in the case, and who has also reported the case to me. She is a private person and has never done any of this work for any public purpose. Dr. Hodgson and Professor James knew her and her work which was done in leisure hours between business and domestic duties.

The accident occurred on the date of December 12th, 1909, and a telegram was sent on that date to Mr. Henry Wilson informing him of it. I have seen the original telegram. It seems that his vision at the station occurred after he had learned of the accident and death.

Richard is the name of Mr. and Mrs. Wilson's son. Howard is the name of the older son of George Wilson, who was the husband of Ina and father of Stuart. John Wilson is the name of George Wilson's brother and is living. Fred Putnam is the name of Mrs. Wilson's (Anna's) brother. He was living at the time of this experience, but very ill. Alice is the name of Mrs. Wilson's deceased daughter.—J. H. H.

Ina and Stuart died in New York State from the effects of gas poisoning on Sunday morning at about four o'clock (N. Y. time). At about two o'clock in the morning (Montana time) Henry and Anna (husband and wife) were awakened in Montana by a beautiful light appearing to them for some time. It was like the milky way as it appears in the heavens.

Anna informed Henry it was the light of her mother who had been dead for several years, and the light had formerly appeared to her. Anna is a psychic and a writing medium. Sunday forenoon Henry received a telegram from George informing him of

the death of Ina and Stuart. Henry and Anna were just taking the train and he did not inform her of the contents of the telegram (for fear it would unnerve and make her ill) until they reached the end of their journey in the evening. When about to retire Henry told Anna the contents of the telegram. She burst out crying and threw herself on the bed. After lying there for a short time she spoke and said, "I must write, give me pencil and paper." This Henry got for her. She was then entranced and perfectly rigid. Henry forced the pencil into her hand and she wrote:

Oh Anna I am so surprised. I had to come to you now for you understand. Your mother has come to us. Tell George it is strange. Howard and George cannot know we are with them. I cannot realize. So glad we came together. My Dear I can see your light and understand better and Henry is a great surprise. I am going to understand better here. Love to George and Howard and all.

INA.

Some days thereafter Ina again communicated through Anna as follows:

Anna Dear first forgive me of all my past misjudgments. I see now why we are taught to "Judge Not." We have no right to judge because on or in earth life we cannot know both sides or the many-sided influences that act and react on a sensitive nature.

I wish I could explain, dear, but now I must ask you to write to George and Howard for me. You will let me write some time, won't you please." George will understand better if I do.

(Yes dear. I will try).

Thank you.

INA.

George Dear:—

I was so glad you responded to our wishes and went to see Mr. Hyslop. We made so many mistakes in our blindness. It takes courage and means suffering and sacrifice to those who give up to this work but there is so much to understand. Everyone would live so differently if they did know. You and Howard are doing so well and trying so hard to be brave. I don't know how it happened. I felt suffocated and not able to move, then I saw Mrs. Putnam like an angel of light. She smiled so sweetly and took me as a little child. Oh, so lovingly and tenderly. John and Alice were near and they tell me they helped Stuart till we understood the change had been passed. It is hard even now to realize that and I get

confused and surprised at times trying to realize it. Then again when my thoughts are not too centered on the past life we are bewildered with the beauties of this life. Anna never can write an adequate description for no one can make comparison with anything wonderful enough in the world. Fred Putnam is almost ready for the change and John (Wilson) is not at all well.

INA.

Anna Dear:

Ina had to rest now. God bless you dear and keep a brave loyal heart dear, for we are ever eager to help you. My love to Henry and all. I must go to Fred now.

Your loving Mother.

On Oct. 5th, Ina writes:

Anna I don't know how it happened, I just know we are here. Perhaps I may know soon but it helps me to come to you for you see our "Lights" and John, Alice, your mother and your beautiful friends here can help me to understand better. Mrs. G. has tried to write for me but she is not calm and has not studied in the way you have and I hear much better through you.

INA.

On October 28th, Anna and Ina communicated as follows:

(Ina dear a happy birthday anniversary in your new life. Let me write for you what you wish today and Ina dear I serve. In His Name and with loving service. Your sister, Anna.).

I wish you could see me Anna. They tell me I am looking happy and that is always the most necessary thing at first. Your dear dear mother and John will not let me be unhappy because that retards progress and they are so eager to have me go on to greater things. John said he had such a siege of despair, he does not want anyone whom he can help to have such an experience. Of course John and your mother are here now helping me to use your mentality. I have been thinking and thinking of what I would have you write when I could come again and now I can't seem to remember. (It is five minutes of eight o'clock, consider the time yours until eleven and rest or wait until later dear if you wish.) You see I do not see you as I used to Anna and I have to learn to do all this by vibration. I knew in some way that this was to be a busy day for you and I did not feel that I could be sure of time enough to think just what it was best to say and I know your mother and John long to write. Perhaps if I let them write first I can be able to do better.

(Whatever you wish dear, Anna.)

Anna darling perhaps Ina better rest a little. She is doing so well in all these new things to her. Darling little Stuart is with the children, happy in the flowers and beauties of this life. Of such is the kingdom you know. Ina feels that he is happier here than he ever could have been on earth even with all the love and devotion he had there. She sees how our Alice has grown into such a dazzle of love light. It has comforted her. Of course as we all have felt and do feel, Ina longs to tell those she loves, who still are in the body, how beautiful it is and yet how different from anything possible to describe the thoughts of peace, are such a revelation to her. How many, many weary sorrowing earth children would live anew could they only understand the true thoughts above, beyond, within all life.

Whom the Lord loveth he chasteneth means only this. When we are ready for a new revelation, a new step in the growth of the same it may of necessity have to come in the guise of sorrow but dear child, 'all things work together for good and those who love the Lord'. 'He knoweth our needs. He remembereth that we are dust'. That we are blinded for our soul life until we evolve through our mastery of our sin and pain to a perception of the inner meaning, the truth pulsating through all life.

Lovingly,

MOTHER.

Now Anna dear may I write to George? He wants to understand some things that I think I may be able to explain. Thank you dear I can't tell you what a help this is.

Your loving sister,

INA.

Dear George:

If you can study what is called vibration you will find an answer to so many of your questions; for instance I know your thoughts so often when you least expect I am vibrating with you. It is so new to me to live this way but I am having the best of help and learning is a delight. I do not hear your voice as I used to hear it nor see you as I used to see you but by this law of vibration as it seems to be called.

Sometimes when your doubts clear I see your light plainer and I know you will get more comfort in realizing how to clear away the doubts than in any other way. You will understand and help Howard. Poor boy he is so brave. Tell him we must all try to be happy in learning the Right for that clears our Light and we see better things. Tell him Stuart has many beautiful playmates. Little children are loved so wonderfully here and are so happy and taught so beautifully. Mrs. Putnam and John were advanced loving teachers on earth and have advanced accordingly here so with them everything is clearer. Kate has been helped by them, and

Alice, but teachers of these truths seem to be living a different life full of progression that are along different ways. All are happier as they are willing to understand and progress.

Don't worry about these things George, everyone learns by mistakes and sorrows and regrets on earth. It seems hard but it seems to be this way. If the regrets and sorrows turn us into higher paths we can rise above the tangles. I am not a teacher or a preacher you know, so I won't say any more about it. Give Howard my love; if he will believe I can send it in this way, and you will know I can if you study longer and live in the mood to get the vibrations once in a while.

With much love, INA.

The following letters by several surviving relatives explain themselves.

Vandalia, Mont., Oct. 1, 1909.

Dear Brother:

I am here at Vandalia getting things shaped up for winter,—Anna being in Great Falls, Richard being in school there. These seem strange things. I was waiting for the eleven thirty train last evening at a little station and as I sat alone I saw in a street in a city a light colored hearse pass and in it a mother and child. I saw them plainly and the outline is most vivid now and I saw you sitting very upright and rigid in a carriage immediately following. I could see no one with you but I knew the ones going to their last earthly place of rest were Ina and Stuart. They seemed so at peace—nothing seemed wrong with them. You seemed miserable. You see I write this just because I must. I could see more carriages but dimly. They seemed turning into this street from another but there were not a few. It seemed you were alone. Were you? "Peace" seemed the atmosphere of those who were going before. It seemed all as it should be but you, you were so rigid and your hands were upon your knees. It seemed most natural they should go in the wagon as they did,—they seemed so peaceful. I do not know why I write this so often but no doubt because it impressed me so vividly. It was only a little moment I know, but I have it in my mind so clearly that I must tell you. And George, Stuart's little form was on the right and his mother on the left. I did not see their faces but knew, oh so unerringly, before I saw you, but I am a little puzzled as to this. Tell me, will you George?

Anna wrote you about what we saw at about two in the morning of that fatal night and I must tell you a little more. They 'phoned me your message from Hinsdale and we were just taking the train for Great Falls. Anna was not a bit well and so I dared not tell her then—just train time, but we had to remain over there all night and then I told her. Just before retiring she was wholly

unnerved and shattered but after a half-hour or more she said "Henry I feel I *must write*. I *must*. Can you get me some paper and a pencil"? I got sis a blank book of accounts quickly and placed a pencil in her hand. She seemed rigid all but the fingers of her right hand. There was no light for it was all done so quickly and she seemed so tense,—I could not wait. She was lying on her face on the pillow and it seemed for a long time impossible for her to move her hand but after a time she managed it and wrote and this is how it appears on the page. I would send on the book; as it is one I can't spare, will write as nearly as she did, as I can. The following is what she wrote:

"Oh, Anna. I am so surprised I had to come to you now for you understand, your mother has come to us. Tell George it is strange. Howard and George cannot know we are with them. I cannot realize. So glad we came together. My Dear, I can see your light and understand better. Henry is a great surprise. I am going to understand better here. Love to George, Howard and all.

INA."

It took a long time to write the first line, then she became better able but the last words were so slow, though she seemed to want to write more. The hand became nerveless and the pencil fell on the floor.

She became conscious after a bit but knew nothing of what she had written. Her letters show better than mine that she intended to sign the name Ina at the last.

I have wanted to write you but could not well, but last night's occurrence made me feel I must.

They are at peace, George. Don't worry over them. I did not see Howard with you but I could only just see you, you know. Was Howard with you? I do not seem to have noticed but you and your sorrow.

Good bye, my dear brother. Write us, if you can. Our love and sympathy for you and poor Howard.

Your brother,
HENRY.

Vandalia, Mont., Oct. 21, 1909.

Dear George:

Henry came home yesterday afternoon, and leaves this noon again. There is so much for him to do while here, he feared he might not get time to answer your letter today, and asked me to mail you the leaves from his account book, and explain a few things in regard to what he saw that night in the station at Dodson.

He said the two forms he saw were lying side by side in a wagon (not a hearse) and were covered with some light colored

material that outlined their forms to him, but the faces were covered. He said Stuart's form was not as a baby. Also that the "wagon" seemed to be passing along a street where other vehicles passed and it seemed to have more of a business than of a funeral procession appearance.

I have wondered if the bodies were prepared for burial at the house, or if this might refer to some change of place from the house to the undertaker's.

One day, soon after your telegram came, I sat thinking alone and hoping the services were the cremation services. Suddenly I knew they were and I feel happier, but not until the Larchmont paper came a week later, did I have any material proof that my intimations were right. The special feeling impressed strongly upon Henry, by that "vision" was of the Peace and Rest, the Atmosphere of freedom from weight or care or pain surrounding the forms. He said they seemed to be light, to have no weight and to be at peace.

Your loving sister,

ANNA.

Vandalia, Mont., Nov. 19, 1909.

About 11:30 this evening I was awakened by a most violent and convulsive movement on the part of my wife Anna A. Wilson and upon lighting a lamp I found her to be absolutely rigid and in a trance-like state that made it impossible for me even to bend her finger without doing violence to it, and by only the utmost attention and care could I detect that she breathed. After a time the fingers of her right hand moved a little and I got a pencil and tablet and placed the pencil between her fingers and she wrote—most uncertain at first but after a little more fluently. Attached is what she wrote. Being somewhat uncertain of things in my trepidation I attempted to place the pencil in the left hand but the fingers remained absolutely unresponsive and rigid; not so the fingers of the right hand.

The pains of which my wife speaks in this connection seemed to me such pains as my mother suffered and died with being caused by "hernia" and the peculiar feelings my wife described of being large and having heavy hair and having full lips disappeared apparently as soon as my sister's name was mentioned, she having those peculiarities.

Bear ye one another's burdens and so fulfil the law of Christ.
[Scrawl]. I am with you always—Fulfil the law of Christ.
edce edce NY [scrawl].

My little brother we are here we all know these laws of Christ
are the only way We pray ever tha you may all learn of Him

Henric Hans God Bless You

An Narie

Vandalia, Mont., Nov. 20, 1909.

This morning at about 10:30 my wife Anna A. Wilson went into a trance similar to the one of last night and wrote the attached, and after writing it partially regained her consciousness and described to me the following people whom she had never seen and who had died previous to the time I had met my wife. She described them even to the minutest detail. First Asa B. Hutchinson of Hutchinson, Minn. She spoke of his classic face, his long hair patriarchal in its appearance, and of Abbie Hutchinson describing her exactly though she had died many years before Mrs. Wilson (my mother). Abbie Hutchinson had been my Sunday School teacher.

She then described Lewis Harrington, of Hutchinson, Minn., who had been most kind to me when a boy.

[Written Dec. 20th, 1909, when I could not find the former writings of this.]

On Nov. 20 Anna went into a trance and wrote a number of messages from her mother and father and Ina and John and also related to me things of which she could not possibly have had any knowledge in any other way than psychically as they were messages from and a minutely accurate description of people whom I had known in my boyhood and whom she had never seen or whose very names she could not even have known. She described Asa Hutchinson exactly, his quaint dress and manner, told exactly about his features and long wavy hair to his shoulders as no one could unless they actually saw the man at the moment, either materially or spiritually. She also said that Abbie Hutchinson stood looking at me and described her most accurately. She had been my Sunday School teacher and had died long before I knew Anna. It is simply marvelous and cannot be explained by any rule of material reasoning. She then said: "There is a man looking at you and his name is Harrington. Lewis I think is his first name, yes Lewis Harrington he is rather tall and thin no not thin but slender his hair is gray at the temples and somewhat curly and he has a quiet twinkle in his eye and he says 'Tell Henry never to look back when he goes up the steps he will know what I mean'" and I knew at once that he referred to an incident of about 35 years since when I carried an armful of 'stove-wood' up the steps into the kitchen at his home where as a boy of about fifteen I was living and attending the village school. Mr. Harrington was passing at the time and I looked around at him and, missing my footing, fell wood and all. I was not hurt and got up laughing. It also caused him—although a staid man—much amusement and upon several occasions thereafter, when boy-like I failed to pay close attention to what I was

engaged in, he used to remind me of the tumble down the steps. I do not think anyone besides Mr. Harrington and I knew of this. Anna could have known nothing of it. She never saw Mr. Harrington nor did I know her until ten years after his death.

Just at this time I said, "Yes he wrote me to meet him in Helena, Mont., when he returned from Washington state where he was engaged in some government survey and in the letter he suggested that if I was going to remain in Montana he might help me along somehow" and the words came to Anna quickly "And does the poor boy not know I have been helping him all these years with his engineering and R. R. work"? I have thought it strange that I should be so well posted on construction work as I have until just lately not worked at it and I verily believe I have had some help of that kind.

When Anna had described all those people on Nov. 20 I said—"It seems then that all the things I have done and the work accomplished have been as nothing that what I though was of absolute need to do could have been let alone. That the important thing of all was what I have not even known the alphabet of; that what I have done is as nothing compared to this. Then Anna said, "John says write that down Uncle Henry." I wrote it a little later but the paper seems to have been lost and so I now attempt to reproduce it on Dec. 20 a month later. I may not have it verbatim but the sentiment has been expressed.

W. A. Humphrey was here at the time and it was almost marvelous.

The names of the people Anna did not know were supplied by Ina and John Clark one or the other had known them all.

Slowly but surely I am being convinced that the spirits of those who have known and loved us in life are all about us. I can't explain how but I can't question it. I am convinced absolutely and unchangeably convinced.

H. H. WILSON.

Vandalia Dec. 20, 1909.

[1909.]

Dec. 20 at about 6:40 in the evening I sat at my desk. Anna said she saw Charley Webster and he rested one hand on my shoulder and pointed to the desk I sat by. He said, "Harry I am glad to see you this desk looks so familiar the office didn't seem the same when you had left it. I guess we all leave our personality in the places where we have worked and thought I was expecting to come here at any time but that did not prevent its being a surprise its a pretty good old world we lived in after all. How did you come to be so posted on things here. Your light would indicate that you

were. Give my kindest regards to any enquiring friend. Mrs. Ford joins with me in best wishes to you and yours at this Xmas season. It is good to know that you do not forget us.

CHAS. WEBSTER."

NOTE. The strange thing about this is that this very desk was the one I bought from Mr. A. P. Curtin's store in Gt. Falls and had while I was in Mr. Webster's office where I had desk-room for several years and no doubt the communication was most genuine for he recognized the desk and pointed to it and said it looked natural. I do not think Anna knew this desk had been in Mr. Webster's office.

H. H. WILSON.

Appeared to Anna at 6:45 on Monday evening, Dec. 22, 1909, the following people quickly and she described them to me:

Nickolia Jergensen—

Ann his wife—

Col. Saunders and I think Col. Botkin and also Mrs. Saunders Mrs. Hauks—Harry Williams—Ray Welton—holding a watch in his hand—John Shepherd and Chas. M. Webster also Mrs. Asa B. Hutchinson, also a Cooper in the town of Hutchinson. Some of these people she had never seen but she described them so I recognized them.

It is all most marvelous.

H. H. WILSON.

"A NUT FOR PSYCHICAL RESEARCHERS.*"

A mother writes this strange account of a strange utterance of her six year old boy.

He modeled a remarkable ship under full sail a few days ago. About an hour after he had shown it to me I asked him to keep it to show to his father. Unfortunately the boy had broken it up, so I asked him if he would try to make another. He did. It wasn't at all good, and I told him so. He made still another still more clumsy, so I let the matter drop. The next day he said to me: "You know some one else's mind made that first boat, and my fingers." I said: "Why you were alone in your study, weren't you?" I knew that he had been. He replied: "Oh, yes, but it wasn't my mind, just my fingers."

* The following incident is published in "*The Unpopular Review*" for April-June, 1917.

That this little boy may have some superusual psychic endowment is suggested by the circumstances that his father, and his aunt and grandfather on the other side are in *Who's Who*, and his great great grandparents were the grandparents of Whistler.

The curious thing about this statement on the part of the Editor of "*The Unpopular Review*" is that he should regard it as "a nut for psychical researchers." It is nothing of the kind. It is a "nut" for the anti-psychical researchers. The expression indicates that it is a puzzling phenomenon, and it certainly is for the orthodox psychologist, if you attach any value to it at all as an unusual phenomenon. But it is no "nut" or puzzle whatever for a psychic researcher. The slightest familiarity with psychic phenomena would enable any intelligent person to classify and explain it. He might not be able to *prove* his explanation, as there seems to have been no attempt to investigate the case or to find evidence for what was actually going on. The incident by itself would have no interest whatever. It is our knowledge of much better cases that offers the clue to understanding this one. The phenomenon is probably the same as in the Thompson-Gifford case, to which Vol. III of our *Proceedings* was devoted, and also the De Camp-Stockton case which was discussed in the *Journal*. In those cases the phenomena were not only complex enough to show what was happening, but were carefully investigated and recorded. Any psychic researcher who knew anything whatever about the subject would recognize the type in this instance and would have no perplexity whatever. It is the Philistine to whom it must appear as a "nut."

That the Editor of "*The Unpopular Review*" missed the point is well indicated in the remark about the boy's "superusual psychic endowment." Now the boy had no more, in fact not as much, "psychic endowment" as other people who are psychic. He was in fact very undeveloped in what is perfectly well understood, so far as anything psychic is understood at all, by all who have any acquaintance with the phenomena. It is a perfectly usual psychic gift and nothing superusual about it.

Why does the Editor mention the boy's ancestry? What has that to do with the case? Does the fact get its value because the boy's ancestry is mentioned in *Who's Who*? Is it aristocracy and snobbery that gives facts their value? It is precisely this spirit

which has prevented any progress in psychic research. There is nothing scientific in that way of looking at and estimating the facts. But if it will favorably impress our intellectual aristocrats and respectables, we may not need to quarrel with it. Anything that will awaken that indolent class is welcome.

Of course, if the Editor is hinting at the possibility that the boy's dead ancestors may have impressed him, *à la* motor automatism, to model the boat we have a perfectly intelligible explanation. But if that is his intention, why did he not make the matter clear and eliminate the suspicion of snobbery that might attach to his treatment of the incident? A little investigation of the scientific kind would resolve the incident very easily.

CORRESPONDENCE.

MRS. HENRY SIDGWICK ON THE PSYCHOLOGY OF
THE PIPER TRANCE.*

As far as I can gather, it is a practically unanimous conviction among investigators in psychic research, that there is sufficient evidence to establish "survival", which in any other line of study would be deemed conclusive. Like most of the others, Mrs. Sidgwick believes in spirit identity. Dr. Hodgson was convinced of it. The main logical edifice appears to have been reared. It only remains that it be completed and consolidated. Naturally the building is to be examined for faults and flaws in construction. This is minor work, but none the less important; and one outcome of this line of inspection is furnished by Mrs. Henry Sidgwick in "A Contribution to the Study of the Psychology of Mrs. Piper's Trance Phenomena." [*Proceedings*, S. P. R., December, 1915. London.]

The chief material for the edifice of Psychical Research is the careful, accurate, detailed, scientific records of cases, to be used as material for classification, comparison and interpretation. The importance of placing this raw material on available record as completely as circumstances will permit is basic and fundamental. No one, however qualified, should have the exclusive and empirical privilege of "editing" the material for the instruction of all of the others. Let everyone have the records in so far as they can be published; after which, a critical study such as Mrs. Sidgwick has undertaken, is strictly in order; for then and only then is the original material available to all who may desire to study it and, in doing

*The present letter was written independently and before the Editor's paper on Mrs. Sidgwick's Report on the Trance of Mrs. Piper and came to his attention after his own was published. He asked the author to let him publish it because it independently emphasized the same point as his own paper; namely, the importance of giving readers the detailed records for their own thinking. Besides there are other points which deserve record and recognition.—Editor.

so, they might come to conclusions at variance with those of Mrs. Sidgwick. Hodgson, who knew more about the Piper records than any one else, held quite different views, and it is possible that other interpretations of puzzling difficulties might present themselves to other minds. It must be remembered that granting survival of the individual, if there were not difficulties of a most serious and complex kind, free "spirit" communication would have been an established fact long since, in spite of theological imbecility.

In friendly criticism, the writer suggests that it has been a serious mistake on the part of the London Society not to have published more original records in full; even at the risk of condensing the sometimes lengthy and verbose individual discourses thereon. Material is needed more than opinion; let the people at large have the material and they will form their own opinion. Not only should we have all of the available records of the Piper case in print, but an earnest effort should be made to secure those withdrawn in America at Hodgson's death, and publish these as completely as the private character of some of them will permit. What is the need and meaning of all this close corporation method in psychical research? Is it so exclusive and aristocratic that only the elect may avail themselves of the original sources of information and decide upon what is supposed to be the proper intellectual diet for the scientific and lay mind? What if some distant psychological plodder wants access to the common larder in order to cook his own meals after his own fashion? If the sympathetic co-operation of psychological and other scientific workers is a desideratum in the somewhat isolated and outlying field of psychics, this will be a much earlier accomplishment if they are handed more data and less discourse.

Mrs. Sidgwick (on pp. 2, 3, and 4) expresses regret that Hodgson did not give "a further instalment of his study of Mrs. Piper's trance phenomena", and adds that "it would be interesting to know why Hodgson failed so completely to carry out his intentions." Perhaps the reason can be given. Hodgson on several occasions talked feelingly with me on this subject. He was plainly angry and said that he had not written anything recently for publication in the *Proceedings* because somebody took the liberty to alter and tamper with his manuscript.

Mrs. Sidgwick has laboriously delved into such of Hodgson's typewritten records of Piper sittings as were taken to England after his death. This study, however, was carried on with a single purpose in view. It was solely with the idea of obtaining additional light on the problem of the real nature of the controls and communicators [and these cannot be differentiated for purposes of separate verification, as will be shown later.]

We are informed that in this essay "there is no attempt to give any of the evidence for supernormal powers, with which it is concerned only incidentally. Its object is to throw light on the working of the trance consciousness from a psychological point of view, and among other things on the question whether the intelligence that speaks or writes in the trance, and is sometimes in telepathic communication with other minds (whether of the living or of the dead) is other than a phase or centre of consciousness of Mrs. Piper herself." Nor do we read far before this inquiry is fully disposed of. "My own opinion in 1899" says Mrs. Sidgwick, "was that however true it may be that there is really communication between the living and the dead, the intelligence communicating directly with the sitter through Mrs. Piper's organism is Mrs. Piper . . . and I may as well say at once that it has remained substantially unchanged."

This of course is not to be construed as meaning Mrs. Piper in *propria persona*—not the conscious segment of her sphere of individuality, but the larger and more dramatic subliminal with its potential, plastic and perhaps split off pseudo-personalities, which according to the above opinion furnishes all of the *dramatis personae* in what certainly has been a very long play with innumerable actors. We are furthermore invited to study the psychology of these actors apart from their credentials in the nature of evidential and veridical messages. "The evidence they [the records of sittings] afford of knowledge acquired otherwise than through the senses—whether from the living or from the dead" is to be excluded, so that any looking for it in the present paper "will not find what they want." How it is to be determined whether it is Mrs. Piper's secondary personality masquerading or a real live spirit at work on an unusual job, in an essay in which there is to be no mention of "any of the evidence for supernormal powers";

and how such evidence can be "concerned only incidentally" with the result is a question one feels like framing at the outset.

"Rastus, does you believe in ghosts?" "No suh, an' all I's hopin is dat dem ghostes will lemme stay dat way 'stid o' comin' aroun' tryin' to convince me."

"Dem ghostes" have long since convinced Mrs. Sidgwick of their reality, just as they have practically all psychic investigators. "Let me here repeat" writes Mrs. Sidgwick, (p. 81) "that proof that controls are not independent spirits would not in my opinion even tend to show that there was no G. P. in the background, helping at times to inspire the personation of him. G. P. may communicate and there may be sufficient evidence to prove it without his being properly speaking 'a control'." And if the real bona fide G. P. is not a "control", neither can he be a "communicator" in accordance with Mrs. Sidgwick's differentiation of controls and communicators, for we are told (p. 8) "the rôles of control and communicator are interchangeable; a communicator may become a control and may oscillate between the two functions; and of course a control can and does communicate on his own account."

Since the controls and communicators are thus undifferentiable in their nature, and no particular individual or group have, in the opinion of Mrs. Sidgwick, a trustworthy claim to be regarded as real spirits; and furthermore, since Mrs. Sidgwick is favorable to the spirit hypothesis by reason of the general credibility of these very same unseen witnesses, Mrs. Sidgwick is placed in the logical difficulty which would confront us were we told that an actor was so badly injured in a railroad accident that he appeared on the stage that night in two pieces. To admit the supernatural quality of much that has come through the Piper communicators, (a point further emphasized by the statement that strong evidence of "communication from the dead has been obtained through automatists other than Mrs. Piper, and secondly the development of cross-correspondence has introduced a new line of evidence to which Mrs. Piper has contributed her share") the only escape lies in the construction of a theory that posits permanent "distant" spirit, telepathically inducing a kind of replica of itself from the subliminal elements of Mrs. Piper; a sort of psychical Punch and Judy which

can echo the thoughts of the real tho "distant" spirit sufficiently to lend credibility to its strenuous claim for survival, and yet, through its intrinsic shortcomings, occasion the evasions, confusions, falsifications and stupidities which are so often intermingled with messages relevant, sane and evidential.

Some of these pseudo-personalities are altogether fictitious and have been evolved through chance suggestion by the sitter or Dr. Hodgson; others probably have a real "spirit" somewhere "in the background". According to this view, at least so far as Mrs. Piper's type of mediumship is concerned, it is, so to speak bilateral, the normal Mrs. Piper acting as the medium for the sitter; the subliminal Mrs. Piper serving as the medium for the spirit, and with subliminal plasticity or irresponsibility believing itself to be multitudinous spirits, or else being capable of the most prodigious and artistic lying: because anyone familiar with the Piper trance and records will agree with Mrs. Sidgwick when she says,—“The dramatic form.....is consistently maintained throughout the trance proper: all of the characters appearing in the drama being represented and representing themselves as permanent independent entities—spirits of the dead—quite distinct from Mrs. Piper herself.”

But, granting the success and failure, and seeking especially to account for the latter, this theory does not help us one whit more than the Hodgson-Myers idea of communication difficulties, besides being more cumbersome. If the distant sure-enough spirit can operate telepathically upon this bogus impersonation of itself (woven out of the mind stuff of the medium) with sufficient facility to give veridical, coherent and characteristic messages one minute, why should it permit its pseudo-duplicate to lapse into puerility the next? Why does it allow mistakes and confusions if it has almost simultaneously the power of giving information of the highest evidential order? In other words if the distant (or at least extraneous) "spirit" can so manipulate Mrs. Piper's psychical organism as to make itself intelligible, why should it not take care of the inconsistencies? In fact it would seem more difficult to believe that the replica so constructed adds erroneous and irresponsible frills from its own fantastic makeup, than to assume subliminal injection of associated and dreamy ideas into the messages of a spirit working under undetermined difficulties but actually using, in some manner, the medium's organism. If a spirit has acceptable credentials for

being an entity surviving the death of the body, and these credentials are furnished through the motor mechanism of a human organism (psychic or medium) he must still be held responsible for his failures, just as he is credited with his successes.

In addition to some personal sittings, I have studied many of the Piper records, and it is very difficult to believe that the at times appealing and pathetic utterances, clothed with all the naturalness and fervor of one who, tho dead, finds he is still alive, are the expressions of an incredible liar conjured out of Mrs. Piper's subliminal, with the real survivor away off somewhere thinking intently of something or other with the hope that its bogus dummy will catch the idea and push it through. It not infrequently happened that sustained and natural conversations, entirely evidential, were carried on between sitter and communicator with not a particle of evidence that the messages were relayed from a distant spirit through a subliminal mirage to the sitter and *vice versa*. Mrs. Sidgwick, in order to reiterate her favorite theory, has utilized "the weaker side of the Piper trances—cases of obviously false personations and false claims, of ignorance and misapprehensions shown by the trance personages, and so forth"; and especial prominence is given to "Mrs. Piper's trance communications at their worst" (p. 6.). But to get anywhere one should not deal with either the worst or the best, but with the altogether. An uncertain convert was once urged to read his Bible, and glancing therein he found the astounding admonition, "When sinners entice thee, consent thou". That was enough for him; he "hadn't the time to read the dom'd book all the way through"! He was afraid he might find the truth.

Even with the confused and fragmentary nature of many of the communications, there is a strong and well recognized personal element which is manifest to many who have had sittings with Mrs. Piper; and the impression made by these personal mannerisms evaporates from the cold records. I cannot agree with Mrs. Sidgwick's remark that because the mode of expression is largely limited to the hand movements and writing, this feature is doubtful or less obvious. This impression of personality was with me especially in sittings held after Hodgson's death, and altho' much grieved over the loss of this friend, I am very sure this did not influence my judgment and attitude toward the communicator. The hearty, spontaneous greeting, the choice of words, the characteristic humor and

many little mannerisms were all distinctly Hodgsonesque; and while I recognized confusions and limitations, these in no wise suggested or supported the cumbersome explanation that my friend was in some distant land of spirits, weaving a telepathic replica of himself in my very presence and pulling this psychical Jack-on-a-stick with lengthened ethereal strings. No! It seemed to me more like the same old Dick Hodgson struggling with difficulties which I could dimly comprehend, but trying strenuously to convince me of his identity by "getting through" his recollections of some of our past experiences in common. Such also was Hyslop's conclusion, based upon larger experience—(see "*Psychical Research and the Resurrection*", Chapter VII, and also the *American Proceedings*, Vol. IV.)

Naturally Mrs. Sidgwick thinks that "all this has to be discounted to some extent in the case of Hodgson on account of his being so well known to the medium" (p. 78). Immediately, however, it is admitted that "G. P. was scarcely known to her (Mrs. Piper) at all"; yet it would appear that G. P. made a record for identity and individuality superior to Hodgson, and this would have had even greater emphasis could the more personal and private G. P. records have been published. If G. P., virtually unknown to the medium, could thus make out so well, it would seem unnecessary to establish two standards of supposition and credit the Hodgson to Mrs. Piper's acquaintance with him.

Mrs. Sidgwick has compared the available material in an attempt to trace a community of mannerism and information among what we may call the "official" controls, but the results are meagre and as readily explained on the hypothesis of the "habitual working of the machine", and "talking things over" among the spirits themselves. Everything considered, it is more reasonable to attribute similar modes of expression and even grammatical errors to certain habits of registry in the machine, than to suppose that two well rounded secondary personalities with entirely different characteristics and capacities, should fail in their specific cues and make similar mistakes. There is much evidence for "talking things over", for example, scattered through the Hyslop family communications—an interplay of consultation and rectification which conforms most naturally with the assumption of spirits actually present. Memories in common and even similar phraseology would thus be accounted for. In like manner the apparent inconsistencies

of Rector and others, regarding defections in the use of "thee and thou", have no added significance on the assumption of slips in the underlying memory common to secondary personalities. It is at least equally reasonable to attribute this type of blunder to confusions among the spirits and difficulties with the machine.

WESTON D. BAYLEY, M. D.

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PSYCHICAL RESEARCH

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SURVEY AND COMMENT.

Experimental Fund.

When we last appealed for contributions to the Experimental Fund it was hoped that we should have endowment sufficient to make further appeals unnecessary. But unfortunately that endowment has not been forthcoming. We did not receive enough last year to complete the work undertaken and direct personal appeal and help had to be sought to complete the year's work. We are in the midst of an uncompleted task which has taken more time and expense than we had conjectured would be necessary. But the results, if not so hastily accomplished as desired, have supplied material that is invaluable for future investigators and have been worth all the time and expense employed. Unfortunately it is not yet wise to hint publicly what this work has been. But it will require a part of the coming year to complete it. Then we wish to take up some important experiments which have been delayed for three or four years because of unavoidable tasks

which were made necessary by the circumstances which required that they be undertaken at once or not at all. Among such were the Mark Twain experiments. Delay would have much weakened their evidential value. They had to be carried out before the public had any general knowledge of the material which was soon to be published. This only interrupted and postponed the other experiments. We therefore have to appeal in these troublous times for another year's fund, which will have to be, as before, \$1,400. We may require more, but this will depend on the number of experiments per week that the labor may demand. At least, however, the amount named will be needed. We shall also present this appeal directly to the members by letter so that we shall be sure that it is known. We shall appreciate liberal help from all who can give it, and as it is certain that many members cannot contribute at all, it is hoped that those who give to the fund will consider that a small number of members will have to be responsible for nearly all of it.

THE OLDEST RESURRECTION DOCUMENTS

Showing that event to have been a series of Apparitions.

By ALBERT J EDMUNDS, M. A.,
Author of *Buddhist and Christian Gospels*.

I. PAUL, ABOUT A. D. 57.

I CORINTHIANS XV, 1-8.

Translated from the oldest manuscripts, fourth century, now in the Vatican and Russian Imperial Libraries. Photographs in the Free Library of Philadelphia.

I make known to you, brethren, the Gospel which I preacht unto you, which also ye received, wherein also ye stand, whereby also ye are saved; I gave you the good message in a certain discourse (or treatise), if you kept it, unless indeed you didn't take it seriously. For I transmitted unto you among the first things that which also I received: how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto the abortion, he appeared also to me.

NOTE.—The main points are:

1. The first apparition was to Cephas (Peter), which we are led to expect from Mark xvi, 7.
2. The apparition was the same in kind as the one to Paul on the Damascus road, *i. e.*, a spirit or ghost, not a materialized form, still less a resurrected corpse. The following is the classical account of Paul's experience, written by his disciple, Luke, in the second half of the first century:—

ACTS IX, 1-9.

Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and askt of him letters to Damascus unto the synagogs, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven. And he fell upon the earth and heard a voice saying unto him: Saul, Saul, why persecutest thou me? And he said: Who art thou, Lord?. [Or: Sir, who are you?] And he [said]: I am Jesus whom thou persecutest; but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, **HEARING THE VOICE, BUT BEHOLDING NO MAN.** And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand and brought him into Damascus., And he was three days without sight and did neither eat nor drink.

NOTE.—The words capitalized are contradicted in xxii, 9, where Paul says: "*They that were with me beheld indeed the light, but they heard not the voice of him that spake to me.*" Another account, in xxvi, 14, adds that the voice spoke in Hebrew and also said: "*It is hard for thee to kick against the goad.*" The discrepancy italicized is a good example of Luke's notion of accuracy.

II. THE GALILEAN APPARITION ON THE MOUNTAIN.

Probably dramatized from the Lost Ending of Mark.

Translated from lost MSS. of the early centuries, quoted by Eusebius.

"MATTHEW" XXVIII, 16-20.

The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. [Probably referring to the scene in Mark III, 13-19.] And when they saw him they worshipt [him]; **BUT SOME DOUBTED.** And Jesus came to them and spake unto them, saying: All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations **IN MY**

NAME, teaching them to observe all things whatsoever I commanded you; and, lo! I am with you always, even unto the end of the age.*.

*NOTE.—This ancient form of the text, reconstructed from the lost MSS. of Origen and Pamphilus, as used by Eusebius, omits the Trinitarian formula and the Baptismal Charge. (Conybeare: *Hibbert Journal*, 1902.) Observe that the disciples go away into Galilee, as ordered by the young man in white in Mark xvi, 7. This priceless fragment preserved in the First Gospel is probably older than our present text of Mark, and if not taken from the original ending of the latter, represented the same Galilean tradition. This was afterwards supplanted by the snobbish assertion of the capital, which said: "It all happened here!" In the interest of this Jerusalem prepossession the account in Luke was written, Mark was mutilated and Matthew interpolated. This has been clearly shown by Kirsopp Lake and Clayton R. Bowen, in their monographs on the Resurrection in the Crown Theological Library (New York, Putnam, 1907 and 1911). The apparitional character of the phenomenon is evident from the phrase: *Some doubted*, that is, some saw the figure and others did not. Very different from the materialized forms of Luke and John!

III. THE RESURRECTION IN MARK.

Date unknown but some time in the second half of the first century. Higher Criticism could reconstruct an earlier text of Mark; but in this essay we stick to the Lower Criticism, i. e., the study of extant Greek manuscripts, the earliest known translations into Latin, Syriac, Egyptian, Gothic and Armenian, and quotations from lost manuscripts known to have been used by Eusebius in the fourth century.

A. THE PREDICTIONS.

MARK VIII, 29-34.

And he himself askt them: But whom say ye that I am?
And Peter saith unto him: Thou art the Christ.

83 And he charged them that they should tell no man
II of him. And he began to teach them that THE
MAN must suffer many things and be rejected of the

elders and the chief priests and the scribes, and be killed, and **AFTER THREE DAYS** rise again.

84 And he spake that saying openly. And Peter took
VI him and began to rebuke him. But when he had
turned about and lookt on his disciples, he rebuked
Peter, saying: Get thee behind me, Satan, for thou savorest
not the things that be of God, but the things that be of men.

85 And when he had called the crowd unto him with his
II disciples, he said unto them: Whosoever will follow
after me, let him deny himself and take up his cross
and follow me.

MARK IX, 8-13.

And suddenly, when they had lookt round about, they saw
no man any more, save Jesus only with themselves. And
as they came down from the mountain he charged them that
they should tell no man what things they had seen, till **THE
MAN** were risen from the dead.

88 And they kept that saying with themselves, question-
X ing one with another what the rising from the dead
should mean.

89 And they askt him, saying: Why say the scribes that
VI Elijah must first come? And he said unto them:
ELIJAH indeed cometh first and **RESTORETH** all
things; and how it is written of **THE MAN** that he must
suffer many things and be set at naught. But I say unto
you, That Elijah is indeed come, and they have done unto
him whatsoever they listed, even as it is written of him.

MARK IX, 29-33.

And he said unto them: This kind can come forth by nothing
but by prayer.

93 And they departed thence and past thru Galilee, and
II he would not that any man should know it. For he
taught his disciples and said unto them: **THE MAN**
is delivered into the hands of men, and they shall kill him,
and **AFTER THREE DAYS** he shall rise again. But they
understood not that saying and were afraid to ask him.

- 84 And he came to Capernaum; and being in the house,
X he askt them: What was it that ye disputed among
yourselves by the way?

MARK X, 31-35.

- 111 But many [that are] first shall be last, and the last
II first.

- 112 And they were in the way going up to Jerusalem;
II and Jesus was going ahead of them; and they were
amazed, and as they followed they were afraid. And
he took again the twelve and began to tell them what things
should happen unto him, [saying]: Behold, we go up to
Jerusalem; and THE MAN shall be delivered unto the chief
priests and unto the scribes; and they shall condemn him to
death, and shall deliver him to the Gentiles; and they shall
mock him and shall scourge him and shall spit upon him and
shall kill him, and AFTER THREE DAYS he shall rise
again.

- 113 And James and John, the sons of Zebedee, come unto
VI him, saying unto him: Master, we would that thou
shouldest do for us whatsoever we shall ask of thee.

B. THE EVENT.

MARK XV, end, and XVI entire, as in the oldest MSS.

- 228 And he bought Hindu cloth and wrapt him therein,
I and laid him in a sepulchre which was hewn out of a
rock, and rolled a stone unto the door of the sepulchre.

- 229 And Mary Magdalene and Mary the daughter of Joses
VI beheld the place where he was laid.

- 230 And when the Sabbath was past, Mary Magdalene and
VIII Mary the daughter of James, and Salome, [bought
spices, that they might come and anoint him.]

- 231 And very early in the morning, the first day of the
I week, they come unto the sepulchre at the rising of the
sun. And they said among themselves: Who shall
roll us away the sepulchre stone? (for it was exceeding

GREAT.) And when they lookt, they saw that the STONE was ROLLED AWAY. And coming unto the sepulchre, they saw a young man sitting on their right, clothed in a white robe; and they were bewildered.*

232 And he saith unto them: Be not bewildered; ye seek
II Jesus the Nazarene, who was crucified. [He is risen:
he is not here.] Behold, there is his place where they
have laid him. But go your way, tell his disciples and Peter:
I am going to Galilee ahead of you. There shall ye see me,
as I have said unto you.

233 And when they heard, they fled, and said nothing to
II any one, for they were afraid of

Here endeth the Gospel of Mark.

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*NOTE.—One of our oldest authorities, the mysterious Old Latin at Turin (Codex k) inserts into section 231 the following:

Suddenly, however, at the third hour, darkness came on by day, thruout the whole world, and angels came down from heaven, and rising in the brightness of the living God, ascended with him; and forthwith it was light.

This belongs to the period when the Resurrection and the Ascension were one and the same thing.

COMMENTARY.

The above colophon (Here endeth the Gospel of Mark) is taken from the Sinai Syriac, and has already been printed in a separate leaflet, together with the endings in the Vatican and Turin manuscripts. (*The End of the Gospel According to Mark in the oldest Manuscripts and Versions.* Philadelphia: Innes & Sons, 1916.)

All readings that differ from the common text are voucht for by one or more of the following ancient authorities:

A. GREEK MANUSCRIPTS.

All these have been photographed, and the photographs have been consulted in the Widener Memorial and other libraries of Philadelphia.

1. The Vatican MS., fourth or fifth century.
2. The Sinaitic, fourth or fifth century.
3. The Washington, fourth or fifth century.
4. The Cambridge, sixth century.

This MS. contains later additions, but its *omissions* are ancient.

B. EARLY TRANSLATIONS.

Nos. 1-4 have been printed in the originals and in English, and are in the libraries of Philadelphia. No. 4 has been translated for me, at Mark XVI, 8, by Frank Normant, of Glenolden, Pennsylvania, formerly of Erzerum.

1. Old Latin, translated in the second century.
2. Old Syriac, translated in the second century.
3. The South Coptic (Egyptian), translated in or before the third century, also called Sahidic and Thebaic.
4. Gothic, translated in the fourth century.
5. Armenian, translated in the fifth century.

The paragraphs in the text in Hindu numerals (miscalled "Arabic")* are very ancient, appearing in the Sinaitic Manuscript. The numbers beneath in Roman numerals are found there too. These represent a series of canons or tables, ascribed to Eusebius, for convenience of Gospel study: I means that a passage is given by all Four; II, by the three Synoptists; VI, by Mark and Matthew; VIII, by Mark and Luke; X, by one alone; the rest, by different pairs.

83. THE MAN, literally *Son of Man*, is a quotation from Daniel VII, 13, where the seer has a vision of brutal world-powers rising out of the sea, until at last ONE LIKE UNTO A SON OF MAN is brought before the throne of the Godhead and given eternal empire. *Son of Man* is a Syriac phrase meaning a member of the human race.

AFTER THREE DAYS is taken, tho not literally (so far as extant books can help us) from the Holy Scriptures of the ancient Persians, the Zoroastrian or Mazdean Avesta. Its original twenty-one books were burnt by the soldiers of Alexander, but after the war the priests reconstructed a book of ritual from memory. In

*Except by the Muhammadans of Egypt, who still call them the Hindu numerals. (Jayaswal, of Calcutta, tells me this.)

this book, the Vendidad, we read that the soul goes to the other world WHEN THE THIRD NIGHT IS GONE, WHEN THE DAWN APPEARS. (*Sacred Books of the East*, Vol. IV, p. 212.) In a later book, Yasht 22, we read: AT THE END OF THE THIRD NIGHT, WHEN THE DAWN APPEARS. (S. B. E. xxiii, p. 315.) In fragments from lost books of the Avesta, preserved in medieval treatises, the soul remains beside the corpse for THREE DAYS AND NIGHTS, and in the dawn of the fourth day goes up to the Chinvat Bridge. (S. B. E. xxiv, pp. 16-18; 22; 351, 352.)

Palestine was a Persian province for two centuries, and the Mazdean sacred lore was known in that country, as we learn from the Talmud. (Tract *Sanhedrin*, fol. 97.) All that Jesus meant was: "Boys, I'm going to die. But death is nothing: AFTER THREE DAYS the soul rises up in the other world."

The Gospel scribes deliberately altered this Mazdean oracle to Paul's Old Testament *third day* (Hosea vi, 2, or, as Bacon, of Yale, suggests, Leviticus xxiii, 11, where the first fruits* of the new corn are offered on the third day after the slaughter of the lamb). But these Rabbinical interpretations do not hit the mark as does the Mazdean text.

The Vatican, Alexandrine, Cambridge and Ephrem manuscripts and the Catholic Vulgate all read: AFTER THREE DAYS, at Mark viii, 31. But the following documents have changed it to *the third day*, viz.: The Washington MS., the Armenian and Ethiopic versions, and medieval codices Nos. 1, 33, and 69. Tischendorf, Alford and Tregelles all agree that the change was made by assimilation to the text of the more popular Gospels of "Matthew" and Luke. It is Mark alone who stands by the Zoroastrian oracle. Even the King James version preserves this at viii, 31, but at ix, 31, and x, 34, it has the corrupted reading. The purified text is given in all three places by the Anglo-American Revised Version of 1881, the American Standard of 1900, the Twentieth Century New Testament and James Moffatt's splendid translation of 1913.

The capitals used here to point out quotations from older sacred books are due to the practise of Westcott and Hort, whose Greek Testament lies behind the Revised Version. These scholars have

*1 Cor. xv, 20, 37 (*Harvard Theological Review*, October, 1915).

printed Old Testament quotations in the New in ancient Greek capitals or uncials. Rendel Harris once said: "Any one who will study those uncials can become a theologian. It is the greatest thing that has been done for theology in the nineteenth century." But the initiative was due to Tregelles, who printed Old Testament quotations in a different type in his Greek Testament (1857-1872). The type, however, was not striking enough.

89. ELIJAH RESTORETH is a quotation from the end of Malachi. The allusion, at the close of the paragraph, to the sufferings of Elijah is due to a Jewish midrash ascribed to Philo. (Rendel Harris.)

In the opening line Tischendorf inserts the word *Pharisees* against the testimony of the Vatican, Alexandrine, [Washington], Cambridge, and Ephrem MSS., the Old Latin, Coptic, Gothic and two Syriac versions, merely because his favorite Sinaitic reads thus, supported by the Vulgate, by the ninth century manuscript L, and a few minor authorities. It is important to note this, because Tischendorf follows his codex on a more serious question, when it is wrong. Before the discovery of the Sinaitic, he had the right reading in both places.

92. The Vatican and Sinaitic MSS. and the Old Latin at Turin read by *prayer* simply. A long array of manuscripts and versions, including the Catholic Vulgate, add: *and fasting*. Here Tischendorf is guided by intrinsic probability, and not merely by his favorite codex, and rightly strikes out the addition.

228. That *sindōn* means Hindu cloth (originally applied to cotton, but later to Egyptian linen) see Sayce: *Hibbert Lectures*, 1887.

230. By using "Matthew," Luke and "Peter" as sources for the text of Mark, we can delete the spices, and make the text read: *brought the things they had prepared*. This is the actual reading of Luke xxiv, 1, in a second-century text, probably going back to the first edition of Mark. "Peter" confirms this reading, as we shall presently see, while "Matthew" and "John" do not recognize any embalment by the women. But as we are sticking to the Lower Criticism, we keep the current text of Mark.

231 and 233. The key readings are *coming unto* and *when they heard*. The first has been changed to *entering into*, by assimilation

to the text of Luke—a known habit of the scribes, as certified by Jerome in the fourth century; and the second has been altered in early times to *going out*, so as to tally with *entering into*. Both readings were known to John Mill (Greek Testament: Oxford, 1707. This folio was the work of thirty years, and in 1686 the printer was held up because the great scholar's financial backer had died). Henry Alford, Dean of Canterbury Cathedral, put *coming unto* into the text of his Greek Testament, and Tischendorf did the same in his seventh edition (Leipzig, 1859). But in his last edition Tischendorf changed it back to the corrupt reading because he found it in his own discovery, the Sinaitic Manuscript.

The women fled in terror because the youth in white address them. The early Christians held two theories about the identity of this youth:

1. Jesus himself.
2. An angel.

(See Kirsopp Lake's masterly essay on the Resurrection: London and New York, 1907.) But the later Gospels of Luke and "John" made the disciples enter the tomb, find it empty and conclude that the corpse had risen and walkt off.

Mark was Peter's Gospel, and the first and greatest of all the Lord's apparitions was the one to him. (I Cor. xv, 5; Luke xxiv, 34; Mark xvi, 7.) The narrative thereof must once have stood in the first edition of Mark. The event happened in Galilee, and Mark's (Peter's) account was probably destroyed by Luke or his party because they held a theory that all the apparitions were in Judea. (Luke xxiv, 49; Acts I, 4.) For a full account of the problems involved, see the essays by Professors Lake, of Harvard, and Bowen, of Meadville, already referred to.

AUTHORITIES FOR THE KEY READINGS

The Greek Testaments of Tischendorf, Alford and Tregelles. Personal examination of accessible documents.

Coming unto: Vatican Manuscript, No. 127 (eleventh century) and the Gothic version. Alford says that it has been changed to *entering into*, by assimilation to Luke. Other scholars agree with him. That *eis to mnemeion* means *unto the sepulchre*, is clinched by the parallels in John xx, 1, 3, 4, 8,; also xi, 31, 38. (Thayer).

When they heard: Eusebius to Marinus (quoting lost MSS.); Sinai and Peshito Syriac; Armenian version; and a Greek manuscript called by Caspar René Gregory No. 565 (about A. D. 1000). It is of tragic interest to Philadelphians that this scholar, who was born in their city in 1846, was killed at the battle of Arras, April 9, 1917.

232. *He is risen: he is not here* is omitted by important MSS. in Luke. As Luke used the first edition of Mark, it is probable that the words were not found therein. Our present manuscripts of Mark contain them. We therefore include them, as this essay is wholly in the Lower Criticism.

IV. THE APOCRYPHAL GOSPEL OF PETER.

Known to have been suppress by the Church late in the second century and probably dating from 150 or earlier. It is just as authentic as the Gospel of John, neither having been written by those apostles. They contain, however, the traditions ascribed to Peter and John, and are given their name, according to the literary habits of the early Christians as exprest by Tertullian, A. D. 200: "IT IS TAKEN FOR GRANTED THAT THE THINGS DISCIPLES PROMULGATE ARE [THE WORK] OF THEIR MASTERS."

(*Against Marcion* iv, 5.)

At the dawn of the Lord's day, Mary Magdalene, a disciple of the Lord who, being afraid of the Jews because they were inflamed by anger, had not done at the Lord's sepulchre as women were wont to do over the dead and those that were beloved by them, took her friends with her and came to the sepulchre where he had been laid. And they were afraid lest the Jews should see them and they said: Tho we were not able to weep and to bewail him in that day when he was crucified, yet now at the sepulchre let us do so. But who shall roll us away the stone which was laid at the door of the sepulchre, that we may enter in and sit beside him and do the things that are due? For the stone was a great one, and we are afraid lest some one should see us; and if we be not able let us cast down at the door what we are carrying in remembrance of him, and let us weep and wail until we come unto our homes.

And they came there and found the tomb opened; and drawing near thither, they stooped down; and they see there a young man sitting in the midst of the tomb, beautiful and clothed in a garment most bright, who said unto them: Wherefore are ye come? Whom seek ye? Is it he who was crucified? He is risen and gone; and if ye believe not, stoop down and see the place where he was laid, because he is not [here], for he is risen and hath gone unto the place whence he was sent. Then the women were afraid and fled.

And it was the last day of the unleavened bread, and many were going away, returning unto their homes, the feast being ended. And we, the Lord's twelve disciples, wept and grieved; and each one of us, grieving at what had happened, withdrew unto his home. And I, Simon Peter, and Andrew my brother, took our nets and departed to the sea. And there was with us Levi, the [son] of Alphaeus, whom the Lord * * * *

*NOTE.—Here the only fragment which we have breaks off. It was found in an early Christian grave in Egypt by the French in 1886, after being lost since the second century. The great features of the fragment are:

1. Its testimony to the spiritual character of the Resurrection or Ascension (one and the same thing in the earliest Christian doctrine, as Clayton Bowen has proved.)
2. The agreement with the lost ending of Mark, and the extant text of xvi, 7, that the disciples went to Galilee, where they met their risen Master, as an apparition, instead of staying in Jerusalem to see a resurrected corpse.

The only thing that might be thought to savor of a physical resurrection, both here and in Mark, is the great stone rolled away. But this is doubtless due to the legend of an earthquake which rent open the graves of many others ("Matthew" xxvii, 51-53). Moreover, the writer was indulging in a mystic parallel between Jacob's meeting with Rachel and Christ's with the women (Genesis xxix, Wellhausen on Mark).

The "Peter" Gospel agrees with "Matthew" that the women did not come to embalm a corpse. "Matthew" says they came to see the tomb; and "Peter," that they came to weep and to bring

memorial offerings. The corpse had disappeared, either by transformation into spirit, or by bodily ascent into heaven. It did not stay around Jerusalem, as the later Gospels of Luke and "John" would have us believe. Luke especially rules out all appearances in Galilee by his doubly attested command to stay in the capital. (Luke xxiv, 49; Acts I, 4). It was probably he who cut out the original ending of Mark and sent that Gospel down to us in its present truncated condition. For fuller details I must refer the reader to my Easter article in the *Chicago Monist* for April, 1917, and also to the thoroging Resurrection studies of Kirsopp Lake and Clayton Bowen.

A separate essay, in large type may be had of Innes and Sons, Philadelphia, entitled: *The Resurrection in Mark and Hoag's Vision: two studies in the Christian Religion.*

The present article will be followed by another on *The Resurrection in the Apostolic Fathers.*

PSYCHIC RESEARCH IN AMERICAN UNIVERSITIES.

BY JAMES H. HYSLOP.

A correspondent recently asked what American Colleges and Universities were doing in psychical research and suggested that I make a statement on this matter. The suggestion was well taken. I wrote to twelve of the leading institutions of the country, omitting a large number in which it was more unlikely than in those to which I appealed that any attention was paid to the subject. Below I give the replies to my inquiry. Few of them require comments or explanations, but such as are necessary may be appended to the quotation of them.

I made no inquiries at the University of Pennsylvania because nothing official is done on the subject there. Many years ago a Mr. Seybert gave the sum of \$60,000 to that University for the purpose of investigating the claims of Spiritualism. A committee was appointed for the purpose and published a Report on its findings which were entirely negative. But this committee had no funds for its work. The money given for the purpose was used for other work in the institution. I have copies of letters by members of the committee stating these facts. The investigation went no further after publishing the Report and no such attempt was made in search of the supernormal as was prosecuted by the English Society. The action of the University of Pennsylvania can be compared to that of the French Academy in its investigation of the phenomena of Mesmer. Its first committee reported some things that should be investigated more fully, but the Academy refused to publish its report and packed another committee to condemn the matter and publish its report. Fifteen years later Braid proved that the first committee was correct and that the report of the packed committee was worthless. The English Society for Psychical Research has proved against the Seybert Commission the existence of the supernormal and completely nullified the implications of the Seybert Report, as Braid did against the French Academy.

It will be noticed that only two of the Universities devote any special attention to the subject, and these by virtue of funds given specifically for the purpose. The reports will speak for themselves as to the methods employed. These institutions are Leland Stanford University and Harvard University. Each has a man employed for the purpose. Dr. John E. Coover is Fellow for Psychic Research under the direction of a fund given by Henry Stanford of Melbourne, Australia, brother of Leland Stanford who founded Leland Stanford Junior University.

Clark University, Worcester, Mass., also has a lecture fund in behalf of the subject given by a gentleman who was a Spiritualist. When I first wrote to President G. Stanley Hall for information regarding the work in psychic research at Clark University he returned my letter with the simple statement at the bottom of the sheet: "Nothing, G. S. H." I replied thanking him for his courtesy and saying that I had heard that the University had a lecture fund devoted to the subject and that I would be glad to know the terms of it. His reply was as follows:—

February 9, 1917.

DEAR DR. HYSLOP:

We are doing practically nothing here. The money will only support a few lectures every few years. Under the terms of the will we last employed Hereward Carrington and H. Addington Bruce.

Very truly yours,

G. STANLEY HALL.

The remainder of the correspondence may be quoted without comments. It explains itself and will indicate the institutions concerned—Editor.

YALE UNIVERSITY

NEW HAVEN CONNECTICUT.

President's Office.

January 29, 1917.

MY DEAR DR. HYSLOP:

There are two quite distinct senses of the word "psychic," one of which includes normal phenomena and the other is confined to the so-called supernormal. I presume that your question has reference to phenomena of the second kind.

We have no special courses for research in the supernormal. We believe that it is far wiser to direct the collective attention of our students to phenomena which would be classed as normal, leaving it to individuals in later years to make their researches in the supernormal.

Very sincerely,
ARTHUR T. HADLEY.

It is true enough that the term "psychic" has taken a second meaning since the origin of the English Society, and its Greek origin to denote the *soul*, or anything normal, abnormal or supernormal, excuses this extension of the import. But its use by the founders of the Society to denote the unusual phenomena of mind, whether normal, abnormal or supernormal, has given it a well understood meaning in all common parlance, and but for the statement of President Hadley that it has been deemed wiser to confine the attention of students to normal psychology and let all other aspects of the subject "go hang" there would be no comment on the case. The fact that pathology revolutionized medicine might suggest that psychopathology, whether of the abnormal or supernormal kind, might throw much light on normal psychology. There are other reasons than the desire to study normal psychology that determine the policy of the universities on this matter. When "psychic research" becomes respectable they will see its relation to the general problems of psychology, philosophy and religion—Editor.

UNIVERSITY OF MICHIGAN
ANN ARBOR.

February 8, 1917.

MY DEAR PROFESSOR HYSLOP:

We are doing practically nothing with psychic research. No investigations have ever been undertaken, and so far as I know the only reference made to it is in connection with a course I give on the psychology of the abnormal.

Yours very truly,
W. B. PILLSBURY.

DEPARTMENT OF PSYCHOLOGY,
JOHNS HOPKINS HOSPITAL
BALTIMORE, MARYLAND.

February 2nd, 1917.

DEAR DR. HYSLOP:

So far we have not undertaken any work in psychic research.

Sincerely yours,

JOHN B. WATSON.

UNIVERSITY OF WISCONSIN
MADISON, WISCONSIN.

January 31, 1917.

MY DEAR DR. HYSLOP:

The statement which you ask for can be made very brief. Substantially we do nothing with the topic of your interest. It comes in occasionally, as a single lecture in the general course on abnormal psychology, and naturally the movement is referred to in any connection with similar interest, past and present, but the subject cannot be said to form any essential part of my course.

Very truly yours,

JOSEPH JASTROW.

PSYCHOLOGICAL LABORATORY,
CORNELL UNIVERSITY
ITHACA, N. Y.

February 1, 1917

DEAR DR. HYSLOP:

My laboratory is devoted to experimental psychology, and therefore takes up only 'scientific' or 'theoretical,' and not 'applied' or 'practical' problems. All work is, I suppose, fundamental to applied psychology, in whatever field the application may be attempted: medicine, education, law, etc.; but we do not ourselves touch the practical problems.

Yours sincerely,

E. B. TITCHENER.

THE UNIVERSITY OF CHICAGO

February 2, 1917.

MY DEAR PROFESSOR HYSLOP:

In reply to your inquiry of January 28th, I write to say that the University of Chicago carries no courses specifically dealing with psychic research. Our course in Abnormal Psychology touches some aspects of the matter.

Yours very truly,
JAMES B. ANGELL.

UNIVERSITY OF INDIANA
BLOOMINGTON, INDIANA.

March 9, 1917.

DEAR DR. HYSLOP:

Your letter of inquiry concerning courses in psychic research was forwarded to me at Reed College. We offer no courses in psychic research, but in our course in mental pathology and also in the course in the psychology of suggestion, we refer to the problems and attempt to develop a scientific attitude toward the phenomena of mediumship, so-called telepathy and kindred phenomena. The literature on these subjects in our library is fairly extensive.

Very cordially,
E. H. LINDLEY.

COLUMBIA UNIVERSITY
IN THE CITY OF NEW YORK
DEPARTMENT OF PSYCHOLOGY.

Feb. 16, 1917.

MY DEAR DR. HYSLOP:

In answer to your letter of Feb. 1st, I believe that there is no work in psychical research being done at the University at the present time. A few years ago, as you know, a committee largely composed of Columbia professors made a series of tests here on Palladino. Since then I do not recall anything.

Very truly yours,
R. S. WOODWORTH.

LELAND STANFORD JUNIOR UNIVERSITY
DEPARTMENT OF PSYCHOLOGY.

Stanford University, Cal., Mar. 8, 1917.

MY DEAR DR. HYSLOP:

I take pleasure in replying to your query as to what Leland Stanford Junior University is doing in Psychical Research, and what its resources for the work are.

We have here a division of Psychical Research in the Department of Psychology which is devoting its entire energies to Psychical Research. It was endowed in 1911 with \$50,000 by Thomas Welton Stanford, of Melbourne, Australia. The activities of the Division are supported by the income from the endowment. Mr. Stanford has also made several other generous gifts which add to the Division's facilities: For five years he has donated \$500 a year for the purchase of books and periodicals relating to psychical research; and he has sent to the Division the major part of his large collection of "apports" which are now housed in the cases which he has also provided.

The equipment of the Division of Psychical Research ranks well with that of the rest of the Department of Psychology. And in case of need the facilities of the latter are available for use. The apparatus is enclosed in the conventional laboratory apparatus-cases. The six laboratory rooms are furnished with laboratory and apparatus tables, and they together with the apport-room and the office are equipped with electrical room-plates to which direct electric current of four different voltages may be conducted through a master switch-board, and from which the required electric currents can be conducted to the apparatus on the apparatus tables adjacent to the respective room-boards. Current is supplied by a motor-generator from our electric light circuit. One of the rooms is finished in dull black, and is equipped with furniture in the same finish; it is an interior room, has no windows, and makes an excellent dark-room. Adjacent to this room is a small smoke-room, fitted with a hood and flue, for preparing record paper on kymograph drums; and apparatus and racks for caring for the finished kymograph records. The laboratory-room adjacent to the office is furnished with a large apparatus-case part of which is used for storing supplies, and a book-case for such special works on psychical research as are

needed for frequent reference and use (the main portion of the literature is shelved in the general University Library). The office is well equipped with desks, tables, filing cases, typewriters, telephone, etc. So far as equipment and facilities for research go, we are very fortunate I think.

Research-work was begun in 1912-13, under the charge of the present "Fellow in Psychical Research," and has been vigorously prosecuted ever since. The various problems which we attacked were pretty definitely determined for us by the present status of psychical research, by the available phenomena, and by our peculiar facilities. Obviously we could do some kinds of work here better than it could be done elsewhere, and our duty was felt to lie in devoting our principal energies to such work. More specifically, in this division of labor in the broad field of psychical research, we felt that our tasks lay in the direction of bridging the gap between accepted scientific knowledge and the alleged phenomena of psychical research. This program demanded the selection of the simpler psychical phenomena—telepathy, clairvoyance, or the supernormal acquisition of knowledge of things in our world, on the part of "controls" or "séance personalities."

So much for our program. Handicaps, however, have been many and serious: Intelligent workers have been few, and the Fellow in Psychical Research has found himself quite alone in the great task. Available phenomena have been scarce, necessitating considerable work with normal subjects, which in itself is not without profit, however. But moral support is feeble. Brother scientists think one is wasting time on such pseudo-phenomena; and spiritualist friends think progress by the scientific method is too slow and tedious. I take this general dissatisfaction on both sides of my fellowship as a sure indication of the great value of our program. How could both dissatisfied parties ever be brought together without it? Indeed, I have a few friends among both scientists and spiritualists who agree with me in this view; but the most enthusiastic of them belong to the latter class.

As to the research-work accomplished within the five years, I can give an adequate idea, perhaps, by a brief outline:

(1) In 1884 Charles Richet, the great French physiologist, announced a law of "Suggestion Mentale,"—an hypothesis which

provided for a slight but perceptible capacity among normal persons for thought-transference. We have performed 12,900 carefully controlled experiments on normal university students to test this hypothesis. To determine how results from "psychics" would differ from those from normal subjects, 1000 similar experiments were made with "psychics," half of the number being made with spiritualistic mediums.

(2) It is said that the influence of "subliminal impressions" upon the senses accounts for much of the favorable results in thought-transference experiments, and thereby introduces a fatal flaw in the present evidence. We have performed 15,458 experiments to test the extent of the "influence of subliminal impressions upon judgment" under certain varying laboratory conditions of experiment.

(3) Some of the evidence for the announcing of names of relatives of sitters in a séance, and for speech in foreign tongues on the part of "séance personalities" rests upon the reliability of the perception or apprehension of spoken language. We performed 45,020 experiments in "Sound Assimilation" in the perception of English speech, to determine to what extent the perception of language depends upon subjective factors.

(4) Some experiments have been performed in long-distance thought-transference.

(5) A preliminary investigation with a "trumpet" medium has been made by the California Psychical Research Society, in San Francisco, the Fellow in Psychical Research acting as experimenter. Coöperation with this Society promises fruitful results.

A large monograph, now in press, describing the various researches and giving the results in tables and graphs, is expected to be off press and available (in either bound or unbound form) to students of psychical research by June. It is being published by the University, from the Stanford University Press.

The Fellow in Psychical Research (who has the academic rank of "Assistant Professor in Psychology") has for four years given university courses, which have resulted in awakening interest and extending knowledge in psychical research, and in quickening and deepening his own interest and knowledge:

(1) "The History of Psychical Research" is given every alternate year, and amounts to two units of university credit. Emphasis is placed upon the research work that has been accomplished. Lecture plan.

(2) Every alternate year a course in the relations of "Mind and Body" is given to advanced students. Philosophical and scientific aspects of the problem occupy about a third of the time; inspection of psychological research data the remainder. Seminar plan of work. Three units of credit.

(3) In the first semester of the present year a course was given on "Statistical Methods," which was considered of prime importance for psychical research, as well as for some other research in psychology. Two units credit.

(4) Laboratory courses are offered each year for investigation of psychical research problems, two units credit. Experiments in "Psychometry" are just now being conducted.

Usually the instruction is given in the second half of the school-year only; the first half being reserved wholly for research. The research, however, continues throughout the year.

Another task which has demanded considerable time is the compilation of a complete bibliography of articles in the popular and cultural periodicals bearing upon psychical research. A complete list of works (about 2500 books and periodicals) which relate directly or indirectly to psychical research, and are to be found in our library, has been completed and will be published in the appendix of the forthcoming monograph.

I fear this report of the activities of the Division of Psychical Research of Stanford University is both too long, and too meagre. But if it suggests that the Division is about as active as a one-man-power center of research in a university could be, it will at least not misrepresent the facts. And if any credit is due for the work, it must be given to Thomas Welton Stanford who had the wisdom and foresight to make it possible by his generous endowment and other gifts.

Sincerely yours,
JOHN E. COOVER,
Fellow in Psychical Research.

Emerson Hall, Cambridge, Mass., March, 1917.

Dr. James H. Hyslop, New York.

DEAR DR. HYSLOP:

In reply to your letter of January 28th, inquiring concerning the work which is being done at Harvard along the lines of psychical research, I am making the following statement, which I am willing you should publish in your *Journal*, together with the statements received from other universities. Owing to the fact that the work has been under way only about five months, there is naturally nothing very definite to report except attitudes and plans. I do not feel it advisable at this time to enter into details regarding the technique of our experiments, owing to the probability of important modifications of the latter under actual application.

Harvard University has for some time been in possession of a permanent fund, named in memory of Dr. Richard Hodgson, for carrying out experiments on mental or physical phenomena, the origin of which appears to be independent of "ordinary sensory channels." This fund remained practically idle up to the present year, when a special gift from Mrs. John Wallace Riddle, demanding immediate application, brought a new impetus into the situation. Since the beginning of the year, we have designed and constructed some rather elaborate apparatus for the experimental study of telepathic and clairvoyant processes, and have carried out a large number of preliminary experiments on telepathy under a variety of conditions, but without use of any very rigid experimental technique. In this work I have been very ably assisted by Mr. Gardner Murphy.

It is my intention to make the research done on supernormal problems at Harvard distinctly of a "laboratory" rather than of a "séance" type. The three ideals which I have set before me are (1) to insure the accurate determination and reproducibility of experimental conditions, (2) to eliminate the personal equation of the investigator, and (3) to obtain quantitative data which shall be clearly amenable to mathematical, statistical, treatment. It is my conviction that a fulfillment of these three requirements is essential in order that the final results should be accepted as scientifically respectable. Rigidity of procedure seems to me to be far more important in psychical research than in any other department of scientific investigation, for the reason that the majority of the

alleged phenomena in this field are not only not supported by logical coherence with other established scientific facts, but stand in clear contrariety with these facts. They therefore cannot borrow security from general scientific principles, and moreover, owing to their apparent conflict with the latter, their probability is radically discounted from the start.

Such requirements as these necessarily restrict the scope of the investigations which we shall be able to carry out at an early date, and many persons interested in the subject may feel disappointed by the delay which the laboratory attitude necessitates in the attack upon the more vital problems of psychical research. However, such delay is a characteristic of all true scientific advance; before we attack a problem we must feel confident that we possess a method which is adequate to its solution. On the other hand, the history of science shows that it is unsafe to prophesy that any particular problem is too difficult to be met successfully by the gradual development of scientific technique. All that is necessary appears to be *time*.

Psychical researchers disagree among themselves as to the fundamental purpose of their investigations. Some say that their object is to study "residual phenomena," while others—and I believe, the majority—regard it as an attempt to investigate by scientific methods the hypothesis of personal immortality. If the latter definition be accepted, we shall be forced to regard psychical research as a special department, or better as a special aspect, of the general science of *psycho-physics*. The problem of psycho-physics is to determine experimentally the exact relation existing between individual consciousness and the physical processes of the individual organism or its environment. Concerning this relation many special hypotheses can be advanced, but all of them fall into two groups, according as they assert (1) that consciousness is completely determined by physical processes, or (2) that it is only partially determined by such processes. Psychical research is apparently an attempt to test experimentally the general validity of the second class of hypotheses.

It would seem to be obvious that a thorough-going scientific test of the hypothesis of incomplete determinism cannot leave out of account the actual relations of interdependence existing between

consciousness and the organism, so that the final solution of the problem which seems to be most fundamental in the minds of psychical researchers, must involve the researcher in psycho-physics as a whole. The degree of independence of consciousness and material processes would necessarily appear in scientific results as the mean variations, or degrees of unreliability, of psycho-physical laws, which represent the specific dependencies existing between the two.

In the application of experimental technique, in all its refinements, to psycho-physical problems, one is forced to deal primarily with the physical side of the relation. Although measurements can be expressed in terms of purely subjective units, it is not possible to obtain such measurements without the use of physical accessories. The description of fixed conditions of experimentation must also be given primarily in physical terms. The customary working hypothesis in orthodox scientific circles is that the physical system operates according to exclusively physical laws, which are never violated, and that the psychical elements and events have a point to point correspondence with at least certain portions of the physical system, and are completely determined with respect to the factors of this system, although not identical with the latter, and not transferring to, or receiving from them any energy.

It is conceivable *a priori* that the physical system should be completely determined within itself, but that consciousness should contain factors which do not depend upon the physical and which cannot influence it. In this case, each individual of us would be aware of these conscious factors, but it would be impossible for us to give any expression of their existence to other individuals, since all such expression occurs through the medium of physical processes: speaking, writing, etc. Consequently the knowledge of such factors could never become a part of written science. However, it seems to be true that, if we desire, we can give physical expression to any factor of consciousness, so that practically, if there are any elements or processes in embodied consciousness which do not depend upon physical constituents, it is at least possible for these factors themselves to break into the stream of physical occurrences and to modify the latter. Such interference with the continuity of physical processes is of course contrary to the con-

ventional postulates of science, but it is easily conceivable, and its existence has never been experimentally disproved.

From the point of view of pure physics, such an intervention of the psychic would result only in the appearance of a "gap" in the continuity of the flux of physical causation, or in a break in the applicability of some definite physical law. Since physical processes are essentially reducible to the *motion* of particles, I have invented the general term, *schizokinesis*, to stand for supposed interruptions of this sort in the continuity of physical events. I am convinced that from the purely physical side, all of the phenomena which interest the psychological researcher can be regarded as cases of schizokinesis. Since the majority of these phenomena involve the participation of a physiological organism, and must be regarded, at least in part, as breaks in the physiological process of *response*, I have proposed the special name, *schizoneurosis*, to designate the most important class of these alleged phenomena.

These technical terms are defined wholly in physical conceptions, excluding all connotation of consciousness, and hence place the problems of psychological research on the plane of modern objective psychology or behaviorism. While I do not myself admit the contention of many behaviorists that consciousness either does not exist or that it cannot be studied by scientific methods, I believe that as a formulation of the exigencies of the experimental situation, the doctrines of behaviorism are on the right track. The special importance of the objective point of view for psychological research lies in the fact that it gives the alleged supernormal phenomena a clear-cut conceptual form, and shows in outline how they can be attacked by laboratory technique.

Personally, I do not believe that any actual cases of schizokinesis exist, since my own philosophy is a deterministic monism, but I am quite willing to admit that the fundamental assumptions of this philosophy remain unproven, and that conceivably they may be disproved by experimental investigation. Such investigation, it is my purpose to undertake with the aid of the money provided by Mrs. Riddle and the donors of the Hodgson Fund.

The supposed varieties of schizoneurosis can be divided into *afferent* and *efferent*, according as the "gap" in the physical continuity of the processes in the reflex arc is supposed to lie prior

or posterior, respectively, to the central or "adjustor" action in the nervous system. Both as a matter of the logical order of problems, and with respect to easy amenability to laboratory technique, it has seemed to me advisable to start work, at Harvard, with a rigid experimental study of the general problem of *telepathy*. True telepathy would probably involve both afferent and efferent schizoneurosis. Stated in behavioristic terms, the telepathic process demands a gap in the physical continuity between events occurring in reflex arcs situated in two separated organisms, those of the "agent" and of the "percipient," respectively. A stimulus applied to a receptor system of the agent is supposed to generate a reaction or pseudo-response, in some effector system of the percipient. In other words, conceived in the simplest manner, a reflex arc has been *split in two* at the adjustor process, the afferent part of the response occurring in one organism, and the efferent part in another. If this splitting is complete, i. e., if a perfect physical gap is established between the two organisms, and if, then, any degree of correlation of stimulus and reaction still exists between the two, experimental proof will be given of the reality of schizoneurosis.

The technique which I am developing for the study of this situation consists in a refinement and modification of the classical "reaction time experiment" of psychology. The special adaptation of this procedure which I am intending to employ may be called appropriately, the *split reaction experiment*. The particular form of the original experiment primarily under consideration is the well-known *choice reaction*, which involves the use of two alternative stimuli, presented in random order, and demanding one of two corresponding reactions. In order to eliminate the equation of the experimenter and to insure as nearly as possible constancy of conditions, an elaborate electrical system has been designed and constructed which automatically presents the stimuli to the agent and records and classifies the reactions of the percipient (as right or wrong "answers"). This apparatus provides mechanical shuffling of the stimuli at the instant of their presentation, precluding all possibility of knowledge of the order of the stimuli, on the part of either of the subjects or of the experimenter, from affecting the results. Since the control is entirely electrical, the governing parts of the apparatus can be located at any desired distance from

the subjects, who in turn, can be separated as much as required. The electrical system of control also makes it possible to minister to the comfort and to the emotional composure of the subjects during the experiments. Painstaking efforts will be made to remove all disturbing stimuli, by securing, so far as possible, complete command over the sensory fields of the agent and percipient.

I am not ready, as yet, to publish a detailed description of this apparatus, which represents a refinement of technique not common even in orthodox psychological work, but which can be adapted, I believe, to the laboratory study of every variety of afferent schizoneurosis.

Owing to the very short time during which we have been at work upon these difficult problems, I have naturally nothing in the form of final data to offer, and I presume that you are more interested, for your present purposes, in obtaining a statement of general policy and plans than in concrete results.

I should like to take this opportunity to say that we are anxious to secure for our experiments, subjects supposed to possess telepathic or other supernormal powers, and shall be glad to examine experimentally any persons claiming to have such powers, or to receive information concerning the names and addresses of such persons.

Yours very truly,

LEONARD THOMPSON TROLAND.

EXPERIMENTS WITH THE DORIS CASE.

BY JAMES H. HYSLOP.

VI

EXPLANATORY CONSIDERATIONS.

Hints of obsession have been frequent in the narrative of the facts without explaining exactly what was meant by the term. It is used in psychiatry to denote only fixed ideas or the persistence of certain types of delusions, and does not imply any influence outside the organism. As it is employed in this discussion, however, it denotes the attack or influence of discarnate spirits on the mind and body of the subject. Whether such a doctrine be true or not depends on the evidence and hence I am only at present defining the term or giving the sense in which it will be used in this discussion. The evidence and the articulation of the theory with other knowledge must determine its validity as a fact.

It is probable that the imagination influences the mind of most people in their conception of what obsession is. They probably judge it by comparison with the simplest ideas of such phenomena: namely, that a spirit seizes or occupies the body as a living being might do. But no such conception of the problem is tolerated in this discussion. There may be analogies with our normal relation of consciousness to the organism in obsession, but we cannot form a physical conception of it. That is the temptation of the layman. But it can mean nothing more in the definition of it than the simple fact that the causal influence for producing certain phenomena in the human organism is a spirit rather than the ordinary intra-organic stimulus. How the spirit does it and whether he merely instigates the effects or transmits them is the subject of investigation. In the idea of spirit obsession we simply go outside the living body for the explanation and seek it in some sort of intelligence, whether acting consciously or unconsciously

on the living organism. How such a thing is done is not the primary question but the fact of it, and yet to make the fact intelligible it may be proper to show how it is or may be possible.

The believer in telepathy should not object to the possibility of obsession. The telepathic view of certain supernormal phenomena carries with it the implication of an outside mind influencing another and, whether we know the process or not, all that is observed in the phenomena of obsession would have to be explained by telepathic processes by any one who does not go beyond telepathy for explaining spiritistic, or alleged spiritistic, phenomena. Only the materialist who rejects telepathy can get any fulcrum for opposing spirit obsession. The believer in telepathy must stretch his theory to account for these facts quite as readily as he does to explain those illustrating personal identity only. But there is not one iota of evidence that telepathy between the living ever produces any such phenomena. All that it can legitimately be applied to is the coincidences between two persons' thoughts, and not to the organized and purposive actions in the organism of an abnormal person, instigated by an outside mind. But the believer in telepathy is forced to hold this view unless he accepts the existence of spirits.

Obsession, however, is not a necessary implication of the existence of spirits. But this is merely because the term is usually narrowed to mean a certain type of influence on the human organism or mind. Were the process of obsession synonymous with communication it would be otherwise. But we can conceive communication without granting all that is involved in what we mean by obsession. Nevertheless the *possibility* of obsession is implied by the fact of communication with spirits or by the facts which prove their existence. From the scientific point of view we cannot assume the existence of spirits without some sort of communication with them, whether by telepathy, automatic writing, apparitions, or photography. Whatever the method, it implies sufficient influence on the living mind to get a message through, or to produce an effect in the sensory and physical world. That once conceded, there is no limit to the influence except that which the facts establish. Communication implies some influence on the mind or the body of the psychic and as that takes a variety

of forms, sensory and motor, it is only a question of the facts to find their extension. Indeed the extension has to be very slight, as it is only the abnormal form of the phenomena which are found in normal communication. The communications upon which we have usually relied for the evidence of spirits have occurred in practically normal people and have been associated with real or apparent organization for the purpose. The subject, outside the special times when the communications take place, is at least apparently normal. But obsession involves more or less abnormal conditions, probably the ignorance of the obsessing agent, and so dissociation of the normal bodily functions. Consequently obsession is only the abnormal use of the same process which is necessary for the normal and rational communications. The extension of the process is very simple and requires only the accompaniment of dissociation to give the phenomena the form that is apparent in cases having claims to being obsession.

The difficulty of proving obsession lies in the fact that most cases in which it has been suspected or applied have been such as offered no such evidence as we have for the existence of spirits. We have been accustomed simply to defending a medium as a person who can get into rapport with the spiritual world and the attestation of this has been the evidence for the personal identity of a given deceased person. The supernormal is quite apparent in the evidence. But in such cases as Miss Fischer, if there was anything supernormal in it at all, it was very small in quantity, and of a character that did not suggest the discarnate. If, therefore, we obtain evidence of obsession in such a case it must be by another method than accepting either the facts or the conclusion on the experiences of Miss Fischer. The only way to obtain the evidence is by cross reference, and this means that the subject should be used as a sitter with another psychic. If the experiences which had been treated as products of dissociation in the subject are repeated through the psychic, in this instance Mrs. Chenoweth, and the proper personality designated, we should have reasonable evidence for obsession.

Fortunately the Fischer case does not stand alone. Several experiments of the kind have already been made which lead up to this one. They were the Thompson-Gifford (*Proceedings*

Am. S. P. R., Vol. III), the de Camp-Stockton (*Journal Am. S. P. R.*, Vol. VI, pp. 181-265), the Ritchie-Abbott (*Proceedings Am. S. P. R.*, Vol. VII, pp. 429-560), and two other cases not named specifically (*Journal Am. S. P. R.*, Vol. IX, pp. 209-229). All of these were cases which the physician and psychologist would diagnose as dissociation or paranoia. All three of the first cases mentioned resulted in proof of the identity of the deceased person who was the origin of the phenomena. The Thompson-Gifford case was more manifestly allied to obsession, as the whole nature of Mr. Thompson was modified by the influence and we were fortunate in having the identity of Gifford proved by it. It is probable that the de Camp-Stockton case was equally one of obsession. Hysterical dissociation, or if not that, paranoia, would have been the natural diagnosis of it. But the primary point to be made is that in each case we obtained indubitable evidence of personal identity by the method of cross reference. This means that each subject was taken to a psychic under test conditions, one of them to two psychics, and the personality claiming or claimed to be the cause of the subjective phenomena purported to communicate through the psychic and to narrate many of the experiences of the subject, thus establishing their supernormal character in both instances. In the subjects themselves, the experience bore no evidence of being supernormal, because the person purporting to manifest through them was the subject of normal knowledge. But this was eliminated by the experiment at cross reference. The same kind of supernormal was established by this method that was so conclusive in other experiments. The phenomena that could not be made evidential in the experiences of the subject became so by experiment with the psychic and created a presumption of what was possible in other cases of hysteria or multiple personality. Cross reference gave a character to the facts which they did not superficially have in the subjects.

There are three steps in the process of proof. (1) We may take any person to a psychic and have the personal identity of a deceased friend proved by the incidents in his terrestrial life. (2) We may take a person apparently influenced by a known deceased person in various ways, tho not evidentially, to a psychic and have both his or her personality proved and by cross refer-

ence with the experiences of the subject establish the identity of the cause in the case. (3) We may take a case where there are similar phenomena occurring as occur in the first two cases, except that they do not indicate, superficially at least, any evidence of the discarnate and its influence on the mind or body of the subject, and by performing the same experiment as in the first two cases obtain cross references to the subject's experiences with allusion to specific deceased persons, and in this way slightly extend the hypothesis applying to the other two types on account of the fact that there is an essential resemblance between them. This resemblance is in the circumstance that in all the cases the subject's own experiences bore no superficial evidence of being supernormal, but were proved so by cross reference. The difference is that personal identity was not, or is not proved, in this last instance, that of Miss Fischer. But identity of personality was established and that is all that cross reference will do when it does not communicate experiences of the earthly life.

The record shows that the mother of the sitter, Miss Fischer, gave good evidence of her personal identity. But this is not evidence for obsession. It only helps to establish the fact of survival. But she made statements about her daughter that form a measure of testimony to the supposition of obsession and in so far as testimony of this kind is a part of incidents which establish veracity it has its weight. There is added to this the more evidential incidents of Dr. Hodgson. He gave evidence of his identity, in the manner in which he referred to the Beauchamp case and compared it with that of Miss Fischer, and distinctly indicated that the present instance was one of obsession. But, if possible, we should desire evidence of the personal identity of the obsessing agent. This, however, was not obtained. There was no hint of any specific person in the experiences of Miss Fischer. Indeed no one familiar with such phenomena in the present stage of our knowledge would have suspected external influences. Every one would have stopped short with multiple personality as an adequate explanation. Moreover, even tho the personalities of Miss Fischer had names, they were not given by themselves, so to speak. The subject herself, or the observer who had the case in his care, gave the names, so that there was no clue

to any reality beyond the mental states of the subject. The getting of the names, therefore, which we did, tho it was evidence of supernormal knowledge, did not attest the personal identity of any specific individual that was known. It proves identity of personality, to express a distinction of some importance, and so personal identity of that sort, tho not the earthly identity of the person.

But all these distinctions, while they have some importance, do not affect the main problem, after the spiritistic hypothesis has once been established as an explanation for survival. Mere cross reference then suffices to prove obsession, if this cross reference includes a sufficient number of incidents affecting the supernormal and definitely claims to make the phenomena obsession.

The demand that would be made upon us is that we should prove the identity of Margaret, Sleeping Margaret and Sick Doris. So far as mere names is concerned we had that of Margaret given and the statement that "Margaret was double". This would most naturally imply that Sleeping Margaret was meant as well as Margaret. But a later statement that Margaret was a dual personality in the spiritual world might require us to put this interpretation on the reference to "Margaret double." But the name Margaret was a direct hit at the personality by that name. But the circumstances which complicates this is the fact that Minnehaha, or a little Indian, purports to be a guide to the girl and refers to a "Margaret who is quite different from the personality known by that name in the record. Minnehaha has apparently all the knowledge that Margaret had and perhaps that of Sleeping Margaret, but she not only does not give the name Margaret, but speaks of a "Margaret" against whom she has great antipathy.

The name is not the most important evidence to have of a personality and I do not know any case in which this fact is more clear than in the present one. In the first place, impersonation may account for a name, and in the second place some one might give it without intending to impersonate, so that the proof of personal identity will have to rest on incidents having a collective significance that excludes impersonation on the one hand and

mention by another on the other hand, where the facts show the intention not to impersonate. The mere giving of a name does not prove that this is the communicator and neither would an incident prove it. But a large collective mass of them showing the right sort of unity and natural associations would prove it. Hence, while it helps in clearness to have names, the issue has to be decided by the incidents and these we have in abundance as communicated by Minnehaha. But we are here handicapped by the fact that Minnehaha purports to be a guide and such a functionary may know much about other personalities which, when communicated, do not prove his or her personality tho proving that of the others.

The consequence is that the issue becomes one of independent personality whose *identity* is not or may not be proved, tho the evidence for existence may be present. But this evidence can have its value only when the spiritistic hypothesis has otherwise been proved, and this fact is assumed in the present discussion. It is also assumed that the personal identity of certain communicators has ample evidence for it.

Assuming what I have just said to be true, we may suppose that Minnehaha proves her *existence*, though not proving her *identity*, if she is to be treated as a guide to the sitter. The problem then is to ascertain who the other personalities are or whether they are independent personalities at all.

As Minnehaha gives many facts that are true of Margaret we might suppose that she is Margaret. But the objection to this is that her character is so different from Margaret's as manifested in Miss Fischer that we are at once balked in that hypothesis. We might suppose her to be Sleeping Margaret who purports to be a guide. There is much in the character of Sleeping Margaret to sustain this view as well as the facts told, and the function claimed by both Sleeping Margaret and Minnehaha. So far as I can see there is nothing to prohibit this hypothesis except the statement of Starlight that Sleeping Margaret was the subconscious of the sitter and the evident appearance in the facts that this view is correct. In my experiments with Sleeping Margaret it was noticeable that she could write automatically, but Minnehaha did not do it. Of course this might have been due to the

misunderstanding that arose between us as to when and through whom she was to do the writing. At the sitting that day I had asked Minnehaha to write in the evening experiment. She afterward stated that she had tried to write through Mrs. Chenoweth, tho I meant in my request that it should be through the sitter, Miss Fischer, during her sleep, in which nothing occurred, tho I gave the pencil for the purpose. If Minnehaha be Sleeping Margaret and at the same time a spirit, we should naturally expect her to be able to do what Sleeping Margaret does with ease. The misunderstanding with me may be the cause of this failure, tho it is hard to see why that fully accounts for it. We should also have to encounter the difficulty of supposing Sleeping Margaret to be a spirit at all. The evidence is very inadequate for that view, and any identification of Minnehaha with the subconscious of Miss Fischer would make confusion of the supernormal in connection with her personality as exhibited through Mrs. Chenoweth, unless we made assumptions about the subconscious for which there is no evidence whatever.

There is no reason whatever for treating Minnehaha as either a subliminal of Miss Fischer or as a fabrication of Mrs. Chenoweth. Not the former because there is no trace of her with Miss Fischer, save in the supernormal incidents which she gave through Mrs. Chenoweth, and not the latter because of the supernormal which her work represents. But we may regard Sleeping Margaret as the subconscious of Miss Fischer, tho she claims to be a spirit. Before we make any decisive effort to determine the relation of Minnehaha to Sleeping Margaret we should have to decide the status which the latter shall have in the phenomena of Miss Fischer. The claim which she makes has nothing to do with the decision of the case, especially because Sleeping Margaret did not always claim to be a spirit. At an earlier date she denied that she was a spirit, so that her affirmation and denial offset each other. But the most important things against the hypothesis that she is a spirit are the limitations of her knowledge and the manifestation of phenomena that are wholly unlike those of real or alleged spirits that give good evidence of the supernormal. Sleeping Margaret gave no evidence whatever of supernormal knowledge. On the contrary, answers to questions often re-

vealed an ignorance which spirits would not be supposed to have, at least such ignorance as many with good claims to being spirits do not have. Moreover what she knows in so many instances is merely what Miss Fischer normally knows, so that the facts not only refute the claim to a spiritistic source, at least evidentially, but create a suspicion about the statements which do not reflect normal knowledge of Miss Fischer, tho not being verifiably derived from the outside. If Sleeping Margaret were not so often coincident with Doris, her statements about the other world might have some consideration as coincident with statements made through other sources. Tho these latter statements and their coincidence with revelations elsewhere do not lose their values in any case, because Miss Fischer's reading and knowledge about such things is practically nothing, the preponderance of her knowledge is drawn from the normal experience of Doris and shows such limitations that it will require much more and much better evidence to prove that she is a spirit than any which we have. The only circumstance that indicates any perplexity whatever about her statements is that some of them about the transcendental world cannot be supposed for a minute to have been derived from reading, as she knows nothing about spiritistic literature. But those statements are too few to prove the case for the claim of Sleeping Margaret. They may perplex us to account for them by reference to normal knowledge, but they are insufficient as evidence.

The whole case depends on the manner in which we shall treat the problem of secondary personality. I have been discussing the issue as if secondary personality were necessarily opposed to a spiritistic hypothesis. This view, however, is a misconception of it. So far from being a rival explanation of spiritistic theories, it is perfectly adjustable to them. In the instances in which the facts are probably subconscious, secondary personality is the only legitimate hypothesis to account for the *contents* of the phenomena. But it is possible to conceive that secondary personality or the subconscious is the vehicle for the transmission of influence from the spiritual world. That is, the subconscious may be the instrument of communication. That it is such is definitely proved by the coloring from this subconscious which the messages

receive. The language and form of expression are usually that of the medium and rarely represents the characteristic phrasing of the communicator. Often the only characteristic of the communicator will be a word or two imbedded in the phraseology characteristic of the medium, or at least that of the control, who usually admits that the subconscious of the medium affects the form of the message. With this in view, which does not require elaborate representation at this late date, we may have a leverage for removing the sense of radical opposition between secondary personality and spiritistic influences. But this assumes that the results are an intermixture of two mental products, the spirit's and the medium's, where there is any communication at all. What the limits of this may be has not been definitely determined, but they may extend so far as to include the entire *contents* of the subconscious while the *stimulus* is from the spirit. I have already developed this idea at some length and shall only refer the reader to it here. Cf. *Proceedings* Am. S. P. R., Vol. VII, pp. 138-168. In that discussion I carried the doctrine to the point that would assume the total contents to be that of the subject's subliminal while the stimulus that aroused it was external and possibly spiritistic. Indeed this is exactly the case with all normal knowledge of the external physical world. Matter acts causally on the sensorium and we react in the form of consciousness. How far transmission of some kind may take place in ordinary experience is not determined. In fact, it is hardly even supposed, and only color adaptation in nature and photography, and possibly visual perception, suggest the possibility of transmissive actions where we have hitherto supposed that there is no commerce or *influxus physicus* between the physical and mental worlds. It will be hard to suppose that the subconscious mind is any exception to this law. Indeed, we know that it is capable of interpreting ordinary stimuli in the same way that normal consciousness does and we must expect the same law to be operative in communication with outside minds, whether by telepathy or spirits.

One illustration proves this claim. In a sitting with Mrs. Chenoweth the communicator was a Mr. Fry, an old friend of mine. Mrs. Chenoweth never heard of him and did not know

that he had been communicating on this occasion. In the subliminal recovery she asked me if I knew any one by the name of Calvin and I replied that I knew only one person by that name. She then went on to say that the name Calvin kept ringing in her ears, clairaudiently of course, and added that she knew of Mrs. Eddy's coachman by the name of Calvin Frye. Here the name Fry, clairaudiently, had been communicated to her subconscious in the process of the sitting and served as a stimulus to awaken her own memories and associations. The *stimulus* was from the spirit but the *contents* were from the mind or subconscious of the medium. This may occur on a very large scale. The extent of it is suggested by the meagerness and fragmentary nature of many of the communications and even the purest ones are contaminated by the influences of the subconscious.

Now taking this point of view in the interpretation of the present case we may concede the psychologist and the psychiatrist all he wishes to suppose or assert, except the denial of the presence of foreign stimulus. So far as the contents of Miss Fischer's experiences are concerned we may concede, if we like, that they are all original products of her own mind due to stimuli external to the mind, tho not always external to the body. But the fact would not deny that spirits were the stimuli or a part of them. Of course, we have no right to assume them without evidence and I can only say that I am not now assuming this presence. I am only maintaining the possibility that this is the case in order to put ourselves in a position to correctly estimate the evidence if there be any. Of many of the facts we have no more evidence for their subjective source than we have for their objective origin. But the evidence for the supernormal is so meager that we must not assume a foreign stimulus of the spiritistic type without proper evidence. Of that again. What we wish to do at this point is to keep our eyes fixed on the subconscious or secondary personality elements in the phenomena as quite possible with spiritistic stimulus and little or no contents transmitted from the outside.

This view assumes that the development of psychic capacities may not be sufficient to admit of transmitted influences, at least of the kind that is evidence of the transmission. Now this is

precisely the conception of the case which was taken by Starlight in her statements about the sleeping personality in the remarkable experiment which I performed in order to settle the status of Sleeping Margaret. Cf. p. 279 ff. Starlight said the difficulty was that the spirit of Miss Fischer was not far enough out of her body to get the messages. Interpreting this spatial conception of the condition in terms of rapport, we may say that the shock she received, first physically from the cruelty of her father and the second mental from the death of her mother, left her out of proper rapport with both the physical and the spiritual worlds, so that she had dissociation from her normal side and defective relationship with the supernormal side. She stood in the intermundia, so to speak, and could not be rationally influenced by spirits or even acted upon at all, or, if acted upon, transmission might fail.

All this is merely preparatory to estimating the nature of Margaret, Sleeping Margaret, and Minnehaha. The problem divides itself into several, or several different aspects. (1) Is Minnehaha Margaret? (2) If not Margaret, is she Sleeping Margaret? (3) Is Margaret a spirit or merely a secondary personality? (4) Is Sleeping Margaret a spirit or merely a secondary personality?

We cannot treat Minnehaha as a secondary personality of Doris, since the experiences of Doris reveal no evidence of her presence, tho there are facts in the life of Doris that can be attributed to Minnehaha after she proved her independent existence through Mrs. Chenoweth. Neither is Minnehaha a secondary personality of Mrs. Chenoweth because she gives such a mass of supernormal information. These suppositions, therefore may be dismissed from a scientific account. But the information she gives often coincides with the incident in the life of both Margaret and Sleeping Margaret. At first the incidents seemed confined to Margaret and so for some time I supposed she was Margaret, Doris having obtained the latter name from suggestion to the subconscious. But events soon showed that she was not Margaret. She gave the names of the two Margarets and disclaimed vigorously that she was Margaret, showing decided hostility to her. To complicate matters she gave some incidents coincident with the

life of Sleeping Margaret, but insisted that Sleeping Margaret was the "spirit of Baby", the subconscious of Doris, and to render the identification of the two still more difficult, she was not like Sleeping Margaret in her characteristics. But she solved the problem of her own individuality and the independent existence of Margaret at one stroke by impressing Margaret into a "confession." In this Margaret showed both her characteristics and proved her identity. Thus Margaret and Minnehaha are spirits and not secondary personalities.

But what of Sleeping Margaret? In the life of Doris Fischer Sleeping Margaret claims to be a spirit. We must remember, however, in the first place, that at an earlier period of Doris's life she denied that she was a spirit. But later she was insistent upon it. But her limited knowledge is decidedly against any such claim and one cannot read the record of my experiments with her without feeling strongly that she has no claims to being a spirit. And then Minnehaha distinctly affirms that she is "the spirit of Baby", making her the subconscious, and so did Starlight in an experiment arranged simply to see what would happen regarding Sleeping Margaret. I had a sitting with Doris asleep so as to bring Starlight into direct contact with Sleeping Margaret. Starlight saw Minnehaha and gave her name Laughing Water in symbols, but did not see Sleeping Margaret. She insisted that the person she was talking to was "Baby's spirit", that is the subconscious of Doris. Minnehaha repeated the statement in her communications through Mrs. Chenoweth. It would thus appear that Sleeping Margaret was not a spirit, but the secondary personality of Doris, directly against her own claims in the life of Doris and the identity of appearances as compared with Margaret. But to complicate this situation, Sleeping Margaret comes to communicate through Mrs. Chenoweth and gives some evidence for her identity.

But the contradiction and confusion is very easily unravelled. It is effected in a remarkable manner. In the course of the communications I was told that Margaret was a "dual personality" in the spiritual world. This would make it possible that she was also Sleeping Margaret. In her own "confession" she spontaneously stated that she had caused the sleep state and made

Doris think she was a spirit as Sleeping Margaret. Hence when she came to communicate as Sleeping Margaret she was only confirming the hypothesis that the two personalities were the same person producing effects under different conditions and effects of a somewhat different kind. The result is that what we know as "Sleeping Margaret", so far as the mere contents of her conversations are concerned, is the subconscious of Doris, but a condition to get occasional influences from the "other side." Now this is actually explained by Minnehaha. The latter said that in her sleep—and Starlight did the same in her diagnosis—was only "half over", or partly "out of the body", out of rapport with the two worlds, we may say and this made her relationships with both more or less casual, with the spiritual world scarcely at all. All that Margaret could do was to act as a stimulus to it and let the subconscious determine for itself the meaning of the stimulus, with occasional transmissions of messages as she pleased to do it. Margaret herself said that the transmission was not controllable by those on the "other side."

Now Minnehaha's knowledge of both personalities is readily explained. She claims to be a guide to Doris and as such she would know much or all that went on about the subject Doris, and hence the liability to confusion when inferring her identity from the facts. She seems to have been aware of this and was reluctant to tell the facts for fear she would be blamed for them in the life of Doris. But she was more willing after the "confession" of Margaret, when she had established her independence of Margaret.

The only apparent difficulty in this interpretation is that Margaret appeared to have no knowledge of the existence of Sleeping Margaret, but knew about Sick Doris and Real Doris. But Sleeping Margaret knew all about Margaret. This apparent discrepancy is easily explained. If Margaret was a "dual personality" on the "other side" she would either be amnesic or not. If amnesic, we could understand that, when she assumed the personality of Sleeping Margaret, she might be like Sally in knowing about the other personalities, as Sleeping Margaret did, and be amnesic of her own experiences as Sleeping Margaret when she resumed the personality of Margaret. On the other

hand, if she was not amnesic, she could deliberately conceal her identity with Sleeping Margaret in order to better secure her hold on the situation and play the game more effectively. There is no proof that she did not know about Sleeping Margaret. There is some evidence that she did know about her, and there is no evidence of her amnesia. It is simply an open field for conjecture as to possibilities in either direction.

We have, then, evidence for a case of obsession with the identity of two of the personalities fairly well indicated, tho not so clear as may be desired. Minnehaha and Margaret are spirits, Minnehaha a guide for good, and Margaret a spirit in for fun and mischief. Sleeping Margaret is a composite of the subconscious of Doris and of occasional transmissions, perhaps, from beyond, tho not knowing that they are such, possibly from the "secondary personality" of Margaret. I do not mean a composite in respect to nature, but of contents. The subconscious of Doris is in an intermediary or intermundial state, where it is much more in rapport with the physical body than when Margaret controlled it and excluded the control of Doris, and less in rapport with the spiritual world than is necessary to get evidence for the super-normal. Margaret, that is, the secondary Margaret, can use it for action under marked limitations, but transmit little from her own mind. Indeed, Sleeping Margaret actually claims not to be able to influence the mind of Doris, but only her body. But in producing the state, enough is transmitted, either directly or by stimulus, to make the subconscious think, because it is out of rapport with the body, that it is a spirit, and such it is in some sense of the term. The same phenomena of impersonation occasionally occurs in the subliminal of Mrs. Chenoweth. Usually she is a spectator of pictographic images and thus distinguishes between herself and the spirit, but occasionally she gets the message in its pure form, apparently without having to interpret it, and speaks as if she were the spirit, thus unconsciously impersonating. Now Doris, from being "half out of her body", imperfectly in rapport with the transcendental world, becomes the subject of mixed influences, those from the spiritual world being sporadic and imperfect, and once getting the conviction that she was a spirit transmitted to her, she would play that rôle readily enough, especially

if any thoughts of the personality producing the state should be transmitted and act as an obsession, and Margaret practically said this was the fact. In this condition a psychic does not always see the spirit that is influencing her. In her subliminal state Mrs. Chenoweth often gets a message, but does not know whence it comes. But for the belief that she is communicating with the spirits and for the habit of distinguishing what are her own thoughts and what are foreign, she would probably take all thoughts as her own, and if she did this systematically would impersonate others all unconsciously. But the development of her mediumship has taken her beyond this intermundial condition of confused influences. Not so with Doris. Her spirit is not properly in rapport with the transcendental in her sleep: that is, the sleep known as Sleeping Margaret, and retains rapport with her vocal organism, but not with her body in general, as I found in one of my experiments, and so receives imperfect influences from the spiritual world. This is conceded by Margaret in her "confession", and so we have a spirit stimulus, but largely subjective and subconscious contents in the reactions.

The view here defended was confirmed in a remarkable manner by communications purporting to come from Edmund Gurney, the English psychic researcher, who died in 1888. He was wholly unknown to Mrs. Chenoweth and died long before she began to show psychic power or to develop mediumship. The view which he communicated came later in the experiments. I had an opportunity to ask if he had studied the case at hand, when he came to communicate, and his reply was that he had done so in a measure. I then asked him why Sleeping Margaret had claimed to be a spirit, though I had been told by the controls and other communicators that she was the girl's subconscious. His reply was as follows:

"Her ignorance of her plane of existence is quite plausible to one who has seen spirits having no freedom of action in a normal relation after death. Even quite free through disintegration of the body, the illusion will persist of attachment to the physical and the same sort of an illusion may be accompanied by an effort to free a spirit from physical contact, as is done in trance when freedom is not fully acquired."

The whole case could not be stated more clearly. In our dealing with obsessed cases nothing has been more clear than the illusion of many obsessing personalities about their relation to the person affected. Some do not know they are dead, but think they are still in their bodies, when in fact they are disturbing the body of some living person. They know nothing of the spiritual world. It is certainly quite conceivable that a living spirit, having partly freed itself from the body, that is, having become anæsthetic when it cannot realize the existence of the body, and when it is partly in rapport with the transcendental world, may think that it is a discarnate spirit. It is clear that the communication with the spiritual world by Sleeping Margaret, if it exist at all, is very meager and not rightly evidential. The absence of all knowledge of the body is quite apparent in the various personalities that effected Doris, in so far as the suppressed personality is concerned. The anæsthesia guarantees that. Hence, if any wandering suspicion should arise in the mind that it was a spirit in the condition which "Margaret" said she had produced as Sleeping Margaret, the impersonation from that point on would become natural and explicable, and this without supposing any intentional deception. The conditions would occur which Edmund Gurney has described. That is, the same illusion which affects the dead might affect the living with a mere change of relationship. The phenomenon is only an extension or modification of what secondary personality is in all cases, only it happens in this case that the word "spirit" is used.

When Doris was asked what idea she had of spirits she replied that she had never "spent two minutes thinking about spirits." She said, when she saw the apparition of her mother, that she did not think of her as a spirit, but only as her mother ! This is clear evidence that she either has no idea whatever of a spirit, as in fact she has not, or that the conception which Sleeping Margaret has of a spirit is too indefinite to compare it with anything that we may scientifically claim to be real. Hence there is nothing in the claim of Sleeping Margaret or in the phenomena accompanying her personality to sustain the view that she is a discarnate spirit or that her nature is in any way in conflict with the hypothesis that she is the subconscious of Doris, sustaining,

perhaps, the same relation to the other personalities that Sally in the Beauchamp case was supposed to sustain to B I, B II and B IV. On that view she would not be an obsessing agent, tho she might present an approximate condition to that in which obsessing agents might operate.

But we have Minnehaha and "Margaret" as evidence of supernormal personalities in connection with the case, and probably Sick Doris, though of the last we have no evidence but a few statements made by Minnehaha. "Margaret," whoever she was, lies at the basis of the personality that passed under that name and it is not necessary to assume that she was the sole influence affecting the girl. She was simply the control through whom all sorts of other personalities could operate, just as in any medium the various communicators reflect the personality of the control. Hence the name Margaret represents a condition in which this personality is at the front and others may operate through her. It would be the same with Sick Doris, and in fact it was so implied in a statement made about that personality or condition. Minnehaha can be called an obsessing agent only in the wider view of that phenomenon. But being a better type of personality not bent on mischief or disturbance she can best be called a guide with a good purpose, but related to Doris by way of influence much as the other personalities tho differing in character and purpose.

The real significance of these phenomena is not merely in the general idea of obsession, but in its relation to various maladies which are not recognized by the medical fraternity. The bare conception of spirits interfering in the life of living people is not all that I wish to enforce by the case. The word "obsession" will not convey to most people the wider interest of the facts. We must remember that Doris Fischer is not merely one case, but she is only an example of a large class. She was regarded as incurable by the medical fraternity and the only prognosis which the physicians could give was confinement and death in an insane asylum. It was the same fate that the physicians expected of Mr. Thompson in the case discussed in earlier *Proceedings* (Vol. III). The cases of paranoia which we studied and helped illustrate the phenomena again and no one knows the limit of obses-

sion, once we have shown that new phenomena, non-evidential in themselves, may yield to explanation of an extraordinary kind by means of cross reference methods. It does not mean that organic difficulties do not exist side by side with obsession, for it is a part of the teaching by those who have insisted on obsession that it may often be due to disease or accident, so that we cannot set up an antithesis between physiological and psychological explanations. They may go hand in hand. We are not setting aside any of the proved physical connections or lesions in such phenomena. We are but supplementing them by the conjunction of psychical ones, even tho these are connected with foreign agents. The one point that we have to consider is the question whether we have evidence that these foreign agents act upon the mind and organism of the patient. We may concede all the physiological influences you are pleased to believe or prove. There is no controversy with physical or physiological methods. All that we insist on is that there is evidence that spirits influence certain people in certain types of maladies, and for all that we know or care, that the conditions which made it possible may have been purely physical. The existence of physical antecedents and causes does not interfere with the facts. It only proves the complications with which we have to deal.

The fundamental matter of wide importance is the study and cure of the various types of mental diseases that do not yield to the usual methods. If all dissociation is complicated with obsession or allied influences the method of cure is perfectly apparent. The same will be said of paranoia, and perhaps certain other maladies. The study of such cases will show what we may do with them. At present we cannot make assured generalizations. It will require perhaps a hundred or a thousand instances to justify diagnosis without the use of the method of cross reference. In the first stages of our investigation we cannot rely upon the superficial phenomena to assign foreign causes to them. There was no superficial evidence in those which I have previously studied to justify the hypothesis of obsession or spiritistic influences. Only experiment with a psychic who knew nothing about the patient and his or her experiences could determine what the superficial phenomena meant, and all that I can say is that

every case of dissociation resulted in the same general interpretation of the facts. What reinforced the conclusion was that no such diagnosis ever occurred with normal people. When I had healthy people present—neither type ever being seen by the psychic—there was only the usual evidence of communicators, deceased friends. But in every instance in which I took a case of hysteria or dual personality, the phenomena proved the invasion of outside agencies. If a similar view had been taken of absolutely all cases the uniformity of diagnosis would have nullified the hypothesis. But the discrimination was correct in all cases. Hysteria, dissociation, dual personality, paranoia, and in one case dementia precox, all yielded to this method of investigation and diagnosis. Obsession proved to be the status of things. The phenomena which proved superficially to be the result of subjective causes were complicated with objective ones and spiritistic agencies at that. No one can predict how far this will extend into the boundaries of insanity. We have dealt with several cases diagnosed as paranoia and found them to be cases of obsession. Whether this would prove to be uniformly the case we cannot yet tell. The probabilities cannot be determined without having a very large number of cases for observation and experimentation. But no intelligent man can refuse to admit the duty of trying the cases out until we know more than we do now about them. The success, however, thus far both in diagnosis and cure has been great enough to make it nothing less than criminal to ignore the development of this work.

Conditions of Obsession.

Hitherto we have been occupied with the question whether obsession was a fact, not how it is possible, and I shall not go into this matter a second time at any length. I have discussed it in the introduction, but I have not said a word about the conditions in the spirits that bring about what we call obsession. If there is no satisfactory evidence for the fact of it, we may well marshal evidence for its possibility, but in a scientific problem the first thing is the *fact* of a phenomenon and afterwards we may ascertain, if we can, *how* it takes place or how it takes the form actually manifested.

Many people object to the asserted or supposed fact until we have explained how it can occur. But this is not a scientific procedure. Our primary business is with the fact of obsession and the cause of it will be the subject of later determination. But the characteristics reflected in the subject of it create a legitimate interest or curiosity to know why it takes such an unexpected form.

The first answer to a question of this kind is that most people have nothing but *a priori* ideas of what spirits are and what they do, if they believe in their existence at all, and even those who do not believe in their existence assume that believers are right about what spirits are and do, if they exist. But both believers and unbelievers are wrong at this point. We may be forced by certain facts to believe that spirits exist without knowing anything about the manner of their existence, and hence for the scientific mind the prior question is the continuity of consciousness, and not the manner of it. But the public has so long been taught such definite ideas about spirits that they do not reckon with the complexities of communication or with our ignorance of the process. Hence, when communications are given to them for consideration, they act toward them as they do toward the statements of a friend where they know much about the process and more about the person than the mere statements. But we cannot assume that a spiritual life has any such resemblance to ours as would justify constructing it from the form of communications. But assume that communication with the dead has decided analogies with the mode of communication between the living, we should yet not know from this what the mental condition of all personalities in the spiritual world might be.

But general remarks aside, the mere fact of proved continuity implies personal identity and personal identity implies that a man in the spiritual world is the same as he is in this. With that simple fact, which ought to be incontestable, it would follow that evil personalities would retain their characters and if they got into contact with a psychic would express them, either consciously or unconsciously, as do the good.

Now in addition to being the same as they were when living, this identity may, in some cases, take the form of fixed ideas or the persistence of earthly memories and desires with such intensity that the personality will be practically abnormal. Let such a person get into telepathic or other contact with a psychic and the effect could be predicted. The only limitation to expectation would be (1) the existence of unconscious and unintended messages or influences and (2) the distortion of influences by the condition of the psychic. But even this distortion implies a stimulus and the effect would be so different in appearance or kind as not to suggest its cause, or the nature of it. This distortion might be worse in undeveloped psychics and then made tenfold worse in case that the discarnate and "earthbound" spirit is also mentally and morally abnormal, while the best of psychics would have their results confused by minds that were themselves confused, as the earthbound are.

There is no law that we can lay down about the condition of spirits after death, as we have not sufficient information to justify this. But there is some evidence as to what it is for some of them. The general literature of the subject has expressed its conception in the term "earthbound", but that requires still to be defined in terms of more exact knowledge. But in general it means the persistence of terrestrial conceptions, desires, passions, beliefs to the extent of hallucinations and the inability to get adjusted to the new life. It is apparent in some cases that a violent death, if accompanied by anger, or hatred, or any disturbed mental state such as fear, deliria, passionate attachment to sensuous ideals, vice, sin, etc., may so seize the mind as to prevent it from even realizing that the person is dead. There is no way to determine those cases in which such causes produce this effect and those in which they do not. But there is much evidence that it is a fact. A few illustrations that are well authenticated have been recorded. Cf. *Journal Am. S. P. R.*, Vol. IX, pp. 256-281. This will appear inconceivable to most people because they have been so accustomed to suppose that freedom from the body removed all such limitations. But the fact is that the phenomenon is perfectly familiar to us in

ordinary life. In sleep we know nothing of our state or of the body. We think in our dreams, usually, that we are where the imagery of the dream puts us. We do not know that we are asleep or dreaming, unless we are so nearly awake that we may reflect on our sensations. Some one sense may be entirely awake and give rise to the consciousness of sleep. But usually we know nothing about it and take any experience or idea in the dream as real and have no conception whatever of our actual environment. No object or person about us is seen or known. We live in our past imagery without even knowing that it is past. It is the same in somnambulism and hallucinations. Eliminate the body which we know only through sensations and let the mind once be seized with these memory pictures and you have what is meant by the "earthbound" condition. If you come accidentally or otherwise, in that condition, into contact with a psychic you are certain to communicate your condition to the mind or organism of the psychic. Whether it shall be evil or good obsession will depend on that state of mind, whether you are rational or not. The persistence of sensuous ideals or of unregulated habits will result in the transmission of them to the receptive person and you have all the phenomena we have been describing in the case at hand, modified by the subconscious of that subject.

I repeat that we have still to determine the nature and limits of what I have called the "earthbound" condition, the law producing it, and hence I have referred to it as more or less conjectural as a conception that had at least this much in its favor; namely, that it explains the peculiarities of the phenomena on record. The law of personal identity and the evidence, so far as it goes, tends in that direction and there is absolutely nothing but imagination and prejudice against it. It is clearly taught both by the general literature on the subject and by the implications of many statements in this record, so that, if the testimony of communicators who have proved their veracity by proving their personal identity is to be accepted, there will be every reason for trying the hypothesis for its fitness to the fact, and seek further evidence for its certification.

The Larger Problem.

The Emperor group of communicators or controls make it clear that there is a very large area of human conduct and maladies affected by the conclusions drawn from the facts of such records as the present one. It is quite clear in their management of the two cases here put on record that they had little regard for the special instance. They were far more concerned with the revelation of extensive spiritual influence for both good and evil on the world than they were for the merely evidential question in the individual case. They seized the opportunity which the cases offered to urge, and if possible, to demonstrate the extensive influence of spiritual activities on human life and this without any attempt to classify them. The main thing emphasized was the fact of organization to that end, quite as much on the side of evil as on that of the good. The interest in the Patison case was manifested for its evidence of the better type of influence. I had been interested in the special case for the possible evidence for influence in the direction of interpreting rhythm and music and as a scientific man would not have been tempted to generalize or to go further. But the whole matter was taken out of my hands, and communicators brought of whom I had not dreamed that they might appear or be concerned. The controls actually remarked on the relation of the case to the one we had spent most of the year upon and Mrs. Chenoweth knew nothing of either one of them. The difference between them was correctly indicated and the Patison case was especially marked for the lesson of higher spiritual influences exercised on the living in contrast with such a group as that of Cagliostro. In other words, a perfectly rational system was presented and one that the mind would never hesitate to accept if it had the evidence for it.

There are, however, two aspects to the larger problems which might be considered as one, if it were not for the fact that ethical and spiritual problems, no matter how closely connected they may be with problems of health and disease, both mental and physical, do not show on the surface any classification with the phenomena that seems to be sympto-

matic of various maladies. Some day we shall know that morality and health are essentially connected, but the long and radical separation of mind and body in scientific consideration, taken along with philosophic dualism which caused that independence of treatment, makes it prudent to discuss the two aspects separately. The Emperor group emphasize the ethical and spiritual problem, and naturally enough. Having attained the spiritual world, they naturally look at the problem as affecting the future of the soul rather than its merely temporary adjustment with the body. They are not concerned with therapeutics, except as a means to spiritual development, and so do not discuss the problems which would interest the physician. We should perhaps remark however, that the terminology that makes the problem intelligible to the medical man is of recent construction compared with the age of most of this group and only a few like Dr. Hodgson and Mr. Myers are familiar with the medical point of view, and they only to a slight extent. But it is only the general question of foreign influence on the organism that primarily interests them in the present stages of the problem. At any rate, the issue is not defined in the technical terms of medical science and it is not necessary that this should be done, except for appealing to prejudices formed by that terminology which conceals more ignorance as to causes than most medical men are willing to admit, tho the phenomenology of the subject may be clear enough. It is the ætiology that is unsettled and largely a matter of speculation. The whole question of adjusting the results of this work and its meaning to the various maladies involved is left to us, and the communicators occupy their time and work in making the fact of foreign influence, in certain types of malady, a proved fact and the rest must be left to the future to make plain. Moreover we have to be cautious how we allow inference and generalization to operate at present. All that we can say is that a number of cases which would be diagnosed as alternating or multiple personality, hysteria, some as paranoia, some as dementia precox and other maladies have yielded to investigation and treatment for obsession, and we are entitled to demand that the investigation be continued

and extended. How far the conclusion may be applicable we do not yet know, but we do know that foreign and spiritistic causes are provable where they were not suspected before, or ignored if suspected. The future and further investigation must determine how far such causes are operative.

We should also add another qualification to the conclusion. All the instances in which spiritual influence is proved are exceptional. They do not represent the normal person, unless we except the Patison case. This child would appear normal to any ordinary observer and no one would suspect or observe anything abnormal that would associate it with those like the Fischer case. A physician would remark that the child is "nervous" tho not markedly so, and not as robust as the eupeptic type of child is. But he would find no external traces of hysteria or dissociation, and for all practical purposes the child would be regarded as normal, tho not especially robust. The others, however, all show some signs of dissociation and the conclusion for spiritistic influences must not be extended to the normal conditions of human life. We have still to prove that spirits can and do influence normal life. The Patison case suggests it because nothing unusual in the child's life is observable to suggest investigation for such influences, except the remarkable interpretation of rhythm and music in movements without education or training in them. But the other cases show external signs of hysteria or dissociation at times and so we must confine the explanation of the phenomena here recorded to that type until we have satisfactory evidence for its invasion of the normal man and woman.

With these qualifications, therefore, we may emphasize the present need for further investigation into all maladies of the functional sort or even organic ones, if the facts suggest the possibility of extra-organic causes. At any rate it is a matter of experiment, empirical investigation, and not of *a priori* determination, or of dogmatic and contemptuous ridicule on the ground of supposed assurance against it. Paranoia, dementia precox and other maladies that are not proved by an autopsy may be worth investigation by the methods

here pursued, and we have dealt with several cases of it successfully and cured the patients. There is every reason to enlarge the investigation and to multiply the cases, under proper test conditions, in order to be sure how far the phenomena of spirit intervention extend. For a long time I felt very doubtful about the possibility of supposing or proving spirit invasion of cases classed as insane. But too many cases have come under observation to resist the possible conclusion any longer, and hence as a working hypothesis obsession, as an ætiological explanation of certain cases, becomes tenable and justified, until disproved. This is one of the larger aspects of our problem.

We must not suppose that inquiry stops with naming a cause or naming that cause as spiritistic. "Obsession" is not a final term. It does not set off a group of phenomena or causes that have no articulation with anything else. On the contrary the very supposition of spiritistic invasion suggests that it may not be an isolated phenomenon, and what proves true of the abnormal person may prove true of the normal: for psychic ability, tho it is often accompanied by evidence of abnormal concomitants, is not always so, and if it be adjusted to normal life in any way it would rarely manifest the evidence for it. But whether so or not, the influence of such causal agencies may not stop with the limits assigned by abnormal cases and it is our duty to investigate and to ascertain what its limits are. We must not limit our conceptions by the concrete cases we have had under review, but look at the causal agency involved or implied and then work for ascertaining how generally it may be operative.

The second aspect of the larger problem is the ethical and spiritual implications of it. The Emperor group was not primarily concerned, as I have remarked, with the mere individual case, but with the implications of it and more especially with the laws affecting the occurrence of such phenomena, and hence constantly gave it a cosmic aspect. There was the distinct recognition of the scientific outlook in such problems and this is the relation of all such phenomena to the physical world as well as the spiritual. Its medical connection was intimated in saying that thousands of instances

were like the one under study and it implies that many are sent to the insane asylums who might easily be helped, if the medical man would only admit that he does not know everything, or that materialistic theories are not the whole of the truth. This same group of personalities taught the same view through Stainton Moses in his "*Spirit Teachings*", and tho we have to allow for subconscious modification by Mr. Moses himself, as asserted by the personalities themselves when transmitting their opinions, and as we do in the work of Mrs. Chenoweth, there must be a residuum of truth in what is taught. The large amount of the supernormal that is provable in the work of Mrs. Chenoweth and showing little contamination from the subconscious, being mainly fragmentary rather than positively colored by the subconscious, lends support to the probability that the non-evidential matter is not any more colored. Mr. Moses did not publish the evidential material with his "*Spirit-Teachings*" and thus left us without a criterion for measuring the liabilities of subconscious contamination. But as the whole doctrine went counter to his own previous opinions, his predilections did not determine the result and the work demonstrates the necessity of candid and exhaustive inquiry.

No summary like this will give any adequate idea of the magnitude of the subject. Readers will have to study the detailed record and other writings for this. The systematic nature of it can easily be observed in this report, and if the main communicators and controls are studied carefully they will be found to be logical and consistent in their methods and teaching. In ordinary work we do not catch even a glimpse of what obsession means and very seldom of the conditions that give rise to it. Indeed we may find in ordinary communicators little or no evidence of any consciousness or knowledge of its existence on that side. Possibly, where they know it, they have little knowledge of its extent. In any case, whether this conjectural view be correct or not, the most interesting passage in this record is that from Edmund Gurney. It has been quoted above (p. 400) and the manner in which he expresses himself indicates that even he had apparently been aroused by this Doris case to the appalling

extent to which obsession takes place. He seemed ignorant of the concealed influences which it had unearthed, so to speak. He half intimated that we might not be able to distinguish in ordinary life what was normal and what was foreign in the individual. The Patison case goes far to support the speculative view suggested by Mr. Gurney, and well it was to compare it with astronomy, which has so much to do with the cosmic forces throughout all space, as if there were concealed in the infinite spaces the influences of the discarnate acting on the living without our knowledge and without the knowledge of those that have gone before us. The comprehensive extent of such a hypothesis and its hidden forces might well appal any one. The terrific oracle of *Œdipus*.

"May'st thou ne'er know the truth of what thou art" would stare in our faces with terrible poignancy. Freedom and responsibility would seem to be annihilated by such a view. But, of course, it may be that the extent of this influence is limited to those who have psychic natures, and if so, its vast extent would not be so great, and our treatment of it would be limited to abnormal types. But Mr. Gurney is right in raising the question, and it is not less in magnitude to conjecture that it may be unconscious instead of conscious. On that hypothesis we are at the mercy of influences that we can neither measure nor control. The problem would surpass all calculations.

The Method of Healing Obsession.

The process of treating such cases as the one of Miss Fischer and others like it should receive a brief notice. It has been applied to a number of instances whose records have not been the subject of notice here and hence the method of healing was learned and applied there rather than in the case of Miss Fischer. It was a gradual development from the method that was necessary in ascertaining what the matter was. In such cases as those of Mr. Thompson, Miss de Camp, and Miss Ritchie, the question of cure did not enter. They were not so abnormal as to require treatment of any kind. Miss de Camp was somewhat hysterical and might have had less disagreeable experiences had we had the means of taking better care of her, but we had no means whatever for helping her into that stage of development where

hysterical symptoms would not appear. But Mr. Thompson and Miss Ritchie did not require care. They were too nearly normal or altogether so. But in the instances to which we applied therapeutics, the subjects were totally unfit to take care of themselves. Superficially there was no evidence of spiritistic invasion, any more than there was with Miss Fischer. The diagnosis consisted of having them taken to a medium and the same kind of record made that was made in the present instance. The supernormal information that was the result was indubitable evidence of foreign influences, as in the present instance. The cure consisted in inducing or impressing the obsessing agent into communication with us through this other psychic for some reasons that are more or less manifest in the results and for some reasons not manifest on this side of life. The reasons depend somewhat on the special case of the obsessing agent with which we have to deal. Some do not know that they are dead. Some know this, but are possessed with carrying out their broken earthly plans. Some wish to communicate with the living, but do not know how rightly to manage the work. Some are bent on mischief without any particular malice. Some are malicious and are determined to have their own way at the expense of the afflicted subject. It is possible that some wish to control a physical organism so as to enjoy physical sensations and hence the passions of the physical life. All these varieties require the adaptation of the method to the particular case. But in all it is a system of education, which is partly experience in better control and partly conveying information or proof to them of their own condition and gradually awakening in them the knowledge and the desire for some sort of advancement. Between this and apparently some sort of impressment they are induced or compelled to abandon the work of obsessing. They may be used in groups for better work, but where they will not do this they are kept away from the special patient until that patient develops psychic power to inhibit their influence, or they may be helped to go forward in the spiritual world and disappear from the "atmosphere" in which obsession is likely.

One of the best means of removing them is to have them communicate as much as possible through another psychic. This

both weakens their hold on the unfortunate patient, and makes them see new light on the subject or fits them better for adjustment to a spiritual world. Take a case who does not know he is dead and who cannot distinguish between the living and the dead, as was implied in a message from "Margaret" of the Fischer case: such an instance must be made to know the real situation, just as we would remove an hallucination of a living person as the first condition for cure. That such a condition is possible is well proved by deliria and hallucinations with the living. When such delusions seize the mind even sense perception is paralyzed or supplanted and the only visible world to the subject is his own mental states taken for reality. If terrestrial memories once seized a discarnate spirit in this way he would not know he was dead, would be hard to convince of it and would not even see discarnate spirits or would not see them to know them. If once attached to a psychic, which might have a score of causes, those obsessing ideas in himself would be telepathically transmitted to the receptive subject and variously affect mind and body. The obsessing agent might not be able to break up his delusions until he got into contact with another subject. By bringing him into such contact and setting him into communication with the various reactions between the living experimenter and other spirits the mind might become convinced that it was subject to a delusion, and that once achieved, the way is open for farther reduction of the condition.

But all of this is still in the field of conjecture and working hypothesis. It has succeeded in the cases with which we have worked and we only lack the means to carry it out on a large scale. But so far as we have been able to diagnose cases and apply the remedy described, they have yielded both evidentially to the necessities for proving our conjecture as to the cause and to the process for removing it. It is briefly the employing of developed mediums for diagnosis and communication with the obsessing agents with a view to education and removing them from the patient. It is a slow process. The years of influence and organic habits established in the patient must be gradually overcome and remoulded into new habits in better directions, and great tact and patience must be shown with the obsessing agent

or matters will only be made worse. Removals can be made at once, but it will be at the expense of the living patient who, in some cases, would collapse, if such a course were taken. At the same time that the obsession in undesirable directions took place, there was conveyed to the subject energy to sustain vital processes and any sudden removal of that source would produce more or less disastrous results, at least a condition that would require more treatment than the gradual removal of the personality and the restoration or substitution of another whose influence is for the good. There is besides the interest of the obsessing agent to be considered, but that is secondary to a larger object avowed by the Emperor group. Their primary object is so to educate such personalities that they will not seek other victims after being removed from the first one. Hence their work takes the form of "saving the soul" of the obsessing spirit. His intellectual and ethical education assures his own development and, what is much more important, the prevention of further obsession by the same personality. This is the fundamental feature of the work as viewed from the other side. It is for this that the Emperor group wish to get the living convinced of the fact of obsession. To be aware of it is to seek to prevent it, and to co-operate with the discarnate in such work is to help prevent its multiplication. The plan is to have the co-operation of the living and the dead in removing the causes of the phenomena, and that plan involves instruction of both sides in the process of eradicating the evil.

The Spiritualists have known the main feature of the method and have used it for a long time in sporadic instances, but they never conducted their work in a scientific manner nor organized it for application on a large scale. While admitting or asserting that the insane asylums were full of such cases, they never made an effort to prove it and so cannot have the credit that they might have had. It is fair to recognize their discovery of the facts. But they never conceived the method and its implications on the scale of the Emperor group as a part of the cosmic evolution which must be voluntarily helped by every individual to have his share in its salvation as well as his own.

Readers cannot study the facts without being reminded of Lecky's Chapter on "Magic and Witchcraft", in his work on *Rationalism in Europe*. Indeed critics will seize the opportunity to assert that we are restoring that opprobrious age and its practices. But any such verdict is beneath contempt. No intelligent or honest man would make such an accusation. It is neither backed by the superstitions that gave rise to the belief as then held nor proposes any such practices as made those ages ones of horror. The statesmen and theologians burned witches: we propose the humanitarian method of curing them and saving both their lives and their souls. It is science that proposes both method and explanation, not an *a priori* theory of Satan. There is no resemblance whatever between the present conception of the phenomena and that held by mediæval theologians and politicians. All that suggests a connection is the fact that the "witches" showed unmistakable evidence of hysteria and madness, as do cases of obsession now, and the evidence of the court records, according to Mr. Lecky, shows that the same spiritistic phenomena were associated with many of the cases. It is the classification of the cases that is connected with the present work, not the method of therapeutics. Humanitarianism, science and rational ideals are at the foundation of the methods we propose both of investigating and of curing the malady. The present recognizes no other affinity with the past than the facts and may even gladly appeal to them to prove the follies of science as well as those of mediæval religion. Both have abandoned the problem, one by assuming the convictions of science in regard to the explanation and the other the theory of materialism with the dogmatism of the church.

The religious man cannot well escape the view here maintained. It is taught very clearly in the New Testament and any man who accepts that authority has no escape. With the scientific man it is otherwise. He must have well authenticated facts that cannot be explained by materialistic theories and their congeners. Such records as this one offer them what they need or want, if their materialistic prejudices and actual ignorance about the phenomena do not fatally stand in the way. It is right here with the proof of survival after death and the practical

application of the processes involved that the reconciliation between science and religion will take place. Ethical and spiritual conceptions of life will supplant the ideals of materialism, tho not dispensing with the results of materialistic science, which shows us the uniformity of nature and the occurrence of all events according to law, to use that phrase. But this will have to be worked out in the future. This is no place to trace the ultimate consequences. We can only indicate the way toward them. But the nature of the starting point is clear. It is that mere communication with the dead implies and establishes a certain influence from that state of existence on this one. With that accepted it is only a question of further evidence for the extension of that influence and that is all that obsession implies. It is then merely a question as to the method of applying therapeutics.

BOOK REVIEWS.

On the Threshold of the Unseen. By SIR WILLIAM F. BARRETT, F. R. S., Professor of Experimental Physics in the Royal College of Science for Ireland from 1873 to 1910. Kegan, Paul, Trench, Trübner and Co., London; E. P. Dutton and Co., New York, 1917.

The best thing to do with this volume is to endorse it and send it on its mission. It does not require a review or a criticism. If there are any faults to find in it stress laid upon them without making far more out of its merits would only misrepresent it. It is decidedly the best thing of the kind ever issued in England. It is much more to the point, less complicated, and more direct than Myers's *Human Personality and Its Survival of Bodily Death*. The latter is much more exhaustive and contains a far larger mass of facts, but most of them, while they are pertinent to the general problems of psychic research have very little in them that is proof of survival, tho its title devotes it to that question alone. The present work of Sir William F. Barrett, however, is direct and does not evade any issues. It is clear, explicit and aggressively constructive, just what is needed in this subject, while it conforms to every demand of scientific method and manner. The evidence and illustrations or examples are well chosen for effecting their purpose.

It is impossible to give a concise idea of what the book contains and at the same time to illustrate what can be said of it. The author has canvassed the subject from every angle and seems to have gathered together all the objections to the investigation of psychic phenomena which a lifetime of research has brought to him, and readers will find every difficulty and objection met and answered. The attitude of all the great men toward the subject has been stated, whether for or against it, and their authority endorsed or nullified, according to circumstances. No stone is left unturned to make the case a clear and conclusive one, so far as a small book can do this, and there is more intelligent discussion of the problem packed away in this volume than any book I know. Everyone interested in psychic research should read it, and all would find in it a good equipment of argument for the defence of rational theories of the facts. Not the least matter of note is the frank use of the term "Spiritualism". Sir William F. Barrett makes no use of the term "Spiritism", tho indicating that it is an alternative term to Spiritualism, but he is not afraid of

the latter, which Mr. Myers was. The present reviewer has long held that the term Spiritualism will come into respectable vogue again, at least when it has been purged of its associations with charlatanism. Sir William F. Barrett is to be praised and sustained in the effort to revive its older meaning which made it the only correct conception for antagonizing Materialism. Perhaps it was necessary in the earlier history of psychic research to avoid the term, but the time is fast coming when the older cautions will not apply. The present reviewer can say this and praise the author all the more sincerely because he has himself avoided the term in nearly all that he has ever written and always in all that he has endorsed, tho having no instinctive objections to it.

This, however, is a small matter. The value of the book does not lie in this matter of terminology, but in the scientific care and thoroughness with which the author has treated his subject and by which he has produced a book that ought at once to serve as an *Aufklärung* for academic men in this country who have systematically neglected the whole subject. It might not convince them, but it should at least make them pause and investigate.

Perhaps I should call attention to one slight error in quoting the Doris Fischer case. Sir William F. Barrett states (p. 138) that "the invading spirit, if such it were, assisted, like Sally (in the Beauchamp Case) in the cure and ultimate restoration of the subject to a normal condition." Sir William has evidently confused Margaret with Sleeping Margaret, which is natural enough. But the theory of the controls as well as the facts make Sleeping Margaret, who assisted in the cure of the subject, the "spirit of the girl herself", that is, the subconscious and not an invading spirit. It was Margaret who was like Sally in every respect except this one and it was Sleeping Margaret that resembled Sally in this one respect. The mistake of the author is not a serious one, as the main facts are true, and if Sleeping Margaret should turn out to be a real spirit instead of the subconscious of Doris, Sir William's statement would become correct. But that is not the view taken in the Report.

Perhaps there is one point on which we may differ somewhat with Sir William F. Barrett. Near the close of the book he says:

"Here let me remark that the inference commonly drawn that spirit communications teach us the necessary and inherent immortality of the soul is, in my opinion, a mischievous error. It is true that they show us that life *can* exist in the unseen, and—if we accept the evidence for 'identity'—that some we have known on earth are still living and near us, but entrance on a life after death does not necessarily mean *immortality*, *i. e.*, eternal persistence of our personality; nor does it prove that survival after death extends to *all*.

Obviously no experimental evidence can ever demonstrate either of these beliefs, tho it may and does remove the objections raised as to the possibility of survival."

Technically speaking there is the same truth here that we find in ordinary experience; namely, that proof that I exist today does not prove that I shall exist next week. But it does not seem to the present reviewer that there is any other truth in Sir William's remarks. Moreover, it would seem that the same argument here applies to *all* persons from the survival of one, that applies in chemistry and physics when we prove that an atom is indestructible. No one questions the application of it to all atoms, tho he does not experimentally test it. If one consciousness survives it is because it is not destroyed by the dissolution of the body and the inference ought to be clear that it holds true of all consciousness, even of the animal type. If physics and chemistry will question the inference in its own world I shall not quarrel with its application here. But this would amount to the contention that in science we never prove anything beyond the individual experiment. If we survive death in the cases of proved identity, I think most minds would say they would take their risks about eternity. To carry on a debate about its not being proved that we shall exist forever is to be as futile on one side as on the other, while the facts point to the probability that we are eternal, just as science accepts the indestructibility of the atoms from having proved it in one case. Further also, I do not see how an inference can be "mischievous" if it happen to represent the truth. We cannot survive at all unless survival be inherent in the nature of the soul. Indestructibility of the atom has to be inherent in it or it cannot survive chemical change. Whether it shall escape all changes or not is another matter. But to survive death will require a nature of some kind commensurate with the fact of it, and it will only be a question of knowing this nature to justify the inference. But the problem has no other interest than that of existing next year when I find I weather a storm today.

BOOKS RECEIVED.

- Psychical Investigations*, by J. ARTHUR HILL. George H. Doran Company, New York, 1917.
- Jap Herron*. A Posthumous Story purporting to come from Mark Twain, by EMILY GRANT HUTCHINGS and LOLA V. HAYS. Mitchell Kennerley, New York, 1917.
- Speaking Across the Borderline*, by F. HESLOP. Charles Taylor, 22, 23 and 39 Warwick Lane, London, England.
- The Survival of Jesus*. A Study in Divine Telepathy, by JOHN HUNTLEY SKRINE, D. D. Hodder and Stroughton, London, George H. Doran Company, New York, 1917.
- The Hand Invisible*, edited by E. B. HARRIETT. International Historical Society, New York, 1917.
- Letters from Harry and Helen*, by MARY BLOUNT WHITE. Mitchell Kennerley, New York, 1917.
- The Adventure of Death*, by ROBERT W. McKENNA. G. P. Putnam's Sons, New York, 1917.
- On the Threshold of the Unseen*, by SIR WILLIAM F. BARRETT, F. R. S., Professor of Experimental Physics in the Royal College of Science for Ireland from 1873 to 1910. Kegan, Paul, Trench, Trubner and Co., London; E. P. Dutton and Co., New York, 1917.
- Handbook of the New Thought*, by HORATIO W. DRESSER. G. P. Putnam's Sons, New York, 1917.
- The Psychic Lights: The Continuity of the Law and Life*, by MAUD LORD-DRAKE. The Frank T. Riley Publishing Co., Kansas City, Mo., 1904.

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FOR

PSYCHICAL RESEARCH

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SURVEY AND COMMENT.

Endowment.

We are ever reminding our readers and members of the need of endowment for advancing the work. We cannot be forever dealing with spontaneous incidents or the mere collection of evidence for the personal identity of the dead. There are other and far more difficult problems to be investigated. The recent work on the case which involved the return of Mark Twain is a good illustration. This sort of work is very costly and needs to be done in many cases. That case alone cost us \$450 simply to make the experiments and the record, and the publication of it will cost us much more. But such cases are crucial for the interpretation of a large mass of phenomena which the world has decided either to ignore or to dismiss with a very superficial explanation. There are also cases of obsession far more important than the one under notice, which is not a bad type. But

obsession is connected with one of the largest fields of humanitarianism that can be conceived and will require large sums to deal with rightly. Short of that phenomenon, however, we have other problems large enough to demand large endowment, especially that we may be able to have the work possess the same continuity that accrues to universities and all other endowed institutions.

We therefore appeal to members to keep this in mind and express the hope that members will take account of our needs in their wills. It is in place to state that the recent death of a member has brought to the Society a bequest of \$5000. But we desire here to emphasize the opportunity of members to help the endowment during their lives. This is a very easy thing to do. We arranged a system of Life Memberships for this very purpose, and we wish to remind members that whatever they do in this way will help the work as much after they have passed away as during their lives. Annual Memberships lapse as soon as death comes, but Life Memberships "go on forever," so to speak, and do a perpetual good, making the work more independent of all the contingencies affected by yearly subscriptions. If our present members could average each \$200 they could supply an endowment of \$100,000 which would be a godsend to us. Many members could do much more and it would require this to make the average \$200. Founders giving \$5000, Patrons giving \$1000 and Life Fellows giving \$500 would compensate for those who may not be able to give anything save their annual fees, and we venture to express the hope that members will take this matter under serious advisement. If 10 members give \$5000 each, one-half of that sum will be obtained and no doubt the other half would soon be forthcoming.

As an incentive to members we may state that the secretary at the outset of the effort to get endowment put into it \$1000, which was every cent of the money he had in the world, having for a living a small income that was a courtesy from an estate. He saw the importance of having a permanent fund and has a right to expect similar interest on the part of other members.

We already have \$155,000 endowment, but the income from this and the present membership fees only pays for the publications and office expenses. It does not provide anything for

experiment and investigation. We have reached a stage in our work where complicated and costly experiment is absolutely imperative, if we are to make any progress, and we have a right to expect members to take a liberal part in that advancement. We therefore earnestly entreat members seriously to take up the matter of Life Memberships and to aid that fund to the uttermost of their abilities.

It will be proper here to state that the investment of the funds is governed by a Financial Committee of the Board of Trustees and not by the Treasurer. The Treasurer in that capacity is a mere book-keeper. The Committee has decided to make only such investments as the New York law requires for savings banks, and its course gives perfect security for the funds while it saves the cost of caring for them. We get the full income of our investments in this way instead of having to pay a salary for the care of them.

We are therefore sending a circular blank to the members on which they may pledge contributions to the endowment fund in any amount. They will remember that \$100 makes one a Life Associate, \$200 a Life Member, \$500 a Life Fellow, \$1000 a Patron, and \$5000 a Founder. All such funds are invested and only the income used for the work of the Society.

Members need not wait for the blank to make up their minds or to sign a pledge. A letter making the promise or sending a check will suffice. The circular will be printed as a leaf in the *Journal* and can be signed, torn out and mailed to us.

The most important consideration in this appeal is that 500 Life Members, or the amount of endowment that five hundred Life Members would give, will guarantee a *permanent publication fund*. Thus we should be independent of membership fees for issuing the publications and all subsequent transient members would supply funds for progressive investigation.

Criticism.

The last number of *The Hibbert Journal* contains three articles which certainly show what a hornet's nest Sir Oliver Lodge has stirred up. The Dean of St. Paul's, on "Survival and Im-

mortality," Dr. Charles Mercier, M. D., F. R. C. P., on "Sir Oliver Lodge and the Scientific World," and Mr. L. P. Jacks, Editor of *Hibbert Journal*, on "The Theory of Survival," show how deeply Sir Oliver Lodge has stirred the waters of controversy, or perhaps the native lethargy of the English mind. The Dean of St. Paul's has not emerged from the middle ages or the philosophy of the cloistered æsthete. Dr. Mercier who disputed materialism as defended by Mr. Elliot, cannot stomach the Spiritualism of Sir Oliver Lodge. He too remains in the submerged continent of orthodox science on this subject. Mr. Jacks tries to balance himself between scepticism and belief about the spiritistic theory and, in one statement advising the abandonment of the terms "spirit," "spiritual," and "spiritualism," tho without any suggestion of a substitute, plays about the subject without betraying any better conception of the problem than those who never looked into it. Only one thing is clear. He wants his spiritualism sugar coated! He cannot get away from the atmosphere of Oxford on the subject and that atmosphere is a sort of intellectual æstheticism tinged with aristocracy of a sort that cannot mingle with plebeian spiritualism, tho it all originated with the fishermen of Galilee. The article by Lady Warwick in the same number of the *Journal* is an adequate reply to the Dean of St. Paul's, tho it does not touch on this problem. It simply shows how mediæval minds of his kind are. Much reading of books will not solve this problem. Only actual contact with facts will do it. But these men shrink from coming into contact with facts for fear they will soil their vestments.

Dr. Mercier has not gotten beyond conjuring in his view of the subject. As a physician he ought to know better. He writes as if he never saw a case of hysteria, and he certainly has not investigated any cases of mediumship. We are fast reaching a position where we can challenge such men to investigate a single case thoroughly or be laughed out of court. It is not necessary to dispute the existence of fraud or delusion in this subject. There is plenty of them, but hysteria is probably more common than fraud, and delusion on the part of mediums is perhaps not so abundant as delusion on the part of the observers and reporters. But these are not any more common than in the medical pro-

fession. I think a census of the frauds and fakers in medicine would show a far larger number of them than among mediums. Dr. Mercier must investigate individual cases. He accuses Sir Oliver Lodge of confusing facts with theories or interpretation, but he is very careful not to choose any instance of it save in a play of words. He does not attempt to touch the Argonaut-telegram, the Honolulu, the photograph, or the Mr. Jackson incidents. He probably dares not do it. As a whole the paper is not worth considering except for the respectability of the periodical in which it appears. The amount of actual ignorance betrayed in it is astonishing.

Mr. Jacks's paper is his Presidential Address before the Society for Psychical Research. It plays sceptic on questions that are as irrelevant to the real problem as definition is to the question of reality. It makes no attempt to state the issue or to discuss the facts. Such manifest evasion is rarely found except in respectable periodicals.

THE "ST. PAUL" CROSS-CORRESPONDENCE REVIEWED.

By DR. WALTER F. PRINCE.

The first instance of "A Series of Concordant Automatism," edited eight years ago by Mr. J. G. Piddington [Note 1], is left by him one of second-rate importance. Further study seems to raise it to the first grade of value. This is said in no captious spirit. The whole material to be analyzed was voluminous, and even indefatigable labor might be excused for overlooking some evidential points. It is presumed that every investigator in this field is gratified if at any time new light is thrown upon an incident earlier canvassed by himself.

But the discovery of explanatory and unifying features lying close below the surface, though they remained hidden for years, leads to the query, whether spirits, if they are really endeavoring to communicate under difficulties which make them liable to the imputation of inanity, are not on their side oftentimes wondering at what appears to them our stupidity [Note 2].

The automatists figuring in the case under review were Mrs. Piper, who wrote in Sir Oliver Lodge's house in Edgbaston, England; Mrs. Holland, who was throughout in India; and Miss Verrall, who was in some other place in England. Mrs. Holland did not know that experiments were being initiated through Mrs. Piper. Miss Verrall knew the bare fact, but was not made acquainted with the Piper and Holland scripts embodying (with her

Note 1. *Proceedings* of the [English] Society for Psychical Research, Vol. XXII containing Part LVII, 1908.

Note 2. And there is *prima facie* evidence of this in the communications. For example, see page 64 of the same Report. "I can't register unless you understand well." (Rector.) And page 179, "You are a stupid lot if you can't understand when I am shouting at the top of my voice to make you understand." (Hodgson.)

own) the cross-correspondences, at least until that series was completed. Here follows Mr. Piddington's entire report on this group of scripts.

Extract from record of sitting with Mrs. Piper held on Nov. 15, 1906. (Present: O. J. L. and Lady Lodge.)

(Hodgson communicating.) I am Hodgson.

O. J. L. Glad to see you at last.

Hello Lodge. I am not dead as some might suppose. I am very much alive.

O. J. L. Good. I expect so.

* * * * *

Speak to me.

O. J. L. Are you interested in the cross-correspondence? Could you send something to other communicators?

I am very. and think it the very best thing.

O. J. L. Could you send one now to one of the mediums?

I will go to Mrs. Holland. [Dr. Hodgson never knew anything about Mrs. Holland; but J. G. P. in the spring of 1906 had mentioned her name to Hodgson, more than once in sittings in Boston.]

O. J. L. What will you send?

St. Paul.

O. J. L. That is a good idea.

St. Paul. I will give it to her at once.

* * * * *

[After an Interval.]

O. J. L. Do you remember what you were going to say to Mrs. Holland?

St. Paul.

O. J. L. Yes, quite right.

I will go at once.

"St. Paul" did not appear in Mrs. Holland's script. There are, however, in the script of Miss Verrall two passages worth considering in this connection. [Note. I consider myself justified in looking for a correspondence in the script of an automatist other

than the one to whom the message was directed, because the trance-personalities were more than once and in the most formal and definite terms asked to try to give these corresponding messages to all or any of the automatists concerned in these experiments, even though only one was specifically named when the experiment was arranged. To a critical mind the reflection will at once occur that the chances of success were hereby increased. I agree; but I will content myself with saying that if any serious critic will carefully study *all* the evidence presented in this report I shall not be afraid of his seeking to set down the successful cases of correspondence to chance in spite of the way in which the chances of success to the extent here stated were widened.]

The two passages in question occur in Miss Verrall's script of Jan. 12 and Feb. 26, 1907. The script of Jan. 12 opens with a sentence in Latin, and then totally unconnected with it follow these words:—

the name is not right robbing Peter to pay—Paul? sanctus nomine quod efficit nil continens petatur subveniet.

The script of Feb. 26 reads as follows:—

A tangle of flowers with green grass between wall flowers pansies why such hurry did you know that the second way was shorter you have not understood about Paul ask Lodge. quibus eruditus advocatis rem explicabis non nisi ad unam normam refers hoc satis alia vana

a tower of ancient masonry with battlements

(a scrawl, perhaps representing a signature "A. T.") astolat.

The last sentence and the opening phrases down to "shorter" seem to me clearly not to belong to the middle passages, the subject of which is dismissed with the words "this is enough; more is useless."

The Latin words in the script of Jan. 12 I interpret thus: "Holy in name (*i. e.* with the title of saint) what she (or, he) is doing is of no use (*i. e.* by itself). Let the point (*continens*) be looked for; it will help."

The Latin words of Feb. 26 I translate: "By calling to your aid what learned men will you explain the matter? [Note. Or, if 'quibus' is treated as a relative instead of as an interrogative, the words would mean: 'when you have called these learned persons to

your aid.')] (You will not explain it) unless you refer it to one standard. This is enough; more is useless."

The only reference to Sir Oliver Lodge in Miss Verrall's script during the period under review is the one quoted above. The names Peter and Paul do not occur elsewhere in Miss Verrall's script during the same period. It is natural, therefore, to put together the two scripts containing the name Paul.

If we take these two passages to refer to the experiment arranged on Nov. 15, it will be seen that the name Paul is given; and that "Lodge" is correctly indicated as the person to explain about the name Paul. Miss Verrall never did apply to Sir Oliver Lodge as directed; and it was not until September, 1907, that the interpretation given above struck me.

I have said that "St. Paul" did not appear in Mrs. Holland's script, but her script of Dec. 31, 1906, suggests an approach to the name of St. Paul, and also suggests an explanation of the words in Miss Verrall's script of Jan. 12, "the name is not right robbing Peter to pay—Paul."

I transcribe the first half only of this script of Dec. 31, 1906, the second half having no connection with the first: II Peter I:15. ["Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance."] [Note. Explanatory comments, translations, etc., are throughout enclosed, as here, in square brackets.]

"This witness is true"—

It is now time that the shadow should be lifted from your spirit—"Let patience have her perfect work"—"This is a faithful saying."

This witness, etc., is not, I believe a textual quotation, but is reminiscent of several passages from the writings of St. John.

This is a faithful saying occurs at least three times in St. Paul's Epistles.

The only *name* actually written is Peter, and this Peter is clearly *Saint Peter*. If we suppose that the scribe was aiming at getting "St. Paul" expressed, it looks as if he felt his way towards the name or notion of St. Paul by quoting first from St. Peter, next from St. John, then from St. James and finally from St. Paul. I do not mean that I think the process was thus deliberately involved, but that the scribe (whoever or whatever that may be) did the best

that he could. A long way round may perhaps be the only way there. I further suggest that the scribe having got so far could not proceed to get the name "St. Paul" written, and so had to content himself with a quotation from his writings.

Now, read in the light of his interpretation, the words in Miss Verrall's script of Jan. 12, "the name is not right robbing Peter to pay—Paul," are suggestive.

The words *nisi ad unam normam refertur* in Miss Verrall's script of Feb. 26 may, perhaps, have been intended to mean that unless there was one person in touch with all the automatists concerned in these experiments the point would be missed in many instances; or in other words, that a central exchange was necessary. In this case I was, so to speak, at the central office, but though I was receiving Miss Verrall's script, and though Sir Oliver Lodge sent me a copy of his record of the sitting of Nov. 15, I was not receiving a copy of Mrs. Holland's script; and until I did receive a copy of it the significance of Miss Verrall's scripts of Jan. 12 and Feb. 26 naturally escaped me. If then the words *nisi ad unam normam refertur* can bear such an interpretation as I have sought to place on them, they were neither otiose nor mere padding.

Most readers who have had the patience to follow me so far will, I fear, at this point form the opinion that all this may be more or less ingenious rubbish, but that it is certainly rubbish. Had our experiments produced no coincidences less problematical than this one, I should heartily agree; but there have been correspondences of the most definite character, and not only that, but in the production of them there is evidence both of intelligent direction and of ingenuity. I care not to whom that intelligence be attributed; but that intelligence and acute intelligence lie behind the phenomena I stoutly maintain. And if this be once admitted, no excuse need be offered for trying to place upon them interpretations which otherwise would be over-subtle.

RECTIFICATIONS.

Thus far the English report. We proceed to suggest some rectifications of the commentary upon the passages of script.

1. The irrelevancy of the text II Peter 1:15 is hardly abated by the intimation that the scribe "felt his way" toward the name

"St. Paul." But suppose that in the course of getting the figures through the subliminal mind and putting them on paper an error in one figure was made, and that the passage really meant is II Peter 3:15. Then we have the lucidly relevant passage naming and characterizing St. Paul, "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul, according to the wisdom given unto him, hath written unto you." When we consider that there is but one chance in twelve of striking the one verse in the Petrine epistles which names Paul, by altering one figure in the citation as given, that this one verse is in the midst of 166 Petrine verses, and that it is likewise the only verse mentioning him out of 734 which make up the body of the non-Pauline epistles [Note 3], it is difficult to escape the conclusion that *somebody* was aiming at that particular verse. When we remember that the subjective experiences of a writing psychic are often of an auditory character [Note 4], and then observe that "first" resembles "third" in sound more than any other ordinal, the conclusion becomes irresistible that II Peter 3:15 was meant. Granting this, good judgment was displayed in not selecting a verse from the Acts of the Apostles, which is largely a history of Paul, and names him upwards of 150 times; nor even selecting it from the epistles written by him, and which contain his name 29 times; but in choosing the one place where it stands isolated amid the remaining New Testament literature of 4500 verses and more.

2. Mr. Piddington thinks that "This witness is true" is not a textual quotation, but "is reminiscent of several passages in the writings of St. John." On the contrary, it is a literal textual quotation, and from St. Paul, being found in Titus 1:13.

3. "It is now time that the shadow should be lifted from your spirit" is reminiscent of the words of St. Paul in Romans

Note 3. Reckoning the Epistle of the Hebrews as non-Pauline, as is almost certainly the fact.

Note 4. There are many indications of this in Mr. Piddington's report (pp. 95, 150, 151, 279, 296, 304, 305, 392, etc.). Mrs. Piper, ceasing to write and about to emerge from trance but not yet fully emerged, would begin to talk, and often made casual allusions to what she had heard.

13:11, "Now it is high time for you to awake out of sleep," and, I think, of no passage from any other New Testament writer.

4. As stated, "This is a faithful saying" occurs at least three times in St. Paul's epistles. It occurs four times, namely in I Timothy 1:15; I Timothy 4:9; II Timothy 2:11; Titus 3:8.

Thus every passage names, quotes, or is reminiscent of a sentence from St. Paul, except "Let patience have her perfect work," and that has a relevance presently to be explained.

5. I think that the translation given of the Latin sentence of Jan. 12 misses the point contained which gives it special cogency, and venture to substitute another [Note 5]: "Let a saint be sought containing in his name that which effects nothing; he will come to aid." This defines the name Paul, which contains the root of the verb *παύω*, meaning to *cease*, to *come to an end*, a procedure pretty sure to effect nothing. The relevance of this also will be shown a little later.

THE SCRIPTS IN CHRONOLOGICAL SEQUENCE.

It now appears that the logical order of the scripts is the chronological order. Their bearings upon each other will be more rapidly perceived when they are so arranged.

1. *Mrs. Piper in Edgbaston, England, Nov. 15, 1906.*

[Hodgson purports to communicate. Sir Oliver Lodge replies.]

(Are you interested in the cross-correspondence? Could you send something to other communicators?)

I am very, and I think it the very best thing.

(Could you send one now to one of our mediums?)

I will go to Mrs. Holland.

(What will you send?)

St. Paul.

(That is a good idea.)

St. Paul. I will give it to her at once.

Note 5. On the authority of the Rev. W. H. Mills, M. A., an English classical scholar now residing in Ontario, Cal.

[An Interval.]

(Do you remember what you were going to say to Mrs. Holland?)

St. Paul.

(Yes, quite right.)

I will go at once.

II. *Mrs. Holland, in India, Dec. 31, 1906.*

II Peter 1:15 [meaning II Peter 3:15, "And account that the longsuffering of the Lord is salvation; even as our beloved brother Paul, according to the wisdom given unto him hath written unto you."]

This witness is true [St. Paul. See Titus 1:13.]

It is now time that the shadow should be lifted from your spirit [Reminiscent of St. Paul, "Now it is high time for you to awake out of sleep." See Romans 13:11]

Let patience have her perfect work [St. James 1:4.]

This is a faithful saying [St. Paul. See I Tim. 1:15; I Tim. 4: 9; II Tim. 2:11; Titus 3:8.]

III. *Miss Verrall, in England, Jan. 12, 1907.*

the name is not right robbing Peter to pay—Paul? sanctus nomine quod efficit nil continens petatur subveniet [Let a saint be sought containing in his name that which effects nothing; he will come to aid.]

IV. *Miss Verrall, in England, Feb. 26, 1907.*

you have not understood about Paul ask Lodge quibus eruditis advocatis rem explicabis non nisi ad unam normam refers hoc satis alia vana [By calling to your aid what learned men will you explain the matter unless you carry it to one norm? This is sufficient, all else is useless.]

INTERPRETATION.

When the materials are properly identified and placed in their chronological sequence, they are largely self-explicatory.

Hodgson announces through Mrs. Piper's automatic writing that he will go to Mrs. Holland in India and endeavor to make the name "St. Paul" come out in *her* script.

Of course, not having looked farther than II Peter 1:15, Mr. Piddington had to say that St. Paul "did not appear in Mrs. Holland's script." But, as already stated, we are forced by all the canons of probability to conclude that II Peter 3:15 was meant, and this does contain the name St. Paul, together with the most pointed and comprehensive characterization of him, probably, afforded by any verse of the Scriptures. No more emphatic, unmistakable cross-correspondence could be desired or imagined. And Mrs. Holland was the recipient, precisely in accordance with the intention announced in the Piper sitting.

Not only had it been intended to cite a passage peculiarly mentioning St. Paul, but also three out of the four sentences which follow suggest Paul and him alone. One is a characteristic Pauline phrase, employed by him four times but by no other Biblical author; a second is solely from St. Paul's pen; a third is reminiscent of just one passage in the New Testament and that by St. Paul. So that instead of its being the case that the scribe "felt his way toward the name or notion of St. Paul by quoting first from St. Peter, next from St. John, then from St. James and finally from St. Paul," the fact is that only one of the five items, the passage from St. James, breaks away from the circle of Pauline reference.

And why this one departure? There seem to have been two purposes in Mrs. Holland's script. (1) Thoroughly to adumbrate the name "St. Paul." (2) To intimate that there was a concealed significance in the name yet to be revealed by a process which might require patience, but for which the data are now sufficient. On the basis of a great many remarks by purported communicators in the course of the entire series of experiments [Note 6], and of similar remarks reported elsewhere, it

Note 6. If there are indeed "communicators," it appears that, whatever may be the reasons wrapped up in the process of "communication" which is yet so obscure, the "communicators" only occasionally or partly see the actual script, or are sure that their intentions are rightly recorded unless a sitter reads the message aloud. Witness a few out of the many illustrations in the present report. "I shall be glad to know if the word Mourn or Mown came out" (Prudens), p. 39. "When she receives it let me know kindly" (Myers), p. 55. "Did she [Miss Verrall] receive the word Evangelical?" (Myers), p. 59. "He [Myers] will be very glad to understand that the triangle came

was rather to be expected that Hodgson should not be aware that an error had been made in setting down the citation which he gave. Assuming that II Peter 3:15 came through correctly, he emphasizes it with the sentence, from Paul but apposite no matter what its source, "This witness is true" [Note 7]. As the cross-correspondence was supposed to be now successfully accomplished, and Mrs. Holland's script was regularly being sent to Miss Johnson in England, it was pertinent to say, presumably to the person who should do the comparing of scripts (for there is no reason to suppose that "you" refers to Mrs. Holland), "It is now time that the shadow should be lifted from your spirit," paraphrasing another sentence of St. Paul, the more to drive home what matter is to be illuminated. But since we "on this side," in spite of our smugness in dealing with "spirits," do miss points just below the surface, and arrive at conclusions without sufficient consideration (a tendency to be illustrated in this very instance), the injunction of St. James appropriately follows, "Let patience have her perfect work." The warning is clinched and the attention brought back to Paul by the final sentence from that apostle, "This is a faithful saying."

Mrs. Holland's script was sent to Miss Johnson in England, who presumably received the original or a copy of Mrs. Piper's also [Note 8]. She did not discover the error in the Petrine citation. And then in a third script, not by Mrs. Holland, not by Mrs. Piper, but by a psychic who was ignorant of the former scripts, Miss Verrall, there appeared recognition that an error had been made, a clear apprehension of the nature of the error and the resultant confusion, and knowledge that when the right and specified name should be found *in situ* all confusion would disappear. "*The name is not right robbing Peter to pay—Paul.*" This implies a number of things: that a mistake has been made

through, as he did see the circle but could not be absolutely sure of the whole triangle" (Rector), p. 72. "Got arrow yet?" (Hodgson), p. 80.

Note 7. Note that the passage from Peter is emphatically one which bears *witness*, as to the endowments and authority of Paul.

Note 8. See page 22 of the Report. Mr. Piddington did not see the Holland script until later. See page 506 of this article.

or is impending regarding a name, that the choice lies between the names Peter and Paul, that the misapprehension must relate to the Biblical quotation in connection with which only has the name of St. Peter come out in a script. The dash before "Paul" implies that the proverb is not to be taken in merely its general sense but that the name Paul has special significance. Since the misapprehension relates to a passage which as cited calls to attention only the name Peter, what can that significance possibly be but that the name Paul is the name to be sought for? And the right passage will be found to take from Peter in order to give credit to Paul. *"Let a saint be sought containing in his name that which effects nothing. He will come to aid."* With the attention already directed to the name "Paul," the hint is given to examine that name and be convinced that it is the one meant by finding contained in it a root with a peculiar meaning. Moreover that very meaning will hint at the perseverance competent to discover the passage which will aid to clear up the whole matter.

The hints not being effectual, Miss Verrall's script later returned to the task. *"You have not understood about Paul."* This repetition of the name "Paul," is not only another cross-correspondence in itself, but is also an intimation that the data given elsewhere should be re-examined. *"Ask Lodge."* Here is mention of the very man in whose presence the chosen word was started on its way, and the indication of a hope that this man, if consulted, may be able to put two and two together. *"By calling to your aid what learned men will you explain the matter unless you carry it to one norm? This is sufficient. All else is useless."* And very true it was that all efforts, however learned, to puzzle out the enigmatic sentences now brought together from far-separated lands, and to make them mean something in relation to each other, would be useless, unless they were all brought to the one norm of the *third* chapter of second Peter, fifteenth verse, which would be sufficient to explain and knit them together.

Therefore the norm was not Mr. Piddington [Note 9] but the intended scriptural passage, which was the true witness of the fulfillment of Hodgson's agreement, and which, after patience in research should have her perfect work, would lift the shadow of

doubt regarding the matter from the spirit of the investigator. The norm was a passage taken from Peter but giving credit to Paul, stamped by a name containing a certain significant root; a name which the moment it was found in this place would link together all the sentences in the various scripts, in their chronological and consecutive order.*

* The part of this paper published by the English Society terminated at this point, and Mr. Piddington's comments on it are here appended in the footnote. That part of the paper not published by the English Society follows, and then Dr. Prince's reply to Mr. Piddington's Note is appended to the general article. Cf. p. 523.

NOTE ON DR. PRINCE'S REVIEW OF THE "ST. PAUL" CROSS-CORRESPONDENCE.

Dr. Prince's case rests upon a textual emendation, or, I should rather say, a textual alteration. He changes Mrs. Holland's "II Peter 1:15" into "II Peter 3:15; and his justification for making this change is that, if II Peter 3:15 be substituted for what the automatist really wrote, a more effective cross-correspondence with Mrs. Piper's and Miss Verrall's scripts will result.

Dr. Prince tells us that "we are forced by all the canons of probability to conclude that II Peter 3:15 was meant." I wish he had told us what these canons are; for until they are revealed, and unless, when they are revealed, they prove to be very big guns, I for my part shall prefer to abide by what the automatist wrote.

Textual emendation is great fun, but it isn't always "cricket." In the case of classical authors, where the text as originally written is not available, but only a text which has run the gauntlet of many copyings, it is often desirable. But in the case of scripts we possess the original text; and emendation, except as regards mere slips of the pen, ought to be eschewed—even at the cost of thereby failing to improve a cross-correspondence!

In the case of ordinary literature, ancient or modern, the author may be presumed, with some rare exceptions, to be expressing ideas in a consecutive, rational and logical form; and so, if a passage occurs which makes, or appears to make, nonsense as it stands, it is legitimate to make verbal changes within certain limits with a view to improving the sense. But with scripts this is not the case. They are for the most part sketchy, inconsequent and, in the strict sense of the word, incoherent. To attempt, then, to emend a script when its general tenor is not discernible, is a risky proceeding.

I do not say that emendation of a script is never allowable. In certain circumstances I should not hesitate to adopt an emendation. Take, for instance these words in Mrs. Verrall's script of March 25, 1907:

"remember the Virgilian line *indignantis sub umbras*."

Here obviously "*indignantis*" is a mere slip for "*indignata*." Or, again, in

SUBLIMINAL SIMULATION AND TELEPATHY.

The only escape from a spiritistic explanation of this interesting group of cross-correspondences is by summoning the *dei ex machina*, subliminal simulation and telepathy. I have little respect for the rabble of wild hypotheses which it is the fashion of the hour to range under their regises, hypotheses which the propounders endure only to be saved from a fate which they regard as more loathly still. But there is a sardonic humor in spurring

Miss Verrall's script of Aug. 27, 1915, there occur the words: "calm and deep east." As a few weeks earlier in one of her scripts "calm and deep peace" had been correctly quoted from *In Memoriam* xi, it is safe to conclude that "east" is merely a slip for "peace." At the same time an obvious emendation is not necessarily a sound one. Thus, Mrs. Verrall's script of March 25, 1907, from which I have already quoted, has the words:

"clavem gerens trans Pontem (drawing of a bridge)
trans Hellespontem."

To alter "Hellespontem" into "Hellespontum" would be easy, but not necessarily right; for though "Hellespontem" does not exist, and though it may be entirely a slip, it is quite as likely to be an intentional play on the preceding "Pontem."

Furthermore, it is one thing to emend a word or a phrase in a script when the immediate context of it can be shown to support the emendation; and quite another thing to emend a word or phrase in a script of A's on the strength of something to be found in a script of B's. To do the latter begs, or comes perilously near to begging, the whole question at issue; namely, whether there is or is not a supernormal connection between the scripts of various automatists.

If Mrs. Holland after writing "II Peter 1:15" had then added some words from II Peter 3:15, Dr. Prince's contention that 1:15 was an error for 3:15 would, I think, have been both legitimate and likely; but no such words were added, and there is nothing in the context to show that any dissatisfaction was felt with the reference as given, and nothing to suggest that it was not the reference intended.

I do not, and, as reference to *Proceedings* Vol. XXII, p. 35, will show, I never did attach much importance to the "St. Paul" cross-correspondence. But whatever its value may be, I did not try to enhance it by tampering with the text of one of the scripts which contribute to the cross-correspondence. If we once begin to alter our facts to suit our theories, our critics will have a glorious time of it—unless, indeed, they decide to leave us alone as being beneath criticism.

J. G. PIDDINGTON.

them to do their best, and even in assisting by adding to their ranks a recruit or two from their own native land of logical chaos.

These are the main facts to be explained. An automatist in Edgbaston, England, writes that the name "St. Paul" is to appear in the script of a second automatist in India. That automatist indicates a citation which we are forced by given reasons to conclude is meant for another differing only in one figure, the name "St. Paul" being actually contained in the passage meant; and also writes other sentences relevant to St. Paul. Then a third automatist, in a third locality, not only on two occasions writes the name St. Paul but also evinces knowledge that attention has elsewhere been diverted to the wrong name, sets down the wrong name over against the right one, repeatedly hints that a quest should be made for the "norm" which will straighten out the whole business, and names the very man who helped to plan the initiation of the experiment. Here are definiteness and variety of information, consecutiveness and absolute relevance of expression, ridiculous to attribute to chance and independent of normal means of acquiring knowledge. All this we are to hear explained by assumptions regarding the subliminal mind and telepathy.

Very well, with no spirit agency at hand it was the subliminal of each psychic that did the writing. Let us then see what each subliminal knew, as evinced by the scripts themselves. Mrs. Piper's subliminal of course knew the words "St. Paul," which it had selected, but never anything more, so far as the writing shows. Mrs. Holland's subliminal knew that a certain passage from St. Peter had a significance which investigation (it often requires considerable comparison of the scripts of the automatists concerned to find the cross-correspondences) would disclose, but did not know that an error of one figure had been made in citing it. Miss Verrall's subliminal knew not only that the name "St. Paul" was the significant one, but also that an error had been made and that the right name was still elsewhere to be sought for.

Now it happens that the apparent ignorance of Mrs. Piper's and especially of Mrs. Holland's subliminals that any error occurred is of peculiar importance. This being divined by the

objector to the spiritistic solution, he will hypothesize that the ignorance of Mrs. Holland's subliminal, at least, is apparent only. But this is in defiance of the fact that the script of the latter does not simply omit recognition of error, but flatly asserts, "This witness is true," which was a lie, if there was knowledge that II Peter 1:15 was an errant citation.

"Very well," says the objector. "I advance another hypothesis; Mrs. Holland's subliminal did lie. It was playing a game." But he forgets what sort of a game he has already supposed that the group of subliminals are playing. His primary hypothesis is that Mrs. Piper's subliminal, pretending to be a spirit who is going to take the words "St. Paul" from one psychic to another, really sends them per telepathic message to Mrs. Holland's subliminal, which thereupon gets into the game of carrying out the deceit, which game is to be joined by the subliminal of Miss Verrall. Now for Mrs. Holland's subliminal to make this crucial error purposely, or even to be silent about it on its later discovery, would be contrary to the object of the game, which, *ex hypothesi*, was first and foremost to make the cross-correspondence come out in the writing of Mrs. Holland, according to the alleged promise of Hodgson, and thus to present, *prima facie*, a clear case. It would be to risk, for no conceivable reason, that the true passage would never be discovered, and that the whole incident would be set down as worthless. It actually was set down as one of second or third-rate value, but to have intended this result or even to have voluntarily risked it is absurd, considered as part of a game whose very object was to prove, not to raise doubts concerning, spirit agency.

But may it not be conjectured that Mrs. Holland's subliminal though at the moment unaware of the error, became aware of it afterward, but was unable to get it corrected on paper? But here again is an impassable wall of facts. A *spirit* might have difficulties enough getting its thoughts expressed through the medium of a more or less active subliminal mind, but the subliminal acting alone would and does have no such embarrassments. If all automatic writing is from the subconscious, it is not only glib but resourceful to heart's content. In one of Mrs. Holland's subsequent scripts it would surely have been possible, had her sublimi-

nal discovered the error, to have written the half-dozen words necessary to rectify it. It is simply silly to endow a subliminal with wings to convey messages thousands of miles and to suggest that it might lose power of locomotion on ground a single foot. Nor do I know that anyone would in fact advance so insane a subsidiary hypothesis, but bring it forward because conjectures hardly less erratic are advanced. [Note 10.]

But *somebody* found out about the error, not obscurely but with full appreciation of its nature, as evinced by the saying, "The name is not right," by twice giving the intended name St. Paul, by declaring that a name so characterized that it could be no other than Paul must be sought, and by speaking of a norm or standard which would make all clear, as the intended passage II Peter 3:15 actually does, and by other pregnant hints. That somebody expressed himself (or herself) not in the script of Mrs. Piper or Mrs. Holland, but in that of a third, Miss Verrall. According to the antispiritistic theory, that somebody was Miss Verrall's subliminal, "only this and nothing more." But how did she (or it) obtain the information? The answer is of course "By telepathy." But we ask "Telepathy from whom?"—and pause for a reply.

Mr. Podmore, the king of telepathy-jugglers, declares in another emergency [Note 11] that Mr. Piddington was the unconscious telepathist, who "for years had been repeating *Seven* for all the world—that is, all the world within the range of his telepathic influence—to hear." But in this case Mr. Piddington could not have been the one to vociferate (telepathically) that Mrs. Holland's script contained an error, for he did not know the

Note 10. No hypothesis has a rational standing unless it links to present knowledge at some point. We do know something about how the subconscious ("unconscious cerebration" or what you please) acts, and it does not act in the ways supposed above. Take secondary personalities developed out of the subconscious strata, for example. Sally (in the Beauchamp case) and Margaret (in the Doris case) went about gaining their ends by rational if childish means, and if they played a "game," did not stupidly obstruct it by an enclosed game at cross-purposes therewith. And they had no difficulty in finding opportunities to express themselves, and to make their wishes, opinions and information known.

Note 11. Frank Podmore in "The Newer Spiritualism," page 273.

fact, and apparently has not discovered it to this day. Sir Oliver Lodge was not the one unconsciously to send out the news to the telepathic ears of Miss Verrall, mysteriously and solely attuned to receive it, for he also was totally ignorant of the error. Miss Johnson was not the one, for she never discerned that "third" had been mistaken for "first."

Further pursuing the rôle of *advocatus diaboli*, let us suggest that one of these may have *subliminally* noticed the error and announced it to Miss Verrall by the etherial route, without his (or her) own upper consciousness being a whit the wiser. This conjecture outPodmores Podmore, though quite in his vein, for in the case referred to Mr. Piddington's conscious mind often dwelt on the word "Seven." But aside from this, the principal means by which we know that there are subliminal thoughts is through their tendency to bubble up, as it were, into the conscious stream of thinking. [Note 12.] The point is, not that there can be no subliminal thoughts which do not emerge into upper consciousness, but that it is ridiculous to suppose a subconsciousness at the same time so intent upon an idea and so potent as to be able to project it into an alien subconsciousness at a great distance, and on the other hand so drowsy and feeble that it cannot cause that idea to rise into the upper stratum with which it is itself immediately conjoined. This is most unlikely, consistently with the tendency stated. [Note 13.]

Mr. Piddington, Sir Oliver Lodge and Miss Johnson being ruled out as sources of knowledge of the pivotal error shown by Miss Verrall's script, there are left only Mrs. Piper and Mrs. Holland. Neither of these could have been conscious telepathic

Note 12. The stock illustrations, such as problems worked out in sleep and their solution emerging without effort on waking, names sought for in vain and suddenly appearing in consciousness when it has turned to other matters, etc., depend upon this tendency.

Note 13. If it be instanced that Mrs. Piper's upper consciousness is not informed of what takes place in trance, the answer is that on the one hand it has not yet been proved that Mrs. Piper's subliminal mind either in or out of trance sends direct messages to other minds at a distance, and on the other hand that we have not to consider the minds of Mr. Piddington, Sir Oliver Lodge and Miss Johnson in trance but in normal organization and ordinary relation of supraliminal to subliminal.

agents, for neither consciously knew of the error, Mrs. Piper does not even remember what she wrote when she comes out of the trance, and if she did, the fact would have no bearing on an error made in a script thousands of miles distant. Mrs. Holland was as much mystified by the irrelevant II Peter 1:15 as anyone. Neither of course saw the script of the other at any time.

Mrs. Piper's *subliminal* could not have been an original source on this point; if it became aware of the error it would have to be by telepathy from Mrs. Holland. This leaves only the subliminal of Mrs. Holland. But we have already seen that the subliminal of Mrs. Holland (if that was the author of her script) not only appeared ignorant of any error but also could not rationally be supposed otherwise. It could not tell what it did not know, even by the magic of telepathy. If we are still to regard Miss Verrall as a telepathic recipient, she is left without a person in the world qualified to act as agent.

Since the advocates of an all-explanatory telepathy, as like the telepathy of experiment as a protean elephant would be to a mouse, are always inventing subsidiary hypotheses to fit new emergencies, let us try out the last conjecture that it is possible to invent. We will suppose that Miss Verrall's subliminal was not properly recipient, but agent incited by curiosity to undertake a fishing excursion in order to find out how the intercourse between Mrs. Piper and Mrs. Holland had succeeded. No direct inquiries will avail to disclose the error, for reasons already stated; no triple "reverberations," or collaboration of telepathic "vibrations," streams or whatnot, will evolve collective knowledge from individual ignorance. No, something must go from Miss Verrall and actually search the ample pages of Mrs. Piper's and Mrs. Holland's script, compare, analyze, reason, and make a discovery which the official investigators missed in long and patient study. But this is a *reductio ad absurdum*, for in the very act of supposing vibrations, *et al.*, capable of all this we have transformed them into nothing less than a spirit.

THE THEORY THAT AT LEAST EXPLAINS.

All the familiar dodges of the theory founded on the supposed omniscience and omnipotence of telepathy and the subliminal

mind, as well as some hitherto unknown, have been tried out on this group of scripts, and every one has been stopped as by a stone wall. To a mind untainted by prejudice and unvexed by sentimental qualms, it is a positive relief to turn from this labyrinth of conjoined hypotheses, each leading into a blind alley, to a theory which is simple and natural, once granting the survival of the human spirit after bodily dissolution, and which does explain. According to this, the purported speaker in the initial script was the actual one, Richard Hodgson. [Note 14.] He promises to make a cross-correspondence come out in the script of Mrs. Holland in India, and chooses the name "St. Paul." But to make the test as unlike the workings of known telepathy as possible he hits upon the device of getting the cross-correspondence into Mrs. Holland's script by means of a reference to a scriptural passage which names St. Paul with great emphasis, and which is at the same time the only passage outside of his own writings and Luke's history of his ministry which names

Note 14. A theory which accords with *prima facie* appearances always has an initial advantage, to be maintained or not according to subsequent evidence. But, as Dr. Hyslop has pointed out, the supposition that the great mass of automatic deliverances are simply subliminal lying (since with few exceptions they purport to emanate from spirits of the dead) is so stupendous as to be well-nigh incredible. That not only persons of questionable veracity, but also men and women of unsullied reputation in this respect, pious matrons, maidens of childlike frankness, clergymen, sages, the unsophisticated as well as those familiar with "occult" literature, the grave and sedate as well as the humorous, should almost universally, so far as they possess powers of automatic expression, prove to be subliminal liars and tricky impersonators of the dead—I had almost said "Tell that to the marines," but take refuge in a more dignified Latin phrase, *ecce mirum!* If it be assumed that they are not lying but only subliminally dreaming, then I ask why their dreams do not have something of the diversity of the experiences which more commonly go under that title? I dream of talking with living persons at least ten times as often as I dream of talking with persons actually deceased. I dream dialogues with cats and hens, and utterances from graven images. The persons of my dreams, too, often say and do things grotesque or impossible. If automatic writing or speaking is merely the expression of a dream, is it not strange that the dream almost invariably conforms to a particular type, and that, whatever "trivialities" it may contain, it almost never embraces anything positively absurd or impossible?

him at all. [Note 15.] He does not observe that the citation gets put down on paper incorrectly [Note 16], and, referring to the intended passage, adds sentences to call special attention to it, implying that it has a significance which investigation will disclose. Later, perhaps when Mrs. Holland is puzzling over the irrelevant II Peter 7:15, or still more likely, when the scripts of Mrs. Holland and of Mrs. Piper are compared and no connection found between them, Hodgson learns of the error. With the astuteness developed by his earthly experience with such matters, he goes to a third party and through her announces that attention has been diverted to the wrong name, gives pregnant hints that Paul and not Peter is the right one, and declares that there is a "norm" which and which only will when found set all right. It, as well as several of the quotations which followed it, were not traced, but surely Hodgson was not to blame. He showed that he understood exactly where the hitch was, and made ample suggestions so that, had his injunction to "let patience have her perfect work" been followed, the little problem would have been solved.

Thus simply and naturally runs the story, when we posit a spirit as the presiding agent therein. Viewed coldly in the light of logic, this theory has every advantage. It does not disregard known facts and analogies, it does not span chasms by bridges newly invented to fit nor emulate the Creator by building them out of nothing, it does not in spite of resources untrammelled by law or fact finally find itself facing a sheer mountain wall. It does explain, and that without the exercise of any ingenuity whatever.

Note 15. Experimental telepathy has the appearance of conveying simple impressions in a seemingly mechanical fashion, as of a word or two, a simple diagram, an odor or a color, with frequent failures and fragmentary successes at that. It never has displayed any power or inclination to transmit the subject matter by means of ingenious devices, hidden in quotations, translated into terms of literary and learned rebuses, etc., in the style so often exhibited in the Piddington report.

Note 16. Exactly as might happen with a business man and his stenographer. There is still a singular tendency afloat to assume that spirits, if they exist, must be demi-gods, knowing everything, and incapable of oversight, lapse of memory, or any human frailty.

And if this little group of scripts is invincible to the assaults of Brobdingnagian telepathy, how shall it be met by the man who believes in telepathy as little as he does in spirits, and whose "whole being abhors" both [Note 17], while he maintains that such phenomena are "entirely explainable from the kind of abnormal brain action which every psychologist knows from observation of hysteria and hypnotism, of dreams and neurotic aberrations?" [Note 18.] Will he deign to descend from the altitude of contemptuous general dicta, and patiently explain just how in this concrete case abnormal brain action ("unconscious cerebration" rechristened) put into the script of Mrs. Holland and particularly into that of Miss Verrall the knowledge of facts which took place in rooms respectively some scores and thousands of miles distant? Will he demonstrate and explain the capacity of hysteria for supplying information to persons who have no access to it through the normal channels of sense? Will he make clear the *modus operandi* of hypnotism or dreams or neurotic aberrations, *per se*, in creating knowledge? Alas! he will not. but, wrapping himself in his solemn cloak of dignity will preserve silence. [Note 19.]

What could he say, since the war against the spirit hypothesis must be carried on to the extreme of "frightfulness," but that Mr. Piddington, Sir Oliver Lodge, Miss Johnson, Mrs. Piper, Mrs. Holland, Miss Verrall, and other parties unknown, were in a conspiracy to deceive the public, and that, if the truth were known, each automatist was kept carefully advised by telegraph. if indeed the scripts were not forged in the office of the Society?

Note 17. Quoted from Professor Muensterberg. See *Journal of the American Society for Psychical Research* for Jan., 1908, page 37.

Note 18. *Ibid.*, page 36.

Note 19. Written before the death of Professor Muensterberg.

REPLY TO MR. PIDDINGTON'S COMMENTS.

By DR. WALTER F. PRINCE.

Had my whole paper consisted of the following paragraph, "To find a cross-correspondence between 'St. Paul' in Mrs. Piper's script and the citation 'II Peter, 1:15' in Mrs. Holland's it is only necessary to substitute at random for the latter some other passage mentioning Paul, as I Corinthians, 16:21, 'The salutation of Paul with mine own hand'"—then Mr. Piddington's Note would have proved an apt and ample reply. For such an absurd suggestion would certainly have been in order "to obtain a more effective cross-correspondence," which he intimates was my sole "justification" for the emendation which I actually did propose.

He is utterly silent on my whole argument. He ignores every one of its ten points: (1) That the suggested emendation contemplates no change of writer, epistle or verse, but only of the chapter, from first to third, (2) That the odds are 11 to 1 against coinciding with the one verse in Peter's epistles which names Paul, by chance, (3) That the error of "first" for "third" is precisely that most likely to occur in an auditory process of transmission, (4) That the emendation further curiously brings us upon the one non-Pauline passage of the New Testament which names Paul, (5) That it further brings us to the one verse in all the New Testament which most pointedly characterizes Paul, (6) That Miss Verrall's two passages are full of hints that a mistake or defect exists in this very matter of "St. Paul" known to Lodge, and of the nature of the defect or mistake, (7) That the second item of Mrs. Holland's script, "this witness is true," instead of being "reminiscent of several passages in the writings of St. John," is a literal quotation from St. Paul, as well as is the fifth item, (8) That the third item, instead of being non-significant, is reminiscent of a passage from Paul, (9) That Miss Verrall's first Latin sentence is capable of a simpler and smoother translation, which causes it to be intel-

ligible and relevant, (10) That the emendation of the Petrine passage like magic brings order into the three-fold series of scripts, and causes the whole to be instinct with meaning.

It would be more to the point to meet these propositions squarely, than to indulge in innuendoes in regard to altering facts "to suit our theories," justifying one's self by the wish to obtain "a more effective cross-correspondence," and the like. I did not care two-pence how the "St. Paul" inquiry turned out, and my "theory" was forced upon me by the unexpected discovery of the facts and their mutually strengthening relations. Unlike my friend, I neither "prefer to abide by what the automatist wrote" nor to depart therefrom, for my ground is chosen for me by logical necessity. Darwin was liable to the imputation that he *wanted* to prove natural selection, but the important question is, did he prove it. Nor are my proofs affected by concocting without proof a theory of my personal biases.

Neither can my evidence be excluded by arbitrarily-invented rules, rather pontifically laid down, as to emendable and non-emendable matter. This sort of thing is undoubtedly "cricket," since cricket is a pastime governed by artificial rules, but it is not science, nor even common-sense. Any emendation is imperative if adequately supported by evidence from whatever quarter. No emendation is permissible, whatever its situation, if the evidence is against it. And that is all that there is to the matter.

The distinction drawn between the text of classical authors and automatic scripts, as to the permissibility of emendations, is fallacious. The script, like the Iliad, is a text to be emended, for precisely analogous reasons, whenever sufficient evidence to support the emendation is presented. The earliest manuscript which we have of the Iliad is not its first deliverance, and neither is the script of the automatist. The utterance of the "communicator" is the original. Often this utterance has to be handed on by a "control" or intermediary [1]. "Communicators"

Note 1. I do not care for the purposes of the argument whether "communicator" and "control" are spirits, or subliminal personalities exhibiting "discontinuity of consciousness." Mr. Piddington is convinced that they are one or the other. See 323a, 229d-230a (The references, here and hereafter, are to the British *Proceedings*, Vol. XXII, and the adjoined letter, a, b, c or d, is to show approximately the position on the page.)

claim that they cannot get their word or phrase through, and "controls" explain that they did not hear it correctly. Not infrequently, when it gets through, it becomes distorted in the process, sometimes gradually resolving, by successive trials, into the expression intended; sometimes remaining in an erroneous form, without the fact being necessarily perceived by the communicator or any "dissatisfaction" being expressed. It is precisely as logical and scientific to emend a script, when good reasons demand it, as it is to emend a classical text; and it is a much more hopeful task, in some instances, since the classical text has been passed on from one to another so many more times than the wording of the script.

Mr. Piddington lays down, expressly or by implication, his three rules relative to the emendation of scripts.

(1) "Emendation, except as regards mere slips of the pen, ought to be eschewed."

(2) A word or phrase may be emended "when the immediate context of it can be shown to support the emendation," but not "on the strength of something to be found in the script of another."

(3) If a particular word or phrase is set down, and no dissatisfaction with it is expressed in the context, it ought (if neither of the above rules apply) to stand.

Rule 1, since it allows for neither contextual support nor contextual dissatisfaction, is negated by rules 2 and 3. Neither are any of them "canons," or fundamental and invariable maxims. But even the rules of a game should be adhered to by their inventor, so let us see how our friend plays his "cricket."

The most of his emendations are contrary to rule 1, since they do not concern "mere slips of the pen" but auditory errors, and many are in defiance of all three. It is an embarrassment to select from such a wealth of instances.

On Feb. 11, "Myers" asked through Mrs. Piper if the word "Evangelical" had come in Mrs. Verrall's script; on Feb. 13, Mr. Piddington asked Myers when he gave the word to Mrs. Verrall, and was again assured that this word and none other was meant. On the 27th "Evangelical" was again written. It did not connect with anything, but what of that—since scripts are "for the most part . . . incoherent"? But Mr. Piddington

was unaccountably disturbed, and pointedly asked Myers if the word was right, and was assured that it was, and that it was given for a purpose. Nothing in the "immediate context" suggested that anything else was meant, it was not a "slip of the pen," and emphatically no "dissatisfaction" was hinted at. And though on March 4, "Evelyn Hope" was written, the shadowy resemblance between this and "Evangelical" did not by itself warrant transmuting one into the other, nor was there anything in the context to suggest it. Why then did he do it? For no reason except that Myers had said he gave the latter word to Mrs. Verrall, and in Mrs. Verrall's ["B's"] script had appeared something which would link on to "Evelyn Hope," but nothing related to "Evangelical." Then Mr. Piddington asked Myers if he did not after all mean "Evelyn Hope," and all was well. Yet he innocently remarks that "the modification" was "spontaneous and not traceable to any influence from me!" On the contrary, so far as proof goes, it was solely manufactured by him. The words "Evelyn Hope" did appear spontaneously, but the identification of them with "Evangelical" is quite a different matter. The emendation is probably valid, but it breaks all the rules. (320c, 322c, 334b, 340d, 61c.)

Thrice "Del Sarto" was given as a cross-correspondence word intended to come out in Mrs. Verrall's script; "there is nothing in the context to show that any dissatisfaction was felt with the reference as given," not the smallest indication in the "immediate context" that it is to be emended to form the "good test" that Rector declared it to be. In the "script of B's," meaning Mrs. Verrall's, "Del Sarto" did not appear, but it did contain certain anagrams on the word "star." From this forbidden tree, "the script of B's," the hint is plucked, "Del Sarto" is remodeled as "lode-star," and now relations are found in both scripts. This is not to "improve a cross-correspondence!" but to create one!! (355-6, etc.) Why stop here? Other anagrams based on "Del Sarto" are feasible, of which "east lord" is one. This connects admirably with cross-correspondence XIX. If anyone has read the painful (of course the time-honored sense of painstaking is implied) discussion on pages 253-261 he will instantly perceive that the god Hercules who figures so prominently there, and whose club signified the East, is the "east lord."

Besides, have we not here the reason why Miss Verrall's script departed from the strict Tennysonian line and put it "Rosy is the east"? It was in order to clasp hands with the anagram, for surely the east is made rosy by the rising "east lord," the sun (271)!

In Mrs. Piper's script occurred "Maud Carten—Carter." It would hardly spontaneously occur to one to identify "Maud Carter" with "Marion Carver." The context does not suggest any alteration, no "dissatisfaction" is visible. But "B's" script has a "Marion Carver," so a little collateral evidence is scratched together, and a definite addition is made to the cross-correspondences. (207-8)

Mr. Piddington conjectures that "Sasia Saisia Francis," in "a script of A's" should be changed to "Francis d'Assisi," not on any of the grounds which he has formally approved, but because, on the basis of *another document*, Myers's "*Human Personality*," he thinks that this saint may be classed with others who are mentioned in the script. He is not very sure, because the evidence is slight, but by his own rule he ought not to accept the evidence at all. (135d)

The man who emends "*Dina*" in "*Dina dos dvados*," etc., to mean Diana, by recourse to "*dvá*" in "*dvados*," and other subtle guesses, ought not to be offended at an emendation which gives a plain, rational account of itself. I think that the conjecture that "Diana" was the word aimed at is probably correct, but cannot conceal that it would not have been ventured but for the occurrence of the same word in "B's" script (Mrs. Verrall) and in "A's" (Mrs. Piper) of quite a different date. There is not space for more examples. (135)

I object to the intimation implied in the remark about the "incoherence," etc., of scripts, that if there is found a phrase or name unintelligible in relation to its context, it is not legitimate to follow any clues which may lead to intelligibility. What is Mr. Piddington doing in half of his lengthy discussions? Why is he racing through ancient and modern literature, but for this? His whole undertaking is based upon the assumption that rationality underlies the scripts, that something intelligible was *intended*, however blundering the efforts to attain to it. He confesses that he is firmly convinced of the "intelligence and design"

manifested in the scripts (103a), of "the intelligent direction and ingenuity" which they display (35b). Many an incoherence does he himself clear up by more or less convincing emendations. Since when, then, has it been against the rules to inquire what the citation "II Peter 1:15" is doing in script with which it has absolutely no meaning? The general evidence of "intelligence and design" requires the assumption that in this instance the communicator, whether spirit or subliminal personality, had a reason for inserting it or what he thought it to be.

If no mistakes ever occurred in scripts, the riddle would be insoluble, but mistakes are frequent, and they generally appear to be, and are by Mr. Piddington believed to be, auditory mistakes (Note 2). The citation may then be an error, and an error due to defective audition. "Tampering with the text" is indeed reprehensible, but by the standard of the dictionary to prove an error and to rectify it is not to tamper. Again an innuendo is substituted for argument.

But we must not "amend a word or phrase in a script of A's on the strength of something to be found in a script of B's," forsooth! As the crew of "Pinafore" interrogated, "What!

Note 2. "Note by the way, the assonance between 'fisher' and 'Mischa,' as if the former was a first mishearing of the latter" (J. G. P. in 183c.) And if "Mischa" had not been written and called attention to the fact, "fisher" would still have remained a mishearing, subject to correction from any sufficient indications.

"Rector . . . often represents himself as unable to hear distinctly words spoken by the spirit for whom he is acting as amanuensis." (J. G. P. in 298b. See also 88a, 194a, 230a, 364c, 373, 379d, 383c, 391b, 375a.)

Note the two attempts before Mrs. Holland's script got the Latin word for death—"Maurice, Morris, Mors"—which lead to the just suggestion (J. G. P. in 298b) that "the automatist got an auditory impression of a spoken word."

Also the effort to get some expression through—"Siazies . . . Siaz . . . Siacriez . . . Siaraz"—which the sifter, Mrs. Sidgwick, amended on the spot, with no other evidence than mere general resemblance, afterwards charging the emendation to the communicator. (367, 369c.)

And the series of attempts—"Odes . . . Odesesis . . . Odesia . . . Odesu . . . Odesie" (381). One can hardly blame Mrs. Sidgwick for suggesting at this point, "Odyssey?" And after all Mr. Piddington assures us, relying on grounds which lie quite outside the context, that "the communicating spirit . . . was obviously [*italics mine*] trying to talk about the Odes of Horace" (381, 404a.)

never?" A must not "tamper" with a chest belonging to B, but if he receives a letter from B asking him to open it and take out a certain article, he not only has a warrant to go to the chest but warrant for a certain amount of expectation that he will find the article in it. It is as silly to object to tracing an error in the script of A's from a clue found in the script of B's as to object to Leverrier's turning his telescope to the quarter of the sky where the yet unknown Neptune lay, on the strength of what the mathematician told him regarding the significance of the attraction exercised from that quarter upon other planets. If the script of "B's"—in this case Miss Verrall's—indicates that something latent and undiscovered lies in another script, names what that something is, and strongly hints in just what passage to seek it, it would be foolish, it would be unfair, not to look for that thing precisely there.

And does it not? Miss Verrall's two brief passages placed together by Mr. Piddington declare that something is "not right," "not understood." What something?—"the name." What name?—"Paul," twice written (once with emphasis) and a third time described. What Paul? "a saint," therefore St. Paul. Why St. Paul?—"ask Lodge!" Somebody is talking who appears to know about the promise made to Sir Oliver to send the name "St. Paul." And to whom was the name to be sent? To Mrs. Holland in India, and in all fairness we must again seek it in Mrs. Holland's script. But in which passage? "The name is not right robbing Peter to pay—Paul." Where in Mrs. Holland's script does the name "Peter" appear?—in the citation "II Peter 1:15." The name "Paul" *should* then be there. Surely, here are clues sufficient to send the most amateur detective to this spot.

Note that Miss Verrall's script does not, as in some other cases, merely ask if the name has come out elsewhere. It positively and repeatedly asserts a defect and urges that it be remedied. So, when the easy discovery is made that the one passage in Peter's writings which names Paul and which likewise fits the other intimations, differs from the citation as given by a single figure, we need not undergo nausea at the thought that this implies that the figure is to be corrected. *Had there not been*

a *mistake* Miss Verrall's script would have constituted a strangely confident and persistent blunder, and the puzzle would be far greater than it is.

Mr. Piddington would like to have the "canons of probability" formally set forth. I suppose that if one remarked that all the dictates of reason are in favor of the Copernican theory, he would not agree until the dictates were laid down as set propositions, duly numbered. And yet I am convinced that such little hope as there may be of impressing him by these canons lies in their being embodied in the concrete facts of the case.

I. When the script of "B's" raises the presumption of an error in a particular passage of "A's" script, which stands in the way of a particularly-described discovery, and a slight correction of that passage leads to the discovery exactly as predicted, it becomes probable that the correction is valid.

II. Since, in the admitted auditory factor of transmission, "third" was more likely to be mistaken for "first" than any other ordinal, the probability of the correction is augmented. [Note 3]

III. When a predicted goal is reached by a correction against the success of which the odds are 11 to 1, the correction is probably valid and not due to chance.

IV. When the correction adopted on the grounds already stated, and involving "robbing Peter," proves to coincide with the only passage in a logical division of the New Testament containing more than 4,500 words, and also with the passage best calculated in the whole New Testament to "pay Paul" a tribute, the probability that this was the passage originally intended, and not one arrived upon by an involution of chances, is increased.

V. An emendation which meets all the conditions, and harmonizes all the elements, of a problem, is in the highest degree probable. We have today no other reason for believing that the earth in its motion describes an ellipse, with the sun at one of its foci; and logicians have not complained of Kepler's method nor his proofs. With II Peter 3:15 meant, chaos in the three series of scripts is gone, and every passage is instinct with mean-

Note 3. The fact can be demonstrated on the telephone, unless conscious pains are taken, especially to sound the "s."

ing. Mrs. Piper's script promises that the name "St. Paul" shall come out in Mrs. Holland's. The promise was fulfilled except for a small and easy error which hardly disguises itself. Besides, Mrs. Holland also writes two quotations from St. Paul, and a passage reminiscent of him only. Her remaining sentence, like all the others, has a significance in relation to the test, but also (and this is more in Mr. Piddington's vein than mine) in its word "patience" echoes exactly the meaning of the word "long-suffering" found in II Peter 3:15, which meaning is antithetical to the verbal root referred to in Miss Verrall's first Latin sentence, signifying "to pause, to come to an end." Miss Verrall's script points in one direction to the giving of the "St. Paul" test with which Lodge was associated, and in another to a mistake or defect in relation to the name and to the spot where it ought to be. Everywhere throughout this triple group of scripts which Mr. Piddington holds up for our inspection, "Paul," "Paul," "Paul" peers, signals and shouts.

VI. When the different probabilities combine to point in one and the selfsame direction, there results practical certainty for reasonable men.

The "St. Paul" correspondence is surpassed in value by very few in the series, if by any. It possesses a number of advantages: (a) The scripts involved are brief, compact and unembarrassed by digressions. (b) The trains of connection are not tortuous and wearisome, drawn through every gradation of light and cloudiness, but are short, direct, and in full sunshine. (c) Reasonings involved and ambiguous, marked by "subtleties and entanglements" [Note 4] are not required, but only such as are simple, concrete and cogent. (d) There is no uncertain, hesitant

Note 4. "I would advise the reader who has no taste for these subtleties and entanglements," etc., says Mr. Piddington, referring to his discussion (295b)

Note the frequent subtleties in the discussions, like "has the air of" (218d), "strongly suggestive of" (303a), "a trace of . . . may just possibly be found" (225b), "we may fairly assume" (225a), etc.

And note the reasoning displayed in a few instances. The script "Blanche de Lys or some such name," we are told (J. G. P. in 83d), is "a reminiscence of a phrase, 'Blanche comme un lys,' which occurs in a poem of Villon's." Why there should be a reminiscence of Villon does not, so far as I have

or inquiring tone in any part of the scripts. The promise to send the name "St. Paul" is explicit, in the script of Mrs. Piper; the confidence evinced in "This witness is true" etc., of the script of Mrs. Holland, is assured; and the conviction shown in the script of Miss Verrall, both that there was a defect in the test relating to the name, and also that there was in possession data sufficient to locate the defect, is unmistakable.

"I never did attach much importance to the 'St. Paul' cross-correspondence," remarks my friend, who, by placing a just estimate upon the shape in which he left it, could say, "A poor thing but mine own." Perhaps that is why he "prefers" it without improvements. If facts may be "altered," they may also be ignored, "to suit a theory."

Finally, reverting to the implication that any "dissatisfac-

been able to discover, appear. It is quite possible that researches continued still farther into French literature might find "Blanche de Lys" as a *nom*, which is what the script pronounced it.

The purported Myers told Mrs. Verrall, at a Piper sitting, that he had been trying to give in her own script a word beginning with D. Mrs. Verrall accommodately exclaimed that she knew the word was "Dante." Myers complimented her, but stated that she was not correct. And Mr. Piddington declares that "Myers here *undoubtedly* [*italics mine*] meant by the word beginning with a D, 'Dwarf'" (163a). Why undoubtedly? Because a couple of months earlier it had been proposed to send the phrase "The Giant and the Dwarf" (87c. *Not* "Dwarf and Giant" as stated in 163b). If we alter our emphasis according to our theories I fear, indeed, that "our critics will have a glorious time of it."

Note the curious way in which an impression of Mr. Piddington, (41) that he had received a letter of definite description, becomes (42) a conjecture that he had dreamed it, and the conjecture, coupled with the facts that he did sometimes dream of letters, and a joking remark to Mrs. Verrall (43) and another to Mrs. Piper (44a) becomes at length, with no further evidence, a certainty. (45b, . . .d)

It would never occur to me to make the single appearance of the words "Laus Deo" in Mrs. Piper's waking stage, and the single appearance of the same words in the script of Mrs. Verrall, five months before, a cross-correspondence, with no other evidence whatever (304-7). It would not seem possible for several persons to be writing, even at random, and it not occasionally happen that two hit upon the same expression. But it is quite another thing when an intended cross-correspondence word is announced beforehand. Then one is looking for a definite thing, and the possibilities of chance coincidence are immeasurably diminished.

tion" with the defective citation "II Peter 1:15" should have been expressed in its immediate context and not in the script of another automatist, I beg leave to reply in the words of a writer whom we all highly esteem, Mr. J. G. Piddington: "*Obviously the directing intelligence may have tried to insert this link and failed to do so; or—and this is the explanation which recommends itself to me—a gap may have purposely been left for someone not concerned in the phenomena to fill in, so as to make the case as difficult as possible to account for by telepathy between the automatists.*" (277b)

It "recommends itself to me" that the quoted explanation may be literally and precisely true in this case. Had the correction appeared in Mrs. Holland's own script, someone would certainly have conjectured in all gravity that her subliminal and the subliminal of Mrs. Piper met somewhere in midair and collaborated! [Note 5.]

Note 5. I think I really shall have to insist that the next gentleman who honors me with a "Note" shall, instead of compiling a miniature manual of cricket-rules, address his reasoning powers to the argument in the first part of my paper. If he prudently "prefers" admitting that Miss Verrall's script evinces consciousness of a pivotal error in the script of Mrs. Holland, then he will turn his attention to the last section of the paper aforesaid, and squarely face a problem the reverse of the famous one which puzzled George III, "how the devil the apple ever got into the dumpling," i. e., how the apple, or fact of the error, ever got out and across the ocean to Miss Verrall.

TWO BOOKS.*

BY JAMES H. HYSLOP.

These two volumes should be reviewed together. They both have the same general character. They purport to be messages from the dead and are without the scientific credentials necessary to invite the attention of the sceptic. They should both interest the student of psychology, but few of that class would be impressed with their claims. They might be puzzled to explain the facts fully, tho they would be quick to advance the hypothesis of subconscious invention or reproduction and stand by that view until evidence was produced to the contrary.

No attempt has been made by the publishers or the authors to show why the claim to spiritistic origin should be accepted. The authors assume that, in one case, the reasonableness, and in the other, the consolation received as well as the reasonableness of the statements, should be enough to recommend them to belief. There is not the slightest conception of the scientific problem, nor of any rational problem of belief in such matters. The Rev. Arthur Chambers, Vicar of Brockenhurst, Hants., England, indorses the second book enthusiastically, as does another, by the name of James L. Macbeth Bain, apparently a clergyman also, tho this is not stated. Sir Oliver Lodge writes a brief statement saying that the book is "likely to be a help and an encouragement to people in distress," and also states that it seems to relate to a genuine experience. There is here and there in its pages an indication of a few incidents that enable the student to place the phenomena and a few things that invite curiosity and interest. But the first volume above has not a word that

**The Letters of a Woman Who Was by the Woman.* 122 pp. Published by Walter H. Robinson, 209 West 15th St., Minneapolis, Minn. 1917. Price \$1.50.

Speaking Across the Borderline. By F. HESLOP. 142 pp. Charles Taylor, Brooke House, 22, 23 and 39 Warwick Lane, London, E. C., England. Probably 1917. Price \$1.00.

would prevent readers from supposing that it was a piece of fiction, tho not of what is called this in popular parlance. The author evidently believes it to be genuine, but it could be written by any well informed person and palmed off as a revelation, tho it gives no credentials whatever for such a thing.

Both volumes illustrate the naïve almost hopeless illusions under which most people approach this subject. The simplest and most rudimentary elements of the problem seem to be totally unknown and readers are expected to accept the statements in the volume on their superficial meaning alone. People assume that all we have to do in such work is to get good sentences put together and to avoid any conflict with our imaginations and then just swallow every statement purporting to come from a transcendental world. If you offer them good scientific evidence, they scorn it, but turn like children and savages to the veriest rubbish from the point of view of evidence. In the first of the two books under review, there is not the slightest concession made to evidential difficulties. The author seems never to have had a qualm or doubt about the origin of the messages. There is no attempt whatever to vindicate them against doubt. The author seems to think that each statement proves itself! If the imagination pronounces it conceivable; if the sentences are complete; if the combination of words does no violence to good taste or the imagination, and if it has as much conceivability as fiction, it is assumed that this is all that is necessary to maintain or defend a new gospel. There are incidents affirmed in it which, if proper notes had been made, or if the facts had been submitted to a sympathetic scientific man, might have at least created interest in the volume. But as it is, no intelligent man or woman can waste time upon such work. We want to know what evidence there is that the work is not a fabrication of the subconscious after reading about the subject. But there is not the slightest effort made to influence intelligent minds. The statements are assumed to be as credible as the description of a battle by an eye witness whose statements are subject to corroboration or denial. But here there are no witnesses, no evidence for the supernormal, no means of eliminating the vast bottomless resources of the subconscious and no perception of the difficulties in the way of belief. No wonder the psychic researcher has

such a thorny path to travel. He has laboriously to pick his way through thickets and thornbrakes, while the producers and readers of such books have the gospel laid before them with the ease of a morning paper. There are no scruples whatever about its contents and no deference paid to intelligent people.

The reason for this is very clear. The average standard of truth is a very naïve one and we seldom discover just what it is until the follies of such a book are put before us. I do not say or imply that there is no truth in the two books. There may be a thousandfold more truth in them than we know, but there is no real evidence of any in them. The average standard of truth with men and women is merely conceivability in terms of ordinary experience. Such a thing as asking for the facts or evidence of the facts seems never to occur to their minds. If a thing is imaginable and honest people are the narrators the case is supposedly won. But in this subject honesty of reporters has nothing to do with the truth of revelations. It has much to do with narratives regarding facts or experiences within the confirmation of normal experience, but it has nothing to do with revelations about a transcendental world. Even in normal experience we not only require honesty on the part of narrators, but also require intelligence on their part as a condition of accepting their statements. Honesty only guarantees belief on the part of the narrator. It does not guarantee sound knowledge and judgment. It is the last which is quite as important as honesty in ordinary statements. The subject of them must have had personal knowledge of the facts and we must have reason to believe that he is not deliberately lying or writing fiction. Honesty eliminates fraud in such work. It does not guarantee the truth of what is said. That must have its guarantee in the intelligence and experience of the narrator and in the conditions which exclude normal knowledge from the case.

But what knowledge of another world have these people who have brought to us such volumes as these under review? Are they reporting personal experiences? It is not said in the books that they are. But suppose they were, they are experiences which we cannot confirm for ourselves as we can a story about England, Italy, Greece, China or Africa. The events are all beyond im-

mediate ken and we have to accept the authors' statements uncritically or suspend belief until proper evidence is forthcoming. Revelations reporting events so like the physical world, while we are as constantly told through other similar sources that such a world is very different from ours, should at least excite a little inquiry and suspense of judgment. But the authors here assume that any layman can be the judge of such phenomena and statements. No conception of the magnitude of the problem regarding belief in a transcendental world seems to come within reach of the authors' minds. The egregious ignorance and folly of this often makes the critic think that nature has done well in making it extremely difficult to find any inlet to this world from another, so liable to illusion and folly is the average man, especially in democratic civilizations.

Now if I had told some one that I had seen an empty automobile smile at me and then rise in the air to escape me, and then come back and defy me to get into it, my statement could easily be disposed of, because all of us have experiences by which to measure the incredibility of such a story. It contradicts ordinary experience which we call the "law of nature." We are not accustomed to see automobiles playing such intelligent tricks. But if I told you that I saw an etherial automobile float in the air carrying etherial beings through space, you would have no standard to determine the impossibility of such phenomena. You might disbelieve the accuracy of my statements. If I were honest you would believe, perhaps, that I had some experience and might attribute it to hallucination, but you would find the accusation of fiction and lying contrary to the assumption of honesty. You could conceive the facts only in terms of illusion or hallucination, unless you saw the same things at the same time, when you would either be hallucinated also or would find yourself in the same position as your friend. What such experiences require to have them credible is first the honesty of the narrator, second the sanity of the narrator, and third the corroboration of at least collective experience, even tho we did not accept the sensory apparition at its superficial value. Such a story of etherial automobiles would not be inconceivable as some sort of experience. But if I modified it so as to make the etherial automobile talk and smile,

you would easily reject my story, even tho you accepted it as testimony to some sort of experience, however abnormal.

The first criterion of truth is *consistency with normal experience*. I do not say that everything which is consistent with normal experience is necessarily true or representative of reality. But it is the first demand that we make of an assertion to make it conceivable. We require more to prove it. This consistence with experience is only a negative criterion of truth. It means that things inconsistent with experience can be doubted and must be proved to be assured. Experience, or intelligibility in terms of experience, is our first means of determining what we shall tolerate. We may have to seek an immense amount of additional evidence to assure us that it is true or real. This holds true even of all statements about a transcendental world. They must at least not contradict what we know. It is not necessary that they agree with sensory experience in all its aspects, but they must be consistent with it. If we said that spirits had form, the same form as the human body, we should be asserting what does not require denial and which would not seem absurd, tho it might not be actually true. But if we said that man after death had ten legs instead of two and walked on and with his head instead of his feet and did his thinking with his toes, we should assert what would not be believed, as all the terms and associations of normal experience in connection with such members would be violently distorted. We might invent meanings for such accounts that might have some truth in them, but the picture would do such violence to our most natural conceptions that even the truth of the statements would have no real value to us superficially. Indeed such statements would appear wholly incredible. We require conformity with human experience as the first condition of taking any statement seriously and we then have the additional problem of proving its truth.

I have discussed what are truisms to scientific men only to emphasize the special weakness of the books under review. They do not appeal to any sane criterion of truth. They have no appreciation of the rights of the doubter or the duties of the rational believer, and their authors must not blame some of us if we insist on suspending our judgments.

But the best way to deal with such works is to set one off against the other and we shall make our proposition clearer. The first thing that is clear in this regard is their respective positions on the matter of reincarnation. On this fundamental doctrine the two volumes are radically opposed to each other and the critic may ask the believer how he can reconcile revelations which are so different. The first of these two volumes teaches reincarnation and the author shows clearly that the view of it is the well known theosophic doctrine in its main outlines. It is supposed to be a necessary part of evolution and the doctrine of Karma is upheld, tho not emphasized. But souls are said to need thus to come back into the bodily existence as a necessary part of their moral development. Such a thing as evidence for the fact or proving that such a view could possibly be ethical, as we ordinarily understand ethics, is not thought of. Whether ethical or not, we should have to believe it, if the evidence were produced, but not one iota of evidence is presented. It is taken for granted that some *a priori* need suffices to make it a fact. That is, ethics requires reincarnation. Therefore, reincarnation is a fact. The volume never gets beyond this naive position and the author has no conception of his or her responsibility for evidence of a scientific kind.

The second volume denies reincarnation, or at least that there is any evidence for it. I quote the passage regarding it.

"With regard to reincarnation, it is a large and complicated subject. I can only tell you, in this, as in all things, what I have myself experienced, or heard from higher spirits, and believe to be true. And so I think it is incorrect to state that *all* must come back to a material life on earth. When anyone has entered into any spiritual knowledge during the mortal life, they are never reincarnated, except by their own special desire. If they are undeveloped and animal in the earth life, they frequently return there in spirit form, as earthbound spirits. Often they receive through the teaching of mortals their first desire for a better life. It is not necessary to pass repeatedly through the earth life in order to progress. I will not say no one has ever reincarnated, but I have never yet met any one who has."

Now it is quite clear what the teaching here is. I am not concerned with the question whether it is a genuine message from

the other side, but entirely with the doctrine asserted. It is directly contrary to the doctrine taught in the first volume under review. In this latter reincarnation is affirmed of all as a necessity of nature and that it takes place over and over again. The Platonic and Buddhistic view, as traditionally understood, is asserted in this first volume. But in the passage quoted from the second volume no such theory is affirmed. Quite the contrary, the doctrine affirmed is that of earthbound spirits who have often to come into contact with living people in order to learn their real condition and to decide for progress. Their individuality is preserved distinct from that inhabiting the living organism. The "reincarnation" suggested is merely temporarily influencing the organism of *another* living person, not possessing that organism as their own by virtue of rebirth. The whole doctrine has been converted here into apparitions, sometimes called "materializations," and that of earthbound spirits who have to get their hallucinations eradicated by contact with living bodies. If you wish to call that "reincarnation" you may do so, but it is not the accepted doctrine of theosophy or of Plato and the elder Buddhistic thinkers. It is quite probable that the whole theory as advocated by modern theosophists has grown out of distortion in the ideas maintained in the passage quoted. It is quite consonant with what has been said in many cases where the mediumship has been protected by scientific methods and knowledge. But apart from this the point to be emphasized here is the contradiction between the two volumes. Both doctrines cannot be true at the same time. The first volume makes reincarnation a necessity for every soul. The second one affirms that no advanced spirit seems to know of any cases whatever. The only reconciliation that can be made between these two opposing doctrines is to maintain that they express the opinions of different spirits, and this is quite conceivable. But the assertion of such a view only cuts the evidential foundations out from under the general doctrine either way. Each communicator was asserting a general theory of things, but if each communicator is conveying only his individual and personal opinion instead of the facts, there may be as many opinions as communicators about it and the whole subject is left in hopeless confusion. No objective truth is determinable on such a supposition. That is to say, if opinions are variable as the individuals

that communicate there is no general truth affirmable about the subject.

It is the second volume and the second only that gives the more reasonable view and this reasonableness consists in its conformity with facts supernormally acquired in other cases. The only defensible doctrine is implied in what was shown in the Doris Fischer, the De Camp-Stockton, and several other cases not published. We found evidence of discarnate personalities brought to a medium in order to disillusion them about their condition; that is, to remove their hallucinations, in order to start them on the way of spiritual progress in the other world without any reincarnation for the purpose. Many do not know they are dead. This has to be proved to them. The condition of doing this is to have them communicate with the living and get clear in their minds the distinction between incarnate and discarnate spirits. That once attained they can be made to realize that they are in a spiritual and not a material world. Some know that they are dead but linger in physical conditions feeling, as in life, that these are the normal conditions for a spirit and so remain earthbound, a condition which is as near reincarnation as one can imagine, and it does not involve any conflict with our knowledge of the personality of the organism affected by the presence of the discarnate. The earthbound may well call his condition "reincarnation" for lack of a better term. As he may be aware of having abandoned his own original body, he may mistake his relation to any other living organism, perhaps not knowing in some cases that the rightful owner is connected with it, for the possession of another body and the process of communicating about it, with distortion by the subconscious of the psychic, give the impression of reincarnation, and we, being the victims of historical and traditional conceptions, convert the message into our own ideas and say that they are a revelation!

On the other hand this second volume at another place makes the following assertion, when speaking of the subject of angels.

"Then there are angelic beings who voluntarily descend to earth, and are born there, that they may undergo special experiences and training. Having passed through its trials and discipline, they return, to assume great positions of power and

influence in God's universe. In like manner Jesus Christ came to earth from the bosom of the Father."

Now this is apparently plain reincarnation and directly opposed to the previous statement in which it was said that this one had never known of such a thing. Except for the use of the term "born" this new passage could be interpreted consistently with the previous statement in which control and an earthbound life were the substitutes for the doctrine of reincarnation, and perhaps by regarding the message here as distorted by the mind of the medium and as fragmentary in nature, we may still reconcile it with the previous announced doctrine. The Christian doctrine of incarnation may influence the statement, but taken as it is and without interpreting the statement or reconciling it from better knowledge of the facts, it stands squarely for reincarnation which was otherwise denied. This is an important lesson as to the pitfalls in passive acceptance of such communications at their superficial value. Again let us emphasize the difference between accepting the claim that the messages are genuine as having a spiritistic source and that they are true. Of course we have no assurance here that they have the source claimed, but it is not necessary to deny that source when rejecting their veracity or truth, or questioning them and applying critical methods to their meaning.

This brings us up to the next question between the two authors. Thus far I have only indicated the contradiction between them on the theory of reincarnation, with the consonance of one of them with facts obtained from other sources. I have not assumed that the messages are provably genuine. I have dealt with the statements as superficially presented. But suppose they are genuine messages from the dead. What then of their reliability? The usual tendency is to assume that they are believable because spirits made them. This is wholly a gratuitous assumption. Messages may be genuine enough and as erroneous as statements made by the living. There is no reason to assume that spirits are either infallible or endowed with any more knowledge than the living. The assumption that they are is a relic of a *priori* and mediæval imagination without one shred of evidence in its behalf. You may grant that both authors received genuine spirit messages all the way through, on reincarnation as well as other

doctrines. But this does not guarantee the truth of their statements. We may concede that they are expressing their opinions, but these opinions are subject to the demands of evidence just as with the living. There is no pretense of evidence in either work. There is some agreement in the second volume with facts otherwise obtained, but none in the other that may not be traceable, so far as the author's explanation is concerned, to normally acquired information or belief. It may be partly the same with the second volume, but it is not clear that it is so. The intimation that the parties were orthodox believers more or less exempts them from the suspicion of normal and subconscious influences of the kind that would be conclusive against them. But there is no hint of this in the first work. Hence assuming that the messages are genuine and not subconscious reproductions of normal reading, there is still the fact that the genuineness of the communications is not a guarantee of their truth. Veracity is not denied by showing that the statements are discarnate opinions. It only indicates that they are still subject to the investigation that any man's opinions are subject to in the physical world. They are not to be passively believed, but proved. "Prove all things, hold fast that which is good." St. Paul has some common sense about this subject in that statement or advice. Science strenuously enforces it. The revelation may be true, or partly true, but that is the thing to be proved and it is not the character of the communicator that wholly determines this, but the intelligence of the communicator and the exemption of the medium, through whom the message comes, from subconscious interpretation and distortion. There is not the slightest suspicion in these volumes that any such liabilities are to be reckoned with. Everything is naïvely accepted and apparently accepted as the whole truth, when, in fact, it may be extremely fragmentary. It appears as a whole in the record, but students of the subject would perhaps see evidence of fragmentary character in the communications and hold opinions in abeyance until adequate information has been obtained regarding the process and conditions under which supernatural phenomena occur.

There are things even in this first volume that coincide with information obtained elsewhere, but we have no assurance that they have not been obtained normally in the subject's reading or

conversation with others. Too hastily the author assumed that the facts are genuine because they were not consciously produced. As an instance, the communicator affirmed that spirits have voices. This was said in reply to a question by one of the persons present at the circle. But the communicator went on first to distinguish spiritual voices from our physical voices and added: "It would be difficult to describe a spirit's or entity's voice, except that it is more a thought than a voice." The last comparison is exactly what Swedenborg would say and in many instances through others I have seen the same general conception of it. To us there is no resemblance between a thought and voice. Here they are identified and the identification takes away all the similarity apparently implied in the first statement, tho it expresses perhaps exactly what would be the fact of survival with the loss of sensory, but the retention of internal mental states. The very paradoxes of the conception weaken contradiction, and make one concede that there may be possibilities in statements for which there is no scientific evidence and no attempt on the part of the author to substantiate them in the only way that intelligent men can do it; namely, by giving an exhaustive statement of previous reading and thinking.

We could go at great length through both volumes and select instances of interesting statements, but we should only run at last against the objections that I have already emphasized. Nothing can be even hypothetically tolerated except what is confirmed through other sources where we can *prove* that the subject had no previous normal knowledge of the subject. The reader has to be perpetually on his guard and maintain a perpetually critical attitude of mind. There is no believing anything in this field until we have determined some rational criteria of the probable or possible, and have eliminated the effects of normal reading, conversation or knowledge. It is not safe to adopt any other attitude toward such works. They may contain more truth than we critical and sceptical minds suppose, but that is the thing to be proved. It is not to be blindly supposed on the ground that the medium is honest.

Added to this, however, we give some facts that will qualify some of the impressions which our criticism may create. I have taken the two volumes on their own credentials, supposing that

no further information about their origin was possible. But fortunately I was able to get into communication with the authors of both of the volumes and have ascertained some facts which will show at least interesting psychological anomalies in the production of them. These facts should have been stated in the books. They would have taken them out of the category of things to be explained by fiction and the imagination.

Inquiry of the husband of the automatist in the first case results as follows. The automatic writing is done in the normal state, the lady sometimes engaging in conversation while the writing is going on. She had only a slight education, not going beyond the eighth grade of the public schools, and married about her eighteenth year of age, and is now in her twenty-first year. She has never had any interest in theosophy or the occult. The husband had been somewhat interested in them and tried to induce his wife to read some of them, as she had told him some experiences of her own which she could not explain. As a child she played with imaginary beings and on several occasions she has seen apparitions. "As a child she saw her brother who died at a distance from home, shortly after his death and before the news had reached them. A little later she saw this same brother again. Recently she has seen a number of apparitions and has heard voices on two occasions."

About the first of October, 1916, the husband and wife witnessed some apparent communications by means of a glass and alphabet. The husband expressed scepticism about them and with his wife tried the experiment at home with very successful results. The experiments were more for amusement than for anything else.

The lady has read nothing of theosophy and nothing of occult literature or publications of the Societies for Psychical Research. She has never read anything on reincarnation. Her reading has been largely in magazines and fiction. For a short time she took an interest in Christian Science. She knows nothing about Latin.

The statements about Earl Kitchener in the book are based on the slightest amount of knowledge. She is strongly pro-ally in her sympathies, so that there were no prejudices to contend with in the remarks about Kitchener. She knew absolutely nothing about Nietschze until he was mentioned through her

hand. There might be much latent subconscious knowledge in regard to such persons acquired in casual conversation or popular reading, and so forgotten. But it is interesting to find that there was no primary interest in these men. She knew nothing whatever about earthbound spirits until the subject was discussed through herself.

All these facts classify the case with the usual mediumship and at least suggest supernormal influences. They suggest at least the genuineness of the phenomena, tho they do not prove their validity. The messages may come from spirits, but they have still to find evidence of their truth. The control claimed not to have had any of these views before her death and to have learned them since her death. But as there was a group of personalities connected with the case and some of them claimed to be ancient "masters," this control may have imbibed her views from them or have been the intermediary for their transmission, in the process of her own development from an earthbound condition. However that may be, the hypothesis, supported by the facts of the case, renders the control's statements about the difference between her earthly views and the present ones quite credible and consistent with her presence. But it does not establish the validity of what is said. It may represent only one of the many differences of opinion that we meet in all revelations of this kind. They are not to be believed merely on the ground of their coming from spirits, but must be proved to be true by scientific credentials.

In regard to the second volume under review inquiry brought out similar facts. The author in response to inquiries shows that she has been quite critical and sceptical about the whole affair until she received the proper kind of evidence for the supernormal. But the book does not present the slightest indication that any care was taken in the matter. You cannot tell assuredly whether the lady herself received the messages or whether she received them through another psychic, and for removing certain important objections this is crucial. If she received them from a stranger who was not a professional medium it would be one thing, and if she received them through a professional it would be another. Still different would it be to receive them through herself. The author would most probably not be engaged in

deceiving herself consciously. The only thing you could say would be that she was writing fiction disguised as alleged reality. The most important thing in such phenomena in protection of the value of the facts is a frank and complete statement of the method and conditions under which the statements of the book were made. It is not their contents that produce their value, but the manner in which the contents are derived.

Inquiry of the author has brought me the following facts about the origin of the volume. The material came to the lady herself clairaudiently through her left ear. The lady had heard of such things before the death of her husband, but had had no experience or contact with the subject before this. It was eighteen months after his death that the first impressions began to come to her, and she would not accept his presence until he proved his identity. The messages at first were short but not confused. Both were members of the established church of Scotland. He disliked everything of the occult and the two neither read nor discussed these matters. Neither of them were interested in reincarnation, and the lady's attention was called to the subject only after his death. The lady also had messages through another person, a psychic, which represented facts known only to herself and her husband, and experiences amounting to cross reference. Some of these facts have been written to me in response to my inquiries and they show much care in testing the case before accepting the natural inference. In a letter to Miss Whiting she says:

"I do not think that any one could be more sceptical than I as to the fact of spirit intercourse. I gave John endless trouble before he convinced me that he was really communicating with me. Private facts known only to us both, with dates, did not bring conviction, and he gave me information regarding events to come and advice on business matters and all kinds of things to convince me, but what really broke down the final barrier was his bringing to me his personality. This is individual and distinctive, and I know in a moment when he enters the room and can sense what he does and how he looks, and without it I receive no communication from him. He speaks slowly and distinctly into my left ear and I simply write down what he tells me."

The same general facts are told in the letter to me, but not in as full a manner. It would have been much wiser to have stated all such facts in the preface of the book. The two clergymen who write introductions to it are evidently impressed by the contents of the volume; that is, by the agreeableness of the ideas and sentiments expressed, and seem not to regard in any way the conditions under which these ideas and sentiments were obtained. This is the fatal policy of most people in such matters. If only the ideas are agreeable they are supposed to have the source claimed and to have the weight of authority. Even contradictions could be proved true on any such grounds.

There can be no doubt that the statements of the authors of the two volumes make them much more interesting and impressive than the contents of the books themselves. There is evidence that the non-evidential matter is more or less covered by facts which it would have been well to state in all fullness and frankness. Scientific readers, especially psychologists, would have been ready to listen more attentively to the claims of the books. If such work depends on the agreeableness of the contents to readers, there is no reason whatever for claiming that they come from spirits. It is this last claim that is the important thing to determine, and there is no more evidence for it in such volumes than there would be for such an origin to a piece of fiction which is likable. There are two separate problems here, rather three of them. (1) Does the material issue from spirits? (2) Are facts or statements to be accepted as true because they come from spirits? (3) Are the ideas expressed in agreement with known facts in normal experience? The truth of the last has nothing to do with the question of origin. The second does not follow from the truth of the first and the first can be settled only by those conditions about the psychic which exclude previous normal knowledge from facts which can be verified as supernormal by the testimony of living people. These volumes would have been much more important had this last condition been respected and the facts stated. Unfortunately we are supposed to believe the statements made without any scientific credentials whatever. The response to inquiries, however, does something to redeem the volumes for the scientific psychologist.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld by his own request.

A MEDIUMISTIC INCIDENT.

The following incident is from the records of Dr. Hodgson and it will be noted that it was written out very soon after its occurrence and signed by the witnesses. The only serious sceptical objection to it is the possibility that the medium himself may have seen and forgotten the facts which come out in the experience. But the fact that the witnesses also knew nothing about the events evidently referred to in the case make it quite possible that the medium also did not know the facts. At any rate it is worthy of record as an incident which, in kind, seems frequently to occur in mediumship. It illustrates the phenomenon of a spirit that does not know that he is dead. The probability of such facts will depend on their frequent and more evidential occurrence. In the meantime this evidence cannot be obtained unless such incidents are put on record—Editor.

Providence, R. I., October 30, 1901.

Dr. Richard Hodgson.

My Dear Sir:—

I enclose herewith a copy of a portion, as promised at my interview with you last Friday, of the manuscript which I then showed you. I have also added a letter of my own and a certificate, signed by the three gentlemen, who, besides the medium, were the only ones present, regarding the occurrence.

I am much rejoiced at the privilege accorded me in meeting you last week and beg to assure you that it was a rare intellectual treat to me, not soon to be forgotten.

I am happy to state that our good medium is out of bed again, but, as a lawyer, is just at present very busy in getting ready for the November term of court. He has promised me faithfully that, so soon as he can find time, he will write down for you an account of the wonderful experiences that happened in his father's family, and of which I gave you a brief outline last week. He has also promised to some day go to Boston with me, and with your kind assent, meet you. Of course in such case I would give you notice ahead. He is certainly a man of great gifts in the line of spiritual phenomena and is very positive of the actuality of spirit communication. He, in fact, says that with him it is not a question of *thinking*, for he *knows* and *knows absolutely*.

A STRANGE VISITOR.

In Lowell, Massachusetts, on Thursday evening, August 15th, 1901, two young local pugilists, known as John Dion and Charles Armstrong, engaged, before the Knickerbocker Club, in Urban Hall, in a boxing bout, which, it had been announced, in pugilistic parlance, would be of "twenty rounds."

In the "ninth round" Dion received a terrific blow on the jaw by which he was felled to the floor, striking on the back of his head, with a resulting effect of concussion of the brain. He never regained consciousness and died at 4:35 o'clock, Friday morning, August 16th.

The foregoing is but a brief synopsis of an event which was alluded to quite fully in the newspapers of the two or three days following and it is only necessary here, for the purpose for which this paper is prepared, to further state that Dion's funeral services occurred in Lowell, on Monday, August 19th, "A Solemn High Mass of Requiem, for the repose of his Soul," being celebrated by Rev. Fr. Fournier, O. M. I., at St. Joseph's Church.

September 1st, 1901.

In a Massachusetts town, located some forty or fifty miles from Lowell, a little band of investigators has been in the habit of meeting nearly every Sunday evening for the past two years, with the exception of the last three months, or so, for the purpose of listening to

the truths of Spiritualism, as given to them through the mediumship of one of their number.

This little band has never consisted of more than five or six gentlemen and two or three ladies, and three of the former, together with the medium, have been the most constant in their attendance, neither one of them, hardly ever, having been absent from the circle.

For the purpose of relating the event which is given herewith the writer of this does not consider it necessary to give the names of any of the parties referred to above. They are well known to him as clear-headed, practical men, while the medium is a gentleman of education and literary attainments, and of the highest probity and honor. His mediumistic gifts, which have been largely developed during the past two or three years, are pronounced by the evidently high and noble influences who control and speak through him, while he is in a state of absolute unconsciousness, as being of the highest order, their statement also being that were it not for his ill health results and communications would be given which could not fail to be even far more satisfactory and convincing than any hitherto presented.

It was owing to the medium's ill health that no meetings of the little circle were held from some time in May last, until Sunday evening, August 18th, he, during that time, not having "been under control."

Previous to stating what transpired on the last named date it will be necessary for a clearer understanding of the marvelous experiences of that evening, to state what the usual order of the séances has been, but for that purpose it will be needful to mention only two or three of the "influences" who are present at nearly every meeting.

Immediately after the medium is under full "control," an invocation generally addressed "Oh! thou Great Central Source," is delivered in most reverent tones and in most perfect and awe-inspiring language. These invocations are stated to be—sometimes from Theodore Parker, sometimes from others, but they, as well as the lectures which will follow later, are of the same high tenor and in every respect fully equal to the grand, inspiring utterances which have been given to the world through such high agencies as Judge Edmonds, Andrew Jackson Davis, Stainton Moses and others.

Following the invocation there, most generally, appears the "influence" of a young Indian girl, known as "Wild Flower," and after her a Mr. Davis who has stated through the medium that he died in 1833, and whose addresses to the little circle have been of a highly instructive and beneficial nature.

It is, however, with "Wild Flower" and another and strange "influence," which intruded itself into the little circle, on the evening of August 18th, that this paper has to do.

On that evening the three gentlemen mentioned above, as being so constant in their attendance, had, without any mutual understanding, and unknown to each other, from different directions turned their steps toward the usual place of meeting, merely for the purpose of a friendly call upon the medium.

The latter stated that throughout the day he had been contending against an almost irresistible impulse to go "under control" and finally, with considerable reluctance, did so, and an invocation as usual, and as noted above, was first given to the hearers. Following came the entrance of the next "influence," which, quite naturally, was supposed to be that of "Wild Flower" and was greeted by the usual salutation from those present, as follows:

"Good evening, Wild Flower." To the utter astonishment of the circle instead of the customary response from the cheerful little "influence" they had learned to feel so well acquainted with, a rather gruff, bass voice responded—

"Wild Flower? Who's Wild Flower? I don't know anything about your 'Wild Flower.' That is very funny. Where am I?" (*Here the medium, taking on the conditions of the "influence," rubbed the back of his head as though in great pain.*) "A fellow hit me on the back of the head."

The first question asked, by one of the circle, was—

"How did you get here?"

The answer came back—

"I don't know how I got here, or where I am. It's all strange to me." (*Here the medium again began rubbing the back of his head and ejaculated about a "fellow" having hit him there, and this was repeated during, or at the end of every answer.*)

The next question—

"Do you know any of us?"

The response was—

"No I never saw any of you before and don't know as I ever want to see any of you again. This is all very strange." (*The medium went through the same experience as alluded to above.*)

The question then put was—

"When did you pass out?"

The answer came—

"I don't know anything about any passing out. Somebody hit me on the back of the head." (*The medium's experiences were still as noted above.*) "I don't know where I am or how I got here. It's all strange to me." (*And then, after a pause, as for reflection.*) "But I don't want to be sassy to you gentlemen about it."

The question was then put as to who he was, and, like the flash of an electric spark, the "influence" left the medium, to be at once succeeded by that of "Wild Flower" who said—

"We don't want that fellow here." (*And with this remark he put up his hands in a pugilistic attitude.*) He was one of these strong fellows."

"Oh," said one of the circle, "he's a fighter, a pugilist, is he?"

"Yes," answered "Wild Flower," and with this her "influence" vanished, only to return in an instant and say—

"I had to come back for a minute to say that I must tell you the name of that big chief. It is" (*and here he kept repeating, as though trying to pronounce the name*) "Deon!" "Deon!" "Dion!"

Naturally the listeners were in a state of wonderment at this experience but the advent of the Mr. Davis' "influence" cut short their speculations. With the termination of his lecture the medium returned to consciousness and was informed of the remarkable incident that had occurred during his being "under control" and of which he, by the way, had ample evidence in the extreme pain in the back of the head with which he found himself afflicted, as a result of his taking on the "conditions" of the Strange Visitor.

Now it must be stated here that not one of those present, the medium included, had read in the newspapers any account, or seen or heard any mention of the incident at Lowell, on the Thursday evening previous. Hence no theory of "thought-transference,"

"mental telepathy," or "subliminal consciousness," etc., would seem to be applicable as a solution of the incident above related.

The members of the little circle spent some time before adjourning in discussing the strange occurrence, but, of course, arrived at no satisfactory explanation thereof, and it was not until the next morning when the medium himself, visiting a store of which one of the circle is the proprietor, casually took up a Boston newspaper that any light was shed upon it. The first thing therein that his eye rested upon was the name given the preceding evening in connection with an account of the tragic occurrence at Lowell on the Thursday evening previous.

It will be noted that in the account of the séance given above, "Wild Flower" did not mention the Christian name of the Strange Visitor, and it is not intended by the writer hereof absolutely to assert the identity of that "influence" with the man killed at Lowell. It is of course possible, but hardly probable, that somewhere else on this earth another Dion, also a pugilist, at or about the same time received a blow on the back of his head which terminated his mortal existence. The writer has his opinion in regard to this, and is perfectly willing to leave to others the privilege of exercising their reasoning faculties upon the subject. * * *

North Attleboro, Mass., Oct. 30, 1901.

Dr. Richard Hodgson,
5 Boylston Place,
Boston, Mass.

Dear Sir:—

The foregoing is a portion of a paper which I prepared in relation to the incident narrated therein, and which occurred at Attleboro, Mass., on Sunday evening, August 18th, 1901, the article having been written by me within the week, or two weeks, following that date..

I was not myself present at the meeting, but was informed the next day concerning it. I at once (within two days) saw all three of the gentlemen who constituted the little audience and whose names are given below, and while the matter was fresh in their minds, took notes of their remembrances of the occurrence from which I wrote out the narrative as given above. Their testimony regarding this is given below.

The medium assures me that previous to the Monday following, as stated in the account I have given, he never heard or read of the man Dion, or any account of the affair at Lowell. He is very positive about this, and he is a gentleman whose word is absolutely unimpeachable.

Very truly yours,

BYRON ROSE.

Attleboro, Mass., Oct. 30, 1901.

To whom it may concern:

This is to certify that we, the undersigned, have read the account given above, by Mr. Byron Rose, of what transpired at a circle at which we were present on Sunday evening, August 18th, 1901, and that it is a true statement from our best remembrance thereof, and was taken down by him within a day or two after its occurrence.

We also certify that no one of us had ever read or heard, previous to the Monday following, of the man Dion, or of the boxing match at Lowell, on August 15th, 1901, and that we also have the most absolute confidence in the medium's statement to the same effect.

ORVILLE BALCOM,

Attleboro, Mass.

JERRE B. STEVENS,

North Attleboro, Mass.

EDWIN J. BACON,

North Attleboro, Mass.

AN APPARITION: THE VISION OF MOTHER PASSING.

The following incident it was not possible to obtain corroboration of. But it belongs to a type of considerable interest and would have been a most important case had it been recorded and confirmed in the right manner. It would have conduced to its interest to have had its *ante mortem* promise ful-

filled. There is no evidence that it was. Certainly there was time enough for it, had it been possible or attempted. The informant is apparently a psychic, since she reports herself as a "Christian Psychologist" who gives readings. From what we know of such phenomena the experience is very likely, whatever explanation we may prefer to give. But it would have conduced to more scientific value if a proper record and confirmation had been made at the time of the occurrence—Editor.

My mother was a very spiritual woman—ethereal, gentle, psychic, made prophecies, wrote verse, dreamed dreams, and had visions; often talked of the return of spirit, and promised her physician attending her in her last illness to return to him, even specified where in his office (a part of his home) she would meet him. The doctor being a high church Episcopal, rather doubted the return but said she would be welcome at any time and signaled his desire to bring the conversation to a close. His patient rallied and the doctor pronounced her out of danger, and I returned to my duties in a millinery store thirty-four miles distant that I had left when doctor called me to care for mother. I left her in my sister's care with a request to notify me at once if any change for the worse. All went well for five weeks. Mother seemed bright and well, when, suddenly she was seized with a fainting spell and told my father and sister when they revived her she had been met by her mother and two little spirit babies of her own, and her time was very short. Her only wish was that I were there to take her in my arms and kiss her once more. Then she gently laid her head on father's shoulder and passed to spirit, eight o'clock Sunday morning, December 3rd, 1893. In my boarding place, thirty-four miles away, I had a vision at exactly eight o'clock Sunday morning, December 3rd, 1893. I saw my mother, took her in my arms and kissed her. I felt strange for I knew I was awake and tried to arouse myself. I went down to breakfast at nine o'clock and related my vision to the family, but they accounted for it in the way I had been overworked, and the anxiety during mother's illness five weeks before must cause reaction on the nerves. Knowing how I loved my mother, and the sympathy between us, this was their solution. However, I decided to go home at eleven o'clock, being the only train on Sunday. While I was planning this a message came. "Mother passed away at eight o'clock,

come at once." The message was delayed somewhat, being sent to the store address instead of the house, was re-sent, consequently delayed an hour. At eleven o'clock I took the train for home and on arriving at the door was met by my sister begging me not to censure her for no one expected mother to pass away. They had no warning of it, and she said if you only knew her last words were of you, said "she wished you were here to take her in your arms and kiss her once more." The doctor was told of the vision and he marveled at it, then told us of mother's promise to come to him in his office if permitted. Five years passed, nothing more was said of the occurrence. There was no occasion for my seeing the doctor in the meantime to ascertain if he had seen the spirit of mother. But the facts are these—doctor was found dead in his office, sitting before a table with his head bowed, resting on both hands, no signs of a struggle and no apparent cause. It was one of those cases the physicians call "heart failure" when the heart fails to perform its functions.

A CASUAL EXPERIENCE.

The following incident has its interest in the difficulty of supposing any normal explanation. The gentleman who reports it to me is a perfectly reliable person well known all over the United States and he vouches for the reliability of the man who wrote the account first hand and answered important questions regarding the incident. The experience has all the characteristics of the ordinary mediumistic phenomenon, except the difficulty of explaining the facts by any previous knowledge on the part of the medium. The man happened to be in San Diego, California at this time, while his home was far from this place, and his presence in this city seems not to have been known even by the two relatives and acquaintances he had there. Further comment will be reserved until the facts are recorded—Editor.

San Diego, Cal., May 23rd, 1910.

During a recent visit to Los Angeles a peculiar thing happened to me. I will relate the incident just as it occurred. It may be susceptible of analysis by some one, but it is too deep for me.

On Sunday, May 1st, I was seated in one of the city parks listening to the music, when an old blind man, positively sightless,

led by a lad of about six years of age, was seated near me. Upon discovering my presence he attracted my attention by saying, "If you will give me two bits I will tell you something very interesting to you." Thinking he was simply begging, and feeling sorry for the old fellow, whose appearance aside from his affliction, indicated extreme poverty, I concluded to let him bunco me to the extent of twenty-five cents, and so informed him.

Asking me if I had a piece of paper, which I had, he told me to write my name on it, roll it and burn it, all of which I did.

He then told me as follows, speaking as tho reading: "You will be sixty-five years old on your next birthday, which will be in only a few days. You have a wife whose name is Mary: she has been in very poor health for many years, but is now recovering and will live many years. You have one daughter. She is married but at this time is far from here, her home. You have one brother who resides quite a distance from here. You also have one sister at this time. She has spent much time in foreign travel. You are not a resident of this city. You, when a boy, cut your foot with an axe, while chopping wood in the snow. You broke a bone in your leg while scuffling. You have been in the army. You are contemplating engaging in business, will meet with discouragement at first but will be very successful afterwards, and will gratify your strong desire to travel in foreign countries, and live to be an old man."

I will state that my sixty-fifth birthday was just one week (the eighth of May) from the day I met him. My wife's name is Mary and her health has been just as stated. His statements relating to my daughter, brother and sister are true in every particular, as are those telling of my accidents, army life, etc.

Respectfully,

S. D. B.

In response to my informant's questions the writer of the above account made the following statements:—

"I had been there (in the park) fifteen or twenty minutes when the old blind man was led to the seat by the small boy. I looked into his eyes, or rather his sightless eyeballs, the eyes gone, nothing but a gray-white film remained. Outside of a sister and a sister-in-law no one knew anything about me, and neither of these two then knew that I was in the city. He drew no information from me.

He spoke as if he were reading from a paper. Once or twice he paused and asked, 'Is that right?' to which I responded, 'You are telling the story, go ahead.' Every statement recorded by me as made by him is literally true. He did not make other statements wide of the mark. What I have written covers everything he said."

It is easy to conceive the circumstances under which a very simple hypothesis would vitiate the claim for the supernormal in such a case. If the man were known in the city and if the person who told him the facts were the ordinary medium with eyesight or had been accompanied by some one who could have known the gentleman who reports his experience, the possible source of the information would easily be accounted for. But if we accept the gentleman's statement about examining the man's eyes and that he was perfectly blind, the circumstances would make it impossible to get the information given. The ceremony of writing the name on a piece of paper and burning it is a suspicious incident, for it is exactly the method which frauds of a certain kind use to get the name of the person present, and this seems to have been the mistake which the gentleman made. The name might have given the blind man a clue to memories which he had about the person present. Indeed, there is nothing to prevent the supposition that he knew the gentleman from boyhood and that this gentleman had forgotten him or been separated so long that he could not recognize him or know anything about him. We may suppose that the reference to the cut in the foot and the broken leg was gotten in this way. But it is hard to imagine all the other knowledge to be obtained casually. The blind man would have to keep close touch on the gentleman's life to know all that he told. If the gentleman had not written his name on the paper it might not be so easy to raise the sceptical question. Of course we are told that he burned the paper, but we are not told whether the paper was read to the blind man or the name given to him. This is crucial in the estimation of the facts.

What the case teaches is that we require to know all about the person through whom the messages came. We do not know his name or past and conjectures of almost any kind can be made with impunity and with certain possibilities or probabilities about them. We have no evidence that they are true, but in the scientific problem of proof the defect of the evidence has to be ad-

mitted. The facts are very striking for their apparently wide knowledge of the man's life and it is not easy to apply any normal hypothesis to them, but we are not sure that normal explanations are excluded. The history of the blind man needs to be better known. The question whether he was really blind is not half so important as his past history, and we know nothing about that—Editor.

Point Loma, Cal., May 25, 1910.

Dr. J. H. Hyslop:

I enclose written statement which speaks for itself. The man who makes it is perfectly reliable, denies any interest in the "occult" but says "The thing beats me."

After reading his statement which he wrote out at my suggestion, I asked him certain questions, which I also enclose. Was the old blind man a fake or is my informant a liar?

Yours truly,
L. J. G.

Q. Which first occupied the bench in the park? You or the old man?

A. I had been there fifteen or twenty minutes when the old blind man was led to the seat by the small boy.

Q. Are you certain that he was blind?

A. Oh, yes. I looked into his eyes, or rather, his sightless eyeballs; the eyes were gone; nothing but a grey-white film remained.

Q. How many persons in Los Angeles were known to you?

A. Outside of a sister and sister-in-law who live there, no one knew anything about me; and neither of these two then knew that I was in the city.

Q. Did the man draw any information from you?

A. None whatever. He spoke as if he were reading from a paper. Once or twice he paused, and asked "Is that right?" to which I responded "You are telling the story, go ahead."

Q. You say that every statement recorded by you as made by him is literally true. Did he not make any other statements quite wide of the truth, which you have not recorded?

A. No. What I have written covers everything he said.

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FOR

PSYCHICAL RESEARCH

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SURVEY AND COMMENT.

The July number of the *American Journal of Psychology* has an article, by Mr. P. F. Swindle, Research Fellow in Psychology at Harvard University, on "Visual, Cutaneous, and Kinæsthetic Ghosts." The article would have no interest for psychic researchers had not the author hinted in it at an explanation of most or all "ghost" phenomena. Many superficial readers would think that he had explained them by after-images, and the author seems to be quite willing to have the reader think so and for a certain type of apparition he doubtless expects that explanation to apply. Much of the article has no bearing on the question and all of it has no bearing on what psychic researchers are thinking of when they are discussing apparitions or "ghosts." The author has tried to get a flavor of psychic research into his work by importing into the discussion some allusions at the outset to "spiritualism" and the frequent reference to "ghosts" and links them up with after-images, with the inference largely left to

the reader. But he is really not studying apparitions or "ghosts" at all. He is studying a phenomenon that has no relation whatever to them and endeavoring, apparently consciously, to throw dust in the eyes of the reading public. Of course, if he did otherwise, the academic world would not recognize him, but would consign him to a cell with us psychic researchers. Remember that all young men in the colleges have their reputation and their bread to win and these cannot be gained by any process except equivocation, as matters stand at present.

It is unfortunate that we have to begin elementary education with the academic man as to what psychic researchers mean by the phenomena of apparitions. But it is evident in this article that this elementary process has to be undertaken. Or if the author under notice knows better than appears on the surface of his paper, he cannot plead the exemption of ignorance, but must meet the accusation of something less excusable. Now Mr. Swindle ought to know, if he does not know, that psychic researchers have distinguished for thirty-five years—and longer as a matter of fact—between *subjective* and *veridical* apparitions. Any discussion of them that does not reckon with this distinction is not worth the paper it is printed on. You may very well connect *subjective* apparitions of a very limited number and type with after-images, but if you make generalizations from these to cover the *veridical* type you are evading the facts and the issue, and just throwing dust in the eyes of the confiding public, taking shelter behind the dogmatic authority of the academic man, which has become like the superstitious reverence which the mediæval priest enjoyed. With the psychic researcher it is not the mental or subjective aspect of apparitions that has the primary interest. *It is their relation to external events not within the reach of normal sense perception.* Subjective apparitions and hallucinations the psychic researchers explain very much as does this author, tho they have a more comprehensive view of the stimulus as intra-organic, distinguishing these from those related to an extra-organic stimulus at the time of their occurrence. It is not the character of the apparition or "ghost" that the psychic researcher has to explain. He will make a present to him of any such explanation Mr. Swindle may produce. We might even concede that veridical apparitions *in their form*

and content might be influenced by past and present sensations, but we should insist that this has nothing to do with the issue that the psychic researcher has to decide, which is whether there is a causal nexus between the apparition at the time and some event beyond the limits of normal sense perception. For instance, the apparitions recorded in *Phantasms of the Living* and the *Census of Hallucinations*—both of which are ignored by Mr. Swindle—were unanimously asserted by the committee to exclude chance from their explanation, and no one has ever ventured to dispute the verdict of the committee. No doubt subjective influences affected the form of them, as they do the form of evidential and supernormal phenomena in experimental mediumship, but they do not explain their relation to external events. No man has any right to a theory of "ghosts" who does not take account of these facts. He is evading the issue and in fact prevaricating. The pictographic process in experimental mediumship represents phenomena quite like those of veridical apparitions, and is the clue to their explanation; namely, a causal nexus between an external event out of reach of normal sense perception and the occurrence of the apparition. If Mr. Swindle thinks he has given any explanation of veridical apparitions he has only swindled himself and a lot of poor confiding readers and some not so poor, tho interested in dust throwing and prevarication.

Moreover, Mr. Swindle does not seem to remark that there is a wide field of hallucinations which even his own explanation does not reach. This is the field of suggestion and also a much larger field of hallucinations among the insane. His paper would allow us to infer that he intended to cover the whole field of hallucinations, but he has not done this and makes no allowance for a wider field of stimuli than those affecting after-images. But we may waive all this and demand that he either let the subject of apparitions or "ghosts" absolutely alone or apply his theory of after-images to veridical ones. Until he has done this, such discussions, valuable as they are for normal and abnormal psychology, have no bearing whatever on the problem of the psychic researchers. The fact will return to vex the academic man when he learns how ignorant he is. Or is it ignorance? If it is something else, what shall we call it?

THE RETURN OF PROFESSOR MUENSTERBERG

by JAMES H. HYSLOP.

INTRODUCTION.

The present record of experiments has more than one scientific interest. The first is that it represents a man whose real or alleged communications since his death were sure to have special difficulties in the way of their acceptance. He was an unusually well known man and he was associated with very definite opposition to psychic research, tho with more real interest in it than the average man or the public knew. His public character and especially his prominence in the pro-German interest created an unusual interest in the man, whether for sympathy or antagonism. Whatever he might do to prove his identity would be subject to sceptical attack because he was so well known. On the other hand whatever he might have to say would interest even where it did not produce conviction. Some of the incidents in this record have considerable evidential value, but most of them, tho I believe them perfectly genuine, for reasons to be mentioned later, are exposed to conceivable objections which it is not easy to answer, if possible at all. Mrs. Chenoweth knew of his death and lived in the same locality with him. I do not mean in proximity to his home, but in the same part of the state and only across the Charles River from Cambridge. Everything conspired to make possible much knowledge of the man without supposing that it was intentionally acquired. It is not necessary to suppose that she might have sought knowledge for the purpose. The circumstances made much casual information possible without any effort on her part. After all that has been done in her work readers need not trouble themselves about any intentional search for information on the point. On the contrary she spoke to me after his death rather deprecatingly about the prospect of his communicating because she knows as well as you and I that his messages would be suspected and would possess much less evidential value than some obscure person's whom she could not possibly

know. But it is not so easy to escape suspicion for casual knowledge of the man and its resurrection from memory in the trance, tho she might not be able to recall it in her normal state. I have no evidence whatever that she does this. My experience with her subconscious is that it is far more limited in its resources than the normal mind. It shows no special tendencies to resurrect memories or impersonate dramatically. Occasionally I find evidence of its confused and automatic influence by interpretation or misinterpretation of a message received, but no evidence of a tendency to reproduce normal knowledge, even if she is known to have it. But we have not yet ascertained enough about the subconscious to deny the possibility of much that does not give evidence of itself. The conditions that make incidents evidential are separation in space and knowledge of the medium from the personality involved. These conditions were not fulfilled for Mrs. Chenoweth in regard to many things in the life of Professor Muensterberg and so we cannot always speak with confidence about her ignorance on certain matters.

In spite of these facts, however, it is our duty to give the facts to the public. They will have an interest whether they have scientific conclusiveness or not. The messages are unusually characteristic of the man on any theory of their explanation, and but for the discount which we are obliged to maintain regarding their evidential nature in many instances, would be more than usually good evidence of personal identity. But because of the defects mentioned I cannot make their value depend on my opinion regarding Mrs. Chenoweth's ignorance of the facts. If I could show that there was no opportunity on her part for either casual or other information the case would be very different. But I have been in no position to determine the exact amount of casual and conscious knowledge which she might have had about him and must therefore concede more to the sceptic than I would in cases where the persons involved were obscure and unknown.

Professor Muensterberg died not long after Professor Royce, from whom also I had already heard, tho I made no public mention of the fact. But not a word came from Professor Muensterberg until July 9th following. He was referred to by Dr. Funk in some communications, but there was not an indication of any personal effort on Professor Muensterberg's part until the date

mentioned, and all this in spite of the sceptic's supposition that the subconscious is ever ready to impersonate with its knowledge. His coming interrupted the work with Mark Twain, somewhat to my surprise and disappointment because I desired to finish with him before I opened the way to any one else. But his efforts were welcome enough on general principles and I offered no resistance to them.

While it would interest certain persons personally to hear from Professor Muensterberg and perhaps his colleagues would listen more interestedly, if not favorably, to anything that purported to come from him, because they would have the personal knowledge which would qualify them to judge of the characteristic and uncharacteristic nature of the facts, I welcome the opportunity to say the same word that I said about the return of Professor James: we have no right to expect good evidence from well known men. Everything that comes is subject to the criticism that it might have been known by the psychic, whether casually or purposely. It is extremely difficult to prove the ignorance of any one about the life of any well known person. The stubborn sceptic will believe a medium capable of a thousand-fold more knowledge than the most intimate friend of a given person rather than admit anything supernormal. He will attribute a thousandfold more capacity to an ignorant indifferent woman than he would assume for himself, when it comes to believing in the supernormal. And he will do this without any evidence whatever. Such is the credulity of the sceptic, and we have to concede his claim for the sake of argument. If he would take one-thousandth of the pains to investigate that he does to invent objections he would quickly find that he is a silly child in most cases, even when he happens to be right in his cautiousness. I have seen the most obstinate sceptic bowled overboard by a very small fraction of the inquiry that I spend on a case before making up my mind. Such are governed largely by imagination and not by scientific investigation. It is unfortunate that we have to work against as much superstitious credulity on the matter both of fraud and subconscious fabrication or impersonation as ever was charged against a spiritualist believer, especially when it would be so easy to settle the doubt if the critic would only investigate. No intelligent person has ever investigated this question thor-

oughly without coming out on the side of the supernormal, and our lazy soi-disant scientists only sit in their chairs and laud unscientific doubters while they discredit constructive men because they do not destroy what the facts will not let them destroy. As long as Mr. Podmore was a sceptical critic the academic man praised him and spoke of him as a scientific man. But the moment that he showed any leaning toward the spiritistic theory they either remained silent or regarded him as unscientific, as if science were in any way affected by the conclusion. Bigotry and prejudice are not confined to believers in spirits. Scepticism always has as much bias as belief. The will to disbelieve is as prevalent as the will to believe and neither of them is legitimate as evidence or as a ground of belief.

I might have spoken more confidently than I have done about the possible security against the ordinary explanation of some of the messages which I have discounted. But I will not take any risks and it is solely because Professor Muensterberg was so well known and lived so near to Mrs. Chenoweth that assurance on a matter where defective memory has to be assumed must be received with caution. My own practice of silence on any person or thing likely to affect the work is such that I can always be sure of not saying anything whatever that might come in that direction. Not one word was said by me to Mrs. Chenoweth after the death of Professor Muensterberg about him or his work and nothing would have been said before his death, if I had had any suspicion of the possibility that it might return to plague me. I am certain also that I did not say much about him before his death, but it is possible that what I did say concerned the cases of Beulah Miller and Madame Palladino, as they were matters of public knowledge at any rate and much might be obtained casually whether I talked or not. These two incidents I discount because of the double possibility stated, altho I do not positively remember talking to her about them. I have only a vague memory of having done so, but even this may be an illusion caused by my certain knowledge that I have talked to many people about them. This will be true of every incident which I had to discredit because of the possibility that I might have mentioned it. If we have a right to suspect defects of memory in matters affecting the case negatively the same will

be true of those affecting it positively. Errors of memory are not likely always to be in the interest of scepticism.

The real doubt about the evidence arises from the fact that the man was well known. I make it such a business to avoid talking about the subject, except occasionally when I do it purposely to remove fears about the work, and this only in the most general way, that the leakage is less likely to be by myself than from casual knowledge of the parties concerned who are well known. Strange tricks are possible in this field and one has always to be on the alert for them. For instance, this spring I happened to be in Hartford, Conn., and took a street car to a certain place, when I saw on the car a lady whom I knew in New York and who had often called to see my daughters in New York. But she did not see me and I did not reveal myself. At any time in the future I might refer to a number of details about that car and the lady she was with, palming it off as supernormally acquired information, and she would be puzzled to account for it. Such things often occur to any one about almost any one else. But they are exceedingly limited in their number, their nature, and their details. Their cogency can be overcome by cumulative and collective evidence. All this does not apply to obscure and unknown people. But Professor Muensterberg was so well known that the objection is entitled to full force and must be disqualified by the best of evidence for the supernormal. That, perhaps, is not obtainable in his case, at least not under the special circumstances.

I said that his colleagues might be interested because they were in a position to estimate the characteristic or uncharacteristic nature of the alleged messages. They know enough about the man to exercise a personal judgment about the facts, whatever the explanation, and two interests would be involved; namely that of finding means of attacking the spiritistic interpretation and that of trying to see if the phenomena are genuine. They would always keep in mind two possible hypotheses that discredit the supposition of the supernormal. (1) Conscious fraud on the part of Mrs. Chenoweth and too much trust on my part in regard to her character and statements. (2) The resurrection of casually acquired knowledge, in which the hypothesis of con-

scious fraud would be abandoned and in its place the theory of subconscious impersonation advanced.

It is not in my place to refute the first of these. It is the business of the person entertaining it to prove the theory. It is very easy for him to decide the matter and with a very small amount of investigation and expense. I should not try to vindicate myself from the charge of credulity and, if my judgment is not acceptable with reference to the character of Mrs. Chenoweth, it is not my business to do anything but to ask the critic to do his own investigating.

But with reference to the second suspicion or hypothesis I am in a position to say something that the sceptic cannot say without investigation. I have always not merely allowed for the influence of resurrected memories but a fundamental part of my theory of spirit influence is that it always is colored by the sub-consciousness of the psychic. I do not mean that it is always determined by memories of specific things, but that no message whatever escapes the coloring effect of Mrs. Chenoweth's general knowledge and mental habits. I have always been on the alert in specific instances for evidence of this influence and occasionally find evidence of it. This is not the place to go into detail on the point, but I concede in general all that the sceptic may ask on this point. I do not hold that messages are pure or free from subliminal influences. I merely contend that we have indubitable proof that certain incidents were not normally acquired, and after that it is only a matter of studying the habits of the subconscious in large masses of data to determine the extent of the subconscious influence on the messages, as well as the nature of that influence.

Now I will say that in my nine years of observation and records of work with Mrs. Chenoweth, under far better auspices and conditions than in the present case, I have found very few traces of the influence of the subconscious on the phenomena. Occasionally association and interpretation of a message may distort it from what I know it to be, but there is not a single instance in which I could find any evidence whatever for impersonation from resurrected memories. Moreover, I have found in all this time that Mrs. Chenoweth has never unconsciously used, much less consciously used, what she knew, and

what I knew she knew, in any special case. For instance, she knew much about Professor James that I knew she knew, and she did not know that I knew she knew it, and yet not a hint of these things came. I have observed the same thing in scores of instances. All my experience is that the subconscious is very well cut off from direct influence upon the contents of messages. My experience would lead me to attach more value to the communications than any critic can possibly do without personal investigation for a long time. I know the habits of the subconscious of Mrs. Chenoweth well enough to say that it has very little directly to do with the messages. Organic habits limit them and determine the form of expression, tho not always, but there is not the slightest evidence in the case that the subconscious masquerades as spirits. I have seen evidence that even what she actually knows will either not come at all or will have all the difficulties of a genuine and provable message, while things which she does not know will often come with perfect ease. This is not a characteristic of impersonation. I therefore accept the genuineness of much that comes from Professor Muensterberg, tho I cannot maintain its superficially evidential nature. I concede that the sceptic has a right to better evidence. If I were to judge it on the ground of the present record alone I should be quite as severe as the sceptic. But I estimate it entirely by its relation to past records, where the evidence cannot possibly be impeached by intelligent people, and by my personal knowledge of the habits of the subconscious which does not do as a fact what critics will assume *a priori*. Investigation would bear me out in this matter.

I do not make up my mind on each case as if the issue rested on it alone. No scientific man is entitled to do that. What influences my mind in defending the probability that the communications of Professor Muensterberg are what they claim to be is the following facts. (1) I have tested Mrs. Chenoweth by such conditions as absolutely exclude previous normal knowledge, and she can do as good work under test conditions as any sceptic could demand and as good without either conscious fraud or unconscious resurrections, so that there is no reason to resort to such explanations unless you give adequate evidence that they are facts. (2) The records show that her subconscious does not act in the way imagined or supposed, and this fact makes it

imperative that the sceptic justify his own hypotheses. I am not concerned with his conversion. He must assume that task. I am only challenging him to make his theories good. I am under no obligations to convert any one. My duty is exhausted in stating the facts and showing that they have been obtained under as good conditions as possible, and any instance that is not adequately evidential must find its protection under those which were test proofs and the probabilities that the less evidential cases are equally genuine. That is all that can be expected of me.

The following is the statement of Mrs. Chenoweth in regard to her knowledge of Professor Muensterberg:

In reply as to my knowledge about Professor Muensterberg, I can only say that, whatever I know of him, I have learned from newspapers, as I have never been acquainted with any one who knew him, except yourself, and you have never told me anything about him or his work, and I am not sure that you have ever mentioned him except in the most casual way.

I knew from the source I have mentioned, that he was present at a séance given by Palladino, the Italian medium, and that he discovered her in some fraudulent work, and I think the affair was in Boston.

I knew that he was connected with Harvard University and that last year he died very suddenly, and that later some of his household furniture was sold at a very low price, which attracted my attention to the sale. Of course I knew that his name was Hugo and that he was German, but I did not know whether he was born in America or Germany, or where he was buried.*

I put Mrs. Chenoweth's statements on record as a part of the data. I am not concerned with the question whether they are believable or not. Doubt or dispute of it must be sustained by the sceptic. All that I have to do is to prove that I reckon with the doubter's point of view and that I am transferring the burden of proof upon the doubter, if he proposes hypotheses which he

* Mrs. Chenoweth is in error when she states that Professor Muensterberg caught Palladino's foot in Boston. I note the fact for obvious reasons. It was on December 18th, 1909, in New York, that the séance took place at which the historical incident occurred.

will not prove. I concede him the right to dispute the evidence without accepting any conclusion one way or the other. But the moment that he insinuates or asserts that her statements are not credible he must prove his case. I do not assert that they are. She has the same right to make her statement as I have and any dispute of its correctness must give evidence of itself. I have always found her not only truthful, but anxious to discredit anything in her work that she knows or might have known. Any assumption based upon the unproved hypothesis that mediums generally are either fraudulent, or specially disposed to unconscious impersonation, or not entitled to consideration when they state their own knowledge or ignorance of certain facts which involve hypotheses, must be proved quite as fully as the spiritistic one in the individual case. I am not concerned with the conversion of any one who merely plays the part of a dog in the manger. I am concerned only with those who either have a little common sense and intelligence or who are willing to make personal investigations. Any other class can be ignored.

Nevertheless, I do not insist that the present case has any special evidential significance. That is not my reason for publishing it. I have sort of a sneaking pleasure in telling laymen and scientific men alike that the communications from great men or well known personalities have very little value for the truly scientific man. The more obscure the person involved, the more valuable the facts. They may not have as much sensational interest, which it seems both scientific men and the public seek, but they have irrefutable strength and I am always glad to have even a fiasco of the alleged evidence of well known people as a lesson to all people in the study of real evidence. We must not expect conclusive evidence either from single instances like this one or from persons so well known as Professor Muensterberg. They must come in under the protection of better cases and have their value depend on the similarity in contents with cases which cannot be impeached. More the sceptic could not expect me to concede, tho I might do so were it not for the mass of evidence showing how the subconscious of Mrs. Chenoweth acts when the conditions for evidential matter are as good as it is possible to obtain. Whatever leniency I show to the records is based, not upon the special case, but upon records which can vindicate the supernor-

mal without question and I am entitled to infer that the present record is probably genuine, even tho I concede that it is not sufficiently evidential to convert the hardened sceptic. Communication with the dead is not to be proved by a single instance, nor can we any more repudiate the probabilities in any imperfect case after the main issue has been successfully defended. The problem is not determinable either way by the nature and vicissitudes of a single case. It is too much the habit of the sceptic to assume that it must be won or lost by the results of each record. This is not true in any other field of science and should not be here. For this reason I am entitled to give at least some influence to the connection between the present record and better attested ones in which the supernormal cannot be disputed and in which there is an exact similarity to the present instance in respect to psychological contents. The weaker may be explained by the stronger, tho the conclusion cannot be made to depend upon the weaker instance.

But if I apologize for the spiritistic theory, or defend it in any instance whatever, readers, and especially scientific men, must remember the conditions on which I do so. It is the current assumption by laymen and scientific men alike that, if a spirit has anything to do with the result, it should clearly reflect recognizable characteristics, as we recognize them in the literary work of an author with whom we are familiar. This is a natural expectation and where the conditions of communication are as simple as intercourse in normal life the expectation is pardonable. But in this work no such conditions exist. They are too complex for any such expectation. It is the fundamental feature of the hypothesis, as I defend it, that the message will be interfused with the mental characteristics of the medium through which it comes, modified and distorted at times beyond all characteristic recognition. It will be no fatal objection to say or to observe that the communications are not "characteristic" as that term is usually employed. They are rarely so. There are often too many minds through whom the messages come to expect the distinctive personality of the desired communicator to reveal itself in its clarity and fullness. We are dealing with a very complicated product, and it must suffice if we have evidence that a spirit is the stimulus whether the contents of the messages reflect peculiarities of style

and expression or not, that we might naturally expect in normal life. Criticism cannot be directed against the spiritistic theory on any such assumptions as are usually made. If the incidents clearly enough indicate the personality alleged, it will only be a question whether normal knowledge is excluded from the psychic through whom they come. The problem will then be to distinguish between foreign and domestic influences in the contents.

DISCUSSION OF THE EVIDENCE.

It would require too much space to summarize the facts as I usually do in such records, as the statements of the communicator are so compact that I should have very largely to reproduce the records and notes to make them individually clear. Consequently I shall leave the student to the detailed record and footnotes. That in all cases is the only proper source for the student, but often a summary is necessary where the communications are confused and fragmentary as they are in the work of Mrs. Piper. But those of Professor Muensterberg are neither confused nor fragmentary. At least this is superficially apparent. The writing and the construction of sentences proceeded with fluency and directness and the incidents are well summarized, so that readers will only have to ask if they are true to measure their value, provided they are secure against subconscious reproduction of previous knowledge. This exemption from confusion and fragmentary character may be due to the manner in which a far larger mass of knowledge has been abbreviated in the process of transmission, so that if we knew the real facts, we might regard the messages as fragmentary. But, barring the theory of subconscious reproduction, they are clear enough to make good evidence and the ordinary appearance of confusion is lacking.

The Introduction and the Notes show that I have to discount many excellent incidents because of the possibility of previous normal knowledge and that fact vitiates the claim of assurance to the extent to which that limitation applies. If we are to estimate the facts favorably to a spiritistic theory it must rest upon a type of argument which I do not usually have to apply, but which is the real argument in all cases of measuring evidence: the synthetic unity of the incidents, including both the evidential and the non-evidential facts. I mean by this the natural association

and weaving of the messages into something definitely like the personality of Professor Muensterberg. If the messages were simply the reproduction from memory of something that Mrs. Chenoweth had read or heard, this argument would have no value, but the present record does not represent mere passive reproduction of Mrs. Chenoweth's memories, since it evinces more knowledge of both the man and his writings, as well as of psychology, than Mrs. Chenoweth has. Any one or two or three incidents might have this origin, but the whole involves an intimate knowledge of his personality which I myself, with all my reading of the man and his works, did not have. You will have to assume an excellent power of summarizing and abstracting the ideas of Professor Muensterberg from the large mass of detail in his life and publications, which it is certain that Mrs. Chenoweth has not studied. Nor does this dictum depend solely on the statement of Mrs. Chenoweth. Her habits and tastes are wholly outside the sphere of psychology of all sorts, and especially outside the psychology of Professor Muensterberg. This does not preclude the reproduction of certain incidents in isolation, nor does it preclude the interfusion of what she knows with something that she does not know. But it indicates that there is an epitomizing act of the mind that requires large familiarity with the subject matter of psychology in general and the prejudices and views of Professor Muensterberg in particular. Mrs. Chenoweth has neither of these.

I shall not assert or assume that this makes any of the record scientifically evidential. That would make the case rest upon my opinion of Mrs. Chenoweth's ignorance. But I maintain that the burden of proof rests on the man who affirms or believes that subconscious knowledge can account for all the incidents individually and collectively, as well as for his characteristic touch. I am only contending that, with my knowledge of Mrs. Chenoweth's habits and knowledge, I cannot account for the records by subliminal reproduction, even tho I cannot prove that the facts have a spiritistic origin. The latter hypothesis, after more decisive proof has been given in other cases more evidential, has its rights as consistent with better instances. That is all that is claimed here.

In the first place, take the spelling of Professor Muensterberg's name in the automatic writing. The slightest knowledge of the man and his ideas would have enabled any conscious fraud or subconscious reproduction of past reading to have spelled it correctly. The subconscious memory which so many make almost infinite is worse than finite here. It cannot reproduce the simplest and most expected accuracy in the record. The name is spelled as Mrs. Chenoweth usually hears it pronounced and that shows that she has done no intelligent reading of his work, nor remembered the spelling of it as possibly seen in the newspapers—and she is dominantly a visual and not an audile. If the subconscious had a small fraction of the powers usually ascribed to it this simple error should not have occurred. But the mistake was uniformly made.

Take again the reference to Potsdam as embodying the idea of the German Empire. This conception of it is common enough with political students, as a metaphorical way of representing the personal character of the German government, and it could easily have come within the knowledge of Mrs. Chenoweth, and very likely did. But it is evident that even in the second sitting, in spite of the fact that the name had been written automatically in the first one, she did not know who the communicator was. The subliminal did not know. Hence the allusion to Potsdam with its definite association with the peculiar confession of Professor Muensterberg on German matters has not a natural ring for Mrs. Chenoweth's mind. Rarely do the papers speak of the "Potsdam Government." It has nearly always been the German Empire. That would be the natural conception of Mrs. Chenoweth. Similar comments might be made on the expressions "The Iron Chancellor" and the German term "Reichstag." This word was pronounced in German. Mrs. Chenoweth does not know German. She knows the word "Federmesser" and the sentence, "Wie viel Uhr?" But she does not pronounce the latter correctly nor the former with German accent. But the word "Reichstag" was pronounced with a pure German accent. So also was the word "Gott," not as she might naturally pronounce it.

In the message delivered by automatic writing in the second sitting there is a distinct reflection of Professor Muensterberg's

impetuous nature in the statement that he wanted to communicate at once, but was prevented by friends. Subconscious reproduction of ideas won from reading should have taken the form of representing the communicator as aggressive and full of self-assurance. It would have impersonated him by description, but here it is all implied in a natural allegation of this state of mind, which would not be suspected, perhaps, except by those who know or knew the man. His whole attitude toward things as well as his special relation to me is here summarized, and done in a way much more natural for his own mind than for that of Mrs. Chenoweth as I know her.

In the third sitting the first message, which summarizes his views about the influence of one mind on another, is expressed in a way quite foreign to Mrs. Chenoweth. Usually such language implies the supernormal, but this is not its meaning here. The communicator has in mind all the delicate relations expressed by hyperæsthesia and subconscious stimuli and association, a conception wholly foreign to Mrs. Chenoweth, but as familiar to Professor Muensterberg as the elements of psychology. That it should be here reproduced in connection with the supernormal, as a confession, a tacit confession, of his having crossed the boundaries of his older views, is very natural for a man who has been forced by death to give up his former ideas, and it would require more knowledge of logic and psychology as well as of the communicator personally and scientifically than Mrs. Chenoweth has, to characterize the situation as it is done. The realization of this, of course, depends on knowing Professor Muensterberg personally and in his scientific work and so I cannot give it more than a subjective value as evidence. But it should be noted in any fair account of the record.

The characterization of scientific method in the message following the one just mentioned—and this implied rather than asserted—is extremely natural on the hypothesis that it comes from Professor Muensterberg instead of the subconscious of Mrs. Chenoweth. No other communicator has expressed the idea in this manner, or in any manner, for that matter. He knew and had to practise that process constantly and this feature, habitual with him, would make a most natural explanation here of his reserve and hesitation in accepting the spiritistic theory.

Mrs. Chenoweth would most naturally ascribe it to prejudice or repugnance. But his position as a scientific man is correctly characterized here by implication rather than by assertion. Equally natural is his apology for not having the facts on which I rested my convictions. He was here again rightly representing his responsibility as a scientific man.

The Beulah Miller incident, which immediately follows, as a whole cannot have as much value as I would like to give it. If there had been no liability of previous normal knowledge about it, its evidential interest would be without question, as any one could see its supernormal character without that limitation. But the most natural thing for Mrs. Chenoweth to say, if subconscious knowledge is the explanation, would have been "the mother" instead of "the older person". The terms used here are quite natural for a pictographic process representing the mental imagery of a foreign mind expressed in a picture of woman and child, rather than mother and daughter, which would have to be expressed by some more specific symbol.

The statement that I "did not advance a theory" is perfectly correct, and Mrs. Chenoweth more than probably did not know this fact. She never saw my report on the case and while I might have referred to Professor Muensterberg's view of the case, I did not tell her that I had no theory of it. I would more likely suggest a spiritistic interpretation of it. The statement that he often got a hearing where I would not is true and reflects a conception of the man and his methods which she did not know. She did not see scientific journals for his discussion of the problem, but the sensational journals and they were conservative on this question. The analysis of the common mind as following leaders, while it is not impossibly Mrs. Chenoweth's production, is not her way of expressing herself. "The common herd" shows the communicator's aristocratic temperament and Mrs. Chenoweth would never employ the expression. She is rather proud of belonging to the "common herd" herself.

The allusion in the fourth sitting to an apparatus for measuring "brain pressure" turned out later to be to his experiments for detecting crime and the conceptions here indicated are not only not Mrs. Chenoweth's, but they do not convey the meaning which it required later details to explain. The subconscious was evi-

dently wholly unaware of anything but the mental picture which came to it, and that foreign to her habits of thought.

The discussion, in the fourth sitting, of the Piper phenomena and Professor James represents more accurate knowledge than Mrs. Chenoweth had, tho she had seen Professor James's Report. The conceptions expressed here represent an inner account of the two minds and the natural scientific attitude of the communicator who had expected something more positive from his colleague. The comparison of Professor James's other work with the Report on Mrs. Piper could not be made by Mrs. Chenoweth, as she had seen nothing of his other work. It was a mere accident that enabled her to see his Report on the Piper-Hodgson control. It was a part of the volume of our *Proceedings* which I gave her because of her part in the Thompson-Gifford phenomena. Otherwise she would have known nothing about that.

The whole incident of the Palladino affair, in which he took a part, is so characteristic of the man that I wish I could urge it as proof against scepticism. But there was so much public interest in the affair and Professor Muensterberg's part in it, that we should have to assume at least the possibility of casual knowledge, and Mrs. Chenoweth remembers that Professor Muensterberg had the reputation of catching Palladino's foot in the experiments. But the intimate knowledge of what lay behind the scenes in that case was not Mrs. Chenoweth's. The correct characterization of my view of it as one of hysteria might not only have been known to Mrs. Chenoweth, but in all likelihood was known, tho it is incorrect to say that I had supposed that it was "conniving spirits." I had done nothing of the kind and no reading of my article on it—and Mrs. Chenoweth did not see the article—could extort that view except as inference. Casual knowledge of this view or her own interpretation of the phenomena might account for the interpolation of "conniving spirits," but this is not reproduction of reading. It was not characteristic of Professor Muensterberg to say this, but as he later announced his conversion to this view it is not impossible that he had something to do with the message here.

The discussion, in the seventh sitting, of President Hall's work with the Piper case is very natural on the spiritistic theory and not on that of subconscious reproduction. Mrs. Chenoweth

was not familiar with that work tho she saw my review of it, and much less did she have any knowledge of the interest it had for Professor Muensterberg, as he would attach more weight to that work than to anything I had done. But I shall not do more than suggest the difficulties of a subconscious theory here, while conceding that the spiritistic hypothesis cannot have conclusive evidence in its behalf at this point.

The reply to my question about a personal conversation on the Beulah Miller case, in this seventh sitting, is one of the best incidents in the record. There was no public knowledge of this and I had not told more than two or three intimate friends of it who were not interested in making it a matter of public knowledge. It had no public interest whatever. He correctly indicated that it was at a meeting of the Philosophical Association that we had this conversation, but was wrong in naming the place, tho he named three places at which such meetings were held about which Mrs. Chenoweth knew absolutely nothing and Professor Muensterberg did. At the New Haven meeting Professor Muensterberg came to me and shook hands with me, bringing up the Beulah Miller case, and we "buried the hatchet," so to speak. The thing passed from my own mind, as I deemed it of no importance, except as indicating that I had treated his study of the case fairly. I had not talked about it and the incident had no interest for any one.

In the last sitting, the eighth, the discussion of his work in detecting crime, tho it was not called this, was one of the best incidents in the whole series of sittings. While it was possible to know that he had been interested in the detection of crime, the inner psychological analysis of the process was as foreign to Mrs. Chenoweth as the work of Aristotle. She had never read a line of Muensterberg's work on this, and in fact he had not intimately expressed the doctrine as it is outlined here.

There are other points with equal force and in fact much greater, but it would require lengthy analysis to explain them and their cogency. The one strong point is that, in spite of the limitations imposed upon individual incidents, the organic whole is so articulated, intelligently and relevantly articulated, that, whatever value the spiritistic interpretation has, it must rest on this characteristic, or be discounted more than I have done it.

Without other cases better attested it could not be sustained, but with the habits of the subconscious fairly well known as not practising impersonation and perfectly capable of giving adequate evidence, this instance may fairly be classed with those in which the hypothesis is evidentially sustained.

DETAILED RECORD.

Mrs. C. J. H. H. July 9th, 1917. 10 A. M.

[Subliminal.]

[Pause and distress.] Potsdam.

(What does that mean?) [Saw something about the war was meant.]

[Long pause. Face twisted in distress. Pause.] Oh my head. [Left hand put on head in much distress.]

Something took the top of my head off. [Pause and distress.] I don't want to see the war. I don't want to.

(Someone wants to tell something,)

[Pause and distress and pause again.] Makes me sick. [Pause and rolled head over, with pause and more distress.]

Doomed, doomed.

(What is doomed?)

[Pause and distress and pause again.] Doomed. [Distress, pause and clutched fist which I later found in catalepsy.] ['Oh' and distress.] [Here found hand cataleptic and began rubbing it, but it would not yield.]

The Iron Chancellor [Uttered with tense muscular strain. Distress and cries of 'Oh,' and much distress.] Potsdam is doomed to fall [last two words not caught.] to fall. The Reichstag, Reichstag, Reichstag. [Pause.] Too late, too late, too late, too late. [Here the left fist pounded the forehead a number of times.]

Gott [Uttered with much tension and strain, followed by distress, pause and then catalepsy relaxed spontaneously. Reached for the pencil.]

* "P. F. R." in brackets means, "Pencil fell and was reinserted". "N. R." in brackets means "Not read." Readers are presumed to be familiar with the other signs.

As Russia falls so falls my country. [P. F. R. Distress and cries of 'Oh.'] [1]

[Automatic Writing.]

* * [scrawl and pause.] M [distress. Pause and distress again.] M H u [pause] g o [Long pause.]

We are not without * * [pause] hope. Munsterberg [Münsterberg]

(Thank you.) [2]

Not for combat [read 'somewhat' doubtfully] do I come ... combat.

(I understand.)

I see faint lines on the horizon of your work whic ... [pause and not read.] which overcast the day of larger means in psychological endeavor. [P. F. R.]

(I understand.)

Such knowledge as I had [pad sheet removed.] as I had I now retain and more is given by this fair treatment by our colleagues.

(I understand.) [3]

1. As soon as the word Potsdam was mentioned I saw that something was coming with reference to the war, but I had no idea who was coming until the automatic writing began. Just two ideas are indicated in the confused passage; namely, the fall of the German government and the dominance of the Reichstag, the latter rather implied than asserted. The papers were full of the crisis and it was apparent to intelligent readers that the situation made the ideas expressed possible. But in conversation with Mrs. Chenoweth on another matter she spontaneously remarked that she had not seen the papers and that she did not read them. There was little distinct assertion of the nature and prospects of the situation, but all familiar with events might have conjectured it easily.

2. This was the first appearance of Professor Muensterberg in my sittings. Dr. Funk had earlier alluded to him, implying that he had met him. Mrs. Chenoweth, of course, knew of the man's death, as much was made of it at the time of the event. She even remarked to me deprecatingly that she supposed he would communicate. This was immediately following his demise, and she knew that his evidence would have to be discounted.

3. It is not perfectly clear whether the communicator is indicating the retention of personal identity in the allusion to "retaining such knowledge as he had" or stating that the effort to communicate adds to the ideas about this subject when living. Probably the latter is the more apparent meaning. But if the confusion of mind indicated later as having been the condition of the communicator at first be implied, the former meaning is possible, and even

[Distress and pause.] I am heart sick over the war. It is hard to pay allegiance to two Masters.

(I understand.)

Divided against itself a house must fall so fell I and so falls my native land when false to finer training and lost to honors [pause] better knowledge. I am so anxious to do * * [read 'much'] [4]

[Pencil fell and distress. Cries of 'Oh' and hands went to neck in great distress, and then fell folded in her lap.]

[Subliminal.]

Oh why... [Pause and distress.] It is the hardest. [Distress and pause.] I scorn the idea of suicide. [Pause and eyes opened, cry of 'Oh' and eyes closed. Pause, sigh and eyes opened again.]

I feel so sick at the stomach. [I held my left hand on her brow. Eyes opened and for some time there were shivers, and finally she became normal with only a slight trace of nausea.] [5]

both meanings might be intermingled. But there is evidence on any theory of the phenomena that the communicator has some conception of the extent of meaning in this work when he refers to the "faint lines on the horizon" of my work. While Mrs. Chenoweth knows enough about the man and the subject to say this, the style is not at all hers. Nor would I imply by this that it was Muensterberg's, for he probably speaks through an intermediary or is aided by such.

4. Professor Muensterberg endeavored to defend Germany to Americans and appeared to disregard his obligations to this country, tho he was not a citizen of it. He here admits that the divided allegiance which he endeavored to sustain was not possible. The position expressed is not evidential. But the expression of penitence reveals a manner and state of mind which is not natural to the feelings of Mrs. Chenoweth, as she was quite indifferent to the attitude and opinions of the man during his controversy with the public. The general spirit here indicates a conversion, whatever opinion we may have of its source.

The predictive elements in these communications may be disregarded, either because they are too general to have any value and may represent what was in the air and inferrible or imaginable by any one, or because the fulfillment may be in the future. They are not specific enough to have any value, if they turn out true.

5. The allusion to suicide reveals what no one would have suspected in the man; namely, that the universal reproach which he had to meet for his attitude on the war had tempted him to commit suicide. But there is no

There were frequent pauses between words showing difficulty in keeping control or writing. I did not mark them because they had no other special meaning.

Mrs. C. J. H. H. July 10th, 1917. 10 A. M.

[Subliminal.]

[Alternate pauses and distress for some minutes, and then reached for pencil and grasped it, when given, with tense muscles. Distress.]

How can you sit there so calmly?

(Who?) [Supposed the question was directed to me who was quite calm.]

[Pause and no reply.] [6]

[Automatic Writing.]

* * [scrawl and pause. P. F. R. and distress with pause again.]
V ... [pause] V V V [stress and pause.] V o i c e s lost
[read 'lose'] lost and darkness fell upon me and changes of
momentous import began for me. None more vitalizing than the
retroactive power of mind which gave me understanding of the
work you are engaged in and the desire to see for myself was
strong with me but the friends about you insisted that I wait
[N. R.] until [delay in reading] ... wait [N. R.] wait [read] uyou
[started to rewrite 'until' when I read it and pencil went on with
'you'] had some [pause] until I had something to base my effort
upon. The curious and the eager wished for an immediate report
from me who had been your avowed [N. R.] avowed [N. R.]
a v o w e d antagonist and yet I had no place awaiting me. H M

evidence that he ever had any such thought and certainly Mrs. Chenoweth had no suspicion of it. It was evident that the man was much chagrined at the reception which his attitude on the war met.

The nausea referred to was probably an incident of his dying moments, as the manner of his death would imply this.

6. The question put to me about my calmness, if it be to me, rather indicates something more than the usual knowledge of my condition. I was perfectly calm and Mrs. Chenoweth could not see me, but I have always been so in spite of what was going on; namely, evidence of great mental tension and perhaps subliminal distress of mind. If it was the communicator suffering he perhaps thought I might show a little sympathy.

[Pencil fell and was reinserted and fell again. Leaned forward in great distress a moment and then fell back on the chair.] [7]

[Subliminal.]

Makes me so sick. [Wringing her hands in great distress. Cries of 'Oh' and a long pause with this constant distress and wringing of the hands.]

Untrue. [Uttered in a tense manner.] I don't like him.

(Who is it?) [I knew well enough who it was.]

[Pause and rubbed face.] He is German. He is German.

(Can I help any?)

Oh tell him to go to the dogs and let me alone. [Pause.] Oh, he has got to be saved.

(Yes.) One has to forgive. (Yes.) [Pause.]

Imperator says one must have the spirit of God [pause] to do this work. [Pause and sigh.] I'd rather have Mark back again. [Pause.] I don't know this man. I don't like him. I don't know him, but I don't like him. But tomorrow please bring back the other one. [Pause and opened eyes. Looked about behind her.] [8]

Didn't you have some one with you? (No.) Didn't you have a man? (No.) I saw a man with sort of gray trousers, dark gray, with a black stripe in them. I feel just as sick as ... It must be a new spirit. I can't ... [Pause.] All right, we will take care

7. The meaning of the allusion to "voices" is not evident. It is possible that it, with the mention of darkness, is to the moments when he began to fall when he died. He fell dead in his class at Radcliffe College, Harvard University.

His attitude of mind toward the work was well known and is here intimated, but is not evidential. He was my avowed antagonist and the subject of several criticisms on my part and that of others.

8. The attitude of Imperator here is perfectly characteristic and its intromission in the midst of strong dislike on the part of Mrs. Chenoweth is an interesting psychological phenomenon. Mrs. Chenoweth did not yet know that Professor Muensterberg was communicating and so could not express this resentment from normal knowledge. She knew by this time that Mark Twain had communicated and evidently preferred the conditions associated with his coming. She had probably never seen Professor Muensterberg, and could well say that she did not know him. The discomfort caused by his presence is undoubtedly the cause of the resentment.

of you. [Pause.] I feel better. [Smile.] I feel so dizzy. I feel as if I was going to fall right down on the floor. [Awakened.] [9]

[There were constant pauses between words, and not marked by me, as on the day previous.]

Mrs. C. J. H. H. July 11th, 1917. 10 A. M.

[Subliminal.]

[Started very quickly into the trance. Long pause, rolled head over with a sigh. Long pause followed by some distress, reached for pencil and pause.]

Oh, had I known. [Pause.]

[Automatic Writing.]

I did know so much [pause and difficulty in getting hand back to left side of pad, as there was danger of breaking the control,] about the psychological effect of one mind on another that it gave me many doubts about the reasonableness of claims made by investigators into this realm but I had seen enough to know that there was a large domain of [pause] expression from unrecognized sources which patient research might [pause] find some solution for.

(Yes, I ...) [Writing went on, but paused when I started to say something and then continued when I stopped.]

No man goes far in psychology without finding some inexplicable phenomena and if he is cautious he holds these experiences in waiting [read 'writing' to have corrected.] waiting until he has some indices [slowly written and with difficulty and read as given,

9. As Mrs. Chenoweth never knows directly whether I have any one present or not, the apparent consciousness of the presence of a sitter is interesting as showing that she cannot distinguish between a spirit and a living person. I believe that Professor Muensterberg, sometimes at least, wore clothes of the description mentioned, but I do not recall any black stripe as indicated. If it means a single stripe in the trousers I do not know, but if it means the general structure of the cloth it may be true. I have only a vague recollection of seeing him in a gray suit.

The feeling of dizziness is evidently the transfer to Mrs. Chenoweth of his mental condition when he died. He fell in his class from a stroke of apoplexy, and dizziness would most probably accompany the attack. Mrs. Chenoweth knew how he died, but probably would not know of the likelihood of dizziness. Her own feeling of falling on the floor reproduces the situation.

but it might be an attempt at 'evidence,' tho the best interpretation is that given.] [10]

You always seemed to labor [N. R.] labor to explain by the hypothesis of external knowledge what I often felt could be explained by internal processes.

(Yes, exactly.)

but the evidence you acquired was not possible for me to either acquire or willingly accept from your publications for I had neither time money or opportunity to do what you were doing and if I combated [combatted] your position I either downed you or made you stronger.

(I understand.)

and I sincerely felt that you might be a victim of some of the fraudulent performances.

(I understand.) [11]

It would have been far better if I had become a member of your working force.

(I understand. Do you remember one case we both saw?)

I think I recall the case you refer to, the child.

10. There is some evidence that the statement about his knowledge of the effect of one mind upon another is true, but it was not known by Mrs. Chenoweth, even tho she might have surmised it from his antagonism to the subject. But she did not know the facts which make it probably quite true. He had read on the subject, but carefully refrained from expressing any opinion about certain aspects of it. He attacked the physical phenomena and the trivialities, but not their meaning, tho he denied immortality as understood.

The confession of the inexplicable phenomena in psychology is quite characteristic of his position as a scientific man and was not known by Mrs. Chenoweth. The language is not hers, nor the thought. The allusion is more evidential than anything that has come in his messages up to this point.

11. This passage is wholly uncharacteristic of Mrs. Chenoweth and quite characteristic of Professor Muensterberg. He states my position clearly and well. Mrs. Chenoweth would not express it in this manner, tho she knows my advocacy of the spiritistic theory well enough.

I cannot say that the use of the word "downed" is characteristic of Professor Muensterberg, tho as a translation of some German term in his mind it might be relevant enough. We cannot say as to that. It is too slangy to attribute to him as it is.

He no doubt did think me a victim of frauds, as many people have done. But Mrs. Chenoweth had no means of knowing this view of his, tho we may suppose her capable of conjecturing it.

(Yes. Go ahead.)

and you refer to Beulah Miller.

(Exactly.)

Yes I rember [remember] our very [read 'being'] [Pause.] I recall our very different attitudes on the phenomena.

(Yes.)

You may recall that I thought there was an understanding between the older person and her child.

(Yes.)

either conscious or unconscious made little difference since the sign was given to the child. You had no such explanation but did not advance [N. R.] advance a theory. That was your strong point.

(Yes, exactly.) [12]

12. The reaction to my question was prompt and accurate. I had the Beulah Miller case in mind when I asked the question. Professor Muensterberg had investigated it and, while he frankly said there was no fraud there, he proposed the hypothesis of the unconscious detection on the part of the girl of unconscious signals made by the mother, and did not admit telepathy as usually understood. His theory could be invoked in the interest of telepathy as well as anything else, if we take the widest application of the terms "signal" and "unconscious," but he did not see this and simply appropriated the language of normal psychology without having its conception of the situation. Mrs. Chenoweth, on inquiring what she knew about the case, said that she had never heard of it or that it had occurred at Providence. It was mentioned in the papers at the time, more especially the New York papers which she does not see, and Professor Muensterberg published an article on it giving his results in a magazine which Mrs. Chenoweth did not see. But it is possible that I might have mentioned the case and I have a vague memory that I did. I know that I did not mention it until after I had published my account of it which she did not see, but I have a vague memory that I had an occasion to refer to it and to Professor Muensterberg's position on it. If I did so this is the first time that Mrs. Chenoweth's memory has failed her to my knowledge. She is usually good in that respect. I may not have mentioned the name when I spoke of it. I sometimes discuss general problems with her apart from my work and I may mention an incident in connection with them, tho without mentioning the names that would give it significance and interest. I may have done this with the case of Beulah Miller. At any rate, she does not remember it and I am not sure that I even mentioned it or the name. But the matter of discussing it is wholly unlike Mrs. Chenoweth. The conceptions and language are more like those of a scientific man. It is true that I did not advance a theory about the case and Mrs. Chenoweth did not know that fact.

but often I got a hearing [read 'hurry' to have corrected.] hearing [read 'heavy' doubtfully] hearing where you could not because the common mind wants explanation of some sort and the

* * [scrawl and then something like 'by' written on the scrawl.] common herd follows a leader [read 'teacher' to have corrected.] leader unto [N. R.] unto death. You are more truly [N. R.] truly scientific after all.

(Thank you.)

and I think I knew it all the time but I did not think you were quite right. [Pencil fell and distress.] [13]

[Subliminal.]

Wonderful to hold on so well. Good job. Good job.

(Yes, it was.)

[Pause and awakened.]

[After awakened Mrs. Chenoweth felt sick again and remarked that she felt very dizzy and as if she wanted to fall to the floor. She did not know its meaning.] [14]

There were constant pauses between words today as on the two previous occasions, and I did not mark them except where they were a little longer than usual and where they indicated the same psychological difficulties that so frequently are indicated by pauses.

Mrs. C. J. H. H. July 12th, 1917. 9 A. M.

[Subliminal.]

[Long pause.] I see an awful queer thing.

(What is it like?)

It's a ... [pause] some kind of a meter, something to measure. I see a man's hand and a thing, something like a stethoscope.

[Pause.] Do you know what a stethoscope is?

(Yes.)

13. Professor Muensterberg did get a hearing where I could not and it is probably true that he had the position in view which he here asserts. He always took the attitude of opposition to the "common herd." The concession to my being "more scientific after all" might consist with the knowledge of Mrs. Chenoweth, but it did not represent any knowledge of the facts about him that she might have had. It is more than probable that he "did not think me quite right." This might be inferrible, but it was not any positive knowledge on the part of Mrs. Chenoweth.

14. There is a repetition of the nausea and dizziness here on which I commented in Note 9.

Well, it's something that measures, something I don't know what it is for, for blood pressure or brain pressure. [Pause.] I can't make out what it is, but it has something to do with observation of certain conditions of disease. [Pause.] Does the word psychopathy . . . psychopathy [accent this time on penult.] psychopathy . . ., and the hand that has this has a peculiar ring on it, on the third finger. [Pause.] There is a stone in it, rather dark, not especially large. I see him touch it once in a while with his finger. [Right hand reproduced manner.] [Pause and distress.] I feel sick again. [Pause and reached for pencil, and another very long pause.] [15]

[Automatic Writing.]

M u n s t e r b e r g [Münsterberg] [Purposely not read aloud.]
(Good morning.)

You may not know that I consider this a privilege unwarranted by anything that I have done to help you but it is outside the personal relation and is a part of the world's work.

(I am very glad to have you communicate.)

You want to make grist of me.

(Yes, somewhat.) [16]

It is as I supposed and just what I should do under like circumstances.

(I want to awaken up some of your colleagues.)

Yes and I fear [read 'bear'] fear that my assurance [read 'as-severance'] assurance in the past may be one of the stumbling blocks for them.

15. It seemed quite probable that Professor Muensterberg had some instrument for his experimental work. There was nothing in Mrs. Chenoweth's positive knowledge of his laboratory work to make her reproduce such a statement.

Inquiry shows that what I thought probable was true. The meaning of the reference will appear later where we find what was probably in the communicator's mind at this juncture.

"Psychopathy" is a word that Mrs. Chenoweth could not use. She would not know its meaning. It is pertinent here to what the communicator was evidently trying to say. Cf. Note 45.

16. The use of the term "grist," so far as I know, is not characteristic of Professor Muensterberg. It is characteristic of Dr. Hodgson and George Pelham and the handwriting on this occasion would suggest that G. P. was helping the communicator.

(If you can prove your identity as you did yesterday, I think all stumbling blocks will be removed.)

I wish to do so for I have come to the [pause] light and it was a sudden awakening. I had not allied [read 'altered'] allied myself with you and J [read 'I', and medium sighed and rolled head over with some distress.]

Did the instrument move.

(She sighed.)

I thought I felt a movement.

(I believe she moved her head.)

The sentence I began was this. Although I had not allied myself with you and James and a few others who seemed level [N. R.] headed ... level ... I had read much that was published on the subject and was well aware of the work done in the Piper case and it helped me to onpehend [comprehend] some of the first experiences after death.

Knowledge is always an open door whether we enter or not into the temple where it leads and the open door was mine and now I am in the temple to see what is to be done to overcome the influence of my thought against this work.

I had an idea that there was more conscious fraud in the work done by professional people than you were aware of and I felt that you had been fooled out of your boots and that James was dreaming about some of the statements made by the people on this side.

(I understand.) [17]

It was not easy to realize that there might be an explanation for the lapses in evidential matter. It was all so incomplete and fragmentary and had to be pieced together by one who held the [pause] pattern [I thought of 'key'] and I ['I' not read, as I missed it.] did not ... I did ... [read 'I'] see the reason for it if there were

17. He had read much on the subject, a fact not known to the psychic, and the mention of Professor James is pertinent, tho not evidential. He did know of the work done by Mrs. Piper, a fact conjecturable enough, but the intimate character of what is said makes it improbable that it is actually conjectured by the subconscious.

It is not, I imagine, characteristic of Professor Muensterberg to use the slangy expression about being "fooled out of my boots." It would be natural for either Dr. Hodgson or G. P. to use it. I have no doubt that Professor Muensterberg thought as much of me, and also that Professor James was under a delusion about the phenomena.

consciousness after death nor do I now feel that it was as necessary as it seemed to be for I feel quite like myself. [18]

You must admit that James did not take a very decided stand any way. He never seemed altogether [altogether] sure that the spirit hypothesis explained the work and that was rather [rather] a detriment to the work.

(I understand. He had never gone into details as some others had done.)

Yes and he was so thorough and clear about the rest of his work that the matter was all the more doubtful [read 'difficult'] doubtful.

It is not an excuse [N. R.] excuse which I offer but I thought he had known many instances of the effort to communicate and ought to be sure of his ground. I knew of several distinct failures and I could not get the clue. [19]

I recall hearing you talk on the matter at a public place. Perhaps you do not recall it.

(No, I don't. Where was it?)

Ford Hall I think. Do you recall my being there.

(No; you did not ask any questions.)

I once sat near the platform when you spoke on psychic research and I thought you would recall it.

18. This is a clear statement of the crucial point in the problem and represents knowledge of it which Mrs. Chenoweth has not. The communications through Mrs. Piper, in connection with evidential matters, were more confused and fragmentary than here and this may be the reason for the last statement in the present passage. But I nevertheless think that the case is not wholly explained by that fact. It is more difficult to give evidence through Mrs. Chenoweth than it was through Mrs. Piper, tho this may be more apparent than real. It is even possible that the mind of Mrs. Chenoweth influences the mind of the communicator more than he knows in the definite message. That is, the thoughts of the communicator may be abridged by the mind of the medium and reflected back to him while the delivery takes place and he assumes that they are more his own than is the fact. The circumstance favoring this view is the fact that they seem not to know what I get until I read it. This may not be absolutely true, but it is certainly partly true and it may account for the feeling that the communications are less fragmentary than is the fact.

19. The account of Professor James is perfectly correct and represents knowledge which Mrs. Chenoweth did not have either of his report or of Professor Muensterberg's acquaintance with it. He expresses the general feeling of the public and scientific men about that report and the disappointment men

(Perhaps I did not happen to see you, as I rarely see those I know in an audience.)

You spoke clearly enough and it was not for [read 'far'] for me to create a debate. I had nothing to debate for you cleared your ground as you went [N. R.] went [N. R.] went yes [to reading.] [20]

It is also my recollection that the [pause] Italian [pause] fiasco was not to your mind for you made some comment on that also.

(Yes, do you remember the position I took regarding it?)

Yes and the position I took also. I knew that you were not led into the trap and I know that the very apparent part which the woman played in the production of the supposed phenomena was disgusting to me and I was indignant [N. R.] indignant [N. R.] indig ... [read.] to se [see] sensible people fooled by such clumsy tricks. [21]

(They should never have looked in that direction for spirits.)

felt about Dr. Hodgson's communications. This disappointment, however, was based upon a mistaken conception of both the facts and the situation. None of us psychic researchers expected any good messages from Dr. Hodgson through Mrs. Piper. He was associated with her too long to expect this, as any one could surmise that he had told her much before his death which might come back after it as messages. This was the ground of the psychic researchers' cautiousness about the facts. Mrs. Chenoweth did not know anything about Professor Muensterberg's position upon the matter.

The description of the difference between Professor James's views on other subjects and the halting scepticism he manifested about the Piper report is very accurate and represents facts about which Mrs. Chenoweth knows nothing, in spite of the fact that she has seen that report. She knew nothing of his other writing.

20. I lectured at Ford Hall some years ago and it is possible that Professor Muensterberg was present. I do not know. Mrs. Chenoweth knew of the lecture and was actually present, but she probably would not know whether Professor Muensterberg was present. She certainly would not know it unless told of it. The family think he was not present, but it is possible that he might have said nothing about it to them, if he was present.

The description of my speech is perhaps accurate enough, as I always clear the way as I go. But the account is not evidential, as Mrs. Chenoweth heard the talk.

21. Professor Muensterberg had witnessed some of the Palladino phenomena and was connected with the exposure in the catching of her heel in the act of doing something. Mrs. Chenoweth knew of his relation to this event, but she hardly knew of the intimate feelings he had about it as ex-

But they did. (Yes.) and they were exploiting the creature as if she had demonstrated the return of the dead. [N. R.] dead. I cannot understand how she fooled so many and among them Lombroso.

(Most people can easily be fooled.)

You and I agree for once. (Yes.) I did not know you had so much sense about that matter and especially when you made it possible for one to be used by fraudulent spirits and I thought that was going one too far in your excuse for fraud.

(How did I make it possible?)

a form of hysteria produced by too close contact with conniv[ing] [conniving, but not read.] conniving [N. R.] spirits who connived. Understand.

(Yes.) [22]

[Pencil fell, pause and suddenly awakened.]

pressed here. She had not read his article on it in a magazine. The communicator has evidently not changed his mind about the case. His personal attitude toward it is exactly what it was when living, and but for Mrs. Chenoweth's partial knowledge of the facts might have been quite evidential.

22. The allusion to Lombroso is pertinent. Mrs. Chenoweth knew that Lombroso had been converted to Spiritualism, but she knew little or nothing from reading about him. Casual knowledge may have come to her about his attitude. He was certainly careless about his work in the case and I would agree with Professor Muensterberg regarding it.

The communicator rightly describes the position I took about the Palladino case in my review of his article upon it. I insisted that the accusation of fraud made by him could not be made as long as he conceded that she was a victim of hysteria, and he granted hysteria in his article. Here it takes the form of indicating that "conniving spirits" are associated with hysteria, which would have to be a conviction arrived at by him since his death, if we assume that the message came from him.

The passage is not as evidential as is desired. While Mrs. Chenoweth had read nothing about it, casual knowledge might have come to her and it is possible that I may have told her my position regarding it, as it was a matter of interest to her at the time, and while I do not recall mentioning the hysteria of Palladino or talking to her about the case and Professor Muensterberg, I do remember that I told her about the Burton case and how hysteria affected its phenomena. Consequently we may suppose that the subliminal has appropriated that knowledge to discuss or apply hysteria to the Palladino case. She remarked when I told her about the Burton case that I made it possible for fraudulent mediums to excuse their conduct by hysteria. She did not like it. But she did not connect it with obsessing spirits as is done here. On the whole the incidents are too likely to be tainted with suspicion of subliminal influences to be regarded as evidence.

Mrs. C. J. H. H. July 16th, 1917. 10 A. M.

[Sunbeam Control.]

[Long pause. Sigh.]

Hello. (Hello.) [Knew it was Sunbeam by voice.]

I just came because that person's people were here. I did not ask the spirit to come this morning. He sent me to say he could do better later, when he gets ready. He will come perhaps in the fall, but won't come today because the medium's mind is so full of it. She will wait for him.

(Thanks.)

Welcome. I did the best I could for him.

(Yes, I know it.)

Goodbye. [23]

[Pause, sigh and reached for pencil. Pause.]

[Automatic Writing.]

Hugo [pause] Munsterberg [Münsterberg] [very scrawly.]

(Good morning.)

I have an appreciation of the favor shown me but I have also an idea that you may hope that I can do some effective work which will nullify the pernicious [pause and I tried to read it, but failed.]

(It looks like 'pennies'.)

pernicious influence which my [pause and put her left hand over the eyes and sobbed awhile.] thought had on your efforts.

(I have no doubt that the opposition of all who argued against it only delayed the ultimate result. I think I quite understand many of your difficulties.)

True and you met the argument with more facts or with silence on the subject which I attacked. I refer to the telepathic and to the physical phenomena.

(I understand.) [24]

23. Mrs. Deland had had a sitting the previous week and Mrs. Chenoweth told me all about it, having learned the facts from Mrs. Deland herself and by a sitting with Mr. Chenoweth to learn whether Mrs. Deland had got any evidence or not, Mrs. Deland having said to the maid that she got nothing. During the sitting Starlight had promised to come and give me a message for her on this date, if permitted. She reported as promised and the record explains the rest.

24. This is a correct statement of my course. I usually maintained silence and piled up facts, instead of engaging in constant controversy with Professor Muensterberg. Mrs. Chenoweth knew nothing of this policy on my part. I spoke publicly only when some special article or work by him required it.

the apparently inexplicable movement of solid bodies like tables and chairs and such things, you never made any effort to explain.

(No, I did not think they were evidence of spirits and had no means to investigate them rightly.)

That was what I believed and when I made the discovery and brought to light the manner in which some of the manifestations were made I was not attacking you but the body of believers in that kind of performance as an evidence that their friends were trying to communicate with them.

(I understand.) [25]

It was about as reliable as the evidence Percival Lowell gave of signals from Mars.

(Yes I agree.)

I know that many people [read 'paper' and long pause] people and probably you among them felt I might have had some motive other than the best perhaps to make myself better [pause] known or better grounded [N. R.] grounded with the conservatives but I took too many chances in other directions to have that thought in the matter. No I had only to blame myself for ignorance of what you were really [really] doing.

(I understand.) [26]

25. This is probably a correct statement of Professor Muensterberg's attitude on the matter referred to. But it has to be inferred from the logic of the situation rather than from any avowal of his. He attacked the genuineness of the facts, but remained silent on the nature of the problem. He would not appear as an apologist for any possible constructive view of the phenomena and allowed readers to believe he was as opposed to the theory as he was to the genuineness of the physical phenomena.

26. The man's motives were suspected by many and in my review of his article on the Palladino fiasco I told readers frankly that they must not expect him to offend the conservatives. Mrs. Chenoweth did not see that article, but she might have inferred his preferences. His denial of the suspicion of cowardice is well put and defended, for he did take "chances in other directions." Witness the European war. He was ignorant of what I was doing and this might have been inferred, but it was not known by Mrs. Chenoweth.

Professor Pickering, of Harvard, in charge of the observatory, writes me that Professor Muensterberg never made any such remarks to him about Percival Lowell's views of Mars, and Dr. Langfeld, to whom I was referred by one of his colleagues, says he knows of no such statement. The family think he would not express himself so.

I [pause] wonder if I had more [pause] c o n c e i t. I do not like that word.

(Confidence?) [I purposely avoided 'self-confidence'.]

Some one has told me that self-confidence is a form of conceit and that conceit is a bar to knowledge.

(What is the German word for it?)

K [pause] i [or 'u', as this is often written with one stroke.]
r [P. F. R.]

(Stick to it.)

K u l t u r (read 'Kallen') you are. not yet can I do that but I know what you are trying to do. To help me.

(Yes.)

make more clear my hold and my identity. [Pencil fell. Distress and pause.] [27]

[Change of Control.]

[Circle and the cross made.] Omega.

(Good)

27. Professor Muensterberg has been accused of conceit by many people and, if it was true, there was an unconscious revelation of himself in the expression here. Not satisfied with the term, he endeavored to correct it, and I sought to help out without implying as much as he indicated, but the answer in the word "Kultur" is not evident. I read the word as 'Kallen', thinking that there might be some German word I did not know that expressed his idea, but not finding any such word, near or remote, I supposed that my question was misunderstood, as it may have been, and the name Kallen given, which was the name of an old student of his and of Professor James. I let the word stand in the original record as "Kall * *" with the "en" omitted as possibly a disputable reading. But my secretary, Miss Tubby, without seeing the original automatic writing, conjectured that the word was "Kultur" and that the expression "you are" was a phonetic misunderstanding of the subconscious or of the control for the letters "ur" in correction of my reading. After this suggestion I examined the original automatic writing and there can be no doubt that she was correct in her conjecture. The interpretation of "you are" as a phonetic mistake for the letters "ur" makes the sense complete and leaves no confusion.

But we cannot be clear that it is the correct term to express what he had tried to express in the word "conceit", which I took to be bad English for a less objectionable term or idea. *Kühne* might come near what he was after, but one does not see why *Kultur* should take its place. Apart from its meaning, all the evidence for the word is as given, but as it has been in frequent use during the war we cannot attach any significance to it evidentially.

It was only when he saw the fall of his people and the sudden relaxing of his belief in the Empire as expressed in the terms of [pause] Peace that he began to see the spirit of democracy and progress. It was a Mediæval [spelled 'Medeval'] program carried out with Mediæval [spelled 'Medival'] force that has brought to the world the knowledge of the inner life of the German Empire and a man who has once breathed the more [delay in reading.] refined ... m ... [read.] atmosphere of a national spirit of larger hopes for free expression may never hope to press that spirit into the compass of a narrow and bigoted policy [N. R.] policy of Might against Right.

(I understand.)

and when the man arose [read 'across' without excuse.] arose within him his first cry was one of pain for the loss of his hopes and in that hour we brought him to you and his [his] evidence is twofold in value as prophetic and as an identification too [Pencil fell. Sigh and pause.] [28]

[Subliminal.]

[Opened eyes, turned head to right and looked about. Pause, smile and pause and awakened.]

[Normal.]

Do you know who that was I saw? (Who?) Professor James. [I told her he had communicated, but said nothing else.] [29]

Mrs. C. J. H. H. July 17th, 1917. 10 A. M.

Before the sitting Mrs. Chenoweth remarked an illness of herself on one occasion when a friend of hers told her a spirit had obsessed her, and on Mrs. Chenoweth's remarking that Sunbeam and her guides could prevent it, the friend told her they did not know it. This seemed impossible to Mrs. Chenoweth and I defended its possibility and told her of two incidents in her own mediumship

28. I recognized Professor James as soon as his sign Omega was given. It was pertinent for him to appear in connection with Professor Muensterberg, as they were colleagues.

No one can verify what Professor James says about the circumstances that led to the communications of Professor Muensterberg. Accepting them as facts would imply that Professor Muensterberg was confused for a time after death by his Pro-German propagandism and that he had to be straightened out, after his first discovery, by contact with my work. His communi-

which illustrated the process. These two incidents were the invasion of Richard Mansfield on one occasion when the controls did not know it, and the control of Dr. Hodgson on another when it was evidently not intended. I explained how obsession might occur without the guides knowing it and it was entirely new to Mrs. Chenoweth.

I told her these facts purposely and record the fact here for consideration in the future if the idea should turn up in the trance.

[Subliminal.]

[Closed eyes, sighed and long pause. Rolled hand over. Long pause and hand reached for pencil. Pause, distress and pause.]

[Automatic Writing.]

All that I have done or said has been but a sma . . . [pencil ran off pad.] small fraction of what I feel I could [read 'would'] do read again.

[I reread from the beginning.]

could do if there were unlimited time for experiments with the hand. It would be very strange if I helped to prove what I made no effort to understand when I had the chance.

(Yes I understand. Quite a Nemesis.)

but it may be one light path by which I climb to larger life. It is no confession I am making for I still hold to my independent method of [pause] thinking and acting and whatever I may have done that was not in accordance with the professed ideas of some of my confreres has nothing to do with this effort I make here. This is not a revelation of my private life but a purpose to make plain to myself that there is a clear method to communicate after death and with this purpose fully established in my mind I find this

cations would not seem to confirm such a view. But the trend of things seems to show that the idea expressed by Professor James is correct. The general thought was fulfilled a few days after Professor Muensterberg began to communicate and at the date of this record continues so, in spite of the appearance to the contrary in the change of ministry in Germany. The Reichstag and its demands seem to be the key to the situation.

29. This is one of the rare instances in which the communicator is seen clairvoyantly immediately after communicating. We cannot make it evidential.

the best equipped place for the work and I am difrtial (deferential, but not read.) deferential and honest in the effort although you may retain the belief that I am working to attain some personal advantage.

(No, I had no thought of that.) [30]

I must add my grateful recognition of the help which the established work and the friends in the work [pause] * * [read 'made' finally.] has made for my effort.

I know that I still remember many instances which may help to identify me and one is of a matter [N. R.] matter where the psychological work was undertaken and I saw your hand in it but could not [pause] do anything about it.

What are you trying to prove, Immortality or the fact of Survival?

(Simply survival.)

[Pause.] Yes one could not go far with such experiments however without questioning the possibility of immortality. [31]

You may know that I read the [pause] reports of the James investigations with much interest not your reports after his death but the [pause] reports he made himself about the Piper work and the almost pitiful lack of evidence which Richard Hodgson [pause] submitted of his identity.

(I understand.) [32]

It seemed to me that it was a bad blow to Psychical Research work but later there was a resume of certain work done which threw [threw] light on some of the published reports. You will recall that at about the time the Italian fiasco was before us there was an attempt to prove that the Piper light was not as great a find as Hodgson had [pause] pretended.

30. This passage is characteristic and consistent with the general facts of this subject, which imply the retention of personal identity.

31. It is possible that the reference here to his plans is to the contemplated work in psychic research in Harvard University. My hand was not in the matter at all, tho the suspicion of it might be excusable. Mrs. Chenoweth knew nothing about it and indeed I had never talked to her about the Harvard Fund for this work. I am not certain, however, that the communicator is referring to this.

This distinction between "immortality" and "survival" is perfectly characteristic of the man and his knowledge of the way Professor Royce

(Yes, who made that summary?) [Thinking of Stanley Hall.]

The Worcester [pause] Wait a moment. I think I can give you the name.

(Yes, all right.)

Clark University.

(Yes I know exactly.)

and it seemed to us that the blow had been dealt which would [pause] mar the work forever but then you with deadly parallel gave an answer in your *Journal*

(Yes I know.)

and we knew that you were alive [a live] one It was not that we believed you or Hodgson were [N. R.] were trying to mislead but that you were blinded by your desires to have certain things appear as if they were the messages from spirits when we believed it hallucination pure

(I understand.)

pure and simple and that the phenomena might well be explained in a perfectly clear way by psychological inference and suggestion.

(I understand.) [33]

You probably knew all this before but I feel like referring to it for now I see that I might have been a help.

Do you remember saying If I can keep Münsterberg [Münsterberg] still I can go on.

(Yes, I do.)

had discussed the question. Mrs. Chenoweth perhaps never heard of the distinction and has never intimated it to me in any talk with her. It involves a knowledge of the problem which she does not possess, and of the men also which she does not possess. I do not see why the experiments suggest doubt about immortality. They might suggest that those long dead cease to communicate, but they do not suggest extinction, as some maintain. The hints here are those of a foreign intelligence, not of Mrs. Chenoweth's subliminal.

32. This is probably a very characteristic passage. I do not know personally whether it is so or not. But the limitations of Professor James's report and evidence for Dr. Hodgson's identity in it would impress Professor Münsterberg and minds like his just in this way. If it had been the only evidence we had this judgment would have been correct.

33. Soon after the allusion to the later résumé of the work I suspected that President G. Stanley Hall's book was the one meant. The answer proved that I was correct. He lives in Worcester and is President of Clark University. Mrs. Chenoweth may have heard of his book, but never saw it and

Now you may reverse your sentiment and say If I can make Munsterberg [Münsterberg] talk I may prove something.

(Exactly. That is good.) [34]

It will be a help and a pleasure to me to do something more than I have done. You will notice that I have not sat ['said' and so read.] a word about the disappointment which death brought to me in breaking of plans for I felt my best way was to give you some idea of my state of mind.

My own family you may not find agreeable to this effort of mine. (I imagine so.)

They are not to blame. I am but that is as it is and I shall find many ways to make clear to you that I am sincere and if I have brought to you in the past a lack of interest in your effort I will try and create a new interest now. [35]

(Thanks. Do you recall a conversation on the Beulah Miller case once?)

Yes some time ago. You probably refer to the very different attitudes we took on the subconscious activities. The girl not realizing that she was recognizing signals.

(I understand, but I referred to a little conversation we had personally on it and I would like to know where that was.)

Yes not at the time of the effort made to discover the secret [secret] of her supposed power but later at another place where it was a chance [N. R.] chance meeting

(Yes, go ahead.)

did not see my review of it in the *Journal* as indicated here. She may have known that I replied to it, but I have never talked to her about it. The phrase "deadly parallel" is a correct view of my review and as Mrs. Chenoweth had not seen it she could not make the remark from normal knowledge, unless some one else had casually remarked to her the fact and the nature of my reply. But she did not know that Professor Muensterberg thought inference and suggestion accounted for the phenomena. This was the theory toward which he leaned, at least for the purposes of argument and discussion, but she did not know this.

34. I have often said the following of Professor Muensterberg to people when explaining my problem. "If I can only keep Muensterberg still, I can get people to listen to me. But if he talks, no one will listen to me." I do not recall telling Mrs. Chenoweth this. But I may have done so in some situation requiring the explanation of the problem of affecting the public. I merely know that I have often remarked it to others and it is quite possible that I did so to her, tho I do not remember it. The humor expressed in the

and where there were others present and where the conversation was on more general * * [read 'themes' and not corrected.] but we got together on this matter.

I think I know now to what you refer a [pause] meeting of a body for Philosophical work

(Yes exactly. That is right.)

and deliberations and there were some very liberal thoughts expressed there and I had to come away before the end of the convocation.

(I understand.) [36]

and I think we both at that time felt that each was sincere only we came from different points to the subject.

(Yes that is correct.)

New York and beyond.

('Beyond' is better.)

Yes I know. I was trying to recall [N. R.] recall whether it was Philadelphia but I knew I went to N. Y. on the way. [Pencil fell, distress and pause.] [37]

[Subliminal.]

Yes [pause] * * west. [Pause.] Philadelphia isn't right.

(What is?)

reverse statement is not like Professor Muensterberg, but would be like either G. P. or Jennie P.

35. This is a very pertinent passage. I do not know what plans were broken off by death, unless it was the supervision of psychic research in Harvard, tho I learned that he was an obstacle to it and that his death smoothed the way to work in it.

It is more than likely that the statement about his family is correct, and I have wondered whether it would be possible to reach them on any matter of personal evidence.

36. After he had published his article about Beulah Miller we accidentally met at the meeting of the Philosophical Association in New Haven, at Yale University. He came to me spontaneously and shook hands with me and we more or less buried the hatchet there. I told no one of this meeting except my secretary, and this for the laugh about it. I never told Mrs. Chenoweth about it, but I referred to it here because the previous discussion of the Beulah Miller case was defective in evidential value. I knew that this aspect of it was safe, and the answer speaks for itself.

I do not know what is meant by the expression of "very liberal thoughts" there. They were not on psychic research, tho I do not know what may have

[Pause.] * * [probably 'India' or 'Indiana'] (What?) India.
[Pause.] I don't know. He knows. (Yes.) [Pause and awakened.] [38]

Mrs. C. J. H. H. July 18th, 1917. 10 A. M.

[Subliminal.]

[Long pause. Distress and rubbed face with right hand.]

Chicago. [Long pause and face twisted.] I see nothing but Chinamen everywhere. [Pause, distress and pause again.] Queer. (What is?)

These Chinese people running hither and thither and all excited. [Pause.] It is like an uprising. [Long pause and reached for pencil and pause again.]

[Automatic Writing.]

* * [scrawls which I suspected at time might be attempt to make a Chinese symbol, but it was suggested as much by what was said in the subliminal as by the lines in the writing. [Pause and P. F. R. and pause again.] * * [illegible scrawls, but not suggesting any Chinese symbol. Pause and pencil fell and reinserted, but rejected and new one given.] [39]

been said at the meetings of the Psychological Association held at the same time and place. They would probably not make any special reference to psychic research, as the members usually shy at this.

37. It was not in New York, as my previous note indicates clearly enough. Possibly my statement "Beyond is better" acted as a suggestion to the subconscious to try Philadelphia, and I did not correct it. The meeting of the Philosophical Association had been held in Philadelphia more than once and had been held there the winter before the death of Professor Royce who attended it as his last meeting.

38. The spontaneous denial of Philadelphia is excellent. I gave no hint of its error. But the allusion to "India" was evidently a mistake for Indiana, at which no meeting of the Philosophical Association had been held, but meetings of the Psychological Association have been held in the West, but I do not know whether any were held in Indiana or not.

But all this reference to the several places represents knowledge which Mrs. Chenoweth did not have. All the references are relevant, tho not to the exact answer of the question. They represent natural memories of Professor Muensterberg, are too pertinent to be subconscious work of the medium, and are apparently the result of uninhibited memories on the part of the communicator.

[Apparent Change of Control.]

Hugo Munsterberg [Münsterberg]

(Good morning. Who was trying before you?)

I saw a tendency to assume an attitude of receptivity toward the suggestions of the friends near and I tried to suggest that the hand write Chinese

(All right.)

but no real progress was made and I saw that it was probable that the hand had never been subjected to suggestions and just as I came to that conclusion W. J. told me that it was not allowable as the plan was to keep [spelled 'kep'] the handwriting as free from outside suggestion as possible and never allow the ego to feel that it could write what it was conscious of.

(I understand.)

It seemed to me a very fine and wise distinction for a habit [read 'hand' doubtfully] habit may induce [N. R.] induce activities just when one might wish passive receptivity. Is that clear to you.

(Yes perfectly.)

It would have been my way to use suggestion in every form as you know.

(Yes I know.)

so it is well I am under surveillance.

(Good.)

It is a habit of mind with me and hard for me to work without attempting it but it seems as if the whole effort here is for each one to retain individuality even [N. R.] the ... even ...psychic automaton. understand.

(Yes perfectly.) [40]

I think of many matters I might write about but so few lend themselves to evidence but I met [N. R.] met Mark Twain as I

39. On any theory this allusion to Chinese scenes is to some event in the affairs of that country at present. But it is not evidential and may be a picture incited for the purpose of illustrating what the communicator explains later, or it might have been a casual memory of the psychic seized on the wing by the communicator to experiment with in suggestion.

The allusion to Chicago is evidently a relic of the effort the day before to name the place where we shook hands over the Beulah Miller case. It was not Chicago, but one or two of the meetings were held in Chicago and Professor

came to class this morning and he accused me of usurpation and I told him that as far as I could discover we were both being used as fillers [read 'filters'] fillers for your magazine.

(Good.) [41]

I had no purpose in consuming so much time and would have thought it a stupid process to allow [allow] so much to be consumed if I had been in your place but I am so interested now that I am growing accustomed to the work. I find it hard to think of anything else.

You are not so rabid as I thought you were about the matter for it is one of the mighty problems to solve. [42]

I do not seem to be conscious of the world in which you are just now but am aware of the friends and associates beside me and know that they expect me to do my whole duty and explain some matters which I may be able to understand through previous experiments with the mind and its measurements. understand.

(Yes I do.)

Muensterberg may have attended them, as a joint meeting with the Psychological Association was held at the same time.

40. Professor Muensterberg was familiar with suggestion and used it in some of his work. It was conceivably known to the psychic and so not evidential to refer to it. But she did not know that the man was so inclined to experiment with it as indicated in the text. Nor is the important fact, about not allowing it, known to her, even tho it is not verifiable as an event in the other world. The passage gives evidence of as much caution on the spiritual side as on the material. The knowledge of psychology in it is far beyond what Mrs. Chenoweth has, tho she does know that her normal consciousness must be excluded from the phenomena.

Apparently the communicator wanted to experiment in his old way with such subjects and the older heads had to restrain him! While there is enough to prevent our saying that Mrs. Chenoweth could not do it, the whole affair is so characteristic of correct psychology which she does not know that it comes very close to being very evidential.

41. This allusion to my interest and possible purpose is correct enough and has more natural humor than I could expect of Professor Muensterberg, but it may reflect the mind of George Pelham, if he was helping. I allude to the circumstance because we have to recognize uncharacteristic allusions as well as those that are characteristic.

42. The communicator in life would have felt exactly as he says here.

I think you know that I thought the mind registered its true expression that is it registered a correct statement of itself. Is that plain.

(Where registered?)

made record which we might read if we understood the activities of the body and that a pulse [delay in reading] beat p ... [read.] might reveal more than a written statement and I had made some experiments and perhaps you know somewhat of them. This had ... [43]

(Yes I do. The other day a measuring instrument was mentioned and compared to a stethoscope. What was in mind in that reference?) [44]

I am ... [superposing.] that I am referring to now. Pressure and light and light or heavy * * [probably 'lines' but not read at

He had a hearty contempt for the slow and patient work necessary to get any light on this problem. Mrs. Chenoweth knew nothing about his intimate feelings in this respect.

He is not the first person, living or dead, to discover that I am not "as rabid as he thought" on this subject. He never understood me when living and few take the trouble to understand me on it. The subject is not reputable enough, they think, to respect or trust any one working in it. Only two things will disturb this lazy self-complacency, intelligence or death! Even Mrs. Chenoweth, with all her acquaintance with me and my work, would not naturally speak of me in this way, as she would be supposed to believe that the opposite of what is said is true, or her subliminal knows less than her normal consciousness supposedly knows.

43. The statement about not being "conscious of the world in which you are just now" and yet "aware of the friends and associates beside me" is interesting tho it is so brief and perhaps fragmentary that we can hardly infer much from it. Hints of similar ideas have been given before in previous records, and they mean that, while communicating at least, they seem not to know anything of the physical world. We cannot verify a fact of this kind, but it should be marked as interesting and made a subject of investigation in other cases of mediumship.

The allusion to his experience as a psychologist and "measurements" is characteristic, whether evidential or not. Mrs. Chenoweth knew that he was a psychologist, but she knew so little, perhaps nothing about his laboratory, that one may doubt the subliminal source of the statement. This is especially true of the statements toward the close of the passage. She knew nothing about the technical questions involved and nothing about his elaborate work in them. The statements characterize his point of view exactly.

44. I suspected at this point that the allusion at an earlier sitting to a

time. Pause.] Just a minute. I am clear that I can get [get] through to you I think, what I really wish to say is that there might be several states of mind producing practically [delay in reading.] yes [to reading] the same pressure and so the real mind might after all af ... [read.] be hidden and no record made that would register anything except the degree of feeling or [pause] for instance far [so written and read.] fear might be of two sorts and have nothing to do with detection but the experiment. Understand.

(A little fuller.)

exactly [read 'actually' in doubt.] as a ... exactly [N. R.] ex ... [read.] stethoscope might register a state induced by two or more causes and then the master mind must decide by this means which Cause produced the register.

The fear [written 'far'] of detection and the fear [written 'far'] of not being discovered honest would produce exactly the same register. The register only records fear [written 'far'] not what prompted [written 'potped' and not read.] prompted it and the state of quiescence [read 'pressure' to have rewritten.] quiescence [quiescence] is not always a sign of honesty but long submerged conscience [N. R.] conscience. It ... se [see] what I mean.

(Yes.)

It is a great subject and at last has to come to human [N. R.] human analysis [written 'analysis'] and so with this work. It must come for its solution to minds clear and masterful and free from prejudice [prejudice] which I found few people to possess.

(I understand.) [45]

I have always felt that what seemed like egotistical assurance on my part was not so much that as it was because I found so few who would devote time and thought to specific cases. there was

"stethoscope" and "blood pressure" was to his subject under discussion and I asked my question to see if my conjecture was correct. The answer confirmed my suspicion.

After much inquiry and some trouble I ascertained that Professor Muensterberg did experiment on blood pressure a few times in connection with his work. But he would not use a stethoscope for this, tho he might have done so for other purposes. But I was unable to ascertain whether any instrument for measuring blood pressure was wholly without analogies with the stethoscope. I wanted to determine what place pictographic processes and interpretation

always a desire to stick to rule and precept in psychology as in theology.

(Yes.) [46]

and I could never see any reason for either of those methods but I must face the truth that I was too materialistic in my conceptions.

(I understand. I had to do that also.)

I had not solved all the problems that the materialistic conceptions presented and until that was done I could not make the leap [N. R.] leap over the chasm but death has done it for me.

(I understand.) [47]

Such death as a man might wish for came to me and instead of a long weary struggle and many psychological experiences which de . . . coming [N. R.] death . . . coming . . . produces I leaped into the great light. [48]

(Did you have any symptoms that forebode such a result?)

Such symptoms as one has and heeds not for I did not wisely forecast for myself.

I was not heart-broken as some have suggested for I did not foresee the dilemma which my Germanic [read 'German'] Germanic race was in. I am nearer heart-broken today than I was before death and that strange statement refers to a troubled spirit troubled because it seems improbable for my people to extricate themselves from mighty [pause] forces.

(History, like the individual, works logically, does it not?)

Always those who precipitate such magnificent disasters must

might have in the representation of this message. I knew nothing of his experiments in this matter and very probably Mrs. Chenoweth knew as little or less than I did.

45. This is a remarkably characteristic passage. It summarizes the whole system of psychology connected with Professor Muensterberg's work on the detection of crime. I myself do not know whether he had analyzed its relation to fear as is done in the passage and Mrs. Chenoweth knew nothing about him or the subject in that particular. She might well have known that he had been concerned in the discovery of crime by psychological methods, but about its technique she knew nothing. Its profundity and delicacy of analysis are far beyond any of her normal knowledge.

46. The reference to "egotistic assurance on his part" is either a tacit confession of what many thought of the man or it is an interpolated remark by the control interfused with a half confession. It certainly represents what many people believed of him, and unfortunately it is quite possible that the

know that the falling structure will at least encumber {N. R.} encumber their path and may [read 'many'] crush them in the downfall. Such is the fate [read 'full'] Fate of Arrogant Ignorance. [Pencil fell. Pause.] [49]

[Subliminal.]

Harvard. [Pause, opened eyes and awakened.] [50]

、 Mrs. C. J. H. H. July 19th, 1917. 10 A. M.

[Subliminal.]

[Long pause. Sigh and left hand put on breast. Long pause.]
So many.

[Long pause, reached for pencil and pause.]

[Automatic Writing.]

Hugo Munsterberg [Münsterberg.]

I have been thinking much about the way the work is done here and the way I have been allowed to use my own judgment about the message I wished to give and have been surprised at the order and precision of the experiment.

You must admit [N. R.] admit [N. R.] admit that the previous [written 'penons' and read 'persons'] *Proceedings* ... previous ... printed by the Society had no such clear concise methods and I did not know they [written and read 'the' and then 'y' added] existed [delay in reading.] existed. There was always so much nonsense about all spirit manifestations that I did not understand the matter at all and where it was not twaddle it was fraud at least that was what some of us felt and I could not get any connection between a heterogeneous mass of stuff and nonsense and a clear thinking personality like Myers or James. I had read both of them and felt they were assuming too much but I see that these communications may increase in lucidity as the contact becomes stronger and it is quite possible that the strong contact would not be obtained

psychic knew that much about him. I cannot treat the allusion as evidential. But the rest of it involves knowledge not so natural to her. It is probably very true that he could not find any who would study specific cases as they required.

47. He was so materialistic that he could not recognize the facts of psychic research, tho he did admit that, if they were true, his philosophy was

without danger of insanity or obsession as obsession of or by ideas often occurs among the insane. I am glad to grant that premise [N. R.] premise. [51]

(Have you seen any case of *spirit* obsession?)

Not to examine it as I would like to do. Do you refer to what I have seen since I came to this life or before.

(Since you passed over.)

I thought that was your meaning and my answer was to that thought but before I came to this life I saw some instances which I now believe may have been that [pause] sort of influence. [52]

false. It was too possible for Mrs. Chenoweth to know this fact to regard the passage as especially evidential.

48 His death was very sudden and the public had no suspicion of any symptoms of a short life for him. He fell dead while at his lecture, and Mrs. Chenoweth knew this fact.

49. This passage about his discovery of the "Germanic" situation confirms what occurred at his first sittings and what Professor James said about him later. But it is not evidential, and the strong statements about the consequences sound more anti-German than could be expected of one who has just been converted to the opposite view. It is not evidential.

50. Harvard is a random memory of his university, but Mrs. Chenoweth, as everybody, knows his connection with it.

51. This statement about the superiority of the present writing to the Piper material and other records of the English Society could not be made from normal knowledge of Mrs. Chenoweth, as she has not seen them and personally knows nothing about them, and besides it is not like her to exalt her own work over that of others. She has and has always had an idea that Mrs. Piper's work is superior to her own, and in some respects it is so. But the statements made here are characteristic of Professor Muensterberg who did not respect our work enough to know what it was until after his death. He had seen the English publications, how much of them I do not know. The judgment passed upon them here is neither justified nor the natural product of the subconscious of Mrs. Chenoweth. While I have no proof at this time that Professor Muensterberg had read Myers and James it is more than probable. Mrs. Chenoweth would not know this, whatever might be guessed about it.

The reference to the cause of lucidity and the dangers of making contact too strong is like what has been taught through Mrs. Chenoweth all along, and is not evidence of the communicator's identity. But his sudden reversion to the psychiatrist's "obsession by ideas" is quite characteristic of Professor Muensterberg and not a statement of anything that Mrs. Chenoweth knew either of him or of the subject. She knew nothing of his relation to abnormal

I always knew that one mind might influence another either with or without purposes as all psychologists agree but I had no evidence that this was supplemented by the influence from another grade of existence. [53]

I am very much in earnest about this and do not wish you to think I am taking advantage of a kindness shown me by discussing freely my own objections to your well formed ideas.

(It is all in favor of your personal identity and that is what is necessary to influence your colleagues.)

I know that there is much reason for me to be careful about making any misstep in this experiment but I am not concerned about it as much as you might think for I feel that I can best do what I wish by getting [getting] into complete rapport with the situation and then I may express more fluently and clearly the identity which my colleagues knew.

It is not for me to insist that I do certain things only in so far as I feel that these things will protect my name from the [pause] foolish and silly display which attended the effort of William James to return. I always felt that he was much belittled and I do not wish to have the same sort of advertisement [N. R.] advertisement but if I may express the feelings I have in some decent way I shall be glad. I do not want to shirk. I only wish to be sure. I think I may be able to do more good for the truth which is self-evident by my message if I keep [keep] to a point [N. R.] point and make everything clear about it.

I have a few friends to whom I would gladly send personal messages and if the proper expression comes clearly to me for them I will send the word but unless I can do it as I know it ought

psychology, and his mind in this situation naturally reverted to its previous conceptions of the subject. Hence I thought to test him by my question which follows.

52. The communicator evidently discovered that his answer was equivocal and might be interpreted as referring to the time prior to his death, when he knew only of "obsession by ideas." But it is interesting to note that, when the situation was clear, he spontaneously remarked that cases which he had examined when living he might now regard as obsession by spirits, tho his whole attitude is that of an inquirer, as indicated in the statement that he had not examined any cases since his death. This rather shows that ob-

to be done I prefer to keep still and speak only of the matters I am able to hold clearly. Understand me.

(Yes perfectly.) [54]

I am trying not to be opinionated and yet I do not see why a man should grovel and crawl [N. R.] crawl in mock [N. R.] mock [N. R.] humility [read 'humanity' in haste.] mock humility [still read 'humanity' without excuse.] hum . . . [read.] in these effort[s] [55]

I must say that I am and have been conscious and kenly [keenly] alive [written 'alve'] to what has been done since I so suddenly left

session by spirits may often be conjectural on the other side as well as this and so a theory instead of an observed fact. This coincides with some things said by the controls in other cases under my investigation.

53. The communicator does not intimate the sense in which he thought one mind influenced another, consciously or unconsciously, but he probably meant to include such cases as that of Beulah Miller where he supposed subconscious signals subconsciously detected, and any subnormal phenomena reducible to subconscious stimuli. If this is what he meant it is a true fact and not known by Mrs. Chenoweth. It is interesting to note that his mode of statement about the influence of spirits on the living does not preclude the action of the subject's own mind, but asserts only the supplemental influence of the discarnate super-added to the mind's own action. This agrees with what was said by the controls in the Doris Fischer case.

54. The desire to protect his name is very characteristic. I have a letter from Professor Muensterberg accusing me of trying to destroy his scientific reputation in certain criticisms of his work in this field and it was evident that he was very solicitous for his fame. This solicitude was more manifest perhaps in connection with this subject than with any other. The reference to Professor James is very pertinent, tho he does not indicate whether he is referring to my own published account of his return or to the public stories in the papers. I do not know whether he condescended to read my Report, and as Professor James was not a good communicator I am confident he would not have enthused over it, if he had read it. But if he had the public accounts in mind he did well to eschew all interest in them. There was advertisement enough in them and none in my own Report. Mrs. Chenoweth knew something of both. But critics are more or less in a dilemma here, if they suppose that the subconscious is passing such a judgment as is expressed in the "foolish and silly display" mentioned, for if he refers to my Report on the communications of Professor James her subconscious would have no such view of her own work. The subconscious might speak in this manner of the public stories of his return, and I know her conception of evidence in this matter is as good as anyone's. But she did not know enough about

my work and family and it was like a great light to me when I recalled some of the things I had read before I left the old life. I saw that the work of a man might not find a follower or disciple [disciple] in its early expression, and that death might and probably was the solu [pause] * * [for 'ent' but not read, thinking he was trying to say 'solution'] solvent which gave the answer to many problems as it did for me. I ... [56]

(Kann ...) [Writing had started with 'I'] (Go ahead.)

n [In] that first few minutes when consternation and surprise fell on my boys [written with difficulty.] I knew that consciousness survived death and I was interested so interested in the experience that the bitterness [bitterness] of separation never entered my mind. I simply accepted the fact that I had survived. [57]

(Kann ich etwas fragen?) [Pause.] (Kann ich etwas fragen?)

[Long pause.] I understand you but I will not yet attempt the answer as I wish but will give the experimental work soon if I am allowed to come later.

(My plan is to have you come again next season and I would not object to a present answer in English if you like.)

I understand by that that this is my last appearance this year.

(Yes, I want Mark Twain to finish.)

[Pencil fell and pause.] [58]

[Subliminal.]

Yes, Mark Twain to finish. [Whispered and not caught.]

(What?)

Mark Twain to finish. [Still whispered but caught.]

Professor Muensterberg to make such statements as are made here, at least from personal knowledge, whatever you may imagine as inferrible.

When living Professor Muensterberg would not have regarded these messages as self-evidence. Accepting them as actually coming from him they are self-evident of his personality, but he would have found various ways of discounting what he now regards as self-evident. Experience is a great teacher!

55. He was a somewhat opinionated man. Whether he was aware of it when living, or not, I do not know and perhaps he would not recognize it. But he was known as this and here it is either unconsciously reflected or it is the interpretation of the control of the characteristic reflected in the renunciation of the present characteristic. I doubt if the terms "grovel" and "crawl" are characteristic of him, tho he was profoundly influenced by

[Pause and awakened and complained of headache. I placed my left hand on her forehead and she went at once back into the trance again.]

Turned around to speak to some one and lost. [Pause.] Do you know anything about I have knowledge?

(No.) [59]

[Pause and awakened and asked if she had not awakened before.]

emotional considerations in his attitude toward things. His character is correctly reflected in the passage, tho his language may not be.

56. This passage explains itself, and contains matter which it would require a knowledge of the "other side" to confirm or deny.

57. No doubt there was consternation among the boys of his classes, but he died before his class of the girls in Radcliffe, and the slow way in which the word "boys" was written might betoken a lapse of memory or, an aphasic condition for the moment. At the same time it may refer to what he saw was the state of mind in his boys after his death. The rest of it explains itself and is entirely probable.

58. I had been waiting to ask certain questions in German to watch the reaction and to see if I could either get answers in German or in English showing the correct understanding of the questions in German, which Mrs. Chenoweth does not know. But I did not succeed. The effort resulted only in breaking the control. In two other instances the reaction was successful, and I may be able to get a correct response when I try him again.

59. The work with Mark Twain was interrupted by the coming of Professor Muensterberg. This was the reason for cutting him off.

The explanation of the interrupted control is interesting and confirms my hypothesis of what it is; namely, rapport established by the act of attention on the part of both the communicator and the subconscious of the psychic. Here the communicator is represented as turning to speak to some of the group helping him and loses control as a consequence, implying that it was not necessarily due to the question being in German, but to its interrupting the thread of thought in his mind, thus relaxing the stress of attention on his part necessary to keep his hold on the organism.

THE ORDINARY MAN AND PSYCHICAL RESEARCH

by FRANK R. WHITZEL.

Mr. M. A. Raynes, in opening his review of Mrs. Sidgwick's paper on certain features of Mrs. Piper's mediumship (*Journal American Society for Psychical Research*, Vol. XI, No. 3) makes this comprehensive and astonishing statement. "We are compelled to admit, that after thirty years of painstaking work upon the part of the medium and her investigators, *we are still in as unsatisfactory a position as when we began.*" Possibly Mr. Raynes is indulging here in a slight rhetorical exaggeration; in fact he intimates a little further on that if Mrs. Piper's trance phenomena have not conclusively proven the theory of spirit control, they warrant the opinion that they would have done so if continued a little longer. But his prior dogmatic assertion, taken as it stands, comes with simply shattering force. If, after all Mrs. Piper's product accumulated in the many volumes of the American and English Societies, to say nothing of the mass of unpublished matter or the wealth of evidence from other sources, the question of spirit existence is in as unsatisfactory a state as when the research work began, then students of psychical phenomena, like Paul's correspondents, are of all men most miserable. Is Mr. Raynes' amazing pronouncement correct? * It

* Mr. Raynes's statement here is not so clear as may be desirable. The sequel tends to show that he meant it to apply to appearances from the Report of Mrs. Sidgwick alone. Other Reports and discussions were more constructive, but Mr. Raynes could not well take account of them as this one was the last, and it gave no general conclusion about the Piper case. The Report, it is true, was occupied with only one aspect of the phenomena, but it was naturally expected that it would give us a general view admitting what had been accepted in previous ones and giving us something satisfying as to its meaning. But it left the whole subject completely in the dark. Mr. Raynes, I think, did not mean to speak of conclusions on the entire subject of psychic research or even of the Piper case as a whole, but of the appearances from this final discussion alone. Nevertheless Mr. Whitzel's remarks are at least quite excusable—Editor.

occurred to me, an onlooker rather than a worker, to attempt a summing up of what those who have been struggling so long with the problem have accomplished and of what the average man not personally concerned in the work of investigation may reasonably accept as already gained.

Perhaps the reader will pardon a personal note that he may judge of my qualifications. Although having a rather pronounced interest in the subject, I can lay claim to no unusual fitness to discuss it. Normal intelligence, average education, ordinary powers of observation and deduction, these I hope are mine. I have never felt a psychical impression, have never attended a séance or called upon a medium, in fact have never had a supernormal experience of any kind. But once have I investigated an alleged psychic, and upon that occasion said psychic showed not a trace of mediumistic power, in truth was affected by no influence except a desire to excite the interest and wonder of overcredulous friends, on the same principle that the small boy displays his injured toe. I have read widely on psychical and kindred topics, but my reading has been about equally divided between the works of supporters and of opponents of the spiritistic hypothesis. In short I cannot presume to speak with any authority, but I believe I am fairly representative of the average man who tries to keep informed in certain lines of thought, and who is sometimes termed by way of politeness the "scientific layman." Really scientific men often express a wish to know the point of view of this class or the effect of their arguments upon its members; and if what I have to say has any value, it is only as a response, however imperfect, to such a wish.

The problem is as old as human kind. After death do we retain in a spiritual realm our personal identity? The first sure conclusion which comes to an inquirer is that the continuance of personality can be proved in but a single way. The physical phenomena of spiritualism are wholly worthless. No amount of rappings, of throwing about of furniture, of levitation of mediums has any bearing on the question. Such phenomena may prove that some unknown forces exist, they may even induce the belief that some unknown beings exist; but they give no hint of an answer to the query, "After my death shall I exist?" The display of supernormal knowledge, as such, is almost equally

futile. Knowledge of this sort might be transmitted in ways we do not understand, or perhaps by creatures with whom we do not otherwise come in contact. All such phenomena are waved to one side as not relevant to the question. There is only one way to convince me that I have a chance of existing after my death; and this is for some person whom I knew in life to prove to me that *he* is still existing after *his* death. I will not, at any rate for the present, ask where or how or amid what environment he lives. But I will ask that he conclusively prove himself to be the same identical person I once knew and now know to be dead.

Not all students of the subject seem clearly to have grasped this patent truth. One principle which apparently has great weight with the opponents of the spiritistic theory strikes most unprejudiced readers as quite fallacious. These hostile critics call attention exultingly to the imperfections of the alleged communications, the unverified claims or assertions, the trivialities, the obscurities, the absurdities, the mistakes, the contradictions, the downright falsehoods. Their logic seems to be, spirits would not be guilty of such messages, hence the messages cannot come from spirits. Defenders of the theory often give this class of critics an undue importance by acquiescing in their major premise and seeking to explain away these defects. But it is certainly an untrue method to devote the whole attention to the minor details of a problem until after the main proposition is settled. Not the weakest but on the contrary the strongest of the spiritistic evidence requires disproof. If the opponents of the spiritistic hypothesis cannot explain satisfactorily the strongest supporting incident of the record, what does it avail them to point out the difficulties in all the other incidents? Not that the burden of proof is upon the opponents of spiritism. The upholders of that theory accepted the burden when they brought forward their evidence. Thereafter, the opposite side must meet the issue fairly and show that the evidence is not coercive.

Can any proposition be more certainly true than the following? If the continued existence after death is conclusively proven of a single individual, if but one case of spirit identity is crucially established, the question is affirmatively settled. Prove to me that my friend who "left me lonely" is yet alive, with all his

memories and characteristics intact, and I care not how often you fail to prove that some other deceased person still exists. I will know then that the flaws in the recorded evidence are due but to the difficulties of communication. A single proven case proves the entire contention. Hence, those who attack the spiritistic hypothesis must select the very strongest piece of evidence adduced, and all the strong pieces of evidence, and show that none of them is refractory to a non-spiritistic interpretation.

Let us get this point clearly in mind. If the disbelievers in spiritism fail to shake the offered proof, if scientific investigation under test conditions establishes in a single case the truth of the spiritistic hypothesis, the imperfections spoken of become of little importance. They may interest the scientist as objects for study; he will of course wish to classify them, reduce them to order and if possible find an explanation for them, since he will know they have a rational basis. He may even find in them the key to unlock the inner mystery; indeed it will most probably be these very features, now so much derided, which will in the end give him a full understanding not only of the method and difficulties of communication but also of the nature of spiritual existence. But to the layman they have lost their interest. He may safely dismiss them for the present, feeling assured that some time or other the scientists will satisfactorily dispose of them. He has his major proof; when the specialists resolve the final perplexities he will take a mild pleasure in reading the solution. The average man will feel a keen interest only in the outstanding feature, the essential crux, of any scientific inquiry.

Has this compelling proof been given? The many diverse incidents published by the investigators will appeal with degrees of strength varying with the mental make up of each reader. The George Pelham case which convinced the arch sceptic Dr. Hodgson, the Latin sentence episode by which Dr. Hude seems most deeply to have been influenced, the messages which persuaded Dr. Hyslop that he was in communication with his father, the Junot sittings, the work of Mrs. Broderick, any of these or some other of perhaps equal cogency might be chosen as the strongest single piece of evidence. But I shall here summarize briefly the case which to me seems most irresistibly to carry conviction. It is known as the Greek Message; the incident took

place in 1907, and is reported in Vol. XXII of the *Proceedings* of the English Society for Psychical Research.

The medium was in a deep trance throughout and besides was wholly ignorant of Greek and unacquainted with the published works of the scholar, Frederick Myers, who as communicator was trying to give evidence of his existence. The words chosen, "αἰὲρ οὐρανὸς ἀκύμων," had been used by the living Myers as a motto to a poem upon Tennyson, being there credited to their author, Plotinus. He had also given in his work *Human Personality* a translation of the passage from Plotinus containing the words, but without special emphasis upon them. Their meaning is "even heaven waveless," and they were used by Plotinus to describe the condition of calm in Nature most favorable to a state of ecstasy. The Greek words, with no comment save a request to tell what they suggested, were pronounced to the entranced medium while Myers purported to be present on the other side. The experimenter felt that if the personality were really Myers he should give in his answer:—

1. The meaning of the words.
2. The name of the author.
3. A reference to Myers' book *Human Personality* where the words were translated.
4. A reference to Tennyson, since it was as motto to a poem on Tennyson that Myers had quoted the words.
5. Possibly a reference to Tennyson's poem "Crossing the Bar" which it was thought suggested the motto.

This was asking a great deal, but the alleged Myers accepted the challenge. And let it be borne in mind that a large part of his answer was given not to the deviser of the test but to another person altogether who was almost wholly ignorant of the experiment. In about three months, other work being carried on throughout, the intelligence claiming to be Myers gave through Mrs. Piper in plain terms and without suggestive help of any kind:—

1. The meaning of the words.
2. The name of their author,
3. A reference to his own work *Human Personality* wherein the words were translated.

4. A reference to Tennyson, as being immediately suggested by Greek words.
5. A specific reference to Tennyson's "Crossing the Bar," including the accurate quotation of lines from the poem.
6. A reference to Tennyson's poem "In Memoriam," which contains several stanzas suggested by this passage in Plotinus.
7. A reference to Swedenborg, St. Paul and Dante, all being mentioned in *Human Personality* as seers in connection with Plotinus and Tennyson.
8. A reference to Socrates, another seer whose Vision is mentioned in the book.
9. A reference to Homer's *Iliad*, a line from which is quoted in *Human Personality* in connection with the Vision of Socrates.

The foregoing does not by any means comprise all the evidence furnished by this incident. For example: Mrs. Verrall, who propounded the test, herself receives messages through automatic writing. On March 13, Myers declared through the entranced Mrs. Piper that he had already impressed the answer in part upon the interrogator. Said he, "I saw Mrs. Verrall and gave her a sign like this [] , and said I had crossed it." Asked what the [] stood for, he answered "BAR." Sure enough, as the recipient of the message learned upon investigation, he had on Feb. 26 in Mrs. Verrall's automatic script written out the Greek words, alluded to Tennyson by name and quoted two lines of "Crossing the Bar." And be it known that Mrs. Verrall did not see or communicate with the medium from the time she pronounced the test phrase on January 30, until three months later, or on April 29, and at no time did she see the medium save when the latter was entranced.

Thus the alleged spirit of Myers did all that could have been expected of the living Myers. He mentioned every association the Greek words were thought likely to suggest and in addition gave a number of other references not anticipated by the investigators, in part unknown to them, but certainly within the mental equipment of the real Myers. Some of these references had to be looked up before their pertinence could be understood, yet all of them were found apt and sensible.

I should like to know what more could be expected as evidence of identity. I should like to hear an explanation of the incident which would rationally account for all its details on any other theory than spirit communication. The only guess advanced by those who reject the spiritistic hypothesis is that the knowledge of the medium was acquired by telepathy. And what is that but the designation of one unknown thing by the name of another equally unknown thing. Telepathy! It is every blot and smear as black a mystery as spirit communication itself can be. Sir Oliver Lodge says very mildly that telepathy is not a normal explanation. He might have gone much further. Since, in the sort of telepathy which can account for this Greek incident, it must be presumed that the mind of an entranced medium is able to reach out into space, find and tap an infinite thought ocean made up of the memories of all human beings living and dead and select therefrom just the particular ideas pertinent to the immediate instance, rejecting all others, and is able to repeat the process *ad infinitum* with matter fitting perfectly to each individual of the series of total strangers who apply—since the “telepathy” explanation compels just this stupendous assumption with not a breath of evidence for its reality beyond the phenomena it is asked to explain, Sir Oliver Lodge might appropriately have said that any person credulous enough to swallow such a marvel is self-debarred ever after from putting on airs over those who believe in Santa Claus. A person who gags at the spiritistic theory and yet offers as a substitute a theory ten thousand fold more incredible is certainly not entitled to polite consideration. He belongs in the Age of Fable, not in the twentieth century.

Until the incident just outlined and many others almost if not quite as strong are adequately explained on a natural hypothesis, unprejudiced readers of the record are apparently justified in accepting the spiritistic theory as provisionally established.

One other fact has much weight with the “scientific layman.” Practically every qualified investigator who has made a study of the phenomena has become convinced of the reality of spirit communication. The names of Hodgson, Hyslop, James, Lodge, Crookes, Barrett and many others who spent years in the research work carry weight with common men as against the names, perhaps equally well known, of those who have studied the subject

little or not at all. The latter class merely advertise their conspicuous ignorance when they declare the messages are made up of trivialities, just as they do when they assert that no real proof of a future life has been adduced. There are long messages purporting to come from spirits, even whole volumes, of as high moral import as any utterances ever given forth by philosopher. They may not at the same time be evidential, but who except a resolutely unfair hypercritic will demand that every one of the messages meets each and every condition of scientific proof? It is enough that every condition is met somewhere or other. The cock sure negative attitude of this class of critics does not inspire general confidence in their assertions or respect for their methods. It is not difficult to see, because a scientist can speak with authority in his own domain, that that is no reason to accept his dictum in some other department of knowledge. His findings on matters outside his sphere have no more validity than those of any other ignoramus.

When the intelligent study of psychical phenomena began, the investigators were in the state of mind now occupied by the class of critics mentioned. They were sceptical of all that purported to be spirit intercourse. They believed, if communication did take place, that the spirits should converse about as freely as do living men with one another, should give immediate and conclusive evidence of identity, should minutely describe the conditions in the spirit world, should confirm or disprove the religions of men, should even foretell mundane events and warn and instruct the dwellers of earth. The record makes clear the gradual advance in knowledge of the problem. The investigators one by one accepted the spiritistic theory. They learned better to manage medium and communicators. They successively died and became communicators in their turn. By reason of their prior experience they were able to give good advice to the workers on both sides and thus to clarify processes and improve results. The difficulties of communication came more and more to be understood, as well as the methods proper to be employed. The lack of power to inhibit peripheral ideas, the pictographic process and the errors incident thereto, the influence of the subconscious of medium or intermediaries, all these and many other difficulties were recognized, appreciated and to some extent overcome. Yet

these negative critics have advanced little beyond the point where the original investigators stood at the beginning. Before their adverse judgments can have any weight, in spite of the validity of their claims to authority in their own fields of research, they must master this subject as they have mastered their own and show familiarity with the achievements of the pioneers of the work and with the assured results already attained. Who would listen to a chemist that displayed ignorance of Lavoisier or Boyle? To a physicist who knew not Rowland or Michelson? Why then should we regard a critic of psychical research who exhibits his ignorance of Myers and Hodgson and boasts of the fact that he has not given the subject comprehensive study? We will rather listen to those who have made it their life work.

One other class of people seems bitterly opposed to psychical research, and this class is made up of those who, it would naturally be expected, should most heartily favor it, the believers in revealed religion. Why such people should object to a sincere attempt to furnish scientific proof of the very thing they assert on faith to be true is hard to understand. They will accept an alleged revelation which does not carry conviction to the great majority of skilled critics who have studied it, and at the same time will instinctively shrink from modern research along scientific lines which tends to confirm by rational proof the basic tenets upon which their faith is founded. They seem to prefer to believe without proof rather than to have proof afforded them. These people should be and probably in time will be the staunchest supporters of psychical research.

Accepting, therefore, the scholars who have spent their lives in psychical investigation as competent and truthful, their work as reliable, what have we gained in our knowledge of a future life? The sum, though not as much as could be wished, is I venture to say not insignificant.

First, there is a future life. That alone is certainly an assurance of tremendous moment. It is the central question, the one great dominating query, definitely answered. We know little of the conditions of that life. Perhaps the patience of the investigators will some time be rewarded with exact knowledge of those conditions, there is ground for optimism. As yet, however, in many respects the pictures given of the life beyond are not

concordant, and for the present it is far better to suspend our judgment in regard to conditions there, even tho the temptation is strong to place credence in some of the better attested descriptions, or at least to accept the more nearly uniform statements as to certain outstanding features of that sphere of life.

But there exists sufficient agreement in the messages to warrant a second step in advance. Creeds are not of vital importance. The communicators, without denying the value or the reasoned truth of creeds, are a unit in declaring that sincerity and righteousness are alone essential. It would appear that creeds are generally laid aside by the arriving spirit without hesitation or regret.

Yet a third conclusion may be safely drawn. We get our just deserts. Each person, remaining after death essentially himself, gravitates without any formal judgment to the level appropriate to the stage of moral development attained in life, and has an endless opportunity to progress and achieve. The opportunity and the struggle for self-improvement persist along with life. Surely these three truths amply repay the years of patient study it has taken to establish them.

More than these meager data, which truly seem not unworthy of the economy of Nature, we have not yet been able with certainty to read. But year by year the messages grow clearer as the method of communication becomes better understood and its difficulties are surmounted. Self-sacrificing men, men who in their single hearted devotion to truth are willing to brave the ridicule of scientific respectability or scientific ignorance, who are not turned aside by the laughter of fools, the jibes of facetious worldlings or the anathema of pompous nobodies whom the throng may ignorantly worship, delve each day deeper into the mystery and by what they have accomplished give us promise that in time they may yet bring light to the furthestmost darkness. Hence, with buoyant confidence in their ability and integrity, we of the multitude may well be content to wait and hope.

BOOK REVIEW

Modern Light on Immortality. By HENRY FRANK. Sherman, French and Company, Boston. 2d Ed., 1911. 467 pp. Price, \$1.85.

This is the second edition of this work, with some revisions of the first one. The chief interest in it is the author's statement in the Preface of the first edition, repeated here in the second edition. I quote the passage, which follows his own characterization of the circumstances that originated the book.

"He had been for many years a minister of the Gospel in two orthodox Christian denominations, but became from time to time impressed by the deliverances of modern science and their exposition of inconsistencies in the orthodox interpretation of theology. At length he threw off the impediment of both theological and ecclesiastical restrictions, and freeing himself from all denominational relationship, undertook to found his own congregation in the Nation's metropolis and present whatever conscientious interpretation of the truth his studies and investigation might force upon him.

"He soon discovered that so free and untrammelled a congregation as he had assembled was willing to give him the utmost liberty of thought on all other subjects save that which related to the nature and future of the human soul. This seemed to them, as a rule, to be extremely sacred, or at least one that so profoundly concerned them that they wished chiefly to be set right, if possible, regarding it even to the total neglect of all other religious conceptions. By letter and personal word a continual influence was brought to bear on the author till he was forced to express his conclusions. This he hesitated to do, for, having cast aside all the established orthodox theories of religion, he felt satisfied that he would be forced by science and rational philosophy also to cast aside this doctrine, which to them seemed to be so vastly important. He told them, however, that he would be willing to inform them of his conclusions if they would with him travel over the entire historical and scientific ground relating to the doctrine, and with an unprejudiced mind accept as satisfactory whatever they actually discovered as the truth,—if such a discovery were possible."

The author made this tour of scientific beliefs and came out with a belief which he admits he has not proved. But I must call the reader's attention to the remarkable confession which the passage just quoted contains. Much of this confession is implied or lies between the lines. Here is an apostate of orthodoxy who bravely

throws overboard the whole system of religious beliefs and does not compromise with them apparently in any respect and finds a group of followers who are willing to do the same, except that his followers insist on remaining by the immortality of the soul and they had power enough, like orthodox congregations, to force him to conclusions which he wanted to reject. What was the situation which made this possible? It is not stated in the book. But the confession shows that mankind insist on immortality no matter what theory you choose to have of the cosmos. They are willing to give up all beliefs but that. Here you have the secret of the intellectual and moral forces with which sceptical science has to contend and earn its bread. It gets peace only by hypocrisy or silence on the problem. But it usually faces the truth for itself more boldly than the layman who will not let his master teach him the truth or the limitations of it. It is well that modern men have raised the question after science and cowardice had kept it in abeyance, for the outcome will be to smoke out every man who will not face issues. It is not a philosophic creed that people want so much, this confession shows, as it is a belief in a future life, whether it can be supported by a philosophy or not. If they can appeal to philosophy in its behalf so much the better, they think, but by hook or by crook they seem determined to have the belief and no man who is not financially independent can say them nay.

The writer of this review happens to know something of the effort of the author of this book to establish a congregation. In the early stages of it—a fact not stated in his account of the matter—he started in the direction of psychic research evidently to satisfy his followers, but he soon found that he would have to give twenty-five cent performances of a vaudeville character and attract the average Spiritualists who want a spectacular show without either religion or morality as its object or defense, and then he had to turn to philosophy for an escape. There is no better evidence of the influence of respectability in determining the direction in which people insist on going to get the truth on this problem. They will not turn in the direction of facts, because the environment of them is so unæsthetic and repulsive, but they will sit with gaping mouths before any mouthing system of metaphysics that may be nonsense, provided only that it offer a favorable verdict in behalf of their prejudices. This is the simple explanation of books like this one, tho it would be unfair to speak contemptuously of it as “mouthing metaphysics.” In that phrase I am speaking of most of the nonsense that is talked to people seeking a philosophy. I do not think the author has obtained, or ever can obtain, from physical science any support whatever for the existence and immortality of the soul, as long as its methods are confined to biological speculations. It is respectable to discuss it from that point of view, but it is nothing else. There is no worse Sirbonian bog of metaphysics than in biology and physics, and

metaphysics that does not rest on plain facts, but appeals to abstractions which are either nonsense or merely descriptions of facts, is not worth the paper on which it is written.

There is no time here to examine this book as it might be done. We have once before reviewed a book of Mr. Frank's and rather severely. We could do the same with this one and it might take a volume to do it thoroughly in order to show the hopeless bog into which he gets in nearly every page of the work. But I shall confine myself to a few of the author's statements. Take the following:

"Substance and energy are not two and separate and distinguishable elements, and cannot be differentiated except in the phases of their phenomena. Substance is a mode of motion or energy; energy is the active principle of substance. *Substance is static energy; energy is dynamic substance.*"

Now here "substance" and "energy" are made the same thing in one statement. "Substance is a mode of motion or energy" in which energy and a mode of motion are identical, or the statement means nothing. In the very next sentence he says "substance is static energy" which is not a mode of motion at all. Now you can go through the author's work in this way and find the same sort of thing in nearly every paragraph. Let me take another statement in another connection.

"Whatever else science may have or have not proved with reference to the immortality of the imaginary spirit, this much she has done, she has proved the immortality of primary living matter."

Now there is just one simple answer to this. If it be true that "primary matter" is immortal what is this "primary matter" but the "imaginary spirit" which the author repudiates! If science has proved one thing it is that all living organisms perish and are not immortal. All cells also perish. But then, perhaps, we should be told that they are not "primary matter." Very well, but what then is "primary matter"? It must be distinguished from what we know of matter, whether visible or invisible, quite as radically as "spirit" can be. This "primary matter" which is immortal is pure metaphysics and imagination and has not one iota of evidence for its existence that "spirit" has not also got for its existence. There may be no evidence for either, but this "primary matter" is but a counter for fooling people who cannot think. Besides, if this "primary matter" is immortal, what is to hinder the author from supposing that he has *proved* immortality, tho he claims he has not. This "primary matter" which causes organism and all that we observe in connection with it is immortal; how do you then feel any doubt about immortality of personal consciousness? This substance which is immortal has been and is the basis of it and this substance does not perish, how can you escape absolute proof of survival? The fact is, there is no ground for the existence of this "primary

matter," except as cells and they perish. This is the basis of the doubt about the subject and the author is only in fairyland when he talks about this "primary matter" and its immortality. Weissmann's immortality of the germ cell is a metaphor or pure metaphysics and imagination. The philosophy of spirit is clear compared with this. It may not be true, but it is clear. But why labor to get a doctrine of immortality out of propositions or facts which do not contain it? This, however, is what all such authors are perpetually doing. Why not frankly confess there is no evidence for it in physical science, which is the fact. The simple reason is that it is respectable to turn in that direction for fooling both ourselves and the public, and we could never obtain our bread if we openly and persistently denied the possibility or probability of a future life. To the present reviewer annihilation would be welcome as a means of clearing up the fallacies and follies of human nature and he likes a man who will not palter with physical science as a means of supporting the belief in a future life. Physical science can do nothing in this field. It and its methods have nothing to do with the real problem which is personal identity, and physical science can no more determine the personal identity of the deceased than it can that of the living. It is not occupied with the examination of consciousness, but with the examination of matter and its properties. You cannot *deduce* consciousness from that which does not contain it, and the methods of physical science have nothing to do with the phenomena of consciousness, whether living or discarnate. These methods do not touch it among the living, much less with the dead.

Again the author tells us: "The germinal cell-souls constitute the units of the one final and complete soul of the individual. Therefore the final soul, being the component result of the union of myriad germinal souls, must of course be endowed with all the characteristics and possibilities of the combined units, *plus the additional and triumphant quality that follows complete organization.*"

Now what is a "cell-soul"? A little earlier the author referred to soul as a psychic energy and vital force, not seeing that he had here fearfully mixed up concepts, or used terms without any meaning whatever. If "soul" and vital force are the same, why call them psychic, which means or implies consciousness. No biologist or philosopher has ever supposed that vital force implied consciousness or intelligence. But if the terms do not imply this, how do you get this "triumphant quality that follows complete organization"? Then again what do you mean by calling the soul of a man an aggregate of "cell-souls"? An aggregate is only a collective whole and cannot be different from the units that make it up. The term "soul," if it is to have any consistent meaning at all must retain its import everywhere. A multitude of "cell-souls" remains a multitude and never make a metaphysical unit but only a spatial aggregate. As applied to the cell it is supposed to be a unit of

some kind and as applied to an aggregate of cells it must remain an aggregate and will not be a unity of any kind. A bucket of water is an aggregate of drops of water, but would we then turn around and call the bucket of water a drop of it? Not much, if we did clear thinking. And this is true even tho we regard the drop itself as an aggregate of other units. There is a great need of clear thinking here, or what is better, of dropping all such metaphysical discussions of the problem and of going to facts for the solution of it.

Again, how can the author say that the aggregate of these "cell-souls" *must* be endowed with the "triumphant quality" of consciousness and intelligence. Have aggregates qualities which their units do not have? The author here says they do by the use of the term "plus." Has a bucket of water any different properties from the drops that make it up? All this nonsense of the author is part and parcel of the metaphysics of our scientists who are quite as foolish as were their predecessors in mediæval theology, and it only happens that we dare not ridicule them as they do theologians, because they are now in the fashion.

We are not quarrelling with the general contents of this book. It has much in it that will help readers, but they must first know their subject and discriminate. The historical part has interesting facts and views, tho very imperfectly presented, a fact probably due to the impossibility of doing it in so small a compass. But we are not criticizing it on account of its general spirit. The author is trying to save an important belief and for that he will receive consideration. But as those who are trying to maintain that the problem is a scientific one of facts and not of speculative ideas about science, we must reject the work as wholly irrelevant to the problem. It may do something to remind the physicist that he is on the borderland of the transcendental, or deep in it, when he is dealing with the problems of life and consciousness, but no work or method of physical science will ever throw any *positive* light on the question of immortality as long as that is a question of personal consciousness and its survival. We are not going to praise a work or its method because the motive in it is good. It is a question of fact and logic, and we shall not defend the existence of a soul and its survival by arguments that are wholly inconclusive. We are in this subject for the truth. If we find an agnostic result we shall proclaim it and no equivocation or conjuring about it. We are not influenced by the respectability of arguments any more than we are by that of clothes. The question here is what are the facts and what are the explanations of them, not whether we can pacify the plebs by exchanging illogical arguments for a living. We require correct insight and frankness in this issue, and we shall never get them from physical science, except when it recognizes that it has no verdict in the problem.

BOOKS RECEIVED.

Our Hidden Forces (La Psychologie Inconnue), by Emile Boirac, translated with a preface by Dr. W. de Kerlor. Published by Frederick A. Stokes Company, New York, 1917. xxiii+302 pp. Price, \$2.00. Review later.

The Reality of Psychic Phenomena: Raps, Levitations, Etc., by W. J. Crawford. Published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, England, 1916. 246 pp. Price, 5 shillings. Review later.

The Bridge of Death. (Some Thoughts for the Bereaved), by H. A. Dallas. Published by The Spiritualists' National Union, Ltd., 30 Glen Terrace, Clover Hill, Halifax, England, 1917. 30 pp. Price, postage free, 2½ d.

Objections to Spiritualism Answered, by H. A. Dallas, 2d Edition, revised. Published by G. Bell & Sons, Ltd., London, 1916. 127 pp. Price, 1 shilling 6 pence. Review later.

Psychical and Supernormal Phenomena, Their Observation and Experimentation, by Dr. Paul Joire, translated by Dudley Wright. Illustrated. Published by William Rider & Son, Ltd., London, 1916. x+333 pp. Price, 10 shillings 6 pence.

Enfranchisement. Addresses by Bvt. Lt. Col. George H. Higbee, Burlington, Ia., 1917. 287 pp.

Colonel Higbee was an officer in the United States Army in the Civil War and fought in some thirty battles of that conflict. For many years, on his birthday, he has gathered some of his friends together and read an address in which he has defended psychic research and the conclusions to which some of its leaders have come. He has collected some of these addresses and published them in the form of the present little book. It is not a collection of evidence for survival, but the expression of the beliefs and interests of the author on the subject, as a consequence of the work of others. It would be interesting to all who would like to see the attitude of mind and the reflections of an octogenarian who has been very successful in business and taken a prominent part in the philanthropies of his locality.

The book is printed by Col. Higbee himself and is not for sale, so it is not probable that it can be bought. It is due the effort, however, to mention one more book adding to the literature of this subject.

The Enchanted Valley, by Charles H. Conner. Published by the author, 1016 S. Cleveland Ave., Philadelphia, Pa., 1917. 60 pp.

Price, 30 cents. The sub-title reads: *A Series of Three Sermonettes that Have Helped Me to Understand Life, Death and Destiny*. The sermons are entitled: "The Life of the Spirit in the Natural World"; "Whom Say Ye that I am?" and "All that a Man Hath Will He Give for His Life".

Spiritual Science the Universal Religion, by Alfred A. Wright. Published by the author, 146 Central Park West, New York City, 1917. 149 pp. Price, 75 cents. The volume also includes "The Mystic Science", a three-act play by the same author.

The Adventure Beautiful, by Lilian Whiting. Published by Little, Brown, and Company, Boston, Mass., 1917. 243 pp. Price, \$1.00. Review later.

The Supernatural in Modern English Fiction, by Dorothy Scarborough. Published by G. P. Putnam's Sons, New York and London, 1917. 329 pp. Price, \$2.00. Review later.

The Sixth Sense: Its Cultivation and Use, by Charles H. Brent. Published by B. W. Huebsch, New York, 1912. 105 pp. Price, 50 cents. Review later.

Letters from Roy, or The Spirit Voice, by Leon H. Stevens. Published by Christopher Publishing House, Boston, 1917. 114 pp. Price, \$1.00. Review later.

The Philosophy of Spiritualism, by George W. Kates. Published by Christopher Publishing House, Boston, 1916. 235 pp. Price, \$1.00. Review later.

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MISCELLANEOUS PROBLEMS.

By JAMES H. HYSLOP.

I wish to discuss briefly several miscellaneous problems connected with psychic research and the respective views of different people and authorities on them. There will be only the most general connection between them and they have been suggested to me by reading certain articles on them. The object in the present paper will be to separate between description and explanation of facts, on the one hand, and between the facts and theories about them on the other.

In the *Hibbert Journal* for April, 1917, Sir Oliver Lodge has a paper in which he summarizes what he had read in a paper twenty-five years ago and had not published in the meantime. He then adds some statements as to the progress of the work since that time. I shall simply quote some of them as

suggesting the problems which we have to discuss and the passages will be mere texts for this discussion. The first statement by him which we quote is as follows, as representing his earlier belief.

"1st, Then, I hold it proved by direct experiment that ideas aroused in one person can be faintly perceived and described by some other sufficiently sensitive or attuned person in the neighborhood, without any ordinary known process of communication."

Now I am not going to debate or dispute this statement. That is not the object of these animadversions. I am concerned only in eliminating the elements which give rise to ideas that may be no necessary part of the fact and yet the statement of them makes them *seem* to be an essential part of them.

In the first place, I would omit from the statement the words "sufficiently sensitive and attuned." I do not question their truth. No doubt the subject must be "sufficiently sensitive and attuned," but the terms can be used of normal sense perception. We have to be "sufficiently sensitive and attuned" to perceive any physical object, and hence the phrase is either tautological or it conveys something different from ordinary adjustment to stimulus. If it conveys the latter meaning, it is not a part of the established facts, as we do not know what this "sensitiveness" or "attunement" is. The popular mind uses it to explain why telepathy takes place and if we knew just what this "attunement" was we might well regard it as throwing light on the phenomena. But we have no conception whatever of this "attunement." Professor Gilbert Murray, whose recent experiments are referred to in this connection by Sir Oliver Lodge, advanced the idea that telepathy might be accompanied by hyperæsthesia and unconscious sense perception. This might be the "attunement," but unfortunately you must either first show the limitations of telepathy to make this apply or you must extend your hyperæsthesia and unconscious sense perception until they are as far from what we know of them as the largest range of telepathy is from normal experience, and you have a problem instead of a proved fact. The "attunement" of the mind is no part of the established facts in telepathy. It is an adventitious

circumstance that tends to throw a light on the conditions and does so only by creating an illusion about what we all know. Absolutely all that we know about telepathy can be expressed in the formula that B gets certain thoughts which A had at the time that B received them. We do not know how he gets them. We do know whether the thoughts go directly from A to B or indirectly by some *tertium quid* or intervening and discarnate mind. Neither do we know anything about the latter. We know only the coincidences between the present mental states of A and B. Even when we say that A's thoughts are transmitted to B we unconsciously read into the term "transmission" the conception of direct conveyance from one to the other. This is in deference to the assumption that we *must* assume that it is direct before admitting that it is due to outside agencies, as the Spiritualists had maintained. This course is all right in an argument to convince the sceptics, but it is not any necessary part of scientific procedure at all. The logic of argument must be *ad hominem*, that of science *ad rem*. In converting an opponent we concede much to him for the sake of narrowing the argument. But in science we concede nothing. We must prove everything. Science is not primarily for converting sceptics, but for weighing evidence on both sides of a problem.

The moment, however, that we admit such expressions as "attunement" into the conception of telepathy, we either assume that this particular "attunement" has been proved, or it is a speculative element, and so is no part of the thing proved. We are absolutely ignorant of any well defined conditions for telepathy, only the fact of it has been proved, not any hint of conditions or causes connected with it. It is for this reason that I have always defined it as *mental coincidences between the present states of consciousness in two people, at least, and not due to chance or normal sense perception*. This has the value of not even hinting at any known process of "transmission," or any known part of the organism affected. If we say that it is the "transmission of thought or ideas independent of the recognized channels of sense" we will be stating a truth, for all practical purposes at least, and one that need not be questioned in ordinary parlance. But while the trained thinker would under-

stand exactly what is conveyed by it, the general mind would assume in connection with its idea of "transmission" a conception of its directness which may not be true and the trained mind might question the exclusion of the "ordinary channels of sense." Mr. Murray's reference to hyperæsthesia and unconscious sense perception actually assumes the "ordinary channels of sense." No doubt the coiners of the definition had their own meaning in the use of the terms and they can be understood consistently with the true state of the facts. But the definition technically analyzed creates an illusion in one type of mind and raises a doubt in another. But no one need question the fact of mental coincidences between two minds, that exclude chance and normal sense perception. That conception of telepathy has the advantage of being a negative one in our knowledge, and assumes absolutely nothing about the process, or the directness or indirectness of it. It concentrates attention on the facts and does not hint at any known process as proved or provable. It expresses accurately the limits of our actual knowledge and simply names the facts without implying anything explanatory about the term. That is all that I regard as ever having been proved in experiments and spontaneous coincidences. The popular notion about vibrations in connection with it is not well founded, and, if it were, it would still leave the matter unexplained. In normal life vibrations, while they are connected with speech and language, do not communicate ideas. Where there is no common language we may arouse no ideas in others, at least none similar to our own. Where a common language exists we do not *communicate* ideas in any physical sense at all. We "communicate" sounds and the mind interprets them. Ideas always remain in our heads, so to speak. But if ideas are "communicated" by telepathy we have a complete anomaly in both physics and psychology. There is no analogy in experience to account for it and hence all that we know at present is the fact of coincidence which we cannot classify as chance or normal sense perception. That is the extent of scientific knowledge about the facts.

In the meantime the application of this idea has been extended, incorporating conceptions which were not originally suggested by the actual facts. Its first range of meaning limited it to the

coincidences between the mental states, the present active mental states, of A and B, A being the agent and B the percipient. This view of telepathy was based upon the assumption that the active mental state of A might be a dynamic influence of some kind acting on the mind of B. The conception was in entire harmony with the laws of mechanics and dynamics, and so with a materialistic interpretation of the phenomena, in so far as that single characteristic was concerned. But the need of something to controvert the claims of the spiritualist induced its defenders to employ it for that purpose. At first it was merely a conception for limiting evidence for that hypothesis. Certain mental coincidences were certainly not *evidence* for survival, in as much as they did not satisfy the primary demand for evidence for the personal identity of the deceased, and the term came in to classify evidence for the supernormal as distinguished from evidence for the personal identity of the dead. This service was at once seized upon to appropriate the idea of explanation which had in fact never belonged to the term and it has come to have a meaning which it did not originally possess and for which there is as yet no evidence. It is made explanatory as well as descriptive, tho science and the evidence can only make it descriptive.

Then another extension of its meaning has been made. At first it was limited to the conscious states of agent and percipient. That is, telepathy meant the conscious state of A acting on B. But the next step to escape the hypothesis of spirits was to assume that A might unconsciously act on B, or B might unconsciously select memories from the subconscious of A. This is now everywhere assumed, tho there has never been given one iota of scientific evidence for it. But the assumption once made has extended to the unlimited power of B to select from any or all living minds whatsoever he desired for the impersonation of the dead. For this also no scientific evidence exists. It is simply one of those things that any imagination can conceive as a consequence of ignorance, not of knowledge, and such minds as so conceive it have no conception of what science imposes on us in the formation of hypotheses. We have not found the slightest evidence that the mind of B can select evidence from the subconscious of A. We have only imagined it, and if ignorant minds wish to do that,

there is no redress for their ignorance and folly. Credulity cannot be expected to give evidence. All that has been proved is supernormal mental coincidences excluding chance and normal sense perception. Whether they are directly or indirectly caused; whether they involve any specific "attunement" or "sensitive-ness"; whether they are conditioned by any form of vibrations or not—all these are totally without scientific demonstration and hence the explanatory character of the term is wholly wanting. It can only classify events whose cause is unknown, and, when this is recognized, any conjecture about the transcendental is quite as legitimate as any other. Nothing but prejudice would refuse to spirits the same rank as either vibrations or any unknown or imaginable direct process. The misfortune, however, is that all sorts of prejudices have been lugged in to extend the legitimate and negative meaning of the term and to incorporate with it implications which are no part of its legitimate import.

The second statement of Sir Oliver Lodge summarizes the more specific application of "telepathy." He says:—

"2nd, That between persons at a distance also this apparent sympathetic link may exist, so that a strong emotion or other appropriate disturbance in the mind of one person may repeat itself more faintly in the perception of another previously related or specially qualified individual, even tho separated by thousands of miles."

So far as this is a mere statement of facts it is not controvertible on any theory, but we might first eliminate the necessity of using the term "sympathetic link". This implies an attendant circumstance that would be taken by many as a cause, when it is but a part of the facts. The case, however, if I do not mistake the meaning of Sir Oliver Lodge, is only an illustration of the transfer of emotion where the first topic represented a transfer of ideas. There is added, however, the fact that "thousands of miles" may intervene, while the previous form of it occurred in the "neighborhood" of the persons concerned. Two things, however, may be remarked. The first is that some experiments by Mrs. Sidgwick, the only ones made to test this question, tho they do not prove the case, do tend to show that distance

affects telepathy unfavorably. That is, distance tends to prevent it. This conclusion would be supported by the experiments or the theory of Professor Murray referred to by Sir Oliver Lodge just prior to this statement we have quoted. Then immediately following, Sir Oliver Lodge refers to the "*Phantasms of the Living*" as containing "scores of well-evidenced instances of this kind of telepathy," referring to telepathy at long distances. But if Gilbert Murray's hypothesis of hyperæsthesia or unconscious sense perception be accepted it would contradict the view here taken by Sir Oliver Lodge. And the allusion to the experiments of Mrs. Sidgwick would tend in the same direction, so that coincidences at great distances might have to seek their classification and explanation outside those of telepathy as defined at the outset. No doubt mental coincidences of the same character should have the same explanation, but if you prove that distance excludes the assumed telepathic explanation in the "neighborhood" of agent and percipient; that is, A and B, you may have to import an explanation from some other source for those at a distance and it would raise the presumption that telepathy at short distances would have the same explanation and would not be a direct process, but one involving a *tertium quid* to meet the situation. Either you must give up the conception of Gilbert Murray or you must find the explanation wholly outside of telepathy as it has been conceived.

Both topics could have been expressed in one. It is not necessary to distinguish between ideas and emotions in our conception of telepathy in any form. My own definition represents it in terms of any mental states, whether ideational or emotional, and also allows for mental phenomena that are not mentioned by any one in connection with the term. I refer to volitional and desiderative states. Why it has not occurred to the believers in telepathy to include desire and will in the possibilities of telepathic transmission I do not know. Mrs. Eddy has done it in her theory of "animal magnetism." But there is no reason why desire and will should not influence other minds near or remote, in the "neighborhood" or "separated by thousands of miles" as well as ideas and emotions. The hypothesis of it might satisfy the sceptic about the phenomena of obsession or "possession", except

perhaps that he would not like to take in Mrs. Eddy's views with it or to accept responsibility of proving who the agent was in it! It is certain, however, that no one has tried experimental proof of the transfer of volitional and impulsive mental states, and yet there are phenomena in abundance that illustrate motor coincidences that require to be explained, and no one has the courage or audacity to apply telepathy to them. There is the same reason for its application as in the case of ideas and emotions.

There is another extension of the meaning of the term which is comparatively recent and has been due to the fact that the spiritistic hypothesis has been forced into recognition. I refer to the conception which Mrs. Sidgwick applied in her Report on the trance of Mrs. Piper. She used the term to denote any conceivable process of communication (1) between living people, (2) between the dead and the living and (3) between different persons among the dead. At first in the early history of psychic research the term was confined to transcendental communication between the living and this limited it to present mental states of agent and percipient. The conception of it was assumed to oppose that of spirits as the cause of the coincidences or of the supernormal information obtained. It was conceived and proposed as a rival explanation of the facts, especially when its meaning was extended to be a causal nexus between the subconscious of A and the consciousness of B. But now that the process of communication between the dead and the living and between the dead themselves is conceived as the same as between the living, the *process* has no point of opposition whatever to a spiritistic explanation of the same facts. The antithesis between the two theories disappears. The only difference between them will be in the *contents* of the facts regarded as supernormal in nature. What criterion can you have to distinguish between the action of the living and the action of the dead? The process is presumably the same, while the contents of the message will be the only means of distinguishing the one from the other. But as the evidential and the explanatory do not necessarily coincide, there will always be room to bring the telepathic facts under the wider explanation, unless you insist that the *process* is different

in each case. But as Mrs. Sidgwick has identified the process, she is left with the untenable assumption that explanation never goes beyond evidential phenomena. When you are forced by certain facts to transcend telepathy for your explanation, the identity of the process in telepathy and spirit communication would create a presumption that spiritistic agency would more simply cover the whole field and you are left with no absolute assurance that telepathy ever takes place between the living exclusively. At any rate, your hypothesis that it does has no such conclusive support as it has when you assume that the process is uniquely confined to mental coincidences between the living.

The force of the telepathic hypothesis against that of spirits must rest on its analogy with mechanical laws, assuming that mechanical and spiritistic phenomena have nothing in common. This last assumption may not be true, but it is usually made and may come under consideration later. But the mechanical conception of telepathy is based upon the supposition that it is A's mind that acts on B. The mind pictures this after the manner of the cue acting on the billiard ball, or any force of impact. But the moment that you assume that it is B tapping the subliminals of other people including A you have altered your whole conception and you do not have the telepathy with which you started. You are employing a term whose meaning began in mechanical conceptions to denominate a phenomenon from which you have excluded them. B tapping A's mind and that of others, as manifested in the mediumistic phenomena supposedly explained by the process, is selective in nature and in most cases is so selective as to reproduce exactly what spirits would do. The original conception of telepathy was not selective in any way, but conformed to all that was known of dynamics. In this later extension it includes all that characterizes intelligence and usually coincides with the possible action of spirits, in its selective nature and in the contents selected. Only when the contents do not represent proved memories in the minds of the dead, assuming their possible existence, do we get any variation from a probable explanation by spirits. But if the convergent evidence of volitional and impulsive influences of transcendental minds on any individual becomes strong enough to show that your

appeal to telepathy is only equivocation or making telepathic selection infinite, while the spiritistic is finite and in conformity with well known psychological laws, you will find that you have a conception which can easily account for phenomena that are not evidential of spiritistic agency while they become absurd on the telepathic. That is to say, obsession may be the crucial fact which will assign the proper limitations to the application of telepathy. If you assume that the will or volitional and impulsive mental states of the living do all that is observed in certain cases, you have a force which is not capable of regulation and impossible of cure; while the theory that living consciousness is more or less insulated from the influence of other living minds, tho accessible under limitations to discarnate minds, creates a position that both limits telepathy, makes outside influence regulable, and comports with the selective nature of the facts as known.

This is a wide generalization and it is not the place here to enter into a discussion of it. I am only calling attention to the unwieldy conception of telepathy which ignorant persons talk about. That has become unmanageable from the moment that it was extended without evidence into a field where it is not applicable. You cannot attach selectiveness to it without evidence, and yet that is what has been done to escape a perfectly rational conception reducible to well known laws. I do not mean to say that telepathy, as a mere abstract process, could not be made as wide as you please, a thing that has been done by making it the process at the basis of coincidences between the living, between the living and the dead and between the dead. But it is the nature of the contents that forbids limiting it to the living, without assuming that the discarnate exist as the condition of explaining the selectiveness in certain groups of phenomena. It is what telepathy between the living does not do that breaks down its extended application on the part of the average layman, and many psychic researchers who ought to know better have deluded themselves and others with a theory that never had any scientific foundation on which to stand.

Several other types of phenomena are enumerated and described in summarized formulas, but as they do not affect general

theories it will not be necessary to discuss their exact definition and the limitation of theories. No theories in fact are indicated in Sir Oliver Lodge's description of them, tho slight theoretical implications might be found in his use of some terms. As they do not have any special importance for the discussion of the transcendental, however, we may omit any examination of them. After briefly indicating what he regards as proved, Sir Oliver Lodge takes up facts which have not been proved or at least not made intelligible enough in terms of normal experience to render them undoubtedly acceptable. He writes:

"A. That persons in the clairvoyant condition not only seem freed from the ordinary restrictions of space, but appear incompletely hampered by the limitations of time; so that not only distant but occasionally future events are caught a glimpse of."

He then adds in parenthesis: "This is called travelling clairvoyance and prevision."

I imagine that the influence which grouped both these phenomena together was the fact that they seemingly transcend our ideas of the limitations of time and space. But I do not think it is necessary to associate the two in any but the most general and abstract way. The processes involved may be so different in prevision from those in travelling clairvoyance, that it may be best to dissociate them. At any rate, I shall do so here in the effort to reduce them more or less to terms of the known. I take up travelling clairvoyance first.

We must not forget or ignore the statement of Sir Oliver Lodge that the persons *seem* freed from the ordinary restrictions of space. He does not assert the fact that they are. He simply states what superficially *appears* to be the fact and this is undoubtedly true. The objection to its being a proved fact that such restrictions are removed is the real or apparent contradiction with what we know in normal life. That, however, will not be final because we have been forced by the supernormal to admit that the normal is sometimes transcended and it may be in all cases. The real difficulty, however, lies in using the term "travelling" at all. It is this term that imports into the situation all the difficulty with the phenomena. It either begs a question or assumes as proved what should still be held in abeyance. "Travelling"

clairvoyance gets its plausibility from the theory that the soul can leave the body, especially in trance, and go about the world as it pleases and gather information which it can report at home, so to speak. The whole literature of Spiritualism is full of facts and statements embodied in this doctrine. It was stated in the trance of Mrs. Piper and others that, in this trance, the soul left the body. Such statements are construed in terms of space movement, and granting it, when a psychic gives information about events transpiring at a distance, it is natural to assume that the soul is a spectator of them at the place of their occurrence. I say "natural" because we try to import into it the analogies of normal sense perception, which means some sort of normal proximity between perceiver and perceived. But we forget that it is possible to apply certain proved facts to the case which makes it unnecessary to use the term "travelling" at all or to assume that the soul leaves the body in any spatial sense. In the first place, the internal contradiction of the doctrine of "travelling" clairvoyance, judged from the point of view of common sense—and that is the view assumed in talk about "travelling" and the soul "leaving the body"—is the fact that this "travelling" clairvoyance as often occurs in the normal state of the subject as in the trance: we can hardly suppose that the soul can be in two places at the same time, if we are to use ordinary analogies at all. Mediums are everlastingly getting information of a transcendental sort without going into a trance and we shall have to link all these phenomena together in getting an explanation of them. In the second place, we do not require to think or speak of the "soul leaving" the body in order to find reasonable analogies for explaining the facts. What is called "leaving the body" may be only a *change of rapport*, a suspension of rapport with the physical body and thus losing consciousness of it, as in dreams, and the establishing of rapport with a transcendental world. Suspending rapport with the physical world, as in dreams and deliria—distraction and reverie being approaches to this—makes the mind, as in dreams again, think that it is where the mental pictures represent it, there being no environment of normal pictures by which to properly orientate itself, and then we have only to suppose that rapport with the tran-

scendental admits the transmission to the clairvoyant subject of pictures and information about events at a distance, not acquired by the subject's own perceptions, but transferred to it from other minds, incarnate and discarnate.

Now the pictographic process is just what enables us to dispense with the idea of "travelling"; in the act of clairvoyance and to explain the fact that it occurs in both the waking and trance state. In some telepathic experiments, as well as spontaneous cases, if telepathy occurs at a distance at all between living people, A's thoughts appear to B in the form of pictures or phantasms, and we never think of B travelling to A in order to get the knowledge conveyed. Yet the phenomenon is exactly the same as in "travelling" clairvoyance. In mediumistic phenomena of the visual type the psychic gets mental pictures of the memories of the dead and yet we do not think of "travelling" clairvoyance in such cases, tho the phenomena are exactly like those so named. Mrs. Chenoweth, for instance, who is a visual, during the subliminal recovery from the trance often sees objects or scenes at a distance and may occasionally speak of having been at the place. Quite often, if an ancient communicator has been writing, she may speak in the subliminal recovery of feeling as if she had been dead a thousand or a hundred years, according to the general age of the communicating personality. Sometimes, too, she may speak of feeling as if she had been a thousand miles away. Now she does not go back in time and we have no reason to suppose that she goes a distance in space. The time element of her consciousness is most probably a transferred memory of the communicator and so the space element, when distance is involved, is probably a transferred conception from the "carrier" or transmitter of the message. It is not necessary to suppose that her soul has travelled in space, but only that, being in a trance, as in sleep, feels as in dreams that she is where the scene depicts her. We often speak normally of having been at a place in our dreams or of going to such a place in our dream. This is the feeling we have at the time. Of course the savage believes that we actually leave the body in sleep and travel about. Waking clairvoyance shows that we have not "travelled" as appears, but have been the recipient of supernormal information,

sometimes by pictures, sometimes by voices, and sometimes by impressions. It is only when the scene is visually depicted that we get the illusion of being there or travelling. But voices and internal impressions are the same in kind, and whatever theory we have to explain the facts, it is not necessary to suppose that the soul leaves the body and travels through space. A change of rapport with the supposition of pictographic transmission of knowledge from some personality knowing the fact does the least violence to both our normal conceptions and the facts of psychical research. We do not require to set up any special faculty in the percipient for seeing or travelling. The bodily insulation may only thwart transcendental perception until we die and then perception may be extended beyond what it is in the bodily life. For instance, vision in man is perception extended beyond touch, and any intelligence limited to touch for its knowledge would be much puzzled to account for the statements of a visually endowed person, because the latter would appear to be conveying information that could not be represented in terms of touch. The being dependent only on tactual perception might try to think that the other had travelled to the scene and reported accordingly. Yet it would only be an extension of the function of perception not intelligible to the tactual being, and neither of them would have "travelled" to the object. Suppose either that a spirit, liberated from the body, could travel to the scene or had his perception extended as vision is beyond touch, and then with the pictographic process could transmit the information required, we should not require to suppose that the subject or percipient of the pictures had done any "travelling."

The critic may reply that the same supposition of extended perception may be assumed of the percipient or medium that is here applied to the discarnate, and apart from the facts it is quite conceivable. But it is not the mere conceivability of it that determines the fact. There are several things that tell against this that do not tell against the supposition that it is discarnate influence. (1) In normal life there is undoubtedly insulation of the soul so that it does not get even supernormal knowledge of any kind, except at odd moments and under exceptional conditions, facts which tend to support

the fact of insulation and what it means. (2) The phenomena of waking and trance clairvoyance are the same in kind and those of waking clairvoyance at least seem distinctly opposed to any idea of "travelling". (3) The pictographic process involved in several groups of phenomena which are apparently disconnected and which do not in most cases have any semblance or suggestion of "travelling" proves their unity in the conception of information transmitted to the subject instead of conceiving it as either "travelling" to the reality or perceiving it independently of transmission. I refer to apparitions, voices, visions, mediumistic phantasms of memories of the dead; that is, pictographic images transmitted to the percipient, coincidental impressions in the form of messages, and descriptive messages in automatic writing. The unity of all these is in the idea of transmission, not of perception, so that "travelling" may be excluded from clairvoyance.

On the other hand, if eliminating the "travelling" we retain the perception and put it in the mind of the medium on the assumption that perception is extended by the alteration of *rapport*, we may dispense with the necessity of the hypothesis of discarnate intervention. That is, we may suppose that independent capacities of perception are released by the change of *rapport* and that the perception by the medium is but the exercise of powers which are more natural after death than before. There is no *a priori* objection to this view. It eliminates the perplexities of the hypothesis of "travelling" and could be made questionable perhaps only by showing that the unity of the phenomena in general suggests the intervention of the discarnate under the conditions of changed *rapport*. That is, the intervention of the discarnate will give the perception its selective character which it would not have without this interposition.

This means that we do not have to conceive clairvoyance as "freeing us from the ordinary restrictions of space," at least in any sense of a change in space incompatible with similar phenomena where that change is evidently not present. What is proved, therefore, is not "travelling" on the part of the soul, but experiences which have merely the semblance of it and are just like our experiences in dreams where, if they are somnambu-

lic, the subject is where the body is and can narrate the facts as if normal. The thing needed is not the explanation of such facts by new suppositions, but a search for the unity of apparently distinct phenomena and the reduction of them to a general law. Clairvoyance would then be but one variant of the pictographic process which in the most important cases involves transmission from one subject to another, not the action of the object as a stimulus on the percipient. The pictographic transmission of memories, as if they were real objects, makes this clear and conclusive, and the whole idea of "travelling" may be left out of the account and the explanation simplified in so far as the number of processes is concerned. Hence it would appear that the discarnate are often intermediaries at least in all these phenomena, whatever we may suppose in regard to conditions or actions on the part of the living subject.

Something similar can be said of prevision. Sir Oliver Lodge says of this: "Premonitions, if they ever go beyond reasonable or unconscious inference, apparently involve a notable step, viz., a modification of our idea of time. We may be forced to this—but not without resistance."

The phrase "if they ever go beyond reasonable inference" and the word "apparently" make the statement less liable to misunderstanding than if they were omitted, and hence no correction is required at those points. There is something about certain premonitions and predictions, as often reported, that does perplex our ordinary minds and Sir Oliver Lodge is quite right in speaking of an apparent "modification of our idea of time," tho we may qualify this admission later. The first thing to note, however, is the fact that the statement is made from the standpoint of a "faculty" or perception by the subject having the premonition or making the prediction, and by this subject I mean the living person. If Sir Oliver Lodge means to include a possible discarnate agent in the statement, there would be no objection to the conception of a "faculty" or perception, as it might not be anything out of the usual in kind. But most readers would think here only of the mediumistic subject by whom the facts are expressed. This of course would perplex us in regard to any natural explanation of the phenomena. But there are two ways

of reducing at least some of the phenomena of prevision to normal interpretations, tho we regard the facts as supernormal.

(1) Prediction and premonition are, in fact, events in normal life. An astronomer can predict an eclipse when the ordinary man cannot do it. A statesman may predict a war when the ordinary citizen cannot. The physician may predict a death when the ordinary person could not. If I am apprised in any way that a certain person will be in town and state the fact to another without explaining the source of my knowledge, I am predicting, and without the explanation to my friend the information would seem supernormal. Thousands of events can be predicted by those who have knowledge of the laws, and the assurance of their occurrence will be in proportion to the exactness of our knowledge of these laws. Now, we do not talk about modifying our ideas of time in these phenomena. They are quite consistent with the facts. It is not *time* that is concerned, but *knowledge*.

(2) Assume that spirits can have more knowledge of the laws of events than the living, just as the astronomer has more knowledge of the laws of solar and stellar bodies than the average layman, and add to this the possibility of communicating this knowledge through a psychic to the living, and you have a perfectly natural explanation of large numbers of premonitions and predictions. The phenomena are reducible to the normal type of mental events.

There are, however, two types of things occurring in premonitions and predictions that are not so easily explained and perhaps it is these that justify or at least excuse the statement of Sir Oliver Lodge. (1) There are human actions and events which are so remote in time that it seems impossible to foreknow them without assuming infinite knowledge and perhaps more than knowledge. (2) There are physical events involved in some alleged predictions that seem impossible of foreknowledge on the part of any finite intelligence. These two may be combined in some predictions. I separate them only for purposes of discussion.

The premonitions explained by reference to inference and interpretation of observed facts, whether by the living or the

dead, and communicated by the latter, are intelligible enough. But some predictions are so detailed as to the events implicated that it is not easy to suppose that inference can obtain the information necessary for making the prediction. For instance, take the case of the prediction which came to me in the story that a young man was told by a psychic that he would go to Canada and meet a red-headed Irish lady and marry her. The man had no such thing in mind and forgot all about it. Two years later he went to Canada on business and met a red-headed Irish lady and married her, discovering afterward that the prediction had been fulfilled. There is no scientific proof that the story is true, but many premonitions are just as specific and I tell the present instance for the ease with which it can be explained on the supposition that it is true. We have only to suppose that some one who was planning actually to bring this about had communicated the prediction and then fulfilled it by influencing the lives of the two persons. That such influence is possible is quite clear in obsession. Take the Thompson-Gifford case where the dead Gifford influenced the life and art of Mr. Thompson. We have only to conceive that this influence may take any direction a discarnate personality might choose. Then, assuming communication between the dead and the living a prediction might be made on the basis of a purpose to carry out such a plan and then time is involved in the fulfillment of it, with the possibility that the purpose may fail, perhaps often fail, until conditions are right to make the purpose effective.

This last remark is only to say that some premonitions and predictions are simply fulfilled promises. They are human events brought to pass by possessing influence over the living human mind. How extensive this may be no one knows. The Patison case published in our *Proceedings* for 1917 is an illustration of this phenomenon and no one can say how far it may go and how far not. Thus human events are affected by the human will and the influence of the discarnate upon it may account for many premonitions.

It remains, then, to explain premonitions and predictions of physical events not within the production of the human will. If these occur, they are not so numerous as human events. But

there appear to be some of the type just mentioned and possibly the death of Sir Oliver Lodge's son is one of them, or at least one that combines human volitions and physical facts outside the power of human volition. The doubt about the case rests on the incompleteness of the prediction. Too little detail was given in the apparent prediction and it may have been stated by the communicator as a liability and appear in the statement of the medium as an assured fact. We cannot construct an assured theory on a doubtful fact, but there seems to be a number of similar instances on record that force the issue as a provisional one at least. Hence we shall assume for the sake of argument that we have to deal with possible facts. That is, we shall assume that predictions of physical events outside the control of human volitions is possible or a fact.

We have found that, in ordinary life, any human individual may form plans to be realized in the future and then fulfill them when the time is ripe. This amounts to prediction, even tho the individual cannot control the time and conditions of fulfillment. He may fail, of course, as is often the case. But he may as often succeed. Any one knowing the resolutions of a given person could predict with some probability their realization in some form and at some time. Then the next step was the formation of plans by discarnate spirits and the transmission of them to the living through a psychic, in which it was their intention to exercise their influence to bring about their fulfillment. Predictions here become intelligible.

Now we take another step in advance. Suppose we regard the spiritual world as a *mental one*, as explained in a previous article. (Cf. *Journal Am. S. P. R.*, Vol. XI, pp. 307-311.) It is at least this whatever else it may involve. Then plans and schemes of any kind may exist in such minds, discarnate minds, and they would only await the opportunity to interject them into the physical order. Predictions might thus be made on the basis of any knowledge regarding these plans and transmitted to the living and even influences exercised to effect them. Then any physical events not producible by human volitions might come as plans in the cosmic consciousness, the Absolute or God. Any one knowing what a given state of mind means may safely fore-

cast the probabilities of its physical realization. Suppose that a wider intelligence should have in mind any given event and the thought was caught by any transcendental individual and transmitted, it might be merely the discovery of an intention to carry out an act. The supposition of a cosmic consciousness or God is only an extension of the idea of a mental world and it falls into line with the facts which are undoubted in our experience.

But it is not easy to entertain any such supposition. I can only say that the idealists in philosophy cannot deny its possibility and neither can the ordinary theist. The only thing that seems objectionable is the idea that an infinite intelligence concerns itself with small details. I shall not urge this as an objection and I shall not defend it as a fact. It is conceivable and as it coincides with the known it may remove the difficulty of transcending time, as indicated in Sir Oliver Lodge's statement.

The several explanations which I have given of prediction from human knowledge in normal life to knowledge of the dead transmitted to the living show that we do not require to modify our ideas of time in at least most predictions. We only extend incarnate and discarnate knowledge of facts, and combine it with the inability to forecast the time of fulfillment. This may explain why spirits can never tell when their predictions will be fulfilled. Making the next world a mental one, as the idealists do or must, only introduces the opportunity for a larger knowledge without altering our ideas of time, while we retain the same conception of the faculties of knowledge and only extend the contents of that knowledge. Much of the perplexity is thus removed from prediction.

Sir Oliver Lodge seems to be aware of this conception of the matter when he later says: "The evidence for the faculty of prevision is singularly hard to disentangle from a simple consequence of a more perfect knowledge of the present." This is precisely what has been presented and if we conceive the other side to be a "mental world" with just such tendencies for it both to appear as reality and to create it with greater facility than we can in the bodily life, we do not even require more than this law to make predictions. But he immediately adds the state-

ment: "In other words, plenty of things that seem like premonitions or predictions may be really unconscious *inference*." It is true enough that many premonitions are probably unconscious inference, but this means to apply to the mind of the person having them and not to the action of discarnate minds, tho it is conceivable that the same might hold true of them. But there are numerous instances of premonition which cannot be unconscious inferences on the part of the living, in any sense in which we employ those terms. They may be such with the addition that they involve transmitted information from an external world. But there are too many authenticated instances of premonition that have no basis in either normal or subliminal knowledge of the known kind to suppose that the unconscious inference *originates* in the mind which delivers the information. Hence the better statement of the case as a whole is that in which premonition is conceived as "a more perfect knowledge of the present." This would mean that we can infer from the present the probabilities or the certainties of the future. This would be especially true of a mental world; for we illustrate it all the time in our ordinary experience. Our own plans for future action are nothing but predictions, and when we know the laws of the physical world we can make the predictions more certain than in our own purposes, save that for the mental world our purposes are as certain as the facts when realized. But in a mental world we might know, with Mrs. Sidgwick's telepathy, the plans of discarnate minds; and then with some knowledge of the laws of such a world and its tendencies to work out into expression, we might well make many predictions in transmitted messages. Only in such a world it is thoughts, not things, that are first known, and premonition comes under the class of perfectly intelligible things.

Three other types of phenomena are mentioned and the summarized knowledge of them stated. They are telekinesis, "materialization" and "hauntings." The last of these, tho correctly enough indicated as among those for which no definite clue for an explanation has been obtained, cannot be classified exactly with the first two. The type belongs to the mental as distinct from the physical phenomena of psychic research. The same

may be said of some phenomena passing as "materialization." Telekinesis, or the movement of physical objects without contact, is distinctly physical whatever relation it may have to the mental. But there is a large class of phenomena passing as "materialization" which are probably to be classed with apparitions or phantasms. If they had been proved they could be described or classified as experimental apparitions as distinct from the spontaneous, and by so regarding them some of the difficulties of alleged "materialization" would be eliminated. As yet no criterion has been established to discriminate between experimental phantasms of this kind and the phenomena that are apparently not fraud, on the one hand, and not ordinarily explicable, on the other. To many people haunted localities seem to be exceptional, but they also divide into physical phenomena and mental phenomena. When the phenomena reported are raps and noises they fall under the head of physical phenomena, some of them telekinetic. But when apparitions occur in such localities, sometimes associated with the physical and sometimes not, they are reducible to the class of mental phenomena included in clairvoyance or clairaudience. Hence I think we might endeavor to give a classification of psychic phenomena which might help much in the explanation of them. I shall undertake this briefly.

The first distinction will be between physical and mental phenomena. The former represent such as telekinesis, rappings and noises generally that are sometimes described by the term poltergeists, or "noisy spirits", and "materializations", or the supernormal formation of physical organisms. As real or alleged phenomena the last have not been satisfactorily proved, as Sir Oliver Lodge remarks correctly enough. In the mental phenomena we may classify clairaudience, clairvoyance, apparitions, coincidental dreams, automatic writing and work with the planchette and Ouija Board, automatic speech, and telepathy. "Hauntings," it is evident, are a cross or a combination with physical phenomena, and should not seek a single explanation. The mental phenomena included in them should find their explanation in the mental class to which they belong, and the physical in the physical class.

Now the most significant thing in this classification is the place of telepathy. In the course of the Society's work there has been a tendency to seek an explanation for each type of phenomena. This is correct when the phenomena are independent. But there are connections which go to show that there is a common cause with only those variations which would be incident to the different channels of expression. For instance, clairaudience, clairvoyance and apparitions are of the same nature, and automatic writing, automatic speech, the Ouija Board and the planchette are also all of them of the same type. We have then simply the distinction between the *sensory* and the *motor* type of phenomena. In one, the sensory centers of the brain are supposedly influenced and in the other the motor, and thus analogies or connections with normal mental phenomena are established. Now where does telepathy come in this system? The noticeable fact is that all of them, except telepathy, are connected with phenomena that purport to be from spirits and often the facts are of that kind that justifies the interpretation, at least as an hypothesis. But telepathic coincidences have no such superficial claim and they are not in the physical class. What shall we do with them? Can we really classify them with the group in which they have actually been included? If so, must the spiritistic group determine the explanation of telepathy or must telepathy determine the explanation of the spiritistic?

Now the first thing to be observed in this situation is the fact that telepathy was first used to describe a connection of coincidence *between living minds only*, and an *evidential quality which prevented it from being proof of the existence of discarnate spirits*. But as it could not be employed to describe or explain the concomitant phenomena of sensory and motor automatism, whatever theory was required to explain these latter might be invoked to explain the less complete class of phenomena. But now that some psychic researchers have come to employ the term to describe the connection or transmission of messages (1) between the living, (2) between the dead and the living, and (3) between the dead, the term completely loses its evidential antithesis with spiritistic theories. The phenomena are brought more closely into relation with the spiritistic and the larger class will

have the right to determine the explanation of the narrower. This is sustained by the fact that those sceptical of the spiritistic hypothesis have arbitrarily extended the meaning of the term to include *selective* action from the subconscious of those present and from any living mind at any distance. This extension is not warranted by any facts whatsoever and only introduces chaos into any sort of scientific explanations. Consequently we can admit telepathy into the classification mentioned only on the ground that its connection with them at all requires seeking for its explanation in the more complete and complex set of phenomena. This is to say that merely evidential considerations are not conclusive in classification unless there are no other important connections with other proved facts.

What I am insisting on here is that we shall make no scientific progress in the explanation of psychic phenomena until we take some steps to discover and state the *unity* of them. In distinguishing them on evidential grounds, we have been too much in the habit of assuming that the explanatory processes are equally distinct. This, however, is an illusion. We may not at once discover the explanation or the connection between different types, but suspense of judgment on explanation is no guarantee that evidential and explanatory boundaries must coincide. Now nothing is clearer than that clairaudience, clairvoyance, apparitions and coincidental dreams belong to the same general types and that we must seek their explanation in the same general process with adjunctive suppositions based upon normal experience and the differences of channel in expression. It is the same with the types of motor phenomena, with a possibility that they are only the same variation from the sensory that they are in normal experience. It is the pictographic process that shows the connection between them, and this pictographic process, or mental picture method, is discoverable most distinctly in connection with the indirect method of communication by means of automatic writing. It at once shows that voices and automatic speech are but variations of the same process and so are connected with auditory phantasms or impressions as visions are visual. Now we find the same process evident in many telepathic phenomena, so that its explanation must be sought in

connection with the process which supplies evidence for the intervention of the discarnate, especially when it is assumed, as it is by Mrs. Sidgwick, that telepathy as a process is not limited to transmission between the living alone. Once incorporate this idea, however, into the case and you at once discard all isolated explanations of telepathy, specially when you have motor phenomena to deal with. If you do not admit spiritistic intervention into telepathy you have no way to account for the motor phenomena of mediumship that will establish any rational connection with the phenomena illustrating the personal identity of the discarnate. If the discarnate claim, as they sometimes do, that they intervene in telepathy and if the discarnate also claim, as they often do—and evidence independent of their claims is very common—that they influence the lives of the living, both in sensory and motor phenomena (Cf. Doris and Patison cases), it is but an easy step to extend that intervention into telepathic coincidences, even tho we always find that telepathy as much necessitates incarnate action as it may involve discarnate. But the unity of the phenomena requires such consideration of the facts and it is the *unity* of the phenomena that must determine the general character of the hypotheses that are advanced to explain them.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld by his own request.

DREAM COINCIDENCES.

The following dream coincidences came from the records of Dr. Hodgson. They seem to have been quite fresh experiences and so to have occurred at no great distance of time before the record was made of them. They will tell their own story and readers may estimate their value to suit themselves. They came to Dr. Hodgson from such persons as make the stories credible as experiences, whatever explanation we may give them. The first one was reported to Dr. Hodgson by a member of the Society who was connected with "The Outlook" of New York, Dr. Whiton. Then Dr. Augustus H. Strong, of the Rochester Theological Seminary, took up the matter and reported several other cases. Backed by such respectability and intelligence, the stories will stand. The assurance of the coincidence in the first one is not so strong as is desirable. There can be no doubt about the dream and the death, but the circumstances under which the percipient recognized the connection between his dream and the events suggests a difficulty about the hypothesis of any real connection at all. This the young man himself admits. But the incident should have record nevertheless. The others will require no comments.—Editor.

The following was copied from the *Christian World* of April 20th and printed in *Light* of May 6th, 1899. It led to inquiries by Dr. Hodgson and through them to his getting the other experiences. The incident was written by Dr. James M. Whiton to the *Christian World* of which he was a correspondent.

The following prophetic dream is related by the president of a theological seminary in the United States. It had been the custom of one of the professors to invite all the students with members of

the faculty to dinner at a hotel on Thanksgiving day. On one morning of that day the wife of the professor fell dead in her dressing room at eight o'clock. That morning at seven o'clock one of the students woke up from a bad dream. He had dreamed that he sat down with the usual company at the Thanksgiving dinner and that immediately one of his fellow students rose in his place, saying that it was his painful duty to announce to the company that the wife of the host had suddenly died at eight o'clock that morning. This dream, however, he had instantly banished from his mind as an uncanny improbability, and had thought no more of it. But on going to the dinner and taking his seat with the company, he was unspeakably amazed to see the student seen in the dream rise, and to hear him make the announcement heard in the dream. Subsequently he related this experience to the president.

Readers should remark certain discrepancies between this second-hand narrative and that of the young man himself, a discrepancy which not only shows the greater reliability of the student's statements, but also the less evidential character of the incident. Besides, Dr. Strong found that the student did not tell his dream before the fulfillment of it, but states that he is a veracious and scholarly man.

In regard to other instances of coincidental experience, Dr. Strong writes as follows:

Rochester, Oct. 14th, 1899.

Dear Sir:

It has taken some time to get together the material you wished, but I send it now with some doubt whether you will find in it anything new. I have changed all the names and have tried to conceal localities so far as possible.

The first relator, "Dr. Duncan" so-called, is, or was, a college president, a man of fine grain, a scholar and a very bright man. I learned of his dream from one of his fellow guests at "Dr. Orton's" who heard him tell it at the breakfast table next morning, tho he himself does not remember whether he told it or not.

The second informant is a student in the Theological Seminary, one of the most scholarly, trustworthy, and pious men we have. On Thanksgiving day at eight o'clock in the morning, Mrs. "Orton," the wife of Professor "Orton" of our Seminary, tho she had been apparently well the night before, dropped suddenly dead in her dressing room. The news of her death did not reach our students until noon of that day. Her husband had been accustomed to give a Thanksgiving entertainment of some sort. For that day Dr. "Orton" had invited all the students who remained in town, to-

gether with the wives of such as were married, to take dinner at the "Wylie" House, and sixty persons had accepted his invitation. It was natural that Mr. Powell should dream just before he waked of the feast of the coming afternoon. As the story first came to me, he saw in his dream his classmates seated at the table, and just before the dinner began one of them rose and said: "My fellow students, I am sorry to inform you that this morning Mrs. 'Orton,' the wife of our host, suddenly died." Thereupon he awoke and found that it was six o'clock—two hours before the time of Mrs. "Orton's" death.

Mr. Powell's own account pares down this story considerable. The thought of Mrs. "Orton's" death occurred to him in his dream, but he does not remember what the student said. Moreover, the recollection that Mrs. "Orton's" death occurred to him in his dream did not come to him until after the actual dinner. This makes it possible that the whole case *may be* an illusion of memory.

The lady who gives the experiences of telepathy, clairvoyance and second sight is the wife of a former professor in our Seminary. She has had other and even more striking dreams—one in particular of a railroad accident in which friends of hers were killed, and in which she saw those friends carried into the house or hut of the railroad switchman—the whole dream coming true very minutely. But I cannot persuade her to put into writing more than she has furnished in this manuscript for the reason that when she begins to think upon it she cannot banish the horror of it from her thoughts.

Faithfully yours,

AUGUSTUS H. STRONG.

New York, N. Y., August 18, 1899.

MY DEAR DR. SIMMONS:—

I have just returned to New York from a trip to Block Island, and find your letter awaiting me, forwarded from Elgin.

In regard to the dream—it gives me great pleasure to send you the details as follows:

It was while I was staying at Dr. Orton's during your Commencement Exercises, in May, 1898. I dreamed one night that I was the witness of a murder, all the details of which were very vivid. It seemed to be in the suburbs of the city, and in my dream there was no doubt in my mind that the city was that of your residence. The man who was the assailant attacked the other from behind. He fell to the ground, lying partly on the gravel walk and partly on the greensward. Even at this distant time I can recollect quite clearly the appearance of the house, the path, and the sloping

green. The cry of the murdered man, as he fell, thrilled and stupefied me. I saw the murderer run away, and then I awoke, in a state of great excitement, as can well be imagined. It was the difference in *quality*, if I may use that phrase, between that dream and every other that I have ever had, which impressed me then, and does whenever I reflect upon it. It was *intensely real*. I suppose that I have dreamed of seeing a man murdered a dozen or a score of times, probably more, but no such dream has affected me in the same fashion as the one of which I spoke. I arose and looked at my watch, striking a light in order to see the time. It was about two o'clock. I went to bed with the firm conviction that a murder had been committed in the city, and that in some strange and most unusual manner I had been a witness of the same. In the morning I found no reference to any murder which had been discovered, but my faith in the matter was not shaken, and I looked confidently for the appearance of the afternoon papers. These contained a full account of the murder, and the details coincided entirely with those of the murder which I had seen in my dream. The description of the place, the appearance of the murdered man, and so forth, were as I supposed they would be. The matter of time coincided in a general way, as the physician who first examined the body, at about seven o'clock in the morning, said that the man had been dead "four or five hours."

As my eyes were troubling me, and I was obliged to pay daily visits to the oculist, besides attendance upon the meetings of the Commencement season, I went neither to the scene of the murder, nor to the Morgue to look at the body of the murdered man, but at the time I felt so confident about the matter that the necessity for such verification did not impress me. I have since been very sorry that I did not take these steps, in the interest of scientific enquiry. To my own mind the fact that I am not subject to any abnormal psychological experiences, and that this dream is unique, standing apart from all other experiences, without analogy or precedent, has considerable influence, in suggesting that in some intimate way—how I know not—and at some previous time—when I know not—I was connected with one or another of the principals in the affair—tho I assure you that I was not in deliberate collusion with the murderer.

I shall be very glad to answer any questions. This is a very rough-and-ready description of my dream, but I believe that it is entirely accurate, and I trust that it may prove of some slight service to you.

With my kind regards I am,

Sincerely yours,
W. P. DUNCAN.

Block Island, R. I., August 30, 1899.

MY DEAR DR. SIMMONS:—

In answer to your first question I may say that I have *not* had other experiences of telepathy or second sight which actually justified themselves and proved to be true. The dream which I related stands entirely by itself in that regard.

I am sorry that I cannot reply very satisfactorily to your second question. I do not remember whether I related the dream before I saw its confirmation in the papers. I am perfectly certain that I would have done so if I had had an intimate acquaintance with Dr. Orton and his family. As it was I was almost an entire stranger, and a natural diffidence would prevent my relating a personal experience of that sort. I rather wonder that I spoke of it after its confirmation was established by the newspaper reports, but I suppose that the effect upon myself was so strong that I could not refrain from doing so. I may have spoken of it before I saw the papers, but I am not sure.

I am very much interested in what you say regarding your own beliefs in regard to the explanation of phenomena of this sort.

I wish I could have been of greater service to you.

Very truly yours,

W. P. DUNCAN.

Buffalo, N. Y., August 11, 1899.

DEAR DR. SIMMONS:—

In compliance with your request I send you the following statement. It is as correct as possible at this late date.

When I awoke about six o'clock Thanksgiving morning I was conscious of having had a dream which, at the moment, seemed too absurd to keep in mind.

Having accepted Dr. Orton's invitation to dinner, I thought that all the students had assembled and were seated at the table in the dining-room of the hotel. I asked myself this question: "What would we do now if Dr. Orton's wife should die?" Immediately one of the students who sat opposite to me at the table arose and made some remarks, the nature of which I do not recall whether I understood or not. We then left the table without touching the dinner.

I then awoke and at once dismissed the matter from my mind. I was as well as usual that morning but dreaded going to the dinner. While standing in the hall of the hotel waiting for the tables to be prepared, some one came in and announced the death of Mrs. Orton. I cannot describe the feeling of depression that came over me in the hall. Neither could I account for it at the time.

Having seated ourselves at the table, the student who sat opposite to me arose and spoke about Mrs. Orton's sudden death and appointed a committee on resolutions. I ate but little, feeling depressed and wishing myself away. Twining and I went to his room and had prayer together. During prayer I could not restrain myself from an outburst of weeping. I went to my room and then the thought flashed through my mind, "This is just what I dreamed this morning."

I would say that no thought of Mrs. Orton had ever previously entered my mind. You will notice that the dream and the actual occurrence do not harmonize in detail entirely. However, I do not think much of the affair. I have thought that the real explanation may be found in the depressed state of mind in which I was for the time.

Very sincerely yours,
L. R. POWELL.

Canandaigua, N. Y., August 21, 1899.

DEAR MR. POWELL:—

I thank you for your kind response to my request. I do not think you have any reason to be shy in communicating the facts, at least when any good will come of making them known. I am inclined to think that they are only inferior manifestations of the same principle which appears in all genius and in all prophecy. We live, move and have our being in God, and in each of us is "a spark of that divine Reason which animates the world."

I would like to have you give me an answer to the following questions:

1. In your dream do you distinctly remember asking yourself the question "What would we do if Dr. Orton's wife should die?" before you heard in your dream the student make remarks?

2. Did you know anything about Dr. Orton's family, or about his wife, before the dream?

3. Why did you not tell the dream to some one before the actual dinner took place?

4. Why did you dread going to the dinner? Did you keep in mind the idea of Mrs. Orton's death, and did that still affect you?

5. Did no thought of your dream come to you at the real dinner?

6. Do you think it possible to explain your experience by saying that the dream was an afterthought; that the event when it occurred then first suggested that you had had the same experience before; or are you perfectly sure that the thought of Mrs. Orton's death preceded the going to the dinner?

7. Had you ever had previously, or have you had since, any other such experience?

You perceive that I ask some of these questions, not for my own sake, but for the sake of others. I would add that I shall make no use of your replies that will attract any attention to you. Your name shall be studiously concealed.

Faithfully yours,

A. B. SIMMONS.

Buffalo, N. Y., August 23, 1899.

DEAR DR. SIMMONS:—

I shall try to give as clear answers as possible to the questions in your letter.

1. I do. The order of events was as they actually took place.
2. I knew nothing about Dr. Orton's family, nor had any thought of his wife come to mind before the dream. If I remember rightly that was one of the reasons why, when I awoke, I thought the dream so absurd.

3. I very seldom have told of any dream that I have had, but have been accustomed to put them out of mind. This one especially seemed too absurd to retain or tell.

4. It is impossible to say. I do not know why. But I remember distinctly that I did dread going, and that I was wishing I had not accepted Dr. Orton's invitation. It may be due, however, to a natural feeling of revulsion toward all dinners and banquets on a large scale. I attended a banquet while at college. At this banquet which was given at the Langham Hotel, there was such a display of gormandism that the very thought of a banquet has become somewhat repulsive to me. I went to the dinner because I knew that no such display would be repeated.

I did not keep in mind the idea of Mrs. Orton's death. After having dismissed it in the morning, it did not occur to me again until after the dinner. I cannot say whether there was some subconscious effect of the dream, causing dread of going to the dinner.

5. No. I was strangely depressed and I did not even question myself why at the time. There was no clear, definite thought of the dream at the real dinner. But while standing in the hall waiting to sit down at the table, when the news was brought in of Mrs. Orton's death I had a strange feeling that I was already familiar with the fact of her death—that somewhere, at some time, this news had come to me before. But the dream did not then recur to me.

6. This is your most difficult question. After the event took place, I was quite sure that the dream was not an afterthought. The dream when it recurred to me after the dinner seemed so distinct that I did not then question that it was the real dream which I had had in the morning. The dream and the actual occurrence appeared

to be two distinct things. So that at the time I could have said "Yes, I am sure that the thought of her death preceded the going to the dinner." But as time has gone, I have been puzzled over the fact that the dream did not recur to me until after the dinner—that not even the actual events of the dinner recalled the dream to me.

I have thought that possibly I had a dream in the morning so similar to what took place during the day that in looking back through the actual occurrences, the dream and the actual events flashed together. I cannot answer this question satisfactorily to myself.

7. No, I have never had any such experience.

It is all very strange to me, I am unable to give an explanation. I hope these answers will be in a measure what you have desired.

Very sincerely yours,

L. R. POWELL.

MY EXPERIENCES IN TELEPATHY, CLAIRVOYANCE, OR SECOND SIGHT.

When a child I resided in the city of Washington, D. C. One night I had a vision of a team of beautiful, iron-gray horses attached to an open undertaker's wagon that contained two caskets. The team was driven up to our door, the driver got out, and taking out the caskets one after the other placed them on the smaller end on either side of our front door. A day or two after this, as I was sitting by the same window I seemed to be by in my vision, I saw coming up the street the team of iron-gray horses of my vision, attached to the same wagon, containing the two caskets. I was horrified to have the man drive up to our door, alight and ring the bell. My brother answered the summons, and came back to assure me that that man has made a mistake in the number, as he was looking for a house several doors above ours. I give this vision simply to show that second sight does not always concern itself with matters of the moment.

While residing in the city of Portland, Oregon in 1878, I had the following strange experience in second sight. I thought that I was visiting a dear friend of mine, Mrs. B., by name, and on looking out of the window I saw a man across the street with a large lap-board made of white wood, with an eyelet in one end by which he was carrying it. He crossed the street, and I answered

his ring at the door. He said, "I have a lap-board here for Mrs. B." I replied, "I know that she has two already, and I think you must be mistaken in thinking she has ordered another." However, he insisted on leaving it, and went his way. The next day or two I called on Mrs. B. just as she was going out to drive. I told her to go on as she had planned, and I would go in and rest a little. I did so, and soon was surprised to see the man of my vision with his lap-board coming up the street. He crossed, rang the bell, and exactly the conversation of the vision took place. It afterward developed that Mr. B. had ordered some glass put in a cellar window, and Mr. F., a neighbor, had ordered a lap-board of the same man; and he had put the glass in the neighbor's window and brought the lap-board to Mr. B's. I may add that on telling this mechanic whom I knew well of my remarkable vision, he laughed, and said, "Well, such a dream entitles you to one of my lap-boards." Which was forthcoming in due time.

In the year 1887, I had the following experience in your city. A friend and neighbor of mine, Mrs. Brown, had lost a pair of eye-glasses which she valued very highly. At her request I visited, with my husband, the church of which we were all members, to see if she had lost them there, as she thought she probably had; but we failed to find them. During the following night I had a vivid vision of a room in the second story of Mrs. Brown's house—a room that I had never actually entered. Its furniture was in perfect order; some collars and cuffs fresh from the laundry were lying in a pile on the foot of the bed. I lifted them lightly with my hands convinced that the lost glasses were beneath them; and sure enough, they were! On going down to breakfast the next morning I saw Mrs. Brown standing at her window across the lawn. I called to her and told her where to look for her glasses, though without any strong conviction that she would find them where I had seen them. She went at once to the room designated, and while we were eating our breakfast she came in exclaiming, "Here they are! How in the world did you know they were there?"

Another experience of second sight I had while residing in the city of Rochester, as follows:

With my eyes wide open, as it seemed to me, I saw a casket, and in it the form and face of a very dear ministerial friend, a

former class-mate of my husband. His features were perfectly distinct, and I saw him as plainly as I ever saw any one in broad day light. I was so shocked that I turned my eyes away for a moment, and on looking back I saw the same picture again, but in addition and as distinctly, I saw another and smaller casket by the side of the larger one, but I saw no face therein. I awakened my husband and told him my vision. And from that moment we looked with dread for the news of the death of our friend, of whose sickness we had previously learned. We had not long to wait. He had died while seeking for health on Block Island, R. I., and but a few hours after his death one of his children had died at the ancestral home in Connecticut.

I have had many other experiences of like nature, enough to convince me that there are more things in heaven and earth than are dreamed of in our philosophy.

MRS. J. B. CONNINGTON.

PHYSICAL AND MENTAL PHENOMENA COMBINED.

The following case is from the collection of Dr. Hodgson and is conspicuously interesting for its combination of mental and physical phenomena, regardless of explanations. The experiences led to investigation of the subject and the development of the boy into a psychic and then the abandonment of experiment because the boy felt that he had to choose between the normal life and the career of a medium. The report is from private people and the boy seems to have had no feature of professionalism in his work. There is some sign of hysterical phenomena associated with the events, but there is not evidence enough to determine that they had any influence on the result. Indeed, it is not necessary to insist that the phenomena are physically inexplicable. The chief interest in them is that they are reported by evidently intelligent and honest people. There is not enough of the setting of the facts to form as clear an idea as is desirable of the antecedents to the phenomena. But the main features are the death of a hired man by accident and his apparent obsession of the boy, with the confused communications and effects incident to early development of mediumship.

It is unfortunate that the notes indicated in the report were not also sent to Dr. Hodgson. They might have thrown additional light upon the initial phenomena. But the story will have now to stand as it is.—Editor.

Island Park, Fargo, July 15, 1896.

The Society for Psychical Research,

GENTLEMEN:

Various causes have delayed the forwarding of the enclosed statement to you; in the meantime, various peculiar things have manifested themselves in relation to the psychical power developed in our son Jesse. He has produced independent slate-writing; on four several occasions the pencil has been passed out from between slates which were closed and on two occasions bound together with strips of cloth. A large rug on one occasion flew up from the floor and laid itself upon the table in our presence and at various times these phenomena have occurred, in the presence of Mr. S. Robinson, of Hillsboro, N. D., a B. A. graduate from the Ecole Polytechnique, Paris, France; Dr. Dean Clark, of Spokane, Mon., I believe; Mr. and Mrs. J. C. Royce, of Fargo; Mr. Terence Martin, of Fargo; J. P. Chisholm, of Lisbon, N. D.; William Brown (colored), of Fargo, N. D. I would be greatly obliged for some advice and information as to *what it is and what should be done therewith.*

Sincerely yours,

MR. AND MRS. W. C. LANGDON.

Fargo, N. D., April 30th, 1896.

To the Society for Psychical Research.

The following is an account of a very curious happening which we think might be of interest to your society. We have tried to give every item of information which might have a bearing upon the event, and perhaps have given some things which are useless.

It occurred upon a rainy day, and the boy to whom it happened, chiefly, had been up since half past four in the morning, working in the barn.

Jesse Langdon is a large strong boy. He will be fifteen this coming May. He has never been ill, except with the usual children's diseases, and a slight attack of typhoid fever, about four years ago.

He is very large for his age, weighing 165 pounds, and is five feet ten inches in height. He has dark brown curly hair, dark brown eyes, a fair skin, and a great deal of color. He is not in the least nervous, and more than ordinarily practical and matter-of-fact. He has a reputation all over the two towns of Fargo and Moorhead for his truthfulness. It is his most remarkable characteristic.

At the time when this affair occurred he was doing the work in his father's stable, taking the place temporarily. The first night after the occurrence his father slept with him at the office. Since he has continued to sleep there every night alone.

I am his mother, and after him heard the most of the affair. I am thirty-three years old, brown eyes and hair, fair complexion, and high color. Am said by every one to be devoid of nerves, and perfectly healthy. I have a very accurate ear, which has been educated and made more accute by the study of music. I have several times been the subject of odd coincidences, but have regarded them as such. Have never been in the least timid, nor easily frightened. In fact, am much more brave, physically, than the ordinary woman. I am a member of the Episcopal Church. Have read Spencer, Darwin, Schopenhauer, Nordau, and am far from having any occult predilections.

My husband—the father of the boy—the next person concerned, has spent his life in the study and practice of medicine, and, like the majority of physicians, is inclined to "materialism". He is forty-three years old, five feet eleven inches in height, weighs 200 pounds, and of a rather nervous diathesis; suffers sometimes from neuralgia; dark hair and eyes.

I think this is all the information necessary in regard to our physical and mental peculiarities and conditions, in relation to the matter with which the incident is concerned.

My husband had in his barn, during the life-time of a certain George Smith, the last several months before his death, a white horse, the property of this man, which had a lame foot, and which was being treated at the barn.

George Smith was a man of the lower order—an agent for a brewery company—kind-hearted and open-handed in his way; and honest in business; but of a loose moral character; rather ignorant and uneducated, but fairly intelligent. He was inclined to drink too much, also.

He was crossing a railroad bridge, and was near the end, where the ground was but twelve feet below the bridge. He stepped aside to let a train pass—he was in the habit of doing this—and it is supposed, as the day was rainy and the bridge rather wet, that he slipped and fell, breaking his neck in the fall.

This happened on Friday afternoon, shortly after four o'clock, the 17th day of April. The day before—Thursday, the 16th of April—a little before half past ten, he came down to the stable of Dr. Langdon to see his horse. He went into the office where Jesse Langdon was busy, and stayed a few minutes, and then asked Jesse when his father would be in the office. The boy said, "He generally comes down between ten and eleven. It is *now almost eleven*." Mr. Smith went away; and that was the last time he came to the barn before his death. I underscore the words "*now almost eleven*" that you may compare it with the last remark of Dr. Langdon in his statement.

This came to us like a thunderbolt from a clear sky. We had not dreamed of anything supernatural or psychical, or whatever it is.

If you will kindly help us to an explanation, it will be of great service to us, as we feel that such an event cannot be ignored, however inclined we may be to do so.

It has since developed that the horse in question used to belong to a woman of this town, who owned him at the time of his purchase from Smith.

We have not the slightest desire to buy the horse in question, more than that, we cannot afford to buy him, and have seven horses of our own.

Jesse made his statement without hearing ours, and about three hours after we wrote.

These first were written about two hours and a half after the affair occurred.

If you will send us a copy of your publication we will subscribe for it. We want to look into this matter, and, if possible, investigate it thoroughly, as it is very mysterious.

This letter is written on the 29th day of April. Tomorrow will be a week since the event happened. We will not mail this until tomorrow afternoon, in case anything else should happen.

May 28th, 1896. It has now been one month since the happening herein recorded. Jesse Langdon is now able to produce lifting of tables, rappings of all kinds, and many other curious phenomena at will. We have had four successful sittings with him.

MARGARET E. A. LANGDON,
Fargo, N. D.

Statement of Dr. Langdon.

This 23rd day of April, 1896, between ten and eleven o'clock, but nearer eleven than ten, I think, Jesse Langdon, my son, called me on the telephone, and said—he being at my office and myself in the house, about half a mile distant: "Papa, hurry up and come up here. I hear noises, just like little feet tramping in the ceiling and all around. Now I feel awfully funny, and am in a wringing perspiration. I feel as if I had a bandage around my head, and some one were holding me fast. Hurry up, and come up here. Don't you hear the clock tick? It is ticking dreadfully loud;" and I listened and heard it. Then he said, "Don't you hear some kind of groan, and then whistle and groan?"—and I heard it. He said, "Now I hear a voice. Oh, I can't stay. It's George Smith." Then I said, "Speak to him." He said, "I can't." I said, "Yes you can, try." He said, "Oh, I can't." I said, "Wait till I call mamma to the 'phone, perhaps she may hear it better than I."

I then called my wife to the telephone. I felt rather curiously; not exactly frightened, but rather horrified, without knowing just how to analyze the sensation.

My wife went to the telephone, and while she was there she grew pale to the lips. She usually has a high color.

Statement by Mrs. Langdon.

I went to the telephone when my husband called me. Jesse said, "Oh, mamma, I am all in a sweat, and everything is flying around. The room is shaking; and there is George Smith speaking. Don't you hear him?" I listened, and heard nothing at first. Then I heard a faint whistling sigh; and Jesse said, "Do you hear it; Oh, do you hear it?" I said, "Yes." He said, "Now the stove-pipe is shaking; now the stove is lifting from the floor." Then I heard a rattling of the lids of the stove and a dragging sound; then he said, "Now the stove is away over by the door, and the water pail is up in the air. Oh, I can't stay here, mamma. The water is all over the office floor." I said, "Be firm, Jesse, and have courage." He said, "Now he is talking; do you hear him?" I listened, and heard the sound of a voice. It seemed distant from the 'phone, and, at first, rather muffled. I could not distinguish the words. I said to Jesse, "Speak to it." And he said, "I can't. I am afraid to. I can't speak to it." I said, "Never mind; just make up your mind, and do it." Then he said, "Is it Mr. Smith?" and his voice choked. The voice said, "Yes; I want to speak to Doc." (My husband is frequently called "Doc.")

Jesse repeated the questions as I asked them, but I only heard part of the answers at first, and all of them afterwards.

I then said, "Ask him what he wants." Jesse could not speak at first, and then he asked the question. The voice replied, "Tell Doc to buy Grape." (This is the name of the horse which was in our barn. His real name was "Grapeshot," and no one called him "Grape" except George Smith, when he was alive.) I said, "How much shall he pay for him?" The voice said, "Tell him to set his own price." I heard the last two answers plainly, especially the last; but Jesse repeated them. I then said, "Shall I ask Mrs. Smith about it?" The reply came before Jesse could repeat the question. He had only begun when the voice said, "Mrs. Smith don't own Grape." I said, "Who does own him?" Then Jesse said, "Oh! Mamma, he is answering your questions without my repeating them. Oh! tell papa to come up. The pipe is falling to pieces. One piece is over by the bed; and I feel as if some one were holding me." I then heard the voice say something again, and I asked what it said. Jesse said, "It said, good-bye."

Then my husband called to me and said, "Ask him how he came to get killed?" I did so, and the barn shook again. The moaning sound followed, and then the voice said, "I fell off the bridge." I then said, "Ask him if he was sober." He laughed and said, "Oh, yes, quite sober." I said, "Did you slip?" The voice said, "I wanted to go."

These questions were at times repeated by Jesse, and sometimes the voice answered me directly while Jesse was speaking. Then he said, "Good-bye." And then, while I was asking Jesse what it said, it broke in with "Good-bye," and then sounded fainter and further away.

Jesse shut the 'phone, and in ten minutes was at our house. He was in a dripping perspiration; his jaw was hanging; his eyes staring, and the first thing he said was, "Mamma, the stove rose up four feet in the air."

MARGARET E. A. LANGDON.

Statement of Dr. Langdon and Wife.

It took us ten minutes to bring Jesse to his senses. As soon as he was composed we three started for the barn, and went immediately to the office. Jesse had bolted the door when he came away. (It was a habit with him to do this when he left the office.)

When we opened the door the office was in confusion. The stove, a large box stove which burns wood, was near the office door, about five feet from its usual position on a foundation of plaster and bricks. It was lying on the floor on its side, the stove door partly propping it up from the floor. It takes two people to lift the stove. The pipe was separated into three lengths, and was lying about the office. The water-pail, of tin, was turned upside down on the floor, and the water was all over the floor. The basin, of granite-ware, was wet, but empty, lying on the shelf where it usually sits. A five-gallon can, which usually sits on the stove, was sitting right-side up over the mark on the floor which was made by the stove in being dragged over the floor.

After we had been at the office some time, and talked over the affair, Dr. Langdon said, "I wonder what time this happened," and took his watch out of his pocket to look at the present time. The watch had stopped at exactly *eleven* o'clock. He showed it to his

wife, and as soon as she looked it started again. It was not run down.

We afterward asked our servant, who heard the conversation at the 'phone, what time it occurred. She said, "Between ten and eleven.

M. E. A. LANGDON.

Verbatim Statement of Jesse D. Langdon.

I went into the barn, and went over to the 'phone to talk to papa. I wanted him to come down to the barn for some reason or the other. I don't know why. Then I went over and locked the door. I don't know why I did this either. I felt as if it had to be locked. I was thinking about how early I got the work done.

After I turned the key in the door I turned around, and as I turned "Grapeshot's" boot fell from the nail down to the bunk. It left a little piece of the wool on the nail, and it fell in such a mechanical manner that it seemed just as if it had been laid down instead of falling.

I then thought that "Grapeshot's" foot was all well, and about Mr. Smith's death. I was never afraid about Mr. Smith's death, or anything; just thought of it like any one would. Then I heard sounds like little feet. Thousands of them were walking all over the walls. Then the whole barn began to shake; then I instantly went to the 'phone and called papa. From some reason or the other I thought it was George Smith in the office. Then I heard a groaning, and I wanted papa to come down, for I was very much afraid by this time. I wasn't afraid before.

I asked papa in the 'phone if he heard the noises. He said yes, he heard a slight noise. Then papa called mamma to the 'phone, and the instant mamma came and said the first word the barn began to shake worse than ever, and the stove rose off its foundation about four feet, straight up in the air, and then dropped down with a crash. I wasn't near the stove; I was holding the 'phone and talking to mamma. Then it turned over on its side and dragged across the floor. Then the stove-pipe came down, and the pieces came apart after it fell. Then the pail, which sets on the wash bench, went up in the air higher than my head and turned upside down, and stayed there in that position for at least ten seconds. Then the

water dropped out all at once. Then the wash basin flew up about four feet above the bench after the pail, and the pail fell down, and it fell softly—it didn't bump—and the basin went back on the bench again.

Then I told mamma Mr. Smith was talking. I don't know why I thought all the time it was Mr. Smith, and I asked her if she could hear him. She said to ask if there is anything she could do for him, and I told mamma I couldn't speak. Then mamma said to try. I felt as if some one were holding me; but I tried, and I said what she told me, and he said yes, he wanted to talk to Doc; and he said tell Doc to buy "Grape." Mamma heard Mr. Smith say this herself; and while we were talking he answered mamma two or three times without my repeating her question to him, or his to her; and he spoke once or twice while I was talking.

After that he said "Good-bye," and mamma had me call him back, and I did, and the barn shook again, and he talked again about how he came to die, and then said "Good-bye" twice, and then I hung up the 'phone and flew for the house. I felt as if some one were behind me all the way down.

BENTON & AMIDON,
Attorneys at Law.

Fargo, North Dakota, May 4, 1896.

To the Society for Psychical Research:—

I take pleasure in certifying that Dr. and Mrs. Langdon are persons of eminent respectability in this community and I believe them as little likely to be deceived by phenomena such as are described in their statement as any persons within my acquaintance.

Very respectfully,

CHARLES F. AMIDON.

Washington, Feb. 6, 1897.

Mr. Richard Hodgson,

DEAR SIR:

Your letter of inquiry as regards the psychical experiences of my son, with enclosures, received.

We have kept a careful record of all experiences of this kind each time such experiences have occurred.

If you desire them I will send you a paper containing a detailed account of each one.

We attempted "sittings" at which were developed all the phenomena of so-called spiritualism, the "raps", the lifting and moving of chairs, tables, rugs, pans, and various articles, also we experimented with a small double slate which we tied together with a heavy strap also wedging in a stick of wood between the strap and the slate. We placed therein a piece of slate pencil which was at various times *thrown out* of the slate and which on two or three occasions wrote independently *within it*, Jesse's hand being laid on the edge thereof, in a partially lighted room. We tried these sittings for about three months, when in conversation with me one night my son said "Mamma, I don't want to meddle with this any more. I feel as if I were on a wall between two pits. If I keep on, I shall go down into one and never be anything but a medium and I am sure I won't live long. If I do not keep on I shall go into the other and make something of myself. I will do just as you and papa wish about it, either will be hard at first but I can not go on like this, half one thing and half another." I told his father and we stopped the sittings. He is now studying for an examination to enter the Annapolis Naval Academy, and unless he suggests it himself we will not pursue the matter.

By the bye, he could tell things which were going on at a distance and describe people and places.

We are now, however, forever interested in the matter of psychical research, and I should be much obliged if you will answer for me the following questions:

What is the difference in the privileges of "Members" and "Associates"?

May an Associate by paying \$5.00 additional during the same year he joins, or is an Associate, become a Member?

What class of references are required—*bank* or *personal*—and would the Congressmen and Senators of a person's district constitute such references, as we know no one else in this city as yet, being strangers and desiring to join your Society.

Sincerely yours,

M. E. A. LANGDON.

COINCIDENTAL AUDITORY EXPERIENCE.

The following incident is from the collection of Dr. Hodgson. It is vouched for by a gentleman who was a lawyer in Cincinnati at the time and was also a member of the American Branch of the Society for Psychical Research at the time. The incident occurred in 1895, but was reported to Dr. Hodgson in 1903. The gentleman who had the experience wrote out a first hand account of it with dates, and the first informant vouches for his honesty and veracity. The experience was an auditory apparition or voice which forecast a situation in the family, tho there was no intimation in the experience of the event that followed and which had to be determined by the coincidence. It is not proof of a veridical meaning, but would help in supplying that proof, if a larger census of them could be obtained. The story must tell its own meaning. It would have been stronger if he had recognized the voice, as he seems to have done in an earlier experience of the same kind which he mentions. The importance of recognizing the voice would be in establishing the real or apparent agent in the result.—Editor.

Cincinnati, Ohio, May 6th, 1903.

DEAR DR. HODGSON:

In response to the appeal of the Council of the Society for Psychical Research for coöperation of its Members and Associates in the collection of further evidence of telepathy, etc., I send statements of a case investigated by myself. Mr. Blumenfeld has resided in Cincinnati for 35 years and stands well in the community. If you think advisable you are at liberty to write to the persons referred to in his statement in care of Claflin and Co., New York. Mr. Blumenfeld informs me that F. C. Wilcox is still in the employ of the B. F. Claflin Co. as travelling salesman, and probably recollects the occurrence, as they have discussed the matter since. I would suggest that his corroborative statement be obtained. The record in the Register of Vital Statistics on file in the Health Department of Cincinnati shows that Sadie Blumenfeld, age 16, died Wednesday, Janu-

ary 23rd, 1895, of typhoid fever; that she was sick three weeks and was attended by C. P. Brent. Mr. Blumenfeld impressed me, in making his statement, as sincere and truthful.

Very truly yours,
G. G. HUBBELL.

[The following is the statement of Mr. Blumenfeld copied by Mr. Hubbell and transmitted to Dr. Hodgson.—Editor.]

Cincinnati, May 6th, 1903.

On January 6th, 1895, I left Cincinnati for New York City to purchase goods for my carpet store. On the Friday morning following my departure (January 11) I was sitting in the curtain department of the store of H. B. Claflin Co., of New York City, looking at some lace curtains which the salesman had thrown over a rack for my inspection. While so engaged I was startled by hearing a voice say twice in succession: "Come home, papa!" Much agitated I immediately arose and asked Mr. Murray (the salesman who was showing me the curtains), whether he had heard anything. He replied that he had not. I then told Mr. Mudich and F. C. Wilcox what I had heard. These gentlemen are all connected with the H. B. Claflin Co. I did not at the time recognize the voice. The matter troubled me so much that I arranged to return home the next day, but was delayed until the following day by missing the train. I left my business in New York unfinished. Immediately on my arrival home I related to my two daughters what had occurred, but purposely refrained from saying anything of it to my wife for fear of alarming her. I had learned that my daughter Sadie, aged 16, had been taken ill on the Friday following (January 11) my departure for New York. Dr. C. P. Brent (now deceased) of Cincinnati, was called in the next day and said the child exhibited symptoms of typhoid fever. She grew worse and died January 23rd, 1895.

When I left Cincinnati for my trip to New York Sadie was in fairly good health and I felt no anxiety whatever about her. I also was in good health and was not thinking about her at the time of my experience. I made no notes at the time, but know that I left for New York on the first Sunday after New Year's day in 1895,

and by reference to a calendar am assisted in fixing the exact dates with absolute certainty.

I am not a believer in Spiritualism: have had other somewhat similar experiences. About 35 years ago, while standing in my bed chamber in Cincinnati, apparently in my normal condition, I had a vision of my mother's death in Germany. I heard her call my name in German and saw flashed in some manner before me her death bed scene. Subsequently I received a despatch and letter announcing the death which corresponded in date and time with my vision.

W. BLUMENFELD.

[Unfortunately this is not the original account of Mr. Blumenfeld except as copied by the informant. But that makes it substantially first hand and as Mr. Blumenfeld took the pains to verify the exact dates, the narrative only lacks the corroborative statement of the persons named. It is probable that Dr. Hodgson applied to them for confirmative statements, but if he did so, there is no record of their replies in the files. The most interesting circumstance occurs in the second incident, that relating to the death of Mr. Blumenfeld's mother. His allusion to what was "flashed in some manner" before him is an unconscious testimony to the pictographic process and, as the deathbed scene is involved, it would seem to be the product of some mind other than the mother's, as the condition of the mother would probably exclude normal knowledge of the facts. This is not and cannot now be proved, but it would be well to observe other cases of the kind because we may find that a *tertium quid* is required to account for such coincidences. Only the supposition that the mother was out of the body and could see the scene would account for it, possibly, without resorting to another mind or *tertium quid*. It is unfortunate that we have no information as to the exact conditions at the time. If she were comatose or if her eyes were closed we could not suppose that she had any normal knowledge of the facts and telepathy would be a doubtful classification of the incident except as implying survival after death. But we lack evidence of any speculative explanation of the occurrence.—Editor.]

THE STIEBEL CASE

[The following came to us from the collection of Dr. Hodgson. The story explains itself as indicated by the informant. Evidently it could not be made first hand, as the persons who could have told the facts have refused to do so for reasons explained in the letter of Mr. Hanson, Editor of the Wilkes-Barre paper, who reported the case to Mr. Watts. Mr. Watts, who was connected with the *Philadelphia Press*, had evidently made some inquiries, after publishing a story about the case in the *Press* of Sunday, Nov. 9th, 1890, and received from the Editor of the *News-Dealer* of Wilkes-Barre, Pa., a letter telling his knowledge of the facts. The letter of Mr. Watts to Dr. Hodgson was dated Nov. 29th, 1890, and enclosed a clipping from the *Press* of Philadelphia as well as the letter of Mr. Hanson dated Nov. 13th, 1890, and a clipping of the *Wilkes-Barre News-Dealer* of Nov. 9th, 1890, containing a full account of the facts by Mr. Hanson. With this explanation the story will be intelligible. The following is the letter by Mr. Hanson.—Editor.]

Wilkes-Barre, Pa., Nov. 13th, 1890.

DEAR MR. WATTS:

Your letter was duly received. I have investigated the matter referred to. As I feared, the parties interested, particularly the woman who saw the vision, absolutely refuse to sign or answer to any statement. In fact, they are very much vexed that their names were used at all. They are of that peculiar ignorant class of people upon whom all reasoning is wasted. There is no question, however, but that she did see, or believes she saw, what was related. My reporter, P. S. Ridsdale, interviewed her at length last Saturday when she did not know it was for publication. I enclose you the story he wrote for our own paper of last Sunday and if it in any way answers your purpose he is willing to make affidavit to its exactness. I regret that I cannot fulfill your desire more fully.

Sincerely yours,

E. S. HANSON.

[The following is the story as told in the *News-Dcaler*, of Wilkes-Barre, on the date of Nov. 9th, 1890, as reported by Mr. Ridsdale, omitting his introductory remarks about the house.—Editor.]

The house which is the property of Alderman Kirk has been for three weeks the home of a newly married couple named Daniel and Sophia Stibel. The house consists of four rooms: the parlor, kitchen and two bedrooms up stairs. The parlor was used as a store and on the shelves are yet jars of candy and boxes of cigars.

It was Mrs. Sophia Stibel to whom the ghost, spirit, apparition or whatever it was gave the preference.

On Wednesday last, between 11 and 12 o'clock in the morning, she was up stairs making the bed in the front room. At the head of the stairs which lead up from the kitchen there is a small landing about four feet square and above it is a trap-door perhaps 12 x 18 inches. The front bedroom door faces the top of the stairs, and while Mrs. Stibel was leaning over the bed a small stick was hurled at her from the trap-door and at the same time there was a noise as if some one was walking in the attic. She screamed and a Mr. Cole, a friend of hers who was down stairs, ran to her assistance. She said there was somebody in the attic. He climbed on a chair, pushed the trap-door which was closed and looked in, but saw nothing. Mrs. Stibel, however, was greatly affected and Mr. Cole left to find her husband. When the two men returned they found the young lady in a swoon on the kitchen floor. After some time when she recovered, she told the following story:

A BEAUTIFUL WOMAN IN HER COFFIN.

"After Mr. Cole left the house I turned to finish making the bed when I heard a slight noise, and looking toward the ceiling I was horrified to see a black coffin large enough to contain a body of a grown person slowly descending to the floor. I was so frightened that it was impossible for me to move and I stood trembling while the thing sank slowly, slowly, slowly until it stopped at about the height of a chair's seat from the floor. The window curtains were up and I could see plainly. In the coffin wrapped in a black shroud, with its hands crossed on its breast and holding a bouquet of flowers was the body of a tall and beautiful young woman.

"Gazing on its face, which though sunken and pallid, bore a look of quiet dignity and sorrow, I, strangely as it may seem, felt no longer afraid, nor was I the least startled when the coffin disappeared and the figure stood before me, still clad in the long black shroud and holding the bouquet in its hands still crossed over its breast.

"On the wall there were two chains of spools, one strung on a white string and the other on a green. The figure's eyes turned toward these and it spoke, so soft and low were the tones that I felt reassured, 'Take one of those and break the string.' I took the one with the white string and broke it, when the thing snatched the spools from my hand and scattered them around the room. 'Take the other one,' it said, and I did. When I broke the string it told me to take the spools and pull them off. When I had a certain number off it again spoke and told me to take three of the spools, burn two and keep the other one. I took the three and going down stairs, put two in the fire and the other one in my pocket. The figure then said: 'I will see you again tonight. Do not be afraid, I will not hurt you.' Then it disappeared and I knew nothing until just now when you came in."

The two men were naturally surprised at this strange story, and expressed their doubts, but as the young wife persisted, they finally resolved to sit up with her and two or three friends and see what came of it.

The night came on and the three with five interested neighbors sat in the kitchen waiting. Nine, ten, eleven, twelve and one o'clock passed and still nothing happened, but about a quarter of two, when they were going to leave in despair of seeing anything, a noise was heard in the parlor. All except Mrs. Stiebel rushed in but there was nothing there; then there was a noise as of a heavy blow in the kitchen and they ran back, Mrs. Stiebel had disappeared. One of the party looked up the stairs and saw her kneeling at the top of the landing as if praying. She would not come down and they were obliged to use force to get her to come to the kitchen. In explanation of her conduct she said something seemed to tell her she must go up stairs and she went.

While they were talking a series of blows were heard all over the house and the whole party ran frightened into the street. Neighbors

soon collected despite the lateness of the hour and policeman Clark soon arrived on the scene and asked what the trouble was. He was told, and laughing said he was not afraid of ghosts, he would go into the house and up stairs alone. He started but his nerve failed him and when he got to the door he called for some one to go with him. Mr. Stiebel volunteered and they went in together, Mr. Stiebel going up stairs first while Clark remained at the foot. Mr. Stiebel had reached the top of the stairs when he heard a noise and turned around. Clark's nerve failed altogether and he ran as fast as he could into the street. The next day, it being impossible to get Mrs. Stiebel away, her husband left her and went to work.

At about the same time as the day before, so Mrs. Stiebel said in telling about it, "I was in the kitchen when the same feeling I had experienced the night before compelled me to go up stairs. In the front bedroom stood the woman in the black shroud. She said, 'Go down to the cellar I want you to dig up the ground.' I replied that I would not; then she got angry, and I felt that if I didn't go something awful would happen, so I went down at once. The woman was there and pointing at a certain spot on the floor, she ordered me to dig up the earth. The floor is covered with boards five or six inches thick and I said I could not lift them, so she stooped down and immediately seven or eight of the big boards were flung to a corner of the cellar, disclosing a slight hollow in the ground. I took a stick and moved away some of the dirt, which was quite soft; after some minutes' work I found an old rotten stocking containing some crumbling mildewed papers. The thing said, 'Take those up stairs and burn them.' I did so and it vanished, and I again fainted. After this the ghost was not seen again, although on Thursday night the neighbors sat up to watch for it.

The hole is still to be seen in the cellar and the boards are still lying in a corner of the cellar. Mrs. Stiebel is at the home of Mrs. Cole on Parrish street and despite the efforts of her husband and friends to move her mind from the strange experiences she still seems to be under the influence of the spook and at times force has to be used to keep her from going back to the haunted house. Her doctor and the pastor of Ashley Congregational church have examined her and say she is perfectly rational, but that on account of the shock to her mind she must be kept very quiet. The young husband says

he will move his furniture in a few days, but before he does he will dig up the whole cellar and see if there is anything concealed there. Inquiry among the neighbors revealed the fact that some four years ago some people who lived in the house were driven out by the same ghost experience. It is a strange thing all through and Mrs. Stiebel, who appears a sensible young lady in all other respects, is strangely affected over her adventures.

THE BIGGS CASE.

The following came from the records of Dr. Hodgson, sent to us after his death. The story must tell itself and comments will be reserved until it has been told. Evidently Dr. Hodgson had seen the account which was published in the *Progressive Thinker* and made inquiries about it from the party who writes the first letter. His own correspondence is omitted from the record and it begins with the letter of Mrs. Enoch Chase which is apparently a reply of hers to the inquiry of Dr. Hodgson. She alludes to the *Topeka Capital* and a clipping from it which is not found in the correspondence, but the facts are explained sufficiently without it.

The report is of physical phenomena of the apport and telekinetic type. None of the informants were Spiritualists when they began, but all became believers. One or two were very sceptical but yielded on witnessing the phenomena. The report of them is not as careful as is necessary to convince the scientific man that the phenomena were what they were supposed to be. There is no evidence of fraud in them and indeed the evidence is that the girl with whom they connected the phenomena as the medium was perfectly honest. She, Gracie Biggs, was about 18 years of age and showed all signs of modesty and innocence and in answer to questions is reserved and sensible about them and not credulous, so far as can be seen, and seems innocent of her liability to the suspicion of fraud. But altho there is no evidence of fraud, there is no evidence that somnambulic or hysterical phenomena are excluded from the case. Nothing seems to have occurred, according to the report, which could not have been done under somnambulic conditions. The

case very closely resembles that of the young man reported in the *Journal* (Vol. VII, pp. 1-56) and who in an apparently normal condition had done many things of which he was unconscious.

Small stones and pieces of cocoa were thrown about the room, and when a large stone was supposedly thrown against the door no such stone was found in the room. Coffin plates were found in the room and no one seems to have known whose they were or whence they came. The mother, to prevent the repetition of this, hid the plates in her bed and tho she alone attended her own bed, the plates disappeared. But nothing occurred which might not be accounted for by an unconscious action on the part of the girl. She might have been clairvoyant and found the plates in that way and then abstracted them in a normal manner. Several persons confirm the phenomena in general, tho not all of them adopt an explanation.

If the report of the occurrences had been as detailed as is desirable it would have been worth while to have printed it in full. But the most of it is taken up in expressing opinions about the facts instead of accurately describing the facts themselves. In other words, interpretation is the larger part of the report and it has mixed itself with the statements about the real facts. The only matter of interest is that the phenomena occurred a short time prior to the death of the mother and it seems that nothing more occurred after her death.

The case has been worth calling attention to because, a generation ago, the presumption would have been of fraud, and no attempt made to discover hysteria in the case. It is so like those in which somnambulism and hysteria play a part that the overwhelming suspicion is that these were the real cause and the importance of this hypothesis lies in its unifying phenomena which are equally unaccounted for by fraud or miracle.

Readers will remark that the story was freshly investigated and only a short time had elapsed after the occurrence of the events alleged had taken place. It will suffer in scientific value from the reputation of newspaper reports and the ignorance of the parties concerned as observers. The fact that the lady suffered from hysterical effects is both an evidence of genuineness of the experiences and a limitation on the nature of the alleged

facts. It tends to prove her psychic, tho it may reduce the facts to a subjective character in so far as they are events. They may have been veridical hallucinations, tho the circumstance that some of them seem to have been collective would make that view harder to believe, except as collective hallucinations. But it is not important at this date to regard the story as evidence of supernormal physical phenomena. Its value is only in the fact that a freshly investigated case of apparent telekinesis and physical phenomena, associated with some mental facts of interest, represents apparently a genuine human experience of some sort and desires record for the form which it took and the parties who reported it. It will encourage the proper investigation of such incidents in the future, no matter what the explanation. It is desirable to get the exact facts in all such instances, regardless of explanations, normal or supernormal.—Editor.

CORRESPONDENCE.

PSYCHICAL RESEARCH AT HARVARD, AND
MR. TROLAND'S LETTER THEREON

by SIR WILLIAM BARRETT.

It is satisfactory to learn from Mr. Leonard T. Troland's letter in a recent issue of the *Journal* that some work in psychical research is being done, or is projected, at Harvard. But Mr. Troland's statement does not sound very promising, nor is it quite intelligible. He tells us that the result of the first five months' work has been "attitudes and plans". Carefully thought out plans for such work are of course necessary, but surely the 'attitude' of any investigator towards a new subject of research does not require five months to attain. Long ago Sir John Herschel stated that the attitude of every natural philosopher should be "to hope all things not impossible, to believe all things not unreasonable". This spirit of hopeful and ardent enquiry should animate every investigator, of physical and psychical phenomena.

I fear Mr. Troland, even after five months' study, has not yet obtained a correct view of the objects of psychical research. Those objects were clearly defined and set forth at the foundation of the Society for Psychical Research and were published in the first volume of the *Proceedings*. Nor am I aware of any disagreement on those objects such as Mr. Troland imagines, nor any statement that the object of psychical research was, as he imagines, "the attempt to prove personal immortality." The question of survival after bodily death (which does not imply immortality,—or endless persistence of human personality,—a fact which no one can prove)—this question has come to the forefront in recent years and is a legitimate object of scientific inquiry; but it is only one of the many subjects embraced under psychical research.

I am afraid that the elaborate apparatus Mr. Troland tells us he is designing will prove a great disappointment. No doubt he will be able to measure anew various reaction times under varying psychological conditions, but such measurements do not carry us beyond the mechanism of the nervous system. Mr. Troland is like a hungry man, preparing a wonderful series of cooking utensils to cook a hare before he has caught a hare, or has made any attempt to catch or procure a hare. Or, he is like a physicist devising intricate ex-

perimental apparatus to investigate those rare and anomalous electrical phenomena called "fire-balls", before he has ever seen a fire-ball or knows anything of the meteorological conditions which determine their production.

Obviously the first essential in psychical research, as in all other research, is for the inquirer to make himself acquainted with the work of other investigators in the same line of research, and then to find the material upon which he is going to experiment. It is the rarity of the living material, the peculiar psychological condition of certain individuals,—often a fugitive condition,—that renders psychical research so difficult and elusive. Apparently Mr. Troland never thought of this beforehand, for at the end of his letter, in a casual sentence, he asks if anybody can find him the hare he has spent five months in considering how to cook.

Let Mr. Troland take up one elementary branch of psychical research such as telepathy, or clairvoyance (the supersensible perception of a distant or hidden object), or 'dowsing' for water or mineral lodes, or, if he has physical apparatus, the alleged luminosity of the magnetic field, and show that the conclusions some of us have reached on these matters after years of laborious investigation are either accurate or wholly fallacious.

In an appendix to my recent work, "On the Threshold of the Unseen", I have ventured to give some suggestions as to the conduct of psychical research in different fields of enquiry. Might I take the liberty of asking Mr. Troland to read what I have there said and for the present devote himself to finding the requisite material upon which he can experiment. If he will show us some of the necessary conditions of success in any branch of psychical research, he will have conferred a boon to future investigators and given us a rich addition to our knowledge.

31 Devonshire Place,
London, W.
Sept. 17, 1917

WILLIAM F. BARRETT.

BOOK REVIEWS.

Jap Herron. A Novel Written from the Ouija Board. MITCHELL KENNERLEY. New York. 1917.

The names of the authors of this book are not mentioned. The reason for the fact no doubt was that they were not the conscious producers of the story, but the means of its origin over the Ouija Board. But their names are Mrs. Hays, the psychic, and Mrs. Hutchings, the lady who was the discoverer of Patience Worth. The story is the one mentioned in the *July Journal*, and its interest lies in the claims made by the authors; namely, that it came from the deceased Mark Twain. The publisher makes no such claim in the title or in any other way. This claim is made by Mrs. Hutchings in her Introduction of 42 pages, in which she explains how the story came. This was over the Ouija Board and it was accompanied by all the marks of genuine automatism, and these suffice to give it an interest for the psychic researcher. The story itself, whether good or not, and whether embodying the characteristics of Mark Twain or not, is not of primary interest to us. The main question is whether the claims made for it can be sustained. Competent readers say it is a good story, even when they do not believe in the alleged source of it. But that question is neither here nor there for us. Its origin is the only issue of importance for us.

Competent judges hold that Mark Twain is not reflected in the style, thought, or treatment of the story and certainly there are no specific evidences of his personal identity that would either appear impressive or conclusive. The strongest evidence in the book of his work is in the Introduction by Mrs. Hutchings. This shows in a fragmentary way,—large parts of the actual record of the phenomena have to be omitted,—the usual phenomena of automatism which the psychic researcher would remark as characteristic of genuine communications. That gives the work its psychological interest. But experiments under test conditions for cross reference, not mentioned in the work, succeeded in confirming the impression and claims made by the phenomena themselves. Under the best of test conditions Mark Twain purported to communicate and gave an account of the work thus done, with the title to the book, several of the names connected with it, his password through two psychics, and other evidences of his identity and connection with the work. These results protect it from dogmatic scepticism and make it reasonable to maintain for it the origin claimed, tho there are no internal or superficial evidences of this in the story itself. The influence of the subconscious and

other associated agencies would easily transform the general thought of the communicator into something even unlike him. It would have been more effective with the sceptic if there had been superficial evidence in the story of the presence of Mark Twain. But the absence of it is not fatal to the hypothesis that he is at least the instigator of the product and the modifying influence of the subconscious will account for the rest. The chief significance of it is that we have evidence through cross reference that material which has no superficial evidence of spirit origin really has this source, and the wide application of such a view will be revolutionary to many present theories of psychology.

The Resurrection in the New Testament. By CLAYTON R. BOWEN, A. B., B. D. Professor of New Testament Interpretation in the Meadville Theological School. G. P. Putnam's Sons. New York. 1911. Price \$1.25.

Tho this book was printed, as indicated, in 1911, it did not come to our attention until the opening of 1917. The probable reason for this is that it was published by the Putnams who seem to be the blindest of the blind in regard to all things psychic. The history of this book, as told to the present reviewer, is as follows. It was written for the *Crown Theological Library* and accepted by the publisher only on the condition that the author pay for it, while the other authors in the series were exempt from this condition. The English firm would not publish it. Finally the volumes were turned over to the author to dispose of them as he could and he has to sell them as opportunity offers. Those interested in the book may write direct to him at the address given in the above notice.

The book represents a distinct recognition of psychic research as the source from which New Testament history and interpretation must take their clue. Perhaps it was this fact that frightened the publishers. We should infer from this their general hesitation to deal with any work that has an intimation of interest in the subject. But whether this conjecture be true or false, it is certain that the author on pages 63 to 68 definitely and explicitly recognizes psychic research as the basis upon which future interpretation of the stories about the resurrection must play. Throughout, the book defers to the scientific spirit and lays stress on the "hallucination" theory advanced by many other students and critics, but the present author reverts to psychic research as the means of giving the "hallucination" theory a constructive instead of a destructive meaning. The work is well worth while for all who wish to make a scientific study of the events that occurred at the time of the crucifixion. No wonder that Mr. Myers said in his *Human Personality and its Survival of Bodily Death* that the resurrection of Christ would be an

accepted fact, tho he meant that this fact would be taken as a veridical hallucination or apparition instead of a physical manifestation. When the religious mind comes to the recognition of this fact it will learn something about his life and teaching which have been concealed by the disputes of the past centuries.

We think the author is still somewhat infected with the assumption that Christianity depends partly on retaining the integrity of the Biblical account. At least this impression is borne out by many statements in the book. We may be mistaken in regard to this, but it is a natural disposition of all who try to get their conception of Christianity from the Bible and the dogmas that have fixed the interpretation of it. No doubt we require to do this for ancient and historical Christianity, but for its real import we must interpret it by *present* experience, so that it is the verifiable meaning which must be sought in the present proving the probability that its distorted import is to be understood from what we can repeat now and not attach any special authority to the past record. We must get away from the assumption that the past shall determine our thinking. The study of it is important, most important indeed, but its meaning and importance come from the extent to which we can prove in present experience that its teaching represents verifiable facts today. That is the only criticism we should make upon the author, and we are not sure that he would disagree with us. It is only that language here and there would seem to lay more stress on the need of vindicating the record and its authority than is necessary in an age that appeals to present facts and experience for its criterion of truth. But with all this, the book should be in the library of every thinking student of both Christianity and psychic research.

The Sixth Sense. By CHARLES H. BRENT.* B. W. Huebsch, New York, 1912. Price 50 cents. 105 pp.

This book has had its inspiration from the results of inquiry into the subconscious of man and exhibits the extraordinary vitality of the religious consciousness, tho that consciousness has no traces of orthodoxy in it. The change is such that one would not recognize it but for its elasticity. It seems, however, to be a book unfortunately named. Strict use of the language in the title would lead us to believe that some new physiological organ had been discovered, and that is the implication of all this "sixth sense" talk, tho that is not the intention of the authors. Properly speaking there is no such "sense". We may know vaguely what the author is driving at, but it would conduce to clearer thinking if the language were dropped and some better and more apt expression were adopted in its stead. The scientific man would get no help from this book, and only those accustomed to dogmatic assertions about mysterious things would

* P. E. Bishop of the Philippines.

receive it with favor. It belongs to the better type of its class, tho it would have been well to have had more scientific support for its statements. Their meaning would be more appreciable if hard facts had been used to make the ideas clear.

BOOKS RECEIVED

The Mission and Testimony of the Shakers of the Twentieth Century to the World, by Aurelia G. Mace. Given by the Shaker Society, Sabbathday Lake, Me.

The Aletheia: Spirit of Truth. A Series of Letters in which the Principles of the United Society known as Shakers Are Set Forth and Illustrated, by Aurelia G. Mace. Published by The Knowlton & McLeary Co., Farmington, Me., 1907. Given by the Shaker Society, Sabbathday Lake, Maine.

In Memoriam Sister Aurelia G. Mace, 1835-1910. Given by the Shaker Society, Sabbathday Lake, Me.

Light on the Future, being extracts from the Note Book of a Member of the Society for Psychical Research, Dublin. Published by Kegan Paul, Trench, Trubner & Co., Ltd., London, E. C., 1917. 115 pages. Price 3 Shillings, 6 pence. Review later.

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FOR

PSYCHICAL RESEARCH

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SURVEY AND COMMENT.

Mr. Howells on "Raymond".

Harper's Monthly for November, 1917, has an editorial on Sir Oliver Lodge's recent book which represents the attitude of very many readers of that work. It betrays in Mr. Howells the usual emotional interest in a future life, tho by implication, but the æsthete's judgment of the evidence. The literary man can never get beyond the criteria of his craft in a scientific question. He judges everything by the standard of the imagination and literary perfections. He is not alone in this habit. The average layman has the same bias and tendencies, and it seems well nigh impossible to get him or the literary man to rise above the intelligence of the apes on this question. When a scientific man comes along and announces a conclusion that agrees with the literary man's prejudices, or satisfies his tastes, the scientist is exalted to the skies as a great man and a discoverer. But woe betide him if

he announces anything that offends the man who does not know anything about the subject. This is the age of free thinking and the more ignorant a man is about a subject the surer he is that he knows more than the best authorities.

It would be easy to be unfair to Mr. Howells's comments on "Raymond". He has garbled it like a newspaper editor, and perhaps could do nothing else without actually accepting or apologizing for much of it where his literary tastes are offended. He has betrayed the interest of the most ignorant man in this subject. He does not say one word about the evidence for the supernormal in the records, but concentrates his attention upon the descriptions of the other world to which Sir Oliver Lodge and psychic researchers attach no value whatever in their problem. The whole set of incidents which Mr. Howells quotes has nothing whatever to do with the problem before us in proving the fact of survival. They are no more relevant than statements about the moon being green cheese, and Mr. Howells ought to know better than to treat the question as he does. He exposes himself to reprisals for the sneers which he directs against the phenomena of "mediumosity". Most psychic researchers have been patient with writers of this sort, commiserating them for their ignorance on the subject, but we should be quite justified in any ordinary court of intelligence if we attacked them with the most uncompromising contempt and ridicule. We quite understand the difficulties of ignorant people about such messages as the brick houses, cigar manufactories, whiskey sodas, and making things out of smells. We cannot be reproached for accepting such things as either superficially true or evidential. We have as much sense of humor as our critics; I think, more. Between æstheticism, literary and otherwise, and intellectual snobbery, we often think our antagonists have no sense of humor at all. Certainly they are justly exposed to very severe criticism when they ignore the facts on which the scientist bases his evidence and belabor those which the scientific man does not value at all in his particular problem.

Mr. Howells's contempt for mediumship is the cause of all his troubles. He assumes that messages from the dead, if they come to us at all, should reflect the peculiar characteristics of the communicator. The slightest acquaintance with the facts would reveal to him that this is not true. Even in the supernormal phe-

nomena, the evidential incidents, we never escape the coloring of the medium's mind, and much more may this be true of non-evidential statements, because they may represent ideas that cannot be pressed into the moulds of normal experience so readily as incidents bearing upon the personal identity of the dead. The case is whether we have any facts to prove that the personal stream of consciousness continues after death. What that world is like, or what the conditions of this survival may be, is wholly a secondary problem, not to be solved by taking messages at their superficial interpretation.

Mr. Howells came nearer to the point in his brief comments on Swedenborg, but he missed entirely the real significance of Swedenborg and ignorantly wondered why he did not have more influence with the modern psychic researcher. He betrays some sympathy and admiration for that author, evidently wishing a materialistic heaven, and not seeing that Swedenborg was refuting it while he apparently believes in it himself. The reason that scientific men have not been impressed with the philosophy of Swedenborg is the same as that which elicits Mr. Howells' contempt for brick houses, cigar manufactories and whiskey sodas in a spiritual world. The important point in Swedenborg's doctrine—and this in the very work which Mr. Howells mentions; namely, *Heaven and Hell*—is the idealistic one of *mental states* as constituting the after life. But he was not acquainted with the pictographic process of communication, nor with the existence and modifying effect of the subconscious upon transmitted knowledge. Both of these profoundly modify the appearance of the Swedenborgian doctrine, tho not excluding the meaning of it below the surface. If our literary Coryphæi and lay oracles could only learn a little humility and assume that scientific men like Sir Oliver Lodge, Sir William Barrett, Sir William Ramsay, Lord Rayleigh, Max Dessoir, Professor Richet, Professor James, Dr. Richard Hodgson and a host of others are not as great fools as the man on the street supposes, they might make some intellectual progress, and we psychic researchers would not have to spend so much time teaching them the alphabet. Somebody will have to be treated as *non compos mentis* very soon, if he does not learn the rudiments of the problem.

The very thing said by Raymond that would resolve most of the difficulties that trouble Mr. Howells is not mentioned by him, tho one word comes in a passage quoted that ought to have made him think. But all our critics in the very act of objecting to psychic researchers rely on conceptions and assumptions which require them to accept the things they reject. The heaven of pearly gates and golden streets is accused of being material and not spiritual, and then the critic picks up this "spiritual" conception, which he never defines or makes intelligible, and endeavors to pass judgment on an apparent reproduction of the physical life as monstrous, tho he never thinks of the idealistic problem involved either in these reported anomalies or in the use of his own imagination and intellectual life when engaged on literature, which always pictures its ideas in the forms of sense. Why may not this be true of the "spiritual" world after death? That is what Swedenborg taught, tho between his normal philosophy and the influence of his subconscious—he never reports his facts—he construes his spiritual world in terms which one half of the world cannot understand and the other half rejects for lack of the data to prove constructive idealism.

It is the unscientific spirit and pure æsthetics with which psychic researchers have to contend. Æsthetics have taken the place of religious emotion of earlier ages. Mere literary taste and habits of covering up the actual facts of nature have more to do with opposition to psychic research than any other influence. People care less for the truth than they do for things that look well. It is beauty, neither truth nor goodness, that the world seeks. It perpetually confuses the ideas of the good and the beautiful. Whatever good they mean, it is the beautiful, or such as administers to it. Ethical ideals are secondary, not primary. For such people scientific blindness will always be their malady. We psychic researchers can only pity or ridicule them.

Rolleston's Review of Sir William Barrett's Book.

The review of which we speak here is in *The Hibbert Journal* for October, 1917. It is one of the most sensible reviews of that work or any other that we have seen. This, not because the reviewer accepts Barrett's conclusions. He does nothing of the kind. But he has the intelligence and humility of a man who

knows that there is something to explain in psychic research. He has some sense of humor about the perplexities of the problem, while he admits that there are phenomena which we have not yet explained. There are what seem misunderstandings of the issue, but they are to some extent pardonable in the scientific temper of the present age, and he does justice both to Sir William Barrett and to the facts which he records. We may well entertain no animosities against various perplexities, if only the facts are frankly recognized. There is much common sense in remarks about the plenitude of authorities for the facts and the paucity of believers when comparison is made with other departments of scientific activity. He rightly says that the results have not appreciably affected the thought of mankind, tho the truth of this may have to submit to certain qualifications. Possibly the limits of a short review prevented Mr. Rolleston from giving the reasons for this, but they are not far to seek. We have reached a field in which the bias, helped by scientific studies, for intelligible accounts of another life prevents people from looking at the problem with the right kind of criteria. The majority of men have never mastered the postulates of idealism and hence paradoxes and anomalies give trouble to people with "common sense" where the idealist would listen with patience. Schopenhauer saw this in his theory of apparitions. He accepted the facts and gave an idealistic explanation. But our Philistine can conceive no other "spiritual" world than a sublimated material one and when any distortion of this comes he can only turn up his nose. He does not bethink himself that he may find the secret in his mental processes. He is always wanting an objective world to contemplate.

One of the misunderstandings of Mr. Rolleston, if I do not mistake his recognition of the distinction between the natural and the supernatural, is just the fact that he supposes that this has anything to do with the solution. Too many people conceive the belief in spirits as proving the supernatural. This all depends on what you mean by the term. Both the "natural" and the "supernatural" are counters for fooling the public. Neither of them has any meaning in science, so far as the settlement of controversies about facts is concerned. They are absolutely useless and it only throws dust in our eyes to put them forward in determining the conception of the problem. I cannot but think that Mr.

Rolleston would have had less difficulty with Sir William Barrett's facts had he disregarded the illusion about the "natural". I think him right in reserving judgment about the phenomena reported by Sir William Crookes, but not because they are impossible in some sense. Those which Sir William Barrett accepts are much simpler and do not contain so many elements of conflict with normal experience as do those of Sir William Crookes. I can more easily believe that a table could rise in the air without contact of human hands than I could believe that a book went through the table. Its levitation would not violate any law of gravity any more than I do when I lift it myself. There may be some invisible force which may act thus under certain conditions different from human usual experience. It is only a question of adequate evidence for the facts. Possibly the same might hold true of a book going through the table. As we know things, it seems to contradict the law of impenetrability, which seems more repellent to intrusion than that of gravity. The weakness of Sir William Crookes's statement is twofold. (1) The phenomena have not been repeated by other scientific men and that is indispensable to a scientific conclusion. (2) It is largely his statements about materialization that create doubt. You have a whole system of co-ordinated "miracles" involved in his phenomena which are not involved in those of Sir William Barrett. It will require more evidence to make us listen patiently to such stories. I am not going to deny that some remarkable things may have occurred, but as Sir William Crookes afterward said, in his presidential address before the Society for Psychical Research, that he wished he had studied the mental phenomena before he made his experiments, we have a clue in his own mind to what may be possible in explaining his allegations, and this without accepting the conjurer's judgment or that of the student of abnormal psychology as usually understood. We simply await the repetition of the experiments.

Mr. Rolleston admits the existence of supernormal information looking like proof of survival, but because Mr. Myers failed to give the contents of his posthumous letter he regards the evidence as weak. This is to assume that we know more about the conditions affecting communication than is the fact. We do not make up our minds on what we do *not* get from a spiritual world.

but from what we *do* get. We have to explain the positive evidence, but not the failures. If we knew, as we do in chemical and physical laboratories, just what the conditions are that affect our psychic results, we might be required to explain the failures. But as we do not know these conditions they are an additional problem. It is certainly desirable to know why such failures take place, and did we know *why* we get any supernormal knowledge at all, we might be expected to explain why we failed in certain instances. But we are exempt from this obligation until we know why we get anything at all.

The secret of Mr. Rolleston's hesitation is shown near the end of his review. It is the touchstone which all intellectuals use to discredit the phenomena of mediumship. He says: "Sir William Barrett has said nothing truer, wiser, nor more fit to be laid to heart by all inquirers into this region than when he tells us in the preface to this book that 'none will find in automatic writing, or other spiritualistic phenomena, the channel for the "communion of saints", which is independent of material agency and attained only in stillness and serenity of soul.'"

For the present writer there is no "communion of saints" except through mediumship. There is abundant evidence for supernormal knowledge of the type affecting the personal identity of the dead, but there is not a single fact in existence to support the "communion of saints" unless it has been obtained through mediumistic minds. What people nowadays call "communion of saints" is nothing but meditation or looking into your navel and conjuring up by imagination all sorts of delusions and emotions. Real "communion of saints" has a historical basis in psychical phenomena and the terms become rudimentary in meaning when those phenomena are ignored. Here Mr. Rolleston is falling back on poetic emotions and security against the ravages of nature for his belief in a spiritual world. When resolved into its real meaning the spiritual world for most people is nothing but a place for the comfort of those who escape the struggle for existence, and they get this in fiction, poetry, religious imagination and emotional dissipation which they call a "spiritual life". They have a severe lesson to learn on this question. You cannot play scientific sceptic in one breath and resort to poetry in the next.

Endowment.

In response to the recent appeal to Members we have received \$1,000 for the endowment from Miss Irene Putnam, of San Diego, California. It is due her also to say that years ago Miss Putnam took out a Life Membership and then also established *five* Memorial Memberships of \$200 each. This makes in all \$2,500 which Miss Putnam has given to the endowment. It is apparent what would establish an adequate endowment were all Members able to give a like amount. It is not a specially favorable time to urge this on Members, but it will not be amiss to present the situation on every opportunity offered.

Miss Putnam has also contributed very liberally each year to the Experiment Fund.

Request for Experiences.

We have from time to time published incidents which were on record in biographies or other works and we would be pleased to have readers call our attention to any such historical incidents that they may observe or notice in historical or biographical works of any kind. These may include even habits and practices of savages, if they exhibit any important connection with psychic phenomena. Our object is to have on record with the mass of reported incidents all such as may be scattered through books which students might never see. We may in some cases only record a reference to them, but in some instances it may prove wise to reprint them just for the sake of recording them in connection with such incidents as may never get biographic notice outside our own publications. Such incidents as we seek will have corroborative value and in a collective record of unusual experiences may have much importance. Members may call our attention to such incidents in their reading and we shall use our judgment as to the use to be made of them.

May we also specially request fresh personal incidents for record. Members, if they have no personal experiences, may be able to induce friends who have had them to report the same. Names and other incidents leading to the revelation of identity can be omitted from published accounts. But we desire all the incidents we can find.

SAMUEL JOHNSON AS A PSYCHIC RESEARCHER*

by DR. WALTER F. PRINCE.

Such a thing as a Psychical Researcher full-fledged was not possible in the 18th century. But it was possible for a man to take such an attitude in respect to the universe, to have such a curiosity in regard to the unknown, to be so willing to learn the truth and to keep his reason so untrammelled and his standards of evidence so high, that one now beholding him must exclaim, "What a Psychical Researcher he would have made had he lived at this period!" Such a man was the doughty sage, Samuel Johnson. Was there another for fifty years? Certainly his peers in this regard were few, for most men were credulous without much regard for evidence, or incredulous to the point where evidence

* There is a widespread belief that old Dr. Samuel Johnson believed superstitiously in the Cock Lane Ghost. This is erroneous and, to show what his actual attitude was, Dr. Prince examined the facts and reports them in the present article. Macaulay states his position rightly, but implies a verdict which is not correct. I quote here what Macaulay says, and make a remark or two which will justify Johnson. I quote from Macaulay's essay on "Boswell's Life of Johnson":

"Johnson was in the habit of sifting with extreme severity the evidence for all stories which were merely odd. But when they were not only odd but miraculous, his severity relaxed. He began to be credulous precisely where most people begin to be sceptical. It is curious to observe, both in his writings and in his conversation, the contrast between the disdainful manner in which he rejects unauthenticated anecdotes, even when they are consistent with the general laws of nature, and the respectful manner in which he mentions the wildest stories relating to the invisible world. A man who told him of a waterspout or a meteoric stone generally had the lie direct given him for his pains. A man who told him of a prediction or a dream wonderfully accomplished, was sure of a courteous hearing. 'Johnson,' observes Hogarth, 'like King David, says in his haste that all men are liars.' 'His incredulity', says Mrs. Thrale, 'amounted almost to a disease.' She tells how he browbeat a gentleman who gave him an account of a hurricane in the West Indies, and a poor Quaker, who related some strange circumstances about the red-hot balls fired at the siege of Gibraltar. 'It is not so. It cannot be true. Don't tell

was defied, the latter being much in the majority. But Boswell's hero, the literary Boanerges of his time, the ponderous puncheon of common-sense with a wig atop, was a precursor of those who can maintain an even balance between willingness to be convinced and merciless rejection of insufficient proof, and who find equal pleasure in demolishing and in establishing a claim.

The following passage from Boswell's "Life of Samuel Johnson," [Ed. by Augustine Birrell, Phila., 1901.] might serve as a text for our theme. Of John Wesley, he said (IV, 299-300):

"He can talk well on any subject. Boswell: 'Pray, sir, what has he made of his story of the ghost?' Johnson: 'Why, sir, he believes it, but not sufficient authority. He did not take time enough to ex-

that story again. You cannot think how poor a figure you make in telling it.' He once said, half jestingly we suppose, that for six months he refused to credit the fact of the earthquake of Lisbon, and that he still believed the extent of the calamity to be greatly exaggerated. Yet he related with a grave face how old Mr. Cave, of St. John's Gate, saw a ghost, and how this ghost was something of a shadowy being. He went himself on a ghost hunt to Cock Lane, and was angry with John Wesley for not following up another scent of the same kind with proper spirit and perseverance. He rejects the Celtic genealogies and poems without the least hesitation; yet he declares himself willing to believe the stories of the second sight."

In his essay on *Ranke's History of the Popes*, Macaulay makes the following statements about Dr. Johnson:

"Johnson, incredulous on all other points, was a ready believer in miracles and apparitions. He would not believe in Ossian, but he believed in the second sight. He would not believe in the earthquake of Lisbon, but he believed in the Cock Lane Ghost."

What Macaulay fails to see is that Johnson was very sceptical about ghosts and simply demanded investigation, just what the psychic researchers have done and they have succeeded in proving what Johnson thought worthy of inquiry and important. He saw the hopelessness of proving the Celtic genealogies and perhaps their comparative unimportance as compared with apparitions. His scepticism regarding them was based on the impossibility of getting the evidence, but in regard to ghosts he thought rightly that the witnesses should be interrogated. There was no chance to cross question witnesses in regard to the legends of Irish history, and tho the same is true of ancient stories of second sight, he knew perfectly well that contemporary ones could be investigated. He was dealing with things entirely within the reach of inquiry. He was consequently quite right and Macaulay was wrong, at least in ridiculing such things as could come within the pale of scientific investigation, and the work done since Macaulay's death proves that this is true.

The second quotation from Macaulay shows, when compared with Johnson's statements, that Macaulay is entirely wrong as to the facts.—Editor.

amine the girl. It was at Newcastle, where the ghost was said to have appeared to a young woman several times, mentioning something about the right to an old house, advising application to be made to an attorney, which was done; and, at the same time, saying the attorney would do nothing, which proved to be the fact. "This (says John) is a proof that a ghost knows our thoughts."

"Now (laughing) it is not necessary to know our thoughts to tell that an attorney will sometimes do nothing. Charles Wesley, who is a more stationary man, does not believe the story. I am sorry that John did not take more pains to inquire into the evidence for it."

"Miss Seward, (with an incredulous smile): 'What, sir! about a ghost.' Johnson (with solemn vehemence): 'Yes, madam; this is a question which, after five thousand years, is yet undecided; a question, whether in theology or philosophy, one of the most important that can come before the human understanding.'"

Here he is interested in John Wesley's ghost story, but cannot accept it, for—

1. The proof is insufficient; Wesley did not take time to examine the girl who told it.
2. The supposed prediction may easily have been a mere guess with a large chance of fulfilment.
3. Charles Wesley, who is more inclined than John to be ultra-conservative, disbelieves the story.

Yet he regrets that John Wesley did not examine the evidence better. It would have been worth while. For—

(a) The question is undecided after [at least] 5,000 years.

(b) It is one of the most important, whether of theology or philosophy, which can come before the human understanding.

All this is in perfect harmony with the principles and prevailing practice of our modern Psychical Researchers.

Johnson, never a well man, waxed in physical ills as he grew older, was subject to a nervous malady which showed itself in odd symptoms, and suffered much from insomnia. He was also afraid of death, and took an interest in alleged occult phenomena. If he had professed having veridical dreams, seeing apparitions and the like, how the choir would have chorused that these were fully accounted for by his pathological condition, his apprehensions and his predilections. But he never had an "experience"

in his life except that once he seemed to hear his mother, living in another town, saying, "Sam," and then—"nothing ensued". Nor in all the volumes of Boswell's biography, or in his own writings, is any occult experience accredited to any relative of Johnson.

Neither had he any practices, scruples, or irrational apprehensions which would warrant his being called superstitious. He himself says in his essay on screech-owls, in the *Rambler* (Essay of Oct. 9, 1750):

"Though I have, like the rest of mankind, many feelings and weaknesses, I have not yet, by either friends or enemies, been charged with superstition. I never count the company which I enter, and I look at the new moon indifferently over either shoulder. I have, like most other philosophers, often heard the cuckoo without money in my pocket, and have sometimes been reproached for not turning down my eyes when a raven flew over my head. I never go home abruptly because a snake crosses my way, nor have any particular dread of a climacterial year."

He rather scornfully rebuked Boswell, who had written of a bad dream about him,

"Nothing ailed me at that time; let your superstitions at least have an end" (*Life*, VI, pp. 211-212).

And it was with chuckling amusement that he wrote Mrs. Thrale from the Hebrides (*Letters of Samuel Johnson, LL.D.*, edited by G. B. Hill, I, p. 279):

"Boswell, who is very pious, went into it [a ruined chapel] at night to perform his devotions, but came back in haste for fear of spectres."

Johnson himself was interested in spectres, that is in the question whether they had any objective reality, but he was not at all afraid of them. In fact, aside from his instinctive horror of death, he seemed to have shrunk physically or mentally from nothing, goblins, men, acts, or ideas, unless he could render himself a rational account for so doing.

For a resolute rationality distinguished bluff old Samuel. He was determined in every emergency to look the matter over thoroughly and apply what tests lay at hand, to think it out and understand it if possible.

This disposition, so necessary to the Psychical Researcher, is illustrated by a hundred incidents, but by none better than that which follows:

"On Monday, the 16th," so he writes to Mrs. Thrale (*Life*, VI, pp. 64-65), * * * I went to bed, and in a short time waked and sat up, as has been long my custom, when I felt a confusion and indistinctness in my head, which lasted, I suppose, about half a minute I was alarmed, and prayed God that however he might afflict my body he would spare my understanding. This prayer, that I might try the integrity of my faculties, I made in Latin verse. The lines were not very good, but I knew them not to be very good. I made them easily and concluded myself to be unimpaired in my faculties.

"Soon after I perceived that I had suffered a paralytic stroke, and that my speech was taken from me. I had no pain, and so little objection in this dreadful state, that I wondered at my own apathy, and considered that perhaps death itself, when it should come, would excite less horror than seems now to attend it.

"In order to arouse the vocal organs I took two drams. Wine has been celebrated for the production of eloquence. I put myself into violent motion, and I think repeated it; but all in vain. I then went to bed and strange as it may seem I slept."

It is a rather cool and ratiocinatory elderly gentleman who, when terrifying symptoms seize him, proceeds to test his intellect by making Latin verses, and comforts himself by reflecting that, though the verses are bad, he is fully conscious that they are bad.

It was this same habit of deliberate, methodical thinking into the heart of a subject, regardless of the tabloid conventions of contemporaneous opinion, that made him anticipate more than one psycho-physiological fact not scientifically established until long after his time.

At a period when religious men looked askance upon enjoyments not those of a pietistic nature, Johnson himself, a religious man, declared that "every pleasure in itself is a good, unless counterbalanced by evil" (that is unless there are injurious by-products and after effects), and science now affirms the same thing. And at a time when it was generally supposed that alcoholic liquors stimulated brilliancy of speech, he discerned what

physicians now pretty generally agree is the case, that it produces volubility only by enfeebling the control of judgment, caution and reserve.

Johnson: "Wine gives great pleasure, and every pleasure is of itself a good. It is a good, unless counterbalanced by evil. A man may have a strong reason not to drink wine; and that may be greater than the pleasure. Wine makes a man better pleased with himself. I do not say it makes him more pleasing to others. Sometimes it does. But the danger is, that while a man grows better pleased with himself, he may be growing less pleasing to others. Wine gives a man nothing. It neither gives him knowledge, nor wit, it only animates a man, and enables him to bring out what a dread of the company has repressed. It only puts in motion what has been locked up in frost. But this may be good or it may be bad."

Spottiswood: "So, sir, wine is a key which opens a box; but this box may be full or empty."

Johnson: "Nay, sir, conversation is the key, wine is a pick-lock, which forces open the box and injures it. A man should cultivate his mind so as to have that confidence and readiness without wine, which wine gives." (*Life*, V, 28-29.)

To be sure, Johnson sometimes uttered sentiments which were bizarre and roared arguments which were fallacious. But if we carefully distinguish between the cases on the one hand where he was arguing simply for the joy of conflict or launching verbal audacities for the equal joy of teasing Boswell or some one else, and on the other hand the general run of his conversation which was sincere and in earnest, we are likely to come to the conclusion that he possessed a remarkably good thinking machine.

Let us further see how that robust mind which kept itself so remarkably unembarrassed by the easy credulities and the rampant iron-clad skepticisms of his age, reacted to some of the topics now embraced in Psychical Research.

At the threshold he reminds us that there are questions which if we should never be able, at least on this planet, to answer "yes", we should in the nature of things be unable to answer "no".

"The eyes of the mind are like the eyes of the body. They can see but at such a distance. But because we cannot see beyond this point, is there nothing beyond it?" (*Johnsonian Miscellanies*, Ed. by G. P. Hill, Harpers, 1897, II, p. 287.)

This reminder has not lost its force.

He was impressed by the scandal of the fact that thousands of years filled with reports of apparitions and the like should have passed, without ingenuity enough on the part of mankind to settle the question.

"Talking of ghosts," he said, "It is wonderful that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it; but all belief is for it." (*Life*, IV, p. 231.)

Of course in saying "all argument is against it" he was speaking for his own times; no one would quite affirm that now, more than thirty years after the Societies for Psychical Research were born partly out of shame at that mental inertia which caused Johnson to wonder.

Again Boswell reports:

"I introduced the subject of second sight and other mysterious manifestations, the fulfilment of which, I suggested, might happen by chance. Johnson: 'Yes, sir, but they have happened so often that mankind have agreed to think them not fortuitous.'" (*Life*, II, p. 167.)

Johnson is not saying that he thinks "them not fortuitious", but that this is a conviction pretty firmly rooted in all nations, which fact, like the allegations of supernormal phenomena in the literature of all religions, has a certain weight. And he clearly intimates what the Psychical Researcher contends, that the doctrine of chance should not be urged beyond the mathematical limits of its possibilities. On another occasion:

"Boswell mentioned witches, and asked him what they properly meant. Johnson: 'Why, sir, they properly mean those who make use of the aid of evil spirits.' Boswell: 'There is no doubt, sir, a general report and belief of their having existed.' Johnson: 'You

have not only the general report and belief, but you have many voluntary solemn confessions.' He did not affirm anything positively upon a subject which it is the fashion of the times to laugh at as a matter of absurd credulity. He only seemed willing as a candid inquirer after truth, however strange and inexplicable, to show that he understood what might be urged for it." (*Life*, III, p. 36.)

The last sentences, written by Boswell, are of great value for the estimation of Johnson as a Psychical Researcher in the bent of his mind. For no biographer can be trusted more implicitly than Boswell. He studied his subject with the scientific honesty of a Darwin studying a pigeon, and accurately sketched all the spots and blemishes in his specimen. And those sentences picture a man who can look a subject even so ridiculed as that of witchcraft squarely in the face, and, on the one hand not ready to affirm positively what he could not positively know, on the other hand not to be deterred by laughter from recognizing what could be said in favor of it as a fact.

He was right, there have been, not only forced and induced confessions of communion with and use of evil spirits, but wholly voluntary ones. The entire subject of the possibilities of obsession, which has so large a place in the New Testament, would have been regarded by him today without fear or favor. That keen and competent young business man known to the writer, without discernible marks of mental or neural disturbance (unless the having of such an experience as that to be related is put into the definition), without predisposing beliefs or shocks of any kind, who for months has, so far as the deliverances of his consciousness declare, been conversing with several alien intelligences in felt relation with his body, and experiencing their malice, would have been regarded by Samuel Johnson, not as a determining phenomenon but as one to be carefully considered. In fact I feel bold to affirm that Samuel would agree with me, in phraseology more trenchant than is at my command, that the whole subject of witchcraft, despite the ignominy of centuries with which it is weighted, demands to be recanvassed in the two-fold light of abnormal psychology and of Psychical Research.

During the trip to the Hebrides, he and Boswell visited the vault of an ancient religious house then in ruins, where an old

woman lived. Without comment, like a calm statistician who sets down facts which may possibly, by and by, when like facts have accumulated, have value, he reports in a letter to Mrs. Thale:

"Visited vault of old religious house, where an old woman lived. Boswell asked her if she never hears any noises, but she could tell him of nothing supernatural, though she often wandered in the night among the graves and ruins, only she had sometimes notice by dreams of the death of her relations." (*Letters of Samuel Johnson*, Ed. by G. B. Hill, Oxford, 1892, I, p. 231.)

On more than one occasion Johnson declared that he was "willing to believe" in what was called "second sight", and in kindred phenomena.

"On Friday, March 24th, I met him at the Literary Club, where were Mr. Beauclerk, Mr. Langton, Mr. Colman, Dr. Percy, Mr. Vesey, Sir Charles Bunbury, Dr. George Fordyce, Mr. Steevens, and Mr. Charles Fox. Before he came in we talked of his journey to the Western Islands, and of his coming away 'willing to believe the second sight,' which seemed to excite some ridicule. I was then so impressed with the truth of many of the stories of which I had been told, that I avowed my conviction, saying, 'He is only *willing* to believe, I *do* believe. The evidence is enough for me, though not for his great mind. What will not fill a quart bottle will fill a pint bottle. I am filled with belief.' 'Are you? (said Colman) then cork it up.'" (*Life*, III, p. 169.)

If any of these intellectual lights ventured to ridicule Johnson, it needed not Boswell's assurance that the leonine champion of his own opinions had not yet entered the room. But very likely the ridicule was roused more by Boswell's naïve profession of belief which Colman merrily advised him to cork up. What did Johnson mean by saying that he was "willing to believe"? That he had cherished a will to believe? That he was even anxious to believe? No, simply that he was open minded and thought it worth while to affirm that he was open minded. As a matter of fact, he never reached the point of conviction. He thus sums up his examination of "second sight":

"There are against it the seeming analogy of things confusedly seen and little understood, and for it the indistinct cry of natural persuasion, which may be perhaps resolved at last into prejudice and

tradition. I never could advance my curiosity to conviction, but came away at last only willing to believe." (*Works of Samuel Johnson*, Oxford, 1825, IX, p. 107.)

At another time:

"We drank tea with Mrs. Williams, who told us a story of second sight, which happened in Wales, where she was born. He listened to it very attentively, and said he would be glad to have some instance of that faculty well authenticated. His elevated wish for more and more evidence for spirit, in opposition to the grovelling belief of materialism, led him to a love of such mysterious disquisitions. He again justly observed that we could have no certainty of the truth of supernatural appearances unless something was told us which we could not know by ordinary means, or something done which could not be done but by supernatural power; that Pharaoh in reason and justice required such evidence from Moses; nay, that our Saviour said, 'If I had not done among them the works which none other man did, they had not had sin.'" (*Life*, III, p. 8.)

Truly this passage indicates a certain preference for evidence in favor of supernormal phenomena and for the survival of the personality after death! And in the name of common sense why not? Must a man be as emotionless and frigid as a clam, in order to be a competent investigator? It is not so regarded in any other department of human inquiry. No one objects that Darwin probably hoped that his theory would be proved. We do not ask what he wanted to prove, but whether he proved it. So peculiar a field is Psychical Research, however, that the slightest indication of preference for a solution of the problem in favor of survival is regarded as a disqualification, yet the very man who points his finger at a favorable bias parades his prejudices and skepticisms, even including a personal distaste for survival, as though they expressly constituted him a fair and dispassionate judge. And it is evident that the stories told by Mrs. Williams, though interesting, were not satisfactory, that Johnson demanded that they should be well authenticated before he would give them weight. His standard of authentication was unusually advanced for his time. It was not enough that a human form should appear or that it should in addition speak, something must be said or done by it which could not normally be accounted for. Nor

would he have had much patience with the foolish-devout protest that the demand for evidence is in derogation of faith. He recognized that the Founder of the Faith constantly appealed to demonstrative evidence.

When Boswell referred to the apparition story in "Drelin-court on Death", Johnson was already aware that "it was a lie"

He was less certain, but not less critical, when another story of the sort was brought up.

"Amongst the numerous prints pasted on the walls of the dining-room at Streatham, was Hogarth's 'Modern Midnight Conversation'. I asked him what he knew of Parson Ford, who makes a conspicuous figure in the riotous group. Johnson: 'Sir, he was my acquaintance and relation, my mother's nephew. He had purchased a living in the country, but not simoniacally. I never saw him but in the country. I have been told that he was a man of great parts: very profligate, but never heard he was impious.' Boswell: 'Was there not a story of his ghost having appeared?' Johnson: 'Sir, it was believed. A waiter at the Hummums, in which house Ford died, had been absent some time, and returned not knowing that Ford was dead. Going down to the cellar, according to the story, he met him; going down again he met him a second time. When he came up he asked some of the people of the house what Ford could be doing there. They told him Ford was dead. The waiter took a fever, in which he lay for some time. When he recovered he said he had a message to deliver to some women from Ford, but he was not to tell what or to whom. He walked out, he was followed; but somewhere about St. Paul's they lost him. He came back and said he had delivered the message, and the women exclaimed, "Then we are all undone!" Dr. Pellet, who was not a credulous man, inquired into the truth of this story, and he said the evidence was irresistible. My wife went to the Hummums (it is a place where people get themselves cupped). I believe she went with the intention to hear about this story of Ford. At first they were unwilling to tell her; but after they had talked to her, she came away satisfied that it was true. To be sure the man had a fever; and this vision may have been the beginning of it. But if the message to the women and their behaviour upon it were true as related, there was something supernatural. That rests upon his word; and there remains.' " (*Life*, V, pp. 52-53.)

A modern Psychical Researcher would use somewhat different and fuller terms in reporting this case, but the import would be about the same. Dr. Pellet, a man not inclined to credulity, found the evidence irresistible that the waiter came up from the cellar and asked what Ford was doing there, not knowing that he was dead; that his manner was thus and so characterized when he heard that Ford was dead; that he was taken ill, but after his illness started to give some women an alleged message from Ford. and returned saying that the women had shown great emotion, exclaiming, "Then we are all undone." To be sure the vision may have been a symptom of the man's illness. But illness could not account for the startling effect of the message on the women, which rather implies some supernormal communication. Unfortunately, the evidence that such a message was actually given the women and that they were so affected, rests on the word of the man alone. Pretty well, Samuel, and not so common in an age that is not fond of holding its judgment in suspense!

Again:

"Talking of ghosts he said he knew one friend who was an honest man and a sensible man, who told him he had seen a ghost; old Mr. Edward Cave, the printer at St. John's Gate. He said Mr. Cave did not like to talk of it, and seemed to be in great horror whenever it was mentioned. Boswell: 'Pray, sir, what did he say was the appearance?' Johnson: 'Why, sir, something of a shadowy being.'" (*Life*, III, p. 36.)

Johnson is too cautious to say that he is convinced that the apparition signified the actual presence of a spirit; but he appears convinced that his friend had an actual experience, which took that form in his consciousness.

On another occasion Goldsmith declared in Johnson's presence that his clergyman brother had seen an apparition; and Gen. Oglethorpe, the founder of Georgia, told a remarkable story of fulfilled prevision of death, recorded beforehand in a pocket diary, and stated that he knew the man who found the diary on the body, and heard him confirm the story. Johnson seems to have led off in this little confab of the species that nearly always brings forth narratives, by repeating the incident of Edward Cave.

"The subject of ghosts being introduced, Johnson repeated what he had told me of a friend of his, an honest man and a man of sense, having asserted to him that he had seen an apparition. Goldsmith told us he was assured by his brother, the Reverend Mr. Goldsmith, that he also had seen one. General Oglethorpe told us that Prendergast, an officer in the Duke of Marlborough's army, had mentioned to many of his friends that he should die on a particular day; that upon that day a battle took place with the French; that after it was over, and Prendergast was still alive, his brother officers, while they were yet in the field, jestingly asked him where was his prophecy now. Prendergast gravely answered, 'I shall die, notwithstanding what you see.' Soon afterwards there came a shot from a French battery, to which the orders for a cessation of arms had not yet reached, and he was killed upon the spot. Colonel Cecil, who took possession of his effects, found in his pocket-book the following solemn entry: [Here the date] 'Dreamt—or—— Sir John Friend meets me.' [Here the very day on which he was killed was mentioned.]

"Prendergast had been connected with Sir John Friend, who was executed for high treason. General Oglethorpe said he was with Colonel Cecil when Pope came and inquired into the truth of this story, which made a great noise at the time, and was then confirmed by the Colonel." (*Life*, III, pp. 40-41.)

Here is one more Johnsonian reaction to a case report:

"When I mentioned Thomas, Lord Lyttleton's vision, the prediction of the time of his death and its exact fulfilment;—Johnson: 'It is the most extraordinary thing that has happened in my day. I heard it with my own ears from his uncle, Lord Westcote. I am so glad to have every evidence of a spiritual world, that I am willing to believe it.' Dr. Adams: 'You have evidence enough; good evidence which needs not such support.' Johnson: 'I like to have more.' (*Life*, VI, p. 132.)

Assuredly Psychical Researchers will recognize their eighteenth century tribe-fellow in the man who can pronounce Shibboleth so correctly. He too had that insatiable appetite for evidence which is so exasperating to the soft-shelled. He, like Oliver Twist and ourselves, liked to have more.

Once at least this craving induced him personally to investigate a reputed haunted house. Perhaps four out of five people who have heard of the Cock Lane Ghost devoutly believe that Johnson was taken in by the malicious imposture. The readiness with which this notion has been handed about is perhaps akin to the eagerness of some Greek rustics to vote against Aristides the Just, springing from the very human relish for seeing a much-extolled personage taken down a peg. But the fact is that Johnson was not deceived by the miscreant of Cock Lane, but was the chief discoverer and publisher of the facts.

"He expressed great indignation at the imposture of the Cock Lane Ghost, and related with much satisfaction how he had assisted in detecting the cheat, and had published an account of it in the newspaper." (*Life*, IV, pp. 268-269.)

Turning from cases, we will observe how our ponderous brother deals with one or two objections propounded by stupidity masked as piety. He thus disposes of the plea that it would be unkind to spirits to induce them to communicate:

"Boswell: 'This objection is made against the truth of ghosts appearing; that if they are in a state of happiness it would be a punishment to them to return to this world; and if they are in a state of misery it would be giving them a respite.' Johnson: 'Why, sir, as the happiness or misery of embodied spirits does not depend upon place, but is intellectual, we cannot say that they are less happy or less miserable by appearing on earth.' " (*Life*, III, p. 22.)

Mrs. Piozzi (metamorphosed Mrs. Thrale) supplies us this, and though she had not Boswell's mania for accuracy, it has the genuine ring:

"He thought it not more strange that there should be evil spirits than evil men." (*J. Miscel.*, I, p. 455.)

And now that we think of it, is it?

It was not exactly scruples related to Psychical Research which made Boswell quiz Johnson regarding the alleged middle state of the dead, but the answer has its interest in view of many of the statements alleged to come from the other world. Being asked by Boswell what he thought of purgatory as believed by the Roman Catholics, he replied:

" 'It is a very harmless doctrine. They are of opinion that the generality are neither so obstinately wicked as to deserve everlasting punishment nor so good as to merit being admitted into the society of Blessed Spirits, and therefore that God is graciously pleased to allow a middle state, where they may be purified by certain degrees of suffering. You see, sir, there is nothing unreasonable in this.' Boswell: 'But, then, sir, their masses for the dead?' Johnson: 'Why, sir, if it be once established that there are souls in purgatory, it is proper to pray for them as for our brethren of mankind who are yet in this life.' " (*Life*, II, p. 104.)

In fact Johnson was accustomed to pray for deceased persons in a guarded manner, and always with the proviso, "If it be lawful" (See prayers in *Johnsonian Miscellanies*, I). In fact he ventured farther than this. Since the ministrations of spirits in behalf of earth dwellers, though to him it was an open question if such are ever exerted, might be of great value if available, he composed a provisional prayer to cover that contingency.

"O Lord! Governor of heaven and earth, in whose hands are embodied departed spirits, if thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearance, dreams, or in any other manner agreeable to thy Government. Forgive my presumption, enlighten my ignorance and however meaner agents are employed, grant me the blessed influence of thy Holy Spirit, through Jesus Christ, our Lord, Amen." (*J. Miscel.*, I, p. 11.)

I had almost said that the relation of Johnson to Psychical Research resembled that of Bacon to modern science. That would not be true, for no hand was found to take the torch directly from his. But it is true that though he knew not to wield the tools of Psychical Research, as they had not yet been forged, he had adumbrations of its methods and probably had the clearest vision of its spirit of any man of his age. Walking amid the puzzles of the universe, he neither grovelled in credulity, nor bent backwards in prejudice, but kept himself intellectually upright, inquiring and pondering with even balance.

This paper may fitly finish with a few paragraphs from the pen or voice of this mighty thinker, which were not originally

directed to the discussions of the questions embraced in what is now known as Psychical Research, but which are peculiarly applicable to these discussions. It would be well if all parties to the great debate laid them to heart.

The first bids us remember that the negative side of a question can always manufacture arguments against evidence, however overwhelming.

"It is always easy to be on the negative side. If a man were now to deny that there is salt upon the table, you could not reduce him to an absurdity. Come, let us try this a little further. I deny that Canada is taken, and I can support my denial by pretty good arguments. The French are a much more numerous people than we; and it is not likely that they would allow us to take it. 'But the ministry have assured us, in all the formality of the Gazette, that it is taken.' Very true. But the ministry have put us to an enormous expense by the war in America, and it is their interest to persuade us that we have got something for our money. 'But the fact is confirmed by thousands of men who were at the taking of it.' Ay, but these men have still more interest in deceiving us. They don't want that we should think the French have beaten them, but that they have beat the French. Now suppose you should go over and find that it is really taken, that would only satisfy yourself; for when you come home we will not believe you. We will say you have been bribed. Yet, sir, notwithstanding all these plausible objections, we have no doubt that Canada is really ours. Such is the weight of common testimony." (*Life*, II, pp. 92-93.)

Objections, he goes on to say, may be raised against anything, even each of opposites, one of which must certainly be true.

"The human mind is so limited that it cannot take in all the parts of a subject, so that there may be objections raised against anything. There are objections against a *plenum* and objections against a *vacuum*; yet one of them must certainly be true."

The professional critic and objector can argue against the most firmly established positions, but by constantly seeking to evade the force of evidence, reason is violated and its machinery gradually thrown out of gear.

"I never spoke but to contradict. * * I sometimes exalted vegetables to sense, and sometimes degraded animals to mechanisms. * * * Having demonstrated the folly of erecting edifices like the

Pyramid of Egypt, I frequently hinted my suspicion that the world had been long deceived, and that they were to be found only in the narratives of travellers. * * *

"Having now violated my reason and accustomed myself to inquire, not after proofs, but objections till my ideas were confused, my judgment embarrassed and my intellect distorted. * * *

"Engaging reason against its own determinations. * * * Argumental delirium." (*Rambler*, Feb. 12, 1751, Essay on the Prejudices and Caprices of Criticism.)

The resolute doctrinaire, who opposes experiments which refute him, will ingeniously invent all sorts of subterfuges to becloud the clearest demonstration and the will to contend becomes at length befuddledness and sincere infatuation.

"I have heard of one that, having advanced some erroneous doctrines in philosophy, refused to see the experiments by which they were confuted, and the observations of every day will give new proofs with how much industry subterfuges and evasions are sought to decline the pressure of resistless arguments, how often the state of the question is altered, how often the antagonist is wilfully misrepresented and in how much perplexity the clearest positions are involved by those whom they happen to oppose * * *.

"There is yet another danger in this practice: men who cannot deceive others are very often successful in deceiving themselves: they weave their sophistry till their own reason is entangled and repeat their positions till they are credited by themselves; by often contending they grow sincere in the cause and by long wishing for demonstrative arguments they at last bring themselves to fancy that they have found them." (*Rambler*, Essay of July 3, 1750.)

It is not legitimate to invoke the unknown in order to discredit the known. (This applies as emphatically to psychical as to physical science.) It is irrational to construct from nothing or slight elements of fact theories of vast potentiality in order to attack a seemingly consistent series of relationships between phenomena in debate and known categories of facts.

"It was never supposed that cogitation is inherent in matter or that every particle is a thinking being. Yet if any particle be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion; to which of these, however varied or combined, can con-

sciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly one way or another are modes of material existence all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modification which it can admit are equally unconnected with cognitive powers.

"'But the materialists,' said the astronomer, 'argue that matter may have qualities with which we are unacquainted.'

"'He who will determine,' returned Imlac, 'against that which he knows, because there may be something which he knows not; he that can set a hypothetical possibility against acknowledged certainty is not to be admitted among reasonable beings. All we know of matter is that matter is inert, senseless and lifeless, and if this conviction cannot be opposed except by referring us to something that we know not, we have all the evidence that human nature will admit. If that which is known may be overruled by that which is unknown, no being not omniscient can arrive at a certainty,' (*Rasselas*, chapter 48.)

The reader may for himself make those further applications of this great law of scientific method and of common sense which Samuel Johnson would surely have made had he lived in this day of Psychical Research debate.

We close with a passage partly consisting of Johnson's own illustrations of what he conceived lay below and what above the evidential threshold, and partly of a summing up by Boswell, who, with all his faults, exhibited a judicial balance and a disregard for personal friendship or enmity in the interest of a passion for truth, which his brilliant detractor, Macaulay, never achieved.

"We talked of belief in ghosts. He said, 'Sir, I make a distinction between what a man can experience by the mere strength of his imagination, and what imagination cannot possibly produce. Thus, suppose I should think that I saw a form, and heard a voice cry, "Johnson, you are a very wicked fellow, and unless you repent you will certainly be punished", my own unworthiness is so deeply impressed upon my mind that I might imagine I thus saw and heard, and therefore I should not believe that an external communication had been made to me. But if a form should appear, and a voice should tell me that a particular man had died at a particular place and a particular hour, a fact which I had no apprehension of, nor

any means of knowing, and the fact, with all its circumstances, should afterwards be unquestionably proved, I should in that case be persuaded that I had supernatural intelligence imparted to me.'

"Here it is proper, once for all, to give a true and fair statement of Johnson's way of thinking upon the question, whether departed spirits are ever permitted to appear in this world, or in any way to operate upon human life. He has been ignorantly misrepresented as weakly credulous upon that subject, and therefore, though I feel an inclination to disdain and treat with silent contempt so foolish a notion regarding my illustrious friend, yet as I find it has gained ground, it is necessary to refute it. The real fact then is that Johnson had a very philosophical mind, and such a rational respect for testimony, as to make him submit his understanding to what was authentically proved, though he could not comprehend why it was so. Being thus disposed, he was willing to inquire into the truth of any relation of supernatural agency, a general belief of which has prevailed in all nations and ages. But so far was he from being the dupe of implicit faith, that he examined the matter with a jealous attention, and no man was more ready to refute its falsehood when he had discovered it. Churchill, in his poem entitled 'The Ghost', availed himself of the absurd credulity imputed to Johnson, and drew a caricature of him under the name of 'Pomposo', representing him as one of the believers of the story of a Ghost in Cock Lane, which, in the year 1762, had gained very general credit in London. Many of my readers, I am convinced, are to this hour under the impression that Johnson was thus foolishly deceived. It will therefore surprise them a good deal when they are informed that Johnson was one of those by whom the imposture was detected. The story became so popular that he thought it should be investigated, and in this research he was assisted by the Rev. Mr. Douglas, now Bishop of Salisbury, the great detector of impostures, who informs me that after the gentlemen who went and examined into the evidence were satisfied of its falsity, Johnson wrote in their presence an account of it which was published in the newspapers and *Gentleman's Magazine*, and undeceived the world." (*Life*, II, pp. 72-73.)

Anyone who wishes to read Johnson's account, and to test its rationality, can find it as a footnote to the last citation in Boswell's great biography of the *Psychical Researcher of the Eighteenth Century*.

THE POSSIBILITY OF SURVIVAL

by JAMES H. HYSLOP.

Few people realize clearly the fundamental source of their difficulty about the possibility of the persistence of consciousness after death. All that they know is that scientific men doubt it and religious people believe it, and in this situation they picture to their minds an opposition between science and religion. Historically that opposition has been real and intense. That is, scientific men have constantly thought and acted as if a belief in survival were contradicted by scientific truths, and in fact besides thinking and acting "*as if*" this were true, almost as constantly asserted the fact. If the scientific man assumes or asserts the opposition we can hardly blame the religious mind for accepting the challenge, as the habits of controversies go. When that opposition is once assumed it is almost impossible to awaken either party to the illusions that haunt its path. Each is trying to compress the universe into its own mould and ignores all facts or conceptions that interfere with success. It does not occur to either party that both may be right, and that no single cause will account for the facts within their purview.

A clear understanding of the problem would require a rehearsal of the whole development of human thinking from the early Greek philosophers to the present. That cannot be done within the limits of a short article, but I may summarize the influences that determined the tendencies that affected history.

In spite of the suit for scientific causes or natural as distinct from supernatural agencies, the early Greek thinkers recognized the animistic point of view and many of the materialists, as they all were practically, admitted the existence of souls inhabiting bodies. But they did not enter into their explanation of the cosmos and their place in the scheme gradually disappeared. Greek thought, abandoning creative or efficient causes in spirit, divine or human, started off on the tack for material causes, *stoffliche Ursachen*, as the German would say. It was the

constitution of the cosmos they were seeking, not its creative cause, a description of its contents and their unity, if possible, in kind. This point of view prevailed throughout the whole period of Greek reflection, with invasions here and there from the "love and hate" or attraction and repulsion of Empedocles, the "Nous" or intelligence of Anaxagoras, and the free will of the atoms. The "Ideas" of Plato and the "Entelechy" of Aristotle were not efficient, but descriptive causes and coincided with the general tendency of thought to rely on material causes, *stoffliche Ursachen*, save that they thought of them in terms of properties instead of elements. Christianity came in the wake of materialism and disregarding the whole problem of material causes, laid the whole stress upon efficient or creative causes and regarded matter, which the Greeks thought substance, as a mere phenomenon. Matter was created in its elements as well as arranged in organic and complex forms by this creative energy. Assuming that all matter was inert, it had to transcend matter to find its cause and this cause it made spirit. Spirit existed side by side with matter while it was creative of it, and in this position Christianity went a step beyond the parallelism of primitive animism, which was a strict dualism. The dualism of Christianity was a compromise with monism. Matter existed, but it was dependent on spirit for that existence. Science as a method of explanation disappeared with the victory of Christianity and Greek philosophy vanished with the triumph of Roman civilization tempered by Christianity. When it revived it was with Descartes, and science experienced its rebirth in Copernican astronomy. Cartesian philosophy inherited the introspective method of theology, and science started on the experimental interrogation of nature, and the conflict between them was the same as that between science and religion, philosophy trying to be a compromise between them; but, without the method of science, and with the beliefs of religion it could make no headway, landing logically and legitimately enough in the scepticism of Hume and the agnosticism of Kant. In the meantime science quietly, but remorselessly, established the conservation of energy and the indestructibility of matter and so reestablished dualism, or a monism minus spirit in the cosmos. Its method was not introspective, but sense perception and experiment. It abandoned tradition and the past

as the standard of truth. The validity of the present was not determined by dogma handed down to us from our forefathers. Its whole principle was an examination of facts, an interrogation of a cross section of evolution, the present moment. In this it sought the actual facts of nature and in the course of centuries of observations was able to distinguish the transient from the permanent and then to use this result for measuring the probabilities of the past and the future. The truth or validity, value, of the present was not determined by either the past or the future, by history or hope, but by the certitude that it occurred. Tradition and dogma were abandoned as measures of truth, and had to submit their claims to the interrogation of the present, where we found the surest basis of reality.

Starting with the conservation of energy science soon conquered the field of Mechanics and Chemistry. In Mechanics it applied the doctrine to the transmission of motion which constituted that field, and in Chemistry to the field of composition or quantitative measurement of the elements. The contagion spread to Biology and Physiology and everywhere we have the doctrine of equivalents supplanting the doctrine of efficient causes, even tho science surreptitiously employs such agents, whether consciously or unconsciously. But whatever its procedure in this respect its whole emphasis is upon mechanical and other equivalents in the process of explanation. Along with this it has retained its antithesis between the philosophic and religious interpretation of the world, and these handmaidens, in default of scientific method, with which even Christianity identified itself in the appeal to real or alleged facts, went on their way perpetuating the conflict and would neither surrender nor repent in sack-cloth and ashes, and relied on mumbling a ritual over the ceremonies of the past for their salvation.

Having allowed science to pre-empt the study of nature, which is the "ways of Providence", it fell back on the Cartesian assumption of the antithesis between mental and physical phenomena, and assumed that different attributes could not inhere in the same subject. On this ground it clung to the existence of the soul and so relied upon the method of determining its conclusions by the "nature" instead of the *connections* of its phenomena. Science had paid little attention to the "nature" of anything, in so far

as logical definition was concerned, and applied its genius to the collection of phenomena, facts, and the determination of their connections or relations with each other. It was not concerned with the "nature" of anything, except as that is expressed by the facts. These facts could not be forecast, but had to be observed first as a condition of forecasting anything whatever. This introduction of a new method which discarded the effort to determine or rather predetermine the "nature" of a thing as the condition of proving or disproving its existence was the intellectual emancipation of science, and the only people who remain in the scholastic condition are the philosophers who pay no attention to facts, but simply sit under their palm trees looking into their navels, and, like the seer gazing into a crystal, mistake their hallucinations for reality. The scientific man has gone on and left the sage to his reflections and has multiplied his facts until the philosopher does not know what to do. When men could do nothing else the philosopher held the world's allegiance. But science set about interrogating nature in Mechanics, Chemistry, and Biology and having established a certain body of truths goes on in search of new conquests or insists on measuring reality by the standards which have been so successful in determining the actual order of the world. The philosopher can only repeat the phrases of his ancestors, or employ abstractions without the consent which science has given its revelations. It has explained so much that the listening multitude, having found that it fulfilled its promises in the practical affairs of life, puts its faith in its conclusions as well as its method, and it does not always ask whether its conclusions are proved or not.

The consequence is that when physical science endeavors to apply the conservation of energy to the explanation of the cosmos, retaining the antithesis which has grown up with it between the mental and the physical, the popular mind finds a supposed antagonism to any and all spiritistic interpretation of any phenomena whatever. The doctrine of mechanical and chemical equivalents, or of mechanical uniformities, takes on such formidable appearance that one cannot imagine any other factor in the series of phenomena seeking an explanation. The sufficiency of mechanical or physical causes is assumed and additional causes repudiated as unnecessary. If you are simply accounting for

the equivalence between antecedent and consequent in a physical order, your procedure will not be questioned. The mechanical cause does suffice to account for the relation in kind between the two as well as their quantitative relation. But it does not account for change, change in either kind or direction. It may define the *law* of events, but too often the "law" is made convertible with the cause, the nomology with the aetiology, of events. But technical terminology aside, the point to be stressed is that the usual assumption of causality at all tends to leave the impression that any asserted cause suffices to account for the whole set of phenomena. This is not always, if ever the case. A given cause may suffice to explain why any given phenomena occurred at a specified time, but it would not necessarily be the explanation of their nature or even of all the events in the group. It may be the mere *initium* of their occurrence. This is to say, they might not have happened, or assuredly would not have happened, but for the particular *initium* supposed. This cause may suffice to initiate an event or series of events, but not to account for the form of them.

In a factory for instance, the expansion of the steam may account for the motion of the machinery, but it does not directly determine the direction of that motion or the product of the shop. The causality of this expansion means merely that nothing would have occurred had the steam not possessed this property under specified conditions. It does not mean that it fully accounts for everything in the factory. The intelligent direction of the laborers is as much a cause of the result as the steam. But in mechanics we do not require to take account of human agency in a shop when measuring the equivalence in the mechanical series. We abstract the mechanical phenomena from the others and similarly isolate their cause, while the whole complex product may require supplemental causes to account for events not included directly in the mechanical series measured between the steam in the engine and the amount of motion discoverable in the machinery. If any of the phenomena, at least their co-ordination toward a common end, implies intelligence, whether in creating or running the factory, we insert or postulate intelligent volition as a cause side by side with the mechanical agencies. We have no trouble in doing this and do not for one moment

suppose that we are violating any principle of physical science. Intelligence is only another fact or series of facts along with mechanical and chemical equivalents. They coöperate in the production of the result, and no one of them is regarded as all sufficient. Each is sufficient only for its own series, and if there is nothing but the mechanical phenomena present we do not require to introduce any other than mechanical causes to account for them.

It may be that the mental phenomena do not present sensory or sential evidence of their existence, as do the mechanical, but that makes no difference. If they do give any sort of assured evidence for themselves and they are coexistent or parallel with the mechanical, it is not enough to explain them that we appeal only to the mechanical, at least as long as we assume that mechanical events exclude intelligence from their nature as facts. It may be that we have no right to this assumption, but certainly when it is made, we cannot expect to explain the intelligent by the mechanical, at least in their nature, tho we concede their occurrence to such a cause.

Now the whole denial of the possibility of survival is based upon the assumed sufficiency of mechanical causes to explain all phenomena, with the attendant assumption that the mechanical excludes the mental. It supposes that the mental causes are not necessary to account for any of the observed phenomena of "nature." Mental phenomena are disguised mechanics presumably, in this view, and certainly if they are mere accidents of mechanical agencies, they must share the fate of all accidents of such connections. But if mental phenomena can exist independently of the mechanical and chemical series in a factory, it will only be a question of evidence to prove that they continue to exist when the factory is destroyed. The fact that they coexist with or are parallel with the mechanical series is not enough to prove their independence of its existence. We require to prove as a fact that any given mental phenomena continue when the machine is destroyed. The fact that they are not involved in the nature of the mechanical series suffices to make the question an open one and then, if we can isolate a specific intelligence from the conditions or parallel series in which it is first observed, we shall have proof that it is not dependent on that mechanical

series. Nothing but scientific method can solve that problem. Philosophic reflection cannot do it. We must separate the mental series from the mechanical and prove its identity.

If supplemental causes were not familiar facts in the field of Mechanics, Chemistry and Biology the contention for the supplemental character of mental causes or consciousness would not have any value. Nor could we make the claim unless we had shown that consciousness was both a cause and supplemental of the phenomena which figure as causes in the mechanical series. But there is indubitable evidence that consciousness is concomitant with certain mechanical phenomena and that it is a cause also, at least an efficient cause, if not a material one, *stoffliche Ursache*. The only question that would remain is whether it survived the series with which it is associated. The only fact, real or alleged, which can give any weight to the inference that it is perishable with the series is the assumption that the mechanical causes involved are sufficient ones for the whole set of facts associated together. But the physicist constantly forgets that he is abstracting a part of the whole and explaining that alone in neglect of other facts not admitted as being of his series and not explained by his assumed causes. What we find in nature is a group of phenomena, many of which are referrible to any one causal agent and we institute or postulate our causes to suit the differences between the phenomena. Indeed physical science never expects to account for chemical phenomena by pure mechanics. It never confuses gravitation with chemical affinity, or impulsion with cohesion. Mechanical and chemical causes are assumed to be distinct tho associated with the same subjects. In Biology they often try to extend chemical causes to account for organic life, but a large school of biologists refuse to follow in this procedure and distinguish radically between chemical and biological phenomena. In any case we have differences which require corresponding differences in the causes. Complex wholes are not explicable by simple elements or simple causes, and this is as true of the physical world as of the mental. We abstract from them to discuss the mechanical, the chemical, and the biological, and we must not then proceed on the assumption that the cause of any one field rules in the other. Hence if we find that mental phenomena

are distinct in kind from the physical and that they are associable with them, it is only a question of evidence to prove that they are referrible to other than mechanical causes. Their mere difference in kind is not sufficient to prove their independence of the subject in which they occur. We must isolate them and show that they continue when that subject is dissolved in order to extricate them from the mechanical mesh in which we ordinarily find them. But the fact that mental phenomena may coexist with the mechanical series and not be a part of the series whose terms exhibit mechanical equivalence suggests the legitimacy of the problem to isolate them and to try for the evidence of their independence as facts. The possibility of it is at least suspected from the recognized difference in kind and non-dependence on the mechanical series.

The intelligence of the fireman and the laborers in the starting and running of machinery is coexistent with the mechanical phenomena in the factory, and if we never found them apart from this whole we should have no evidence that their existence could be independent of the shop. But if you find that these mental phenomena exist apart from the machinery and after it has been destroyed, we should certainly know that the intelligence was not dependent on the machinery for its existence, whatever the supposed relation to the mechanical series, whether causal or merely concomitant. The proof that it is no part, materially, of the mechanical series excludes it from explanation by material causes, *stoffliche Ursachen*, and from that on it is a mere question of evidence to establish the fact of its existence independently, and that is a problem for psychic research, for science and not for philosophy.

REVIEW OF EXPERIMENTS IN PHYSICAL PHENOMENA.*

BY JAMES H. HYSLOP.

From time to time important works on psychic phenomena receive from us more than a cursory review. Their contents and significance deserve more elaborate attention. The present book is more than usually interesting and important. The author has gone about his experiments for levitation in as scientific a manner as the circumstances allowed and has reported results more fully than did Sir William Crooks some forty years ago. Readers may think what they please of Dr. Crawford's experiments and results, nevertheless they should be noticed and such work repeated wherever possible. It requires a laboratory to perform such experiments rightly, one equipped with all the apparatus that will make records, tho the psychic be allowed the utmost freedom. The account of the present experiments is very full and careful, and tho the critic may wish to reserve judgment at certain points, he will not deny the exercise of as much care and thoroughness as circumstances permitted, and especially that it indicates that the least of the objections may not go beyond somnambulic or hysterical explanations. Whether you choose to regard them as conclusive or not, they must be accorded an unusual interest.

The physical phenomena of Spiritualism have always been more difficult to investigate and more exposed to scepticism than the mental, and this is because the conjurer could so easily imitate them or invoke a most natural prejudice against them. They are not a type of phenomena which the scientific man, if let alone,

* *The Reality of Psychic Phenomena, Raps, Levitations, etc.*, by W. J. Crawford, D.Sc., Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra-Mural Lecturer in Mechanical Engineering, Queen's University, Belfast; Author of "Elementary Graphic Statics," "Calculations on the Entropy-Temperature Chart." 246 pages. Published by John M. Watkins, London, 1916.

would resort to for evidence of the claims for a spiritual world. They are primarily irrelevant to this end. Merely mechanical exceptions to the law of motion are not proof of intelligence, which is the first condition of the existence of spirit. But they have managed to obtain an association with such claims and consequently come within the purview of the psychic researcher. If they occur at all, they perplex the dogmatism of physical science, even tho they do not prove what is claimed for them. But they offer special difficulty to belief, especially when ordinary scepticism is increased by the reproductions of the conjurer, and so make it doubly imperative for any experimenter to protect his claims to their existence.

The present little volume limits its experiments and report to simple levitations and raps, with more or less abortive efforts at a few other types. But the specially detailed instances are levitations and raps. The work was conducted in a way and with that kind of care that entitles the author to consideration in his results.

Dr. Crawford worked with a private circle of seven persons besides himself. All the members, according to Dr. Crawford, are more or less psychic, but the one who was such *par excellence* was Miss Kathleen Goligher. Her capacities are apparently inherited as they are found in her mother's family. Her mediumship was discovered by accident and the family sat for development. Raps seem to have occurred early in the process and later more interesting phenomena began to appear.

"The whole family," says Dr. Crawford, "look upon Spiritualism as their religion. They attend no church other than the Spiritualistic, but they are devoted in their attachment to that—several of the young ladies being members of the choir or serving in other capacities, while Mr. Morrison* is a member of the Committee, and works hard in the interests of the Society."

These facts remove the first objections of the conjurer, tho it is well known that frauds may simulate the religious performance. But mercenary motives seem to have been excluded

* Miss Goligher's brother-in-law.

from this circle and were regarded as inimical to results. As the conditions of the experiments are the important matter for the critical student they, too, should be noted.

"Most of my experimental séances," says Dr. Crawford, "were held in an attic in the house occupied by the medium's family. The floor of the room is bare. Each member of the circle possesses a special wooden chair and sits on no other (except on special occasions when I altered the arrangement). Besides the chairs the only other furniture in the room consists of the séance table and a few ornaments on the mantel piece (except of course when I brought in apparatus). * * *

"For the general purpose of lighting the séance chamber, a gas jet enclosed in a lantern having a red glass sliding front and side is used. The intensity of the light can thus be considerably varied by means of an ordinary cock. When one becomes used to the red light, the visibility becomes quite good—most objects in the room are quite plainly seen. It is to be regretted that psychical phenomena cannot as a rule be produced in full white light; but we have to take this matter as we find it and submit to the conditions imposed by nature.

"For reading small numbers and gradations, such as those on the steelyard of a weighing machine, I most often employed an electric pocket-lamp with the lens covered with a piece of red tissue paper.

"The séance is opened with the singing of a hymn and a prayer. In a few minutes light raps are usually heard near the medium, which quickly increase in intensity. Within a quarter of an hour most of the phenomena are often in full swing. A hymn is sung occasionally during the course of the séance. The sitting is closed by prayer.

"The method of conducting the circle is as simple as possible. The members simply sit round in approximately circle formation and clasp each other's hands in chain order. The séance table is placed on the floor within the circle. I have found by experience that for the first thirty minutes or so of sitting, quickest and best results are obtained if the chain formation of hands is adhered to; after that it matters very little whether the circle clasp hands or whether they put hands on knees. This points to the likelihood that during the commencement of a

séance processes are in operation which are more or less in abeyance later on, when a condition of psychic equilibrium has been established."

Dr. Crawford then takes up the question of fraud and disposes of that by considering the character of the sitters and certain test experiments, tho he says nothing about somnambule conditions. He, however, intends to include them because he excludes what he calls "unconscious fraud" from the experiments. Whether any such considerations are to be reckoned with may be taken up later. The main conditions for the levitation of the table are indicated and include sufficient light to make observations and the assertion that the hands of the persons present were always within the view of Dr. Crawford and others. No absolutely dark séances were given. Visitors admitted to the séances always go away convinced of the genuineness of the phenomena, but not always convinced of spiritistic explanations. In many of the experiments the medium's hands are on her lap or knees and are cataleptic, so that fraud or normal means are limited to the use of her feet. Dr. Crawford states that any attempt to use them would be instantly detected, as she would have to "lean back in her chair and sprawl her body forward into the circle space." Experiments showed that the weight of the table rested upon her, so that no others could be implicated in the levitation on the hypothesis of fraud of any kind. What this phenomenon meant will be examined later. The diameter of the circle is about five feet and there were eight persons in all constituting it. The table sat in the center of the circle and the medium was about 18 inches from the table. In some of the experiments a stool was used instead of a table. This stool weighed two pounds and twelve ounces. The medium sat on a set of weighing scales and weighed 126 pounds and twelve ounces. When the stool was levitated the scales registered the additional weight of the stool. That is, two pounds and twelve ounces were added to the weight of the medium, making her weigh 129 pounds and 10 ounces, 2 ounces more than the combined weight. It is the increase of weight that arouses suspicion as to the genuineness of the phenomena. But, whatever the explanation, the experiments must first be described. On any

theory of them they have to be reckoned with in relation to the suspicion of fraud or normal methods of producing them.

Among the first experiments recorded was the taking of a phonographic record of raps and the ringing of a bell. The record of the raps is the best incident and seems to have proved the objective character of such phenomena as against their subjective or hallucinatory character, tho we have to assume that the raps were not artificially made. Dr. Crawford thinks that their objective nature is fully guaranteed by this fact of a phonographic record of them and as it was their distinction from a subjective nature that he was trying to prove, he regarded their genuineness as phenomena adequately proved before by the conditions under which they were produced. He was distinguishing between genuineness and objectivity. Perhaps we should have had more accurate accounts of their occurrence apart from the physical record of them.

But the most careful set of experiments were made with the levitation of two tables. There were in all 87 experiments recorded and readers must go to the book for the details. We can only summarize a few of them here. Dr. Crawford had a platform weighing machine the character of which is fully described. It was used for the medium to sit on, so as to see what the effect on her would be of levitating the table. What is called a drawing board was placed on the weighing machine. On this the medium sat. She with the chair on which she sat weighed 130 pounds and 14 ounces. The table to be levitated weighed 10 pounds and 6 ounces. The author expresses it in terms of stone, pounds and ounces. He found that the effect of levitation was to increase the weight of the medium on the scales by nearly the amount of the weight of the table. I give the result in his tabular account.

Weight of medium plus chair plus drawing board before levitation...	9 stone 4 lb. 14 oz.
Weight of medium plus chair plus drawing board during steady levitation	10 stone 0 lb. 10 oz.
Increase of medium's weight due to levitation.....	9 lb. 12 oz.
Weight of table.....	10 lb. 6 oz.

Dr. Crawford notes that this is ten ounces short of the real weight of the table, so that the reaction in the increase of the medium's weight is not the full amount required by ordinary mechanics, tho any increase of weight at all either arouses suspicion as to how the work was done, or contradicts the law of ordinary mechanics, assuming that there was no contact of hand or feet with the table during levitation.

The phenomena mean, according to the statements of Dr. Crawford, that the table was levitated without contact of the medium with it and yet that the weight of the medium was increased by nearly the amount of the weight of the table. Further experiments seemed to account for this discrepancy by showing that this difference was thrown upon one or more of the other persons present who were also mediumistic, tho less so than Miss Kathleen Goligher. The next problem then was to ascertain, if possible, how and where the levitating force was applied to the table. It sometimes arose only a few inches, but at others as high as their heads, and would remain in the air some time. It was sometimes quite steady, but often shuffled about as if rocking like a boat on water. But the light was sufficient to make clear that it was actually levitated. But how and where was the force applied?

Dr. Crawford could walk all around the table without disturbing the levitation, except when he tried to walk between the medium and the table. He invariably found that this act made the table fall instantly to the floor. Then he found that, if a light from an electric lamp was thrown on the top of the levitated table, it did not affect the phenomena, but if he threw this light under the table it instantly fell to the floor. In this way, he found that the force was applied under the table and not at the edges or the top. Dr. Crawford then set about to test the matter further by placing balances directly under the table and the point of hypothetical support to see if any reaction on the balance would be registered. He found that no reaction occurred if the balance were placed at the sides, but that very decided reactions in weight were registered when the balance rested under the middle of the table. The hands of the medium could not do this, as they were on her knees and cataleptic. She could have done it with her feet by sprawling her body forward,

but the light and the actual observation contradicted this as a fact, according to Dr. Crawford, but there was no doubt about the levitation and the increased weight of the medium during it and of pressure on the balance under the table, which was not in contact with any recognizable physical object.

It will not be out of the way to quote some facts from the work of Sir William Barrett in connection with the case under notice. Sir William Barrett was permitted to witness some of the phenomena described by Dr. Crawford and reports as follows in his work "*On the Threshold of the Unseen*" [pp. 47-48].

"I was permitted to have an evening sitting with the family, Dr. Crawford accompanying me. We sat outside the small family circle ; the room was illuminated with a bright gas flame burning in a lantern, with a large red glass window, on the mantelpiece. The room was small and as our eyes got accustomed to the light we could see all the sitters clearly. They sat round a small table with hands joined together, but no one touching the table. Very soon knocks came and messages were spelt out as one of us repeated the alphabet aloud. Suddenly the knocks increased in violence, and being encouraged, a tremendous bang came which shook the room and resembled the blow of a sledge hammer on an anvil. A tin trumpet which had been placed below the table now poked out its smaller end close under the top of the table near where I was sitting. I was allowed to try and catch it, but it dodged all my attempts in the most amusing way, the medium on the opposite side sat perfectly still, while at my request all held up their joined hands so that I could see no one was touching the trumpet, as it played peep-bo with me. Sounds like the sawing of wood, the bouncing of a ball and other noises occurred, which were inexplicable.

"Then the table began to rise from the floor some 18 inches and remained so suspended and quite level. I was allowed to go up to the table and saw clearly no one was touching it, a clear space separating the sitters from the table. I tried to press the table down, and tho I exerted all my strength could not do so; then I climbed up on the table and sat on it, my feet off the floor, when I was swayed to and fro and finally tipped off. The table of its own accord now turned upside down, no one touching it, and I tried to lift it off the ground, but it could not be

stirred, it appeared screwed down to the floor. At my request all the sitters' clasped hands had been kept raised above their heads, and I could see that no one was touching the table;—when I desisted from trying to lift the inverted table from the floor it righted itself again of its own accord, no one helping it. Numerous sounds displaying an amused intelligence then came, and after each individual present had been greeted with some farewell raps the sitting ended."

Dr. Crawford then set about a theoretical construction of the explanation, trying several hypotheses on the analogies of mechanics, with the supposition that some invisible force extended from the medium's body in cantilever form and lifted the table. He had some curious coincidental experiences, in the experiments to settle this, with the kind that were reported in the experiments of Baron von Schrenck-Notzing. No stress can be laid on these until more of them are observed. But regardless of probabilities or possibilities, we note that Dr. Crawford supposed an invisible form of energy extending from the medium's body and pressing upward on the under side of the table to levitate it. Its sudden dissipation by light tends to support his view, and one incident of this kind is especially suggestive. In the experiment with the balance under the table the levitation was halting and almost abortive, when raps spelled out the message that he should get a black cloth. The balance was resting on a white cloth, and as soon as he covered it with a black cloth the levitation went on as usual, showing, on any theory, that light affected the results. Similiar phenomena, readers will remember, occurred with the Burton case in our own records.

It is impossible to give an adequate account here of the detailed experiments by which Dr. Crawford claims to have established his point and it is not our business to do this. The book itself should be carefully read by students interested in psychic research, regardless of the question whether he proves his point or not. The fact that he admits that the medium could lift the table with her feet or lift it with one foot and press down the balance with the other suggests that scepticism must be overcome here before the case has been proved. It is possible that less emphasis is laid on this difficulty than should have been

done by him, and it is certain that the conclusion rests upon the accuracy of his observations at this point. The experiments should be repeated by others, and if possible results obtained that are less exposed to scepticism at this point. But Dr. Crawford is to be commended for his patient and thorough attempt to solve the problem under the circumstances.

Not the least interesting thing about the experiments is their association with certain mental phenomena which claim to have their source in discarnate spirits. Dr. Crawford calls them "invisible operators", thus evading the phraseology of the ordinary Spiritualists, tho not escaping their ideas. They communicated with him by raps and, tho he recognizes that the results could not be obtained without them, he does not emphasize their explanatory connection with the phenomena. He is content with showing that the facts are there and that they occur consistently with the known laws of mechanics. The only curious thing is that he calls the reality "psychic" and yet recognizes that they are purely mechanical in character. There is, in fact, no reason for calling physical phenomena "psychic" at all, except in deference to the habit of psychic researchers in regarding supernatural physical phenomena as coming under their purview. They are not strictly psychic at all, and when you exclude the psychically associated facts of "invisible operators" from the case, as only an incident of it, you raise the question of the title of the work and its propriety. I shall not especially quarrel with this, as I fully understand what the author is after. Whether we call them "psychic" or not is not the main question, but whether unusual phenomena occur, and then the definition and interpretation of them may follow. There would certainly be no reason for treating them as "psychic" except for their association with undoubtedly psychic phenomena in the coincidence of levitation with requests for them and the evidence of "invisible operators" as usual in the case. Mind in some way is related to the facts and unless it supplies the conception by which to interpret the "force" there will be no reason for calling it "psychic."

However all this may be, Dr. Crawford's work will command attention wherever intelligent and unbiased psychic researchers are interested, and this whether they regard his evidence as satis-

factory or not. They will not stickle about the terms or the meaning of the phenomena as long as they are associated with evidence of supernormal intelligence. The one thing that is always interesting and important in connection with the real or alleged physical phenomena of Spiritualism is the presence of some sort of intelligence purporting to cause them or to be concomitants of them. Mere physical phenomena as such, for instance the mechanical movement of a table, would not imply anything of properly psychic interest, and might be the subject of purely physical inquiry and explanation, whatever we might suppose ultimately regarding physical phenomena. But the attendance of mental phenomena purporting to be supernormal changes the situation. It is this fact that gives importance to such physical phenomena and I do not hesitate to say that, if we should ever prove the necessary association of mental states, independent mental activity, with physical phenomena, the fact would be more suggestive than any conclusion that science had ever established within the domain of pure mechanics. The fact that independent consciousness or intelligence could initiate motion in inorganic matter would carry with it possibilities about causal action in the physical universe that have not been dreamed of in physical science. It has been religion and religion only that has conceived this doctrine and only because it refused to ally itself with scientific method did it fail to secure evidence for its claims. This is the significance of physical phenomena, if they can be proved to occur. It is not that they are primary proof for the existence of spirits. This they are not. We have first to prove the existence of spirits by psychological methods and then to prove their association with certain types of physical phenomena to obtain any leverage for their psychic meaning at all. After spirits have been proved to exist and to be associated with levitation and telekinesis, we may then appeal to physical phenomena as evidence of transcendental intelligence, but only when we have once subordinated them to independent intelligence. Until that is done our problem will be purely a psychological one, and Spiritualists may be granted the truth about the facts, but not about their significance.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it is furnished by an apparently trustworthy contributor whose name is given unless withheld by his own request.

COINCIDENTAL APPARITION.

The following case was first mentioned in the *Baltimore Sun* of June 10th, 1911. I immediately made inquiry of the court officers for the record and it is published below, with a letter from the attorney indicating that the article in the *Sun* was as good a record as could be had. I could get no reply from Mrs. Bonhage.—Editor.

Baltimore Sun, June 10th, 1911.

SHE SAW AUNT'S GHOST

MRS. BONHAGE TESTIFIES POSITIVELY TO SUPERNATURAL APPEARANCES—WAS KNEELING AT FIRST VISIT—BELIEVES APPARITION WAS DUE TO AUNT'S DISSATISFACTION WITH WILL, WHICH IS ON TRIAL.

With the spirit of her aunt whose will she is trying to break, on her side, Mrs. Elizabeth Bonhage believes that she will be successful in her suit which is on trial before Judge Dobler and a jury in the City Court.

Miss Katherine M. Will was the name of her aunt. She died in April, 1909, and three times subsequently her spirit appeared, according to Mrs. Bonhage, who thinks that these supernatural appearances were due to her aunt's dissatisfaction at having disinherited her. Two of these appearances, it was declared, were to Mrs. Bonhage and one to her son, Henry Bonhage, 15 years old.

There is nothing of the spiritual about Mrs. Bonhage. She is a plain, matter-of-fact, devout German woman, weighing 190 pounds, and she lives with her husband, Herman Bonhage, and their children. The house is two stories, and in the front second-story room, which is well lighted by a street lamp opposite, Miss Will's spirit is said to have appeared.

Heard Noise; Spirit Appeared.

Mrs. Bonhage told of the spirit's visits on the witness stand yesterday and again at her home to a visitor last night.

"About a month after my aunt's death," she said, "I first saw her spirit. I was going to bed and was saying my prayers, when I heard a rustling noise. When I looked up I saw my aunt standing opposite me. She was dressed in black, with her hands folded in front of her and her face white, oh, so white! I called to my husband, who was asleep, but he did not wake. He woke when I called the second time, but the spirit had disappeared when he looked for it."

"I Saw Her Plainly."

"Do you think you really saw your aunt's spirit?" Mrs. Bonhage was asked.

"If I had been asleep and had been awakened," she replied, "I would have thought I was dreaming. She was standing in the doorway, in the light from the street lamp on the other side of the street, and I saw her as plainly as I see you."

"Do you believe in spirits and ghosts?"

"I believe I saw my aunt," she replied, "but I never saw any other spirit."

"Are you a spiritualist?"

"No," she replied, "but some of my friends wanted me to go to a spiritualist after learning what I had seen, but I did not go."

Second Time Boy Saw Her.

"Not long after my aunt's spirit appeared to me," Mrs. Bonhage went on, in answer to a question as to the spirit's second appearance, "my son saw her. He was going upstairs to bed and saw her standing in the doorway. He screamed and I ran up with his father to learn what was the matter. We met him coming down, but the spirit had disappeared."

"The third appearance was to me, just as the first had been. I was going to bed, when I saw my aunt again in the doorway."

That Mrs. Bonhage is not given to "seeing things" is borne out by the fact that she has not seen her aunt's spirit since its second appearance [to her]. But she has heard loud and mysterious knockings about the house, which she declares do not annoy her at all.

Mrs. Bonhage has an interesting story to tell of how she found her aunt dying in a hospital after they had not seen each other for about 17 years. The money with which Mrs. Bonhage paid her passage to this country when a girl of 19 years was sent her by her aunt, who had emigrated years before.

After arriving here Mrs. Bonhage repaid the loan, but incurred her aunt's displeasure by what her aunt thought were extravagant habits. Finally aunt and niece drifted apart and Mrs. Bonhage married and was rearing a family, when she finally heard of her aunt's whereabouts.

Inquiries made by Mrs. Bonhage failed to disclose where her aunt was. One evening she was sitting in the front room of her house, when she heard a loud, cracking noise, followed by a crash in her dining room. When she investigated she found that a mirror in her buffet had been broken, but by what means she never learned.

Found Her Dying in Hospital.

Next day an acquaintance came to her home and told her that her aunt was dying in St. Luke's Hospital. Mrs. Bonhage went to the hospital at once and found her aunt on her deathbed.

"My aunt grabbed me by the hand," Mrs. Bonhage said, in telling of the meeting, "and kept hold of it while repeating 'Lizzie, Lizzie.' I told her I would take her to my home, but she was too far gone to be moved."

Left Nearly All to Church.

When the aunt's will was opened it was found that she had left all her money, about \$5,000, to St. Mark's English Lutheran Church. Mrs. Bonhage, who is Miss Will's only heir-at-law, alleges that her aunt was of unsound mind when she made this disposition of her property and was unduly influenced in doing so. Mrs. Bonhage is a Baptist, but she says that has nothing to do with her suit.

Husband Corroborates Evidence.

Mr. Bonhage, who is put down in the City Directory as a laborer, is, if anything, more matter-of-fact than his wife. He did not see Miss Will's spirit, but he corroborated her account of everything else that she spoke about.

A letter which Mrs. Bonhage wrote to a friend shortly after the spiritual visitation and telling about it was offered in evidence in the case. It is Mrs. Bonhage's theory that her aunt's spirit was disturbed because of her treatment of the niece.

Aunt Extremely Frugal.

To substantiate the allegation that Miss Will was of unsound mind testimony was introduced to show how disparagingly she spoke of her best friends.

Miss Will was employed as a domestic servant, but lived so frugal that she managed to accumulate the money in litigation. It was testified that she was so saving that she would take home the crusts of bread from houses where she was employed and use them for her meals by dipping them in coffee.

Buying Coat Separated Them.

Mrs. Bonhage said that once she incurred her aunt's displeasure by buying a coat for winter wear "when my aunt thought a shawl would do.

"I was only a girl of 19 years," Mrs. Bonhage said naively in telling of this circumstance, "and, of course, I wanted a coat. I lost sight of my aunt shortly after that. She had written to me in Germany to come here, but said that I would have to work. She told me I need not expect things to drop into my lap while I sat down and waited. My aunt was 75 years old when she died."

Evidence for the defense in the will case was begun yesterday and will be resumed Monday. It is being tried by former Congressman Harry B. Wolf and Mr. Julius H. Wyman for Mrs. Bonhage and Messrs. Louis J. Burger and Frederick J. Singley for the Trustees of St. Mark's Church.

September 15, 1911.

James H. Hyslop, Sec.,

My dear Sir:—

I am in receipt of your letter regarding the experience of Mrs. Bonhage, and all I can say in reference thereto is that the account given in the "Sun" paper at the time of the trial was as complete an account as it is possible for me to give. She stated that her aunt's form appeared before her twice during the night and told her that she should take the action which she was taking. There were no persons to corroborate her statement. Personally, I am inclined to the opinion that she was wrought up over the trial and that it was purely imagination on her part, though of course she swore to the state of facts as published in the "Sun" at the time.

Trusting this is the information you desire, I beg to remain,

Yours very truly,

JULIUS H. WYMAN.

The following is a transcript of the Court Record of the incident by the Court Reporter—Editor.

August 9, 1911.

Dr. James W. Hyslop,
New York City, N. Y.

Dear Sir:—

Upon my return from my vacation I find that Judge Dobler has referred to me for reply your letter of June 16, 1911 regarding the testimony of one Mrs. Bonhage regarding some personal experiences which she alleges to have had.

The testimony to which you refer is brought out on redirect examination by Mr. Wyman and it is as follows:

"Q. When you say in this letter to Mrs. Morris, 'I did not believe you at that time but I have found the fact to be true, as I have seen her spirit twice since the last two weeks,' please explain to the jury just what that was, what do you mean by that?"

"A. I went to bed and it was nearly twelve o'clock and I was kneeling in front of my bed and said my prayers and I heard something coming like it was dragging its feet and when I looked up she was standing in the door with her head this way (indicating) and I saw her just as plain as I could see her in life and I called my husband, who was sleeping, and as soon as I called my husband it was gone that quick.

"Q. When was the second time?"

"A. The second time was about two weeks after that. My boy came running down the steps and said that he had seen it, and then after that I saw it again. I saw it three times. My boy cried and hollowed and I was afraid to go out and I sent my husband out and he said he saw a lady standing by the steps.

"Q. Was this at night?"

"A. Yes, when we went to bed.

"Q. And how old is your son?"

"A. He is fifteen now. I saw it just as plain as I saw it in my lifetime; she was standing there holding her head this way (indicating)."

You can communicate with Mrs. Bonhage through her attorney, Julius H. Wyman, Maryland Telephone Building, Baltimore, Maryland. Mrs. Bonhage did not give her address so I fear that you will have to obtain that from her counsel.

I trust this is the information you seek.

Very truly yours,
LAFAYETTE P. TEMPLE.

A CASUAL INCIDENT.

The following incident is a very good one for at least two reasons. (1) It illustrates the kind of wandering invasion that is frequent in the annals of psychic research, or at least in the

traditions of Spiritualism. (2) It is of a kind calculated to appear impressive because it is free from the ordinary objections. But careful scrutiny of it shows that it will not bear scientific investigation and criticism. It is all very good in respect of its plausible character. There is confusion and error that coincide with the same type of confusion and error in mediumship generally, even where we are in fact sure of the intention in the message. But the confusion in this instance terminates in the utter lack of evidence for the claims made. In the first place the name is not correct and secondly the house is not definitely identified. Nor are we sure of the place. It is not enough to have found a coincidence between the contents of the message and the house in which Mrs. Andrews lives. It is a coincidence and an interesting one and certainly suggests strongly the significance desired. But it is not clear enough for any scientific assurance and hence cannot be regarded as evidential.

Nevertheless the curious approximation of the name "Ver-rura Anton" to Velzora Andrews, the correct name, is interesting, tho the automatist had seen the name on our list. But Braintree is not her home, as her own letter shows, and the name Logan has no other approximation to the name Gordon than is possible in this work and which would be necessary to give the coincidence about the incident of the exposed medium any value. There is just enough possibility in the whole thing to prevent us from denying the facts and not enough to affirm their cogency.

The incident is one of those which the layman would readily identify and report in subsequent years as a remarkable one. But fortunately we have the record which shows that there is no scientific proof whatever of its relevance, tho we may admit it possible—Editor.

Philadelphia, March 8th, 1909.

Mrs. Velzora Andrews,
Quincy, Mass.

Dear Madam:—

You may find my name in the list of members of the Am. Society for Psychical Research where I found yours. It is as a member of the Society that I take the liberty of addressing you, since this indicates that you are interested in psychical reasearch.

I have recently become endowed (or shall I say afflicted) with the ability to write automatically. All of my communications are represented to be from the other side; I have received many evidential communications and some which would not bear investigation.

I write to you because I have lately had a communicator who says she knows you and you will her. I will say that this was not a spontaneous declaration; I think the lady is mixed as to her name; she is most circumstantial in most things, but after stating that her husband was in the canning business in Braintree, I cannot find him in the telephone books of either Braintree or *So.* Braintree, which both she and the medium declare to be *the* Braintree. By the medium, I mean the medium on the other side.

This lady who says she died about seven months ago said she lived in the summer at Atlantic, and when asked if she knew the Otis family (with whom one of my family has had some business correspondence) she said that they were neighbors.

I had found your name in the list of members who lived near Atlantic, and asked her if she knew you; it was singular that at first asking I could not remember your name, and when I told her there was someone in Quincy I intended to write to, someone whose name commenced with a V she said or wrote "Verrura Anton". This could easily have been my faint memory of your name in my sub-conscious mind. However, when I found the name again in the list, and asked her, she wrote the name with correctness and speed and said "If you write her you will reach me; she knows me". I asked her if she could give me some reminiscence which would recall her evidentially to you, and she said:

"Yes, ask her about the séance of the lady from Boston at her house, where we saw the medium exposed."

The last few words were written with extreme reluctance—and when I asked her if she meant that, and if it was true, she said, "Yes, I am sorry to say it was".

They are very reluctant over there to speak ill of any.

Now you know whether you know her or not, and I will proceed to say that she says she believed in spirits on earth, and so did her sister Mrs. George Hart to whom she gave me identifying messages. She says her husband was in the canning business. Tomatoes she mentioned; that his father, of the same name, was in the business of manufacturing pantaloons, and Mr. Hart is a lawyer. Not a prominent one. That she, herself, was a member of the Society of Friends, and went to a meeting at Milton.

The names he gives are Mary Logan, her husband John Logan Jr., father-in-law Sr. of course. That her maiden name was Potter,

and that her father was the last man at some (apparently) celebrated beach fire, something like "Analantine Beach", perhaps an attempt to write Atlantic Beach.

Now I have given you all the data which may recall the personage to you if the name is not right. My idea that it is not is based on two things: that the day I had the communication from her I had been shocked by reading that Olive *Logan* a one-time writer and dramatist whom I admired in my youthful days had been found in a pauper lunatic asylum; which may have made my mind interfere (as it does, since I am not in any trance) and give her Logan as a name: and from Logan not being found in the telephone directories. She has a strong connection in her mind with the Shoe Factory of Douglas, the ex-Governor. You readily understand that in experiences of this kind it is necessary to make allowances for weakness of memory and connection, and in mine especially so, since I am not entranced and am *not a medium* only a "mental telepathy" [sic] they say. Dr. Hyslop thinks I am too critical in my attitude, but, I would prefer almost to err on that side.

I certainly have taken up a great deal of your time if this is only a wild goose chase; but this communicator is so sensible, so eager to "help with evidence of another life" and was so utterly dismayed at finding she could not (or her husband could not) be identified in Braintree,—she seems, in fact, so in earnest and sensible that I want to give her every chance.

If the connection with you is false, perhaps you could make some other investigation as to her identity. She says she had house parties at Atlantic. If this turns out anything I will have the communication copied, and send it to you, as no doubt you will be interested in it.

Thanking you in advance for any trouble you may take, and enclosing stamped envelope for reply, I am

Yours sincerely,

ELIZABETH HOLMAN.

Perhaps it was more than "seven months ago" she died?

Quincy, Mass., Jan. 22, 1911.

Mr. Hyslop,

Dear Sir:—

The enclosed letter may interest you and after the many days since I received it I can find a clue to the part where a medium was exposed in the Quincy Homestead many years ago by prominent men of Quincy. A. M.(?) Quincy, Dr.(?) Gordon, I think one of the Adams men and Dr Gordon was talking over these subjects to me since I received this enclosed letter and this conversation was in this Dorothy Q House where I am living. He

(Dr. Gordon) was remarking on the phenomena and his belief in some of it and then went on to tell of this experience many years ago of exposing a medium from Boston here in the home-stead. Now I think I am tracing to the ones mentioned in Mrs. Holman's Automatic script and it has taken these two years but I think I am on the right track as I can prove to you. I wish we could do as you once suggested to me to get a good Psychic to come here. I know of several good lady mediums I think honest too. I would also add Prof. James and wife. Mr. and Mrs. Barrett Wendell had tea in our old kitchen shortly before he passed out. Their names are on our register book as you can see. I fully believe I was to give you this information of enclosed letter today. Something has led up to this of late. I am somewhat of a Psychometrist myself only have not followed it up as I should like to now.

If you could come and make a visit to this old haunted house there are so many interesting events connected with it as it dates 1636—1700 to now. I have been informed of many correct readings of this home by mediums and too I was sent here in an odd way as custodian.

Yours truly,

MRS. VELZORA ANDREWS.

Dorothy Quincy House, Cor. Butler Road and Hancock St.

AN AUDITORY EXPERIENCE.

The following incident is from the collection of Dr. Hodgson and must tell its own story. Readers will notice that it was reported soon after its occurrence. It does not possess any concomitant facts which make it evidence, but we know that such experiences, even when they are evidential, are often fragmentary and we may have an instance of this here, tho it is not proved. The chief interest in it is the fact that the man can write with the planchette, a fact not often recorded with such experiences and which renders the experience more likely a genuinely psychic one, tho not striking—Editor.

Knoxville, Tenn., Mch. 1, '92.

Richard Hodgson, Esq.

Dear Sir:—

Enclosed please find an account of an occurrence which took place recently and which may be of interest.

I suppose it would be called a case of auditory collective hallucination.

Respectfully,

J. C. TYLER.

On the afternoon of the 24th of February (1892) last about three o'clock my wife and myself happened to be in our bed room, she standing at one end of the room near a door opening into a hall and I at the other end of the room near two doors, one a glass door opening on to a verandah and the other opening into another room. These are the only doors in the room.

I was standing with my back to my wife when I heard some one speak. I supposed my wife was speaking to me, and not distinguishing the words at all I said, "What is it?"

Getting no reply from her, I repeated, "What did you say, Emma?" She then replied "I did not say anything, but I heard some one speak, and thought it was your Mother speaking to you, and that you were asking her what she said".

We immediately looked in the hall and in the adjoining room, and also on the verandah, through the glass door, and could see no one. We did this instantly, and so quickly that no one would have had time to get out of sight, and especially without making any noise. The only other persons in the house at the time was a servant who was in the kitchen at the other end of the house and my Mother, sister and aunt, who were upstairs. The voice seemed to come or rather to be right in the room with us, and as you know it is hardly possible to confound the voice of persons in the same room with one coming from another room, and certainly impossible when that other room is on another floor, or separated from the room in which the hearer is, by other rooms.

J. C. TYLER.

Knoxville, Tenn., March 1st, 1892.

The above statement made by my husband is correct in every particular.

EMMA F. TYLER.

Knoxville, Tenn., March 2d, 1892.

Knoxville, Tenn., Mch. 10, '92.

Richard Hodgson, Esq.

Dear Sir:-

Replying to your letter of the 5th, neither Mrs. Tyler nor myself have had any experience similiar to the one related, nor of any kind, except that I am sometimes able to get planchette writing, and have had automatic *scrawling* without planchette. We did not learn at the time what my mother, aunt and sister were doing or thinking of. They were in their own rooms in upper story. Have not been able to connect the event with any crisis in life of any person of our acquaintance. I did not recognise the voice, but supposed it was my wife's, as she was the only person present.

My sister, who spent the winter in Fla. with my mother, tells me she had two very disturbed nights there, following soon after the sudden death of my uncle, which occurred at the hotel where they stayed.

The disturbance took the form of rappings which came from all parts of the room, being in the walls and ceiling, and continued for two successive nights. At this time they had just moved into a room above the one in which my uncle had died. She has had a similiar experience once before. If you care to have it, I will try to prevail upon her to write the account, although she does not wish her name to appear in connection with it, and is quite reluctant to speak of it.

She is very intelligent, and not at all superstitious.

Very truly,
J. C. TYLER.

A CORRECTION.

In the article on "The Return of Professor Muensterberg" there is a discrepancy between the statement made in Note 36 and a statement made on the same subject on page 580. In the Note I say that I told no one of the incident with Professor Muensterberg except my Secretary; and in the statement on page 580 I say that "I had not talked about it". In the latter statement I had in mind general conversation about it, and on reflection, prompted by a correspondent who told me I had written it to him, I recall that I had told it to two or three members of my family and one other person. I had asked my question solely because I felt rather secure about Mrs. Chenoweth's ignorance of the facts.

BOOK REVIEWS.

Man's Survival After Death: Or the Other side of Life in the Light of Human Experience and Modern Research. By CHARLES L. TWEEDALE, F. R. A. S., Vicar of Weston, Otley. Grant Richards, London, 1909.

This book, tho it has been published eight years, is a sign of the times. It is more especially worthy of notice in the fact that it is from a clergyman who proportions the place of psychic research in the problem to older methods of treating the subject in the ratio of 8 to 3. Only 75 pages are devoted to the presentation of the Biblical facts and arguments and 205 pages to those of psychic research. The book speaks in a very confident tone and does not mince matters. Most of the material in the 205 pages is drawn from the records of the Society for Psychical Research. One thing is lacking in that respect, however. The author does not quote from the experimental records which the Society has published, and perhaps a second weakness is the uncritical use of physical phenomena which are not proof of survival, but proof of something else, if they have been established as genuine. But one very strange thing is that, as is so often the case with persons drawing on the records of the English Society, the author has had to ask the permission to quote the published records of that body. I doubt if any other body in the world would show such inexcusable jealousy of its publications. Books are printed to spread the truth and not to limit the right to quote them.

The material used is not always discriminatingly treated. In the present stage of the problem we need to be very careful about our facts, and the author is not always this in his quotations. If readers already know what has been substantiated by adequate scientific methods they may get some profit out of the book. But unless he is acquainted with the subject he will have some pitfalls in the book. For instance, there is use of the material about the Fox sisters. It is certain that the Fox sisters were hysterical and that fact renders it probable that they were psychic, but the downfall of one of them and the confession of Margaret Fox, no matter what its nature, deprives the case of all scientific value, to say nothing of the fact that there was not adequate investigation and record of their phenomena. It is a great mistake to treat their history un-

critically. It is much the same with much of the physical phenomena mentioned. That field has not yet been sufficiently attested for the supernormal, to say nothing of its irrelevance to survival, to use it for evidence in that direction.

But after all is said about the limitations of the work, the best part of it is the full realization by a clergyman of the scientific base of his belief and the turning of that class to the only field of research that will save the system to which his life is devoted. There is no concession to intellectual and literary snobbery in the book. It is this which constitutes the chief obstacle to progress on the whole subject. The inexcusable fuss made about Patience Worth is evidence of this. What we want is evidence of the supernormal and that will not be so easily obtained in fine literature as in trivial incidents. The author of this work at least appreciates that fact. We can well afford to study other aspects of the problem when the world has come to realize what is in the subject. As a popular presentation of the subject the work will have more influence than a scientific product, tho the latter is a safer guide in this complicated subject.

The Natural Order of Spirit. By LUCIEN C. GRAVES. Sherman, French and Company, Boston, 1915. Price \$1.50.

This book is the outcome of an experience with a psychic after the loss by death of a son. The author is a clergyman and after his loss obtained a trance interview with Mrs. Chenoweth and the result was such as to justify further experiment. But his book is not at all confined either to his experiments or to the scientific examination of them. Two thirds of the volume are taken up with a general resume of human thought upon survival after death and an account of his mediumistic experiments constitute a sort of appendix. The readers will get some further idea of the Starlight work by reading it, tho the report of it is not detailed enough to compare it with similar records already published. The author notices the pictographic process involved and readers must take that into account when reading the book and adjudging it and the problem. It shows that the subject is getting hold of some clergymen and the more that this is the case the more will the religious man see the affiliations of the subject. The book will not satisfy the scientific man and we are not noticing it for any merits of that kind, but merely as a sign of the times and as a book which those who cannot stand the tedium of scientific work can read with fair understanding, tho we have yet to make clear many things that will not perplex the laity.

BOOKS RECEIVED

Beyond the Sunrise. Observations by Two Travellers. Published by John W. Lovell Company, New York, 1883. 237 pages. Given by Mrs. Hester M. Poole.

Is God Good, or The Modern Job, by L. W. Keplinger. Published by Sherman, French & Company, Boston, Mass., 1917. 399 pages. Price, \$1.50. Review later.

The Philosophy of Christian Being, by Walter E. Brandenburg. Published by Sherman, French & Company, Boston, Mass., 1917. 148 pages. Price, \$1.20. Review later.

Hypnotism and Telepathy or Life, Man, Nature, by M. A. Yeshilian. Published by The Nerso Press, New York, 1917. 106 pages. Paper, 50 cents. Presented by the author.

The Touch of a Vanished Hand, by Annie Russell Dyer. Published by The American Book Exchange, Providence, R. I., 1897. 153 pages. Presented by the author.

Immortality. An essay in Discovery Co-ordinating Scientific, Psychical, and Biblical Research, by B. H. Streeter, A. Clutton-Brock, C. W. Emmet, J. A. Hadfield, and the author of 'Pro Christo et Ecclesia'. Published by The Macmillan Company, New York City, 1917. xiv+380 pages. Price, \$2.25. Review later.

TREASURER'S REPORT.

The following is the Treasurer's Annual Report. It covers the year from December 5th, 1916, to December 4th, 1917.

RECEIPTS.

Membership Fees.....	\$3,687.76
Interest	4,017.02
Endowment	1,015.00
Donation	500.00
Sundries	547.67
Total	<u>\$11,767.45</u>

EXPENSES.

Publications	\$5,657.35
Salaries	3,100.00
Rent	750.00
Indexing	474.00
Investigations	71.45
Stamps	167.00
Printing	203.95
Legal Services.....	399.50
Insurance	91.40
Typewriter	57.00
Sundries	193.15
Total	<u>\$11,264.80</u>
Balance on hand.....	<u>\$502.65</u>

There are still \$3,000 due on the three years' *Proceedings* issued in 1916 and it is hoped that contributions will make up this sum during the coming year.

JAMES H. HYSLOP, *Treasurer.*

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